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Abase <1,,5013,tapeinoo>

signifies "to make low, bring low," (a) of bringing to the ground, making level, reducing to a plain, as in Luke 3:5; (b) metaphorically in the Active Voice, to bring to a humble condition, "to abase," 2 Cor. 11:7, and in the Passive, "to be abased," Phil. 4:12; in Matt. 23:12; Luke 14:11; 18:14, the AV has "shall be abased," the RV "shall be humbled." It is translated "humble yourselves" in the Middle Voice sense in Jas. 4:10; 1 Pet. 5:6; "humble," in Matt. 18:4; 2 Cor. 12:21 and Phil. 2:8. See HUMBLE, LOW. Cp., tapeinos, "lowly," tapeinois, "humiliation," and tapeinophrosune, "humility."

Abba <1,,5,abba>

is an Aramaic word, found in Mark 14:36; Rom. 8:15 and Gal. 4:6. In the Gemara (a Rabbinical commentary on the Mishna, the traditional teaching of the Jews) it is stated that slaves were forbidden to address the head of the family by this title. It approximates to a personal name, in contrast to "Father," with which it is always joined in the NT. This is probably due to the fact that, abba having practically become a proper name, Greek-speaking Jews added the Greek word pater, "father," from the language they used. Abba is the word framed by the lips of infants, and betokens unreasoning trust; "father" expresses an intelligent apprehension of the relationship. The two together express the love and intelligent confidence of the child.

Abhor <1,,655,apostugeo>

denotes "to shudder" (apo, "from," here used intensively, stugeo, "to hate") hence, "to abhor," Rom. 12:9.

<2,,948,bdelusso>

"to render foul" (from bdeo, "to stink"), "to cause to be abhorred" (in the Sept. in Exod. 5:21; Lev. 11:43; 20:25, etc.), is used in the Middle Voice, signifying "to turn oneself away from" (as if from a stench); hence, "to detest," Rom. 2:22. In Rev. 21:8 it denotes "to be abominable." See [ABOMINABLE](#).

Abide, Abode <A-1,Verb,3306,meno>

used (a) of place, e.g., Matt. 10:11, metaphorically 1 John 2:19, is said of God, 1 John 4:15; Christ, John 6:56; 15:4, etc.; the Holy Spirit, John 1:32,33; 14:17; believers, John 6:56; 15:4; 1 John 4:15, etc.; the Word of God, 1 John 2:14; the truth, 2 John 1:2, etc.; (b) of time; it is said of believers, John 21:22,23; Phil. 1:25; 1 John 2:17; Christ, John 12:34; Heb. 7:24; the Word of God, 1 Pet. 1:23; sin, John 9:41; cities, Matt. 11:23; Heb. 13:14; bonds and afflictions, Acts 20:23; (c) of qualities; faith, hope, love, 1 Cor. 13:13; Christ's love, John 15:10; afflictions, Acts 20:23; brotherly love, Heb. 13:1; the love of God, 1 John 3:17; the truth, 2 John 1:2.

The RV usually translates it by "abide," but "continue" in 1 Tim. 2:15; in the following, the RV substitutes "to abide" for the AV, "to continue," John 2:12; 8:31; 15:9; 2 Tim. 3:14; Heb. 7:24; 13:14; 1 John 2:24. Cp. the noun mone, below. See CONTINUE, [DWELL](#), [ENDURE](#), [REMAIN](#), STAND, [TARRY](#).

<A-2,Verb,1961,epimeno>

"to abide in, continue in, tarry," is a strengthened form of meno (epi, "intensive"), sometimes indicating perseverance in continuing, whether in evil, Rom. 6:1; 11:23, or good, Rom. 11:22; 1 Tim. 4:16. See [CONTINUE](#), [TARRY](#).

<A-3,Verb,2650,*katameno*>

kata, "down" (intensive), and No. 1, is used in Acts 1:13. The word may signify "constant residence," but more probably indicates "frequent resort." In 1 Cor. 16:6, it denotes "to wait."

<A-4,Verb,3887,*parameno*>

"to remain beside" (para, "beside"), "to continue near," came to signify simply "to continue," e.g., negatively, of the Levitical priests, Heb. 7:23. In Phil. 1:25, the Apostle uses both the simple verb *meno* and the compound *parameno* (some mss. have *sumparameno*), to express his confidence that he will "abide," and "continue to abide," with the saints. In 1 Cor. 16:6 some mss. have this word. In Jas. 1:25, of steadfast continuance in the law of liberty. See [CONTINUE](#).

<A-5,Verb,5278,*hupomeno*>

lit., "to abide under" (*hupo*, "under"), signifies "to remain in a place instead of leaving it, to stay behind," e.g., Luke 2:43; Acts 17:14; or "to persevere," Matt. 10:22; 24:13; Mark 13:13; in each of which latter it is used with the phrase "unto the end;" or "to endure bravely and trustfully," e.g., Heb. 12:2,3,7, suggesting endurance under what would be burdensome. See also Jas. 1:12; 5:11; 1 Pet. 2:20. Cp. *makrothumeo*, "to be longsuffering." See [ENDURE](#), [SUFFER](#), [TAKE](#), Notes (12), [TARRY](#).

<A-6,Verb,4357,*prosmeno*>

"to abide still longer, continue with" (*pros*, "with") is used (a) of place, Matt. 15:32; Mark 8:2; Acts 18:18; 1 Tim. 1:3; (b) metaphorically, "of cleaving unto a person," Acts 11:23, indicating persistent loyalty; of continuing in a thing, Acts 13:43; 1 Tim. 5:5. See [CLEAVE](#), [CONTINUE](#), [TARRY](#). In the Sept. Judg. 3:25.

<A-7,Verb,1304,*diatribo*>

lit., "to wear through by rubbing, to wear away" (*dia*, "through," *tribo*, "to rub"), when used of time, "to spend or pass time, to stay," is found twice in John's Gospel, 3:22 and 11:54, RV "tarried," instead of "continued;" elsewhere only in the Acts, eight times, 12:19; 14:3,28; 15:35; 16:12; 20:6; 25:6,14. See [CONTINUE](#), [TARRY](#).

<A-8,Verb,390,*anastrepho*>

used once in the sense of "abiding," Matt. 17:22, frequently denotes "to behave oneself, to live a certain manner of life;" here the most reliable mss. have *sustrephomai*, "to travel about." See [BEHAVE](#), [CONVERSATION](#), [LIVE](#), OVERTHROW, [PASS](#), [RETURN](#).

<A-9,Verb,835,*aulizomai*>

"to lodge," originally "to lodge in the aule, or courtyard," is said of shepherds and flocks; hence, to pass the night in the open air, as did the Lord, Luke 21:37; "to lodge in a house," as of His visit to Bethany, Matt. 21:17.

<A-10,Verb,63,*agrauleo*>

"to lodge in a fold in a field" (*agros*, "a field," *aule*, "a fold"), is used in Luke 2:8. See [LODGE](#).

<A-11,Verb,2476,*histemi*>

"to stand, to make to stand," is rendered "abode" in John 8:44, AV; "continue," in Acts 26:22. In these places the RV corrects to "stood" and "stand." This word is suggestive of fidelity and stability. It is rendered "lay...to the charge" in Acts 7:60. See [APPOINT](#), [CHARGE](#), [ESTABLISH](#), [HOLDEN](#), PRESENT, [SET](#), [STANCH](#), STAND.

<A-12,Verb,4160,*poieo*>

"to do, make," is used of spending a time or tarrying, in a place, Acts 15:33; 20:3; in 2 Cor. 11:25 it is rendered "[I](#) have been (a night and a day);" a preferable translation is "[I](#) have spent," as in Jas. 4:13, "spend a year" (RV). So in Matt. 20:12. Cp., the English idiom "did one hour;" in Rev. 13:5 "continue" is perhaps the best rendering. See [DO](#).

<B-1,Noun,3438,*mone*>

"an abode" (akin to No. 1), is found in John 14:2, "mansions" (RV marg., "abiding places"), and John 14:23, "abode."

Ability, Able <A-1,Noun,1411,*dunamis*>

is (a) "power, ability," physical or moral, as residing in a person or thing; (b) "power in action," as, e.g., when put forth in performing miracles. It occurs 118 times in the NT. It is sometimes used of the miracle or sign itself, the effect being put for the cause, e.g., Mark 6:5, frequently in the Gospels and Acts. In 1 Cor. 14:11 it is rendered "meaning;" "force" would be more accurate. Cp., the corresponding verbs, B.1,2,3 and the adjective C.1, below. See [ABUNDANCE](#), [DEED](#), [MIGHT](#), [POWER](#), STRENGTH, [VIOLENCE](#), [VIRTUE](#), WORK.

<A-2,Noun,2479,*ischo*>

connected with ischo and echo, "to have, to hold" (from the root ech, signifying "holding"), denotes "ability, force, strength;" "ability" in 1 Pet. 4:11, AV (RV, "strength"). In Eph. 1:19 and 6:10, it is said of the strength of God bestowed upon believers, the phrase "the power of His might" indicating strength afforded by power. In 2 Thess. 1:9, "the glory of His might" signifies the visible expression of the inherent personal power of the Lord Jesus. It is said of angels in 2 Pet. 2:11 (cp., Rev. 18:2, AV, "mightily"). It is ascribed to God in Rev. 5:12; 7:12. In Mark 12:30,33; Luke 10:27 it describes the full extent of the power wherewith we are to love God. See [MIGHT](#), [POWER](#), [STRENGTH](#).

<B-1,Verb,1410,*dunamai*>

"to be able, to have power," whether by virtue of one's own ability and resources, e.g., Rom. 15:14; or through a state of mind, or through favorable circumstances, e.g., 1 Thess. 2:6; or by permission of law or custom, e.g., Acts 24:8, 11; or simply "to be able, powerful," Matt. 3:9; 2 Tim. 3:15, etc. See [CAN](#), MAY, [POSSIBLE](#), [POWER](#).

<B-2,Verb,1412,*dunamoo*>

"to make strong, confirm," occurs in Col. 1:11 (some authorities have the 1st aorist or momentary tense, in Heb. 11:34 also). Cp. endunamoo, "to enable, strengthen."

<B-3,Verb,1414,*dunateo*>

signifies "to be mighty, to show oneself powerful," Rom. 4:14; 2 Cor. 9:8; 13:3. See A, No. 1.

<B-4,Verb,2480,*ischuo*>

akin to A, No. 2, "to be strong, to prevail," indicates a more forceful strength or ability than *dunamai*, e.g., Jas. 5:16, where it is rendered "availeth much" (i.e., "prevails greatly"). See [AVAIL](#), [CAN](#), [DO](#), [MAY](#), [PREVAIL](#), [STRENGTH](#), WORK.

Note: Still stronger forms are *exischuo*, "to be thoroughly strong," Eph. 3:18, "may be strong" (not simply "may be able," AV); *katischuo*, Matt. 16:18; Luke 23:23, in the former, of the powerlessness of the gates of Hades to prevail against the Church; in the latter, of the power of a fierce mob to prevail over a weak ruler (see Notes on Galatians, by Hogg and Vine, p. 251); also Luke 21:36. The prefixed prepositions are intensive in each case.

<B-5,Verb,2192,*echo*>

"to have," is translated "your ability" in 2 Cor. 8:11, and "ye may be able" in 2 Pet. 1:15, and is equivalent to the phrase "to have the means of." See [CAN](#), [HAVE](#).

<B-6,Verb,2141,*euporeo*>

lit, "to journey well" (*eu*, "well," *poreo*, "to journey"), hence, "to prosper," is translated "according to (his) ability," in Acts 11:29.

Note: *Hikanoo*, corresponding to the adjective *hikanos* (see below) signifies "to make competent, qualify, make sufficient;" in 2 Cor. 3:6, AV, "hath made (us) able;" RV, "hath made us sufficient;" in Col. 1:12, "hath made (us) meet." See ENOUGH, [SUFFICIENT](#).

<C-1,Adjective,1415,*dunatos*>

corresponding to A, No. 1, signifies "powerful." See, e.g., Rom. 4:21; 9:22; 11:23; 12:18; 15:1; 1 Cor. 1:26; 2 Cor. 9:8. See MIGHTY, [POSSIBLE](#), [POWER](#), [STRONG](#).

<C-2,Adjective,2425,*hikanos*>

translated "able," is to be distinguished from *dunatos*. While *dunatos* means "possessing power," *hikanos*, primarily, "reaching to," has accordingly the meaning "sufficient." When said of things it signifies "enough," e.g., Luke 22:38; when said of persons, it means "competent," "worthy," e.g. 2 Cor. 2:6,16; 3:5; 2 Tim. 2:2. See CONTENT, [ENOUGH](#), [GOOD](#), [GREAT](#), [LARGE](#), [LONG](#), MANY, MEET, [MUCH](#), [SECURITY](#), [SUFFICIENT](#), [WORTHY](#).

Note: *Ischuros* denotes "strong, mighty;" in an active sense, "might," in having inherent and moral power, e.g., Matt. 12:29; 1 Cor. 4:10; Heb. 6:18.

Aboard <1,,1910,*epibaino*>

"to go upon" (*epi*, "upon," *baino*, "to go"), is once translated "we went aboard," Acts 21:2, the single verb being short for "going aboard ship." In Acts 21:6 it is rendered "we went on board;" in Acts 27:2 "embarking;" in Matt. 21:5, "riding upon." See [COME](#), No. 16.

Abolish <1,,2673,*katargeo*>

lit., "to reduce to inactivity" (*kata*, "down," *argos*, "inactive"), is translated "abolish" in Eph. 2:15; 2

Tim. 1:10, in the RV only in 1 Cor. 15:24,26. It is rendered "is abolished" in the AV of 2 Cor. 3:13; the RV corrects to "was passing away" (marg., "was being done away"). In this and similar words not loss of being is implied, but loss of well being.

The barren tree was cumbering the ground, making it useless for the purpose of its existence, Luke 13:7; the unbelief of the Jews could not "make of none effect" the faithfulness of God, Rom. 3:3; the preaching of the Gospel could not "make of none effect" the moral enactments of the Law, Rom. 3:31; the Law could not make the promise of "none effect," Rom. 4:14; Gal. 3:17; the effect of the identification of the believer with Christ in His death is to render inactive his body in regard to sin, Rom. 6:6; the death of a woman's first husband discharges her from the law of the husband, that is, it makes void her status as his wife in the eyes of the law, Rom. 7:2; in that sense the believer has been discharged from the Law, Rom. 7:6; God has chosen things that are not "to bring to nought things that are," i.e., to render them useless for practical purposes, 1 Cor. 1:28; the princes of this world are "brought to nought," i.e., their wisdom becomes ineffective, 1 Cor. 2:6; the use for which the human stomach exists ceases with man's death, 1 Cor. 6:13; knowledge, prophesyings, and that which was in part were to be "done away," 1 Cor. 13:8,10, i.e., they were to be rendered of no effect after their temporary use was fulfilled; when the Apostle became a man he did away with the ways of a child, 1 Cor. 13:11; God is going to abolish all rule and authority and power, i.e., He is going to render them inactive, 1 Cor. 15:24; the last enemy that shall be abolished, or reduced to inactivity, is death, 1 Cor. 15:26; the glory shining in the face of Moses, "was passing away," 2 Cor. 3:7, the transitoriness of its character being of a special significance; so in 2 Cor. 3:11,13; the veil upon the heart of Israel is "done away" in Christ, 2 Cor. 3:14; those who seek justification by the Law are "severed" from Christ, they are rendered inactive in relation to Him, Gal. 5:4; the essential effect of the preaching of the Cross would become inoperative by the preaching of circumcision, Gal. 5:11; by the death of Christ the barrier between Jew and Gentile is rendered inoperative as such, Eph. 2:15; the Man of Sin is to be reduced to inactivity by the manifestation of the Lord's Parousia with His people, 2 Thess. 2:8; Christ has rendered death inactive for the believer, 2 Tim. 1:10, death becoming the means of a more glorious life, with Christ; the Devil is to be reduced to inactivity through the death of Christ, Heb. 2:14. See [CEASE](#), [CUMBER](#), [DESTROY](#), [DO](#), Note (7), [OF NONE EFFECT](#), [NOUGHT](#), [PUT](#), No. 19, [VOID](#).

Abominable, Abomination <A-1, Adjective, 111, *athemitos*>

occurs in Acts 10:28, "unlawful," and 1 Pet. 4:3, "abominable" (a, negative, themitos, an adjective from themis, "law"), hence, "unlawful." See [UNLAWFUL](#).

<A-2, Adjective, 947, *bdeluktos*>

Titus 1:16, is said of deceivers who profess to know God, but deny Him by their works.

<B-1, Verb, 948, *bdelusso*>

see [ABHOR](#), No. 2.

<C-1, Noun, 946, *bdelugma*>

akin to A, No. 2 and B, denotes an "object of disgust, an abomination." This is said of the image to be set up by Antichrist, Matt. 24:15; Mark 13:14; of that which is highly esteemed amongst men, in contrast to its real character in the sight of God, Luke 16:15. The constant association with idolatry suggests that what is highly esteemed among men constitutes an idol in the human heart. In Rev.

21:27, entrance is forbidden into the Holy City on the part of the unclean, or one who "maketh an abomination and a lie." It is also used of the contents of the golden cup in the hand of the evil woman described in Rev. 17:4, and of the name ascribed to her in the following verse.

Abound * For [ABOUND](#) see ABUNDANCE

About * Besides prepositions, the following signify "about":--

<A-1,Adverb,2943,*kuklothen*>

"round about, or all round" (from kuklos, "a circle, cycle"), is found in the Apocalypse only, 4:3,4,8.

<A-2,Adverb,2945,*kuklo*>

the dative case of kuklos (see above), means "round about," lit., "in a circle." It is used in the same way as No. 1, Mark 3:34; 6:6,36; Luke 9:12; Rom. 15:19; Rev. 4:6; 5:11; 7:11.

<A-3,Adverb,4225,*pou*>

an indefinite particle, signifying "somewhere, somewhere about, nearly," has a limiting force, with numerals, e.g., Rom. 4:19. In referring to a passage in the OT, it is translated "somewhere," in the RV of Heb. 2:6; 4:4 (AV, "in a certain place"); by not mentioning the actual passage referred to, the writer acknowledged the familiar acquaintance of his readers with the OT. See [PLACE](#).

<A-4,Adverb,5613,*hos*>

usually means "as." Used with numerals it signifies "about," e.g., Mark 5:13; 8:9 John 1:40; 6:19; 11:18; Acts 1:15; Rev. 8:1.

<A-5,Adverb,5616,*hosei*>

"as if," before numerals, denotes "about, nearly, something like," with perhaps an indication of greater indefiniteness than No. 4, e.g., Matt. 14:21; Luke 3:23; 9:14,28; Acts 2:41; with a measure of space, Luke 22:41, "about a stone's cast." See [LIKE](#).

<B-1,Verb,3195,*mello*>

signifies (a) "of intention, to be about to do something," e.g., Acts 3:3; 18:14; 20:3; Heb. 8:5; (b) "of certainty, compulsion or necessity, to be certain to act," e.g., John 6:71. See ALMOST, [BEGIN](#), [COME](#), [INTEND](#), MEAN, MIND, [POINT OF](#) (at), [READY](#), SHALL, [SHOULD](#), [TARRY](#).

Note: Zeteo, "to seek," is translated "were about" in the AV of Acts 27:30; RV, correctly, "were seeking to."

Above * The following adverbs have this meaning (prepositions are omitted here):--

<1,,507,*ano*>

denotes "above, in a higher place," Acts 2:19 (the opposite to kato, "below"). With the article it means "that which is above," Gal. 4:26; Phil. 3:14, "the high calling" (RV marg., "upward"); with the plural article, the things above," John 8:23, lit., "from the things above;" Col. 3:1,2. With heos, "as far as," it

is translated "up to the brim," in John 2:7. It has the meaning "upwards" in John 11:41 and Heb. 12:15 See [BRIM](#), [HIGH](#), [UP](#).

<2,,511,*anoteron*>

the comparative degree of No. 1, is the neuter of the adjective *anoteros*. It is used (a) of motion to a higher place, "higher," Luke 14:10; (b) of location in a higher place, i.e., in the preceding part of a passage, "above" Heb. 10:8. See [HIGHER](#).

<3,,1883,*epano*>

epi, "over," *ano*, "above," is used frequently as a preposition with a noun; adverbially, of number, e.g., Mark 14:5, RV; 1 Cor. 15:6.

Note: In Acts 4:22, AV, the adjective *pleion*, "more," is translated "above," the RV corrects to "more than (forty years)."

<4,,509,*anothen*>

"from above," is used of place, (a) with the meaning "from the top," Matt. 27:51; Mark 15:38, of the temple veil; in John 19:23, of the garment of Christ, lit., "from the upper parts" (plural); (b) of things which come from heaven, or from God in Heaven, John 3:31; 19:11; Jas. 1:17; 3:15,17. It is also used in the sense of "again." See [AGAIN](#).

Abroad * For [ABROAD](#), see the verbs with which it is used, [DISPERSE](#), NOISE, [SCATTER](#), [SHED](#), [SPREAD](#).

Absence, Absent <A-1,Noun,666,*apousia*>

lit., "a being away from," is used in Phil. 2:12, of the Apostle's absence from Philippi in contrast to his *parousia*, his presence with the saints there (*parousia* does not signify merely "a coming," it includes or suggests "the presence" which follows the arrival).

<B-1,Verb,548,*apeimi*>

"to be absent" (*apo*, "from," *eimi*, "to be"), is found in 1 Cor. 5:3; 2 Cor. 10:1,11; 13:2,10; Phil. 1:27; Col. 2:5. See GO.

<B-2,Verb,1553,*ekdemeo*>

lit., "to be away from people" (*ek*, "from," or "out of," *demos*, "people"), came to mean either (a) "to go abroad, depart;" the Apostle Paul uses it to speak of departing from the body as the earthly abode of the spirit, 2 Cor. 5:8; or (b) "to be away;" in the same passage, of being here in the body and absent from the Lord (ver. 6), or being absent from the body and present with the Lord (ver. 8). Its other occurrence is in ver. 9.

<C-1,Preposition,817,*ater*>

means "without," Luke 22:35, "without purse;" in Luke 22:6, "in the absence (of the multitude)," marg., "without tumult." See WITHOUT.

Abstain, Abstinence <1,,568,*apectho*>

"to hold oneself from" (apo, "from," echomai, the Middle Voice of echo, "to have," i.e., to keep oneself from), in the NT, invariably refers to evil practices, moral and ceremonial, Acts 15:20,29; 1 Thess. 4:3; 5:22; 1 Tim. 4:3; 1 Pet. 2:11; so in the Sept. in Job 1:1; 2:3. See [ENOUGH](#), [RECEIVE](#).

Note: The noun "abstinence" in Acts 27:21, AV, translates asitia, "without food," RV (a, negative, sitos, "food"). Cp. asitos, "fasting," Acts 27:33.

Abundance, Abundant, Abundantly, Abound <A-1,Noun,100,*hadrotes*>

which, in 2 Cor. 8:20, in reference to the gifts from the church at Corinth for poor saints in Judea, the RV renders "bounty" (AV, "abundance"), is derived from hadros, "thick, fat, full-grown, rich" (in the Sept. it is used chiefly of rich and great men, e.g., Jer. 5:5). In regard, therefore, to the offering in 2 Cor. 8:20 the thought is that of bountiful giving, a fat offering, not mere "abundance".

<A-2,Noun,4050,*perisseia*>

"an exceeding measure, something above the ordinary," is used four times; Rom. 5:17, "of abundance of grace;" 2 Cor. 8:2, "of abundance of joy;" 2 Cor. 10:15, of the extension of the Apostle's sphere of service through the practical fellowship of the saints at Corinth; in Jas. 1:21 it is rendered, metaphorically, "overflowing," AV "superfluity," with reference to wickedness. Some would render it "residuum," or "what remains." See No. 3.

<A-3,Noun,4051,*perisseuma*>

denotes "abundance" in a slightly more concrete form, 2 Cor. 8:13,14, where it stands for the gifts in kind supplied by the saints. In Matt. 12:34; Luke 6:45 it is used of the abundance of the heart; in Mark 8:8, of the broken pieces left after feeding the multitude "that remained over" (AV "that was left"). See REMAIN. In the Sept., Eccl. 2:15.

<A-4,Noun,5236,*hyperbole*>

lit., "a throwing beyond" (hyper, "over," ballo, "to throw"), denotes "excellence, exceeding greatness," of the power of God in His servants, 2 Cor. 4:7; of the revelations given to Paul, 2 Cor. 12:7; with the preposition kata, the phrase signifies "exceeding," Rom. 7:13; "still more excellent," 1 Cor. 12:31; "exceedingly," 2 Cor. 1:8; "beyond measure," Gal. 1:13; and, in a more extended phrase, "more and more exceedingly," 2 Cor. 4:17. See [EXCELLENCY](#), [EXCELLENT](#), MEASURE.

<B-1,Verb,4052,*perisseuo*>

akin to A, Nos. 2 and 3, is used intransitively (a) "of exceeding a certain number, or measure, to be over, to remain," of the fragments after feeding the multitude (cp. perisseuma), Luke 9:17; John 6:12,13; "to exist in abundance;" as of wealth, Luke 12:15; 21:4; of food, Luke 15:17. In this sense it is used also of consolation, 2 Cor. 1:5; of the effect of a gift sent to meet the need of saints, 2 Cor. 9:12; of rejoicing, Phil. 1:26; of what comes or falls to the lot of a person in large measure, as of the grace of God and the gift by the grace of Christ, Rom. 5:15; of the sufferings of Christ, 2 Cor. 1:5. In Mark 12:44; Luke 21:4, the RV has "superfluity."

(b) "to redound to, or to turn out abundantly for something," as of the liberal effects of poverty, 2 Cor. 8:2; in Rom. 3:7, argumentatively, of the effects of the truth of God, as to whether God's truthfulness

becomes more conspicuous and His glory is increased through man's untruthfulness; of numerical increase, Acts 16:5.

(c) "to be abundantly furnished, to abound in a thing," as of material benefits, Luke 12:15; Phil. 4:18 of spiritual gifts; 1 Cor. 14:12, or "to be pre-eminent, to excel, to be morally better off," as regards partaking of certain meats; 1 Cor. 8:8, "are we the better;" "to abound" in hope, Rom. 15:13; the work of the Lord, 1 Cor. 15:58; faith and grace, 2 Cor. 8:7; thanksgiving, Col. 2:7; walking so as to please God, Phil. 1:9; 1 Thess. 4:1,10; of righteousness, Matt. 5:20; of the Gospel, as the ministration of righteousness, 2 Cor. 3:9, "exceed."

It is used transitively, in the sense of "to make to abound," e.g., to provide a person richly so that he has "abundance," as of spiritual truth, Matt. 13:12; the right use of what God has entrusted to us, 25:29; the power of God in conferring grace, 2 Cor. 9:8; Eph. 1:8; to "make abundant" or to cause to excel, as of the effect of grace in regard to thanksgiving, 2 Cor. 4:15; His power to make us "to abound" in love, 1 Thess. 3:12. See [BETTER](#), [ENOUGH](#), [EXCEED](#), [EXCEL](#), INCREASE, [REDOUND](#), [REMAIN](#).

<B-2,Verb,5248,*hyperperisseuo*>

a strengthened form of No. 1, signifies "to abound exceedingly," Rom. 5:20, of the operation of grace; 2 Cor. 7:4, in the Middle Voice, of the Apostle's joy in the saints. See JOYFUL.

<B-3,Verb,4121,*pleonazo*>

from pleion, or pleon, "more" (greater in quantity), akin to pleo, "to fill," signifies, (a) intransitively, "to superabound," of a trespass or sin, Rom. 5:20; of grace, Rom. 6:1; 2 Cor. 4:15; of spiritual fruit, Phil. 4:17; of love, 2 Thess. 1:3; of various fruits, 2 Pet. 1:8; of the gathering of the manna, 2 Cor. 8:15, "had ... over;" (b) transitively, "to make to increase," 1 Thess. 3:12. See INCREASE, [OVER](#).

<B-4,Verb,5250,*hyperpleonazo*>

a strengthened form of No. 3, signifying "to abound exceedingly," is used in 1 Tim. 1:14, of the grace of God.

<B-5,Verb,4129,*plethuno*>

a lengthened form of pletho, "to fill," akin to No. 3, and to plethos, "a multitude," signifies "to increase, to multiply," and, in the Passive Voice, "to be multiplied," e.g., of iniquity, Matt. 24:12, RV. See [MULTIPLY](#).

Note: Huperballo, akin to A, No. 4, "to exceed, excel," is translated "passeth" in Eph. 3:19. See also 2 Cor. 3:10 (RV, "surpasseth;" AV, "excelleth"); 9:14, "exceeding;" Eph. 1:19; 2:7. See [EXCEED](#), [EXCEL](#).

<C-1,Adjective,4053,*perissos*>

akin to B, No. 1, "abundant," is translated "advantage" in Rom. 3:1, "superfluous" in 2 Cor. 9:1. See [ADVANTAGE](#), [MORE](#), B, No. 2, SUPERFLUOUS.

<C-2,Adjective,4055,*perissoteros*>

the comparative degree of No. 1, is translated as follows: in Matt. 11:9, and Luke 7:26, RV, "much more" (AV, "more"); in Mark 12:40, "greater;" in Luke 12:4,48, "more;" in 1 Cor. 12:23,24, "more abundant;" in 2 Cor. 2:7, "overmuch;" in 2 Cor. 10:8, RV, "abundantly;" AV, "more." See [GREATER](#), [MORE](#), [OVERMUCH](#).

<D-1,Adverb,4057,*perissos*>

corresponding to Adjective No. 1 above, is found in Matt. 27:23, RV, "exceedingly," AV, "the more;" Mark 10:26, RV, "exceedingly," AV, "out of measure;" Mark 15:14; Acts 26:11, "exceedingly." See [EXCEEDINGLY](#), B, No. 4, MEASURE, B, No. 2, MORE.

<D-2,Adverb,4056,*perissoteros*>

the adverbial form of No. 2, above, means "more abundantly;" in Heb. 2:1, lit., "we ought to give heed more abundantly." It is most frequent in 2 Cor. In 2 Cor. 11:23, see the RV. See EARNEST, [EXCEEDINGLY](#), [RATHER](#).

<D-3,Adverb,5249,*huperperissos*>

a strengthened form of No. 1, signifies "exceeding abundantly," Mark 7:37.

<D-4,Adverb,5228 1537,*huperekperissou*>

a still further strengthened form, is translated "exceeding abundantly" in Eph. 3:20; "exceedingly" in 1 Thess. 3:10; 5:13. See [EXCEEDINGLY](#).

Note: Huperballontos, akin to A, No. 4, denotes "above measure," 2 Cor. 11:23.

<D-5,Adverb,4146,*plousios*>

connected with ploutos, "riches," is rendered "abundantly," Titus 3:6; 2 Pet. 1:11; "richly," Col. 3:16; 1 Tim. 6:17. It is used of (a) the gift of the Holy Spirit; (b) entrance into the coming kingdom; (c) the indwelling of the Word of Christ; (d) material benefits. See [RICHLY](#).

Notes: (1) Dunamis, "power," is translated "abundance" in the AV of Rev. 18:3 (RV and AV marg., "power").

(2) Polus, "much, many," is rendered "abundant" in 1 Pet. 1:3, AV (marg., "much"), RV, "great."

(3) For the verbs plouteo and ploutizo, see [RICH](#) and ENRICH.

(4) For ploutos, "wealth, riches," and plousios, "rich," see [RICH](#).

Abuse, Abusers <A-1,Verb,2710,*katachraomai*>

lit., "to use overmuch" (kata, "down," intensive, chraomai, "to use"), is found in 1 Cor. 7:31, with reference to the believer's use of the world (marg., "use to the full"), and 1 Cor. 9:18, AV, "abuse," RV, "use to the full." See USE.

<B-1,Noun,733,*arsenokoites*>

For the noun arsenokoites, see 1 Cor. 6:9, and 1 Tim. 1:10.

Abyss * For [ABYSS](#) see BOTTOM

Accept, Accepted, Acceptable <A-1,Verb,1209,*dechomai*>

signifies "to accept," by a deliberate and ready reception of what is offered (cp. No. 4), e.g., 1 Thess. 2:13, RV, "accepted;" 2 Cor. 8:17; 11:4. See [RECEIVE](#), [TAKE](#).

<A-2,Verb,588,*apodechomai*>

consisting of apo, "from," intensive, and No. 1, expresses dechomai more strongly, signifying "to receive heartily, to welcome," Luke 8:40 (RV, "welcomed," AV, "gladly received"); Acts 2:41; 18:27; 24:3; 28:30. See [RECEIVE](#), [WELCOME](#).

<A-3,Verb,4327,*prosdechomai*>

pros, "to," and No. 1, "to accept favorably, or receive to oneself," is used of things future, in the sense of expecting; with the meaning of "accepting," it is used negatively in Heb. 11:35, "not accepting their deliverance;" of receiving, e.g., Luke 15:2; Rom. 16:2; Phil. 2:29. See [ALLOW](#), [LOOK](#) (for), [RECEIVE](#), [TAKE](#), [WAIT](#).

<A-4,Verb,2983,*lambano*>

almost synonymous with dechomai, is distinct from it, in that it sometimes means "to receive as merely a self-prompted action," without necessarily signifying a favorable reception, Gal. 2:6. See [ATTAIN](#), [CALL](#), [CATCH](#), [HAVE](#), [HOLD](#), [OBTAIN](#), [RECEIVE](#), [TAKE](#).

Note: The verb charitoo, "to make acceptable," is translated "made accepted," in Eph. 1:6, AV; RV, "freely bestowed."

*The following adjectives are translated "acceptable," or in some cases "accepted." The R.V. more frequently adopts the former rendering.

<B-1,Adjective,1184,*dektos*>

akin to No. 1, denotes "a person or thing who has been regarded favorably," Luke 4:19,24; Acts 10:35; 2 Cor. 6:2 (in this verse No. 3 is used in the second place); Phil. 4:18.

<B-2,Adjective,587,*apodektos*>

a strengthened form of No. 1 (apo, "from," used intensively), signifies "acceptable," in the sense of what is pleasing and welcome, 1 Tim. 2:3; 5:4.

<B-3,Adjective,2144,*euprosdektos*>

a still stronger form of No. 1, signifies a "very favorable acceptance" (eu, "well," pros, "towards," No. 1), Rom. 15:16,31; 2 Cor. 6:2; 8:12; 1 Pet. 2:5.

<B-4,Adjective,2101,*euarestos*>

eu, "well," arestos, "pleasing," is rendered "acceptable," in the AV of Rom. 12:1,2; 14:18; in 2 Cor. 5:9, "accepted;" Eph. 5:10. The RV usually has "well-pleasing;" so AV and RV in Phil. 4:18; Col. 3:20; in Titus 2:9, "please well," AV; Heb. 13:21. See PLEASING.

<C-1,Adverb,2102,*euarestos*>

corresponding to B, No. 4, is used in Heb. 12:28, "so as to please." See [PLEASE](#).

<D-1,Noun,594,*apodoche*>

akin to B, No. 2, signifies "worthy to be received with approbation, acceptance," 1 Tim. 1:15; 4:9. The phrase in 1:15 is found in a writing in the 1st century expressing appreciation of a gift from a princess.

<D-2,Noun,5485,*charis*>

"grace," indicating favor on the part of the giver, "thanks" on the part of the receiver, is rendered "acceptable" in 1 Pet. 2:19,20. See margin. See [BENEFIT](#), [FAVOR](#), [GRACE](#), [LIBERALITY](#), PLEASURE, [THANK](#).

Access <1,,4318,*prosagoge*>

lit., "a leading or bringing into the presence of" (pros, "to," ago, "to lead"), denotes "access," with which is associated the thought of freedom to enter through the assistance or favor of another. It is used three times, (a) Rom. 5:2, of the "access" which we have by faith, through our Lord Jesus Christ, into grace; (b) Eph. 2:18, of our "access" in one Spirit through Christ, unto the Father; (c) Eph. 3:12, of the same "access," there said to be "in Christ," and which we have "in confidence through our faith in Him." This "access" involves the acceptance which we have in Christ with God, and the privilege of His favor towards us. Some advocate the meaning "introduction."

Accompany <1,Verb,4902,*sunepomai*>

lit., "to follow with" (sun, "with," hepomai, "to follow"), hence came to mean simply "to accompany," Acts 20:4.

<2,Verb,4905,*sunerchomai*>

chiefly used of "assembling together," signifies "to accompany," in Luke 23:55; John 11:33; Acts 9:39; 10:45; 11:12; 15:38; 21:16. In Acts 1:21 it is said of men who had "companied with" the Apostles all the time the Lord Jesus was with them. See ASSEMBLE, [COME](#), COMPANY, GO, [RESORT](#).

<3,Verb,2192,*echo*>

"to have," is rendered "accompany," in Heb. 6:9, "things that accompany salvation." The margin gives perhaps the better sense, "things that are near to salvation."

<4,Verb,4311,*propempe*>

translated "accompanied," in Acts 20:38, AV, lit. means "to send forward;" hence, of assisting a person on a journey either (a) in the sense of fitting him out with the requisites for it, or (b) actually "accompanying" him for part of the way. The former seems to be indicated in Rom. 15:24; 1 Cor. 16:6, and 1 Cor.16:11, where the RV has "set him forward." So in 2 Cor. 1:16; and Titus 3:13, and of

John's exhortation to Gaius concerning traveling evangelists, "whom thou wilt do well to set forward on their journey worthily of God," 3 John 1:6, RV. While personal "accompaniment" is not excluded, practical assistance seems to be generally in view, as indicated by Paul's word to Titus to set forward Zenas and Apollos on their journey and to see "that nothing be wanting unto them." In regard to the parting of Paul from the elders of Ephesus at Miletus, personal "accompaniment" is especially in view, perhaps not without the suggestion of assistance, Acts 20:38, RV "brought him on his way;" "accompaniment" is also indicated in Acts 21:5; "they all with wives and children brought us on our way, till we were out of the city." In Acts 15:3, both ideas perhaps are suggested. See [BRING](#), [CONDUCT](#).

Accomplish, Accomplishment <A-1, Verb, 1822, *exartizo*>

"to fit out," (from ek, "out," and a verb derived from artos, "a joint"), means "to furnish completely," 2 Tim. 3:17, or "to accomplish," Acts 21:5, there said of a number of days, as if to render the days complete by what was appointed for them. See FURNISH. In the Sept., Exod. 28:7.

<A-2, Verb, 4137, *pleroo*>

"to fulfill, to complete, carry out to the full" (as well as to fill), is translated "perfect" in Rev. 3:2, AV; RV, [I](#) have found no works of thine fulfilled before My God;" "accomplish" in Luke 9:31. See [COMPLETE](#), [END](#), [EXPIRE](#), [FILL](#), [FULFILL](#), [FULL](#), [PREACH](#).

Note: Its strengthened form, ekpleroo, "to fulfill," lit., "fill out," is used in Acts 13:33, of the fulfillment of a Divine promise of the resurrection of Christ.

<A-3, Verb, 5055, *teleo*>

"to finish, to bring to an end" (telos, "an end"), frequently signifies, not merely to terminate a thing, but to carry out a thing to the full. It is used especially in the Apocalypse, where it occurs eight times, and is rendered "finish" in Rev. 10:7; 11:7, and in the RV of Rev. 15:1, which rightly translates it "(in them) is finished (the wrath of God)." So in Rev 10:8; in Rev. 17:17, RV, "accomplish," and "finish" in Rev. 20:3,5,7; in Luke 2:39, RV, "accomplish," for AV, "performed." See [END](#), [EXPIRE](#), [FILL](#), [FINISH](#), [FULFILL](#), [GO](#), No. 5, [PAY](#), [PERFORM](#).

<A-4, Verb, 2005, *epiteleo*>

epi, "up," intensive, and No. 3, is a strengthened form of that verb, in the sense of "accomplishing." The fuller meaning is "to accomplish perfectly;" in Rom. 15:28, RV, "accomplish;" "perfecting" in 2 Cor. 7:1; "complete" in 2 Cor. 8:6,11; "completion" in the latter part of this 11th verse, which is better than "performance;" "perfected" in Gal. 3:3; "perfect" in Phil. 1:6. In Heb. 8:5 the margin rightly has "complete" instead of "make," with regard to the tabernacle. In Heb. 9:6 it is translated "accomplish" and in 1 Pet. 5:9. See [COMPLETE](#), [DO](#), [FINISH](#), [MAKE](#), [PERFECT](#), [PERFORM](#).

<A-5, Verb, 5048, *teleioo*>

though distinct grammatically from teleo, has much the same meaning. The main distinction is that teleo more frequently signifies "to fulfill," teleioo, more frequently, "to make perfect," one of the chief features of the Epistle to the Hebrews, where it occurs nine times. It is rendered "accomplish" in the RV of John 4:34; 5:36; 17:4; Acts 20:24. See [CONSECRATE](#), [FINISH](#), [FULFILL](#), [PERFECT](#).

<A-6,Verb,4130,*pletho*>

"to fulfill," is translated "accomplished" in the AV of Luke 1:23; 2:6,21,22 (RV, "fulfilled"). See [FILL](#), No. 5, [FURNISH](#), Note.

<B-1,Noun,1604,*ekplerosis*>

see A, No. 2, Note, means "an entire fulfilment" (ek, "out," plerosis, "a filling"), Acts 21:26, of the "fulfillment" of days of purification.

Accord <A-1,Adverb,3661,*homothumadon*>

"of one accord" (from homos, "same," thumos, "mind"), occurs eleven times, ten in the Acts, 1:14; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29, and the other in Rom. 15:6, where, for AV, with one mind," the RV has "with one accord," as throughout the Acts. See MIND.

Note: In Acts 2:1, the adverb homou, "together," is so rendered in the RV, for AV, "of one accord."

<B-1,Adjective,830,*authairetos*>

from autos, "self," and haireomai, "to choose, self-chosen, voluntary, of one's own accord," occurs in 2 Cor. 8:3,17, of the churches of Macedonia as to their gifts for the poor saints in Judea, and of Titus in his willingness to go and exhort the church in Corinth concerning the matter. In 2 Cor. 8:3 the RV translates it "(gave) of their own accord," consistently with the rendering in 2 Cor. 8:17. See WILLING.

<B-2,Adjective,844,*automatos*>

from autos, "self," and a root ma--, signifying "desire," denotes of oneself, moved by one's own impulse. It occurs in Mark 4:28, of the power of the earth to produce plants and fruits of itself; Acts 12:10, of the door which opened of its own accord. See [SELF](#). In the Sept., Lev. 25:5, "spontaneous produce;" Lev 25:11, "produce that comes of itself;" Josh. 6:5; 2 Kings 19:29, "(that which groweth) of itself;" Job 24:24, of an ear of corn "(falling off) of itself (from the stalk)."

<B-3,Adjective,4861,*sumpsuchos*>

"lit., "fellow-souled or minded" (sun, "with," psuche, "the soul") occurs in Phil. 2:2, "of one accord."

According as <1,,2530,*kathoti*>

from kata, "according to," and hoti, "that," lit., "because that," Luke 1:7; 19:9; Acts 2:24, is translated "according as" in Acts 2:45; RV (AV, "as"); Acts 4:35; "inasmuch as," Acts 17:31.

<2,,2531,*kathos*>

from kata, "according to," and hos, "as," signifies "according as" or "even as," e.g., 1 Cor. 1:31; 2 Cor. 9:7.

<3,,5613,*hos*>

is sometimes rendered "according as," e.g., Rev. 22:12; in 2 Pet. 1:3, the RV has "seeing that," for the AV "according as."

<4,,2526,kathō>

See INASMUCH [AS](#).

According to * For [ACCORDING TO](#) see Note +, p. 9.

Account (-ed) (Verbs and Noun) <A-1,Verb,1380,*dokeo*>

primarily, "to be of opinion, think, suppose," also signifies "to seem, be accounted, reputed," translated "accounted" in Mark 10:42; Luke 22:24. It is not used ironically here, nor in Gal. 2:2,6,9, "those who were of repute." See [REPUTE](#), [SEEM](#), [SUPPOSE](#), THINK.

<A-2,Verb,1677,*ellogeo*>

(or-AO) "to put to a person's account," Philem. 1:18, is used of sin in Rom. 5:13, "reckon" (AV, "impute"). See [IMPUTE](#), No. 2.

<A-3,Verb,2233,*hegeomai*>

primarily signifies "to lead;" then, "to consider;" it is translated "accounting" in Heb. 11:26, RV (AV, "esteeming"); 2 Pet. 3:15, "account." See [CHIEF](#), [COUNT](#), [ESTEEM](#), [GOVERNOR](#), JUDGE, RULE, [SUPPOSE](#) THINK.

<A-4,Verb,3049,*logizomai*>

primarily signifies "to reckon," whether by calculation or imputation, e.g., Gal. 3:6 (RV, "reckoned"); then, to deliberate, and so to suppose, "account," Rom. 8:36; 14:14 (AV, "esteemeth"); John 11:50; 1 Cor. 4:1; Heb. 11:19; (AV, "consider"); Acts 19:27 ("made of no account;" AV, "despised"); 1 Pet. 5:12 (AV, "suppose"). It is used of love in 1 Cor. 13:5, as not taking "account" of evil, RV (AV, "thinketh"). In 2 Cor. 3:5 the Apostle uses it in repudiation of idea that he and fellow-servants of God are so self-sufficient as to "account anything" (RV) as from themselves (AV, "think"), i.e., as to attribute anything to themselves. Cp. 2 Cor. 12:6. In 2 Tim. 4:16 it is used of laying to a person's "account" (RV) as a charge against him (AV, "charge").

Note: In Phil. 4:8 it signifies "to think upon a matter by way of taking account of its character" (RV marg.). See CONCLUDE, [COUNT](#), [CHARGE](#), [ESTEEM](#), [IMPUTE](#), [NUMBER](#), REASON, [RECKON](#), SUPPOSE, [THINK](#).

<A-5,Verb,2661,*kataxioo*>

denotes "to account worthy" (kata, "intensive," axios, "worthy"), "to judge worthy," Luke 20:35; some mss. have it in Luke 21:36 (so the AV); the most authentic mss. have the verb katischuo, "to prevail;" Acts 5:41, "were counted worthy;" so 2 Thess. 1:5.

<A-6,Verb,1848,*exoutheneo*>

"to make of no account," frequently signifies "to despise." In 1 Cor. 6:4, it is used, not in a contemptuous sense, but of gentile judges, before whom the saints are not to go to law with one another, such magistrates having no place, and therefore being "of no account" (RV), in the church. The Apostle is not speaking of any believers as "least esteemed" (AV). In 2 Cor. 10:10, for AV, "contemptible," the RV suitably has "of no account." See [DESPISE](#).

<B-1,Noun,3056,*logos*>

"a word or saying," also means "an account which one gives by word of mouth" (cp. No. 4), Matt. 12:36; Matt. 18:23, RV, "reckoning;" Matt. 16:2; Acts 19:40; 20:24 (AV, "count"); Rom. 14:12; Phil. 4:17; Heb. 13:17; 1 Pet. 4:5. See [CAUSE](#), COMMUNICATION, [DO](#), [DOCTRINE](#), [FAME](#), [INTENT](#), [MATTER](#), [MOUTH](#), PREACHING, QUESTION, REASON, [RECKONING](#), [RUMOR](#), [SAYING](#), SHEW, SPEECH, TALK, [THING](#), [TIDINGS](#), [TREATISE](#), [UTTERANCE](#), [WORD](#), WORK.

Accurately <1,,199,*akribos*>

is correctly translated in the RV of Luke 1:3, "having traced the course of all things accurately" (AV, "having had perfect understanding"). It is used in Matt. 2:8, of Herod's command to the wise men as to searching for the young Child (RV, "carefully;" AV, "diligently"); in Acts 18:25, of Apollos' teaching of "the things concerning Jesus" (RV, "carefully;" AV, "diligently"); in Eph. 5:15, of the way in which believers are to walk (RV, "carefully;" AV, "circumspectly"); in 1 Thess. 5:2, of the knowledge gained by the saints through the Apostle's teaching concerning the Day of the Lord (RV and AV, "perfectly"). The word expresses that "accuracy" which is the outcome of carefulness. It is connected with akros, "pointed."

This word and its other grammatical forms, akribeia, akribes, akribesteron and akriboo, are used especially by Luke, who employs them eight times out of the thirteen in the NT; Matthew uses them three times, Paul twice. See [CAREFUL](#), DILIGENT, [EXACTLY](#), PERFECT.

Accursed * For [ACCURSED](#) see [CURSE](#), A, No.3

Accusation, Accuse <A-1,Noun,156,*aitia*>

probably has the primary meaning of "a cause, especially an occasion of something evil, hence a charge, an accusation." It is used in a forensic sense, of (a) an accusation, Acts 25:18 (RV, "charge"), Acts 25:27; (b) a crime, Matt. 27:37; Mark 15:26; John 18:38; 19:4,6; Acts 13:28; 23:28; 28:18. See [CASE](#), CAUSE, [CHARGE](#), [CRIME](#), [FAULT](#).

<A-2,Noun,157,*aitioma*>

"an accusation," expressing No. 1 more concretely, is found in Acts 25:7, RV, "charges," for AV, "complaints." See [COMPLAINT](#).

<A-3,Noun,1462,*enklema*>

is "an accusation made in public," but not necessarily before a tribunal. That is the case in Acts 23:29, "laid to his charge." In Acts 25:16 it signifies a matter of complaint; hence, the RV has "the matter laid against him" (AV, "crime"). See [CHARGE](#), CRIME.

<A-4,Noun,2724,*kategoria*>

"an accusation," is found in John 18:29; 1 Tim. 5:19; Titus 1:6, lit., "not under accusation." This and the verb kategoreo, "to accuse," and the noun kategoros, "an accuser" (see below), all have chiefly to do with judicial procedure, as distinct from diabolos, "to slander." It is derived from agora, "a place of public speaking," prefixed by kata, "against;" hence, it signifies a speaking against a person before a public tribunal. It is the opposite to apologia, "a defense."

Note: Krisis, which has been translated "accusation," in the AV of 2 Pet. 2:11; Jude 1:9 (RV, "judgement"), does not come under this category. It signifies "a judgment, a decision given concerning anything."

<B-1,Verb,1225,*diaballo*>

used in Luke 16:1, in the Passive Voice, lit. signifies "to hurl across" (dia, "through," ballo, "to throw"), and suggests a verbal assault. It stresses the act rather than the author, as in the case of aitia and kategoria. Diabolos is connected.

<B-2,Verb,1458,*enkaleo*>

see A, No. 3, "to bring a charge against, or to come forward as an accuser against," lit. denotes "to call in" (en, "in," kaleo, "to call"), i.e., "to call (something) in or against (someone);" hence, "to call to account, to accuse," Acts 19:38, RV (AV, "imlead"); in Acts 19:40, "accused" (AV, "call in question"). It is used in four other places in the Acts, 23:28,29; 26:2,7, and elsewhere in Rom. 8:33, "shall lay to the charge." See [CALL](#), IMPLEAD.

<B-3,Verb,1908,*epereazo*>

besides its more ordinary meaning, "to insult, treat abusively, despitefully," Luke 6:28, has the forensic significance "to accuse falsely," and is used with this meaning in 1 Pet. 3:16, RV, "revile." See [DESPITEFULLY](#), [REVILE](#).

<B-4,Verb,2723,*kategoreo*>

"to speak against, accuse" (cp. A, No. 4), is used (a) in a general way, "to accuse," e.g., Luke 6:7, RV, "how to accuse;" Rom. 2:15; Rev. 12:10; (b) before a judge, e.g., Matt. 12:10; Mark 15:4 (RV, "witness against"); Acts 22:30; 25:16. In Acts 24:19, RV renders it "make accusation," for the AV, "object." See OBJECT, WITNESS.

<B-5,Verb,4811,*sukophanteo*>

(Eng., "sycophant") means (a) "to accuse wrongfully;" Luke 3:14 (AV and RV, margin); RV, "exact wrongfully;" (b) "to exact money wrongfully, to take anything by false accusation," Luke 19:8, and the RV text of Luke 3:14. It is more frequently found in the Sept.; see Gen. 43:18, "to inform against;" Lev. 19:11, "neither shall each falsely accuse his neighbor;" Job 35:9, "they that are oppressed by false accusation;" Ps. 119:122, "let not the proud accuse me falsely;" Prov. 14:31; 22:16 "he that oppresses the needy by false accusation."

The word is derived from sukon, "a fig," and phaino, "to show." At Athens a man whose business it was to give information against anyone who might be detected exporting figs out of the province, is said to have been called a sukophantes (see Note (2) below). Probably, however, the word was used to denote one who brings figs to light by shaking the tree, and then in a metaphorical sense one who makes rich men yield up their fruit by "false accusation." Hence in general parlance it was used to designate "a malignant informer," one who accused from love of gain. See [EXACT](#).

Note: Proaitiaomai denotes "to bring a previous charge against," Rom. 3:9, RV. See [CHARGE](#).

Accuser <1,,1228,*diabolos*>

"an accuser" (cp. [ACCUSE](#), B, No. 1), is used 34 times as a title of Satan, the Devil (the English word is derived from the Greek); once of Judas, John 6:70, who, in his opposition of God, acted the part of the Devil. Apart from John 6:70, men are never spoken of as devils. It is always to be distinguished from daimon, "a demon." It is found three times, 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3, of false accusers, slanderers.

<2,,2725,*kategoros*>

"an accuser," (see [ACCUSATION](#), ACCUSED, B. 4.) is used in John 8:10; Acts 23:30,35; 24:8; 25:16,18. In Rev. 12:10, it is used of Satan. In the Sept., Prov. 18:17.

Notes: (1) Sukophantia, "a false accusation or oppression," is used in Eccl. 5:7; 7:8; Ps. 119:134; Amos 2:8 (not in the NT). See No. 5, above.

(2) Sukophantes, "a false accuser, or oppressor," occurs in Ps. 72:4; Prov. 28:16 (not in the NT).

Acknowledge (-ment) <A-1,Verb,1921,*epiginosko*>

signifies (a) "to know thoroughly" (epi, "intensive," ginosko, "to know"); (b) "to recognize a thing to be what it really is, to acknowledge," 1 Cor. 14:37 (RV, "take knowledge of"); 1 Cor. 16:18; 2 Cor. 1:13,14. See [KNOW](#), [KNOWLEDGE](#), [PERCEIVE](#).

Note: In 1 John 2:23, "acknowledgeth" translates the verb homologeo, "to confess," RV, "confesseth."

<B-1,Noun,1922,*epignosis*>

akin to A, "full, or thorough knowledge, discernment, recognition," is translated "acknowledging" in the AV of 2 Tim. 2:25; Titus 1:1; Philem. 1:6 (in all three, RV, "knowledge," properly, "thorough knowledge"). In Col. 2:2, AV, "acknowledgement," RV, "that they may know" (i.e., "unto the full knowledge"). See [KNOWLEDGE](#).

Acquaintance <1,,1110,*gnostos*>

from ginosko, "to know," signifies "known, or knowable;" hence, "one's acquaintance;" it is used in this sense, in the plural, in Luke 2:44; 23:49. See [KNOWN](#), [NOTABLE](#).

<2,,2398,*idios*>

"one's own," is translated "acquaintance" in the AV of Acts 24:23, "friends" (RV). See COMPANY.

Across * For [ACROSS](#) (Acts 27:5, RV) see Note + p. 9

Act <1,,1888,*epautophoro*>

primarily signifies "caught in the act of theft" (epi, "upon," intensive, autos, "self," phor, "a thief"); then, "caught in the act" of any other crime, John 8:4. In some texts the preposition epi is detached from the remainder of the adjective and appears as ep' autophoro.

<2,,1345,*dikaioma*>

signifies "an act of righteousness, a concrete expression of righteousness," as in the RV of Rom. 5:18, in reference to the Death of Christ; the AV wrongly renders it "the righteousness of One." The contrast is between the one trespass by Adam and the one act of Christ in His atoning Death. In Rev. 15:4; 19:8, the word is used in the plural to signify, as in the RV, "righteous acts," respectively, of God and of the saints. See [JUDGMENT](#), JUSTIFICATION, [ORDINANCE](#), [RIGHTEOUSNESS](#).

<3,,4238,*prasso*>

"to do, to practice," is translated "act" in the RV of Acts 17:7 (AV, "do"). See [COMMIT](#), [DO](#), [EXACT](#), [KEEP](#), [REQUIRE](#), USE.

Active <1,,1756,*energes*>

lit., "in work" (cp. Eng., "energetic"), is used (a) of the Word of God, Heb. 4:12 (RV, "active," AV, "powerful"); (b) of a door for the Gospel, 1 Cor. 16:9, "effectual;" (c) of faith, Philem. 1:6, "effectual." See [EFFECTUAL](#), [POWERFUL](#). Cp. the synonymous words *dunatos* and *ischuros* (see [ABLE](#)).

Actually <1,,3654,*holos*>

from *holos*, "all, whole," is translated "actually" in 1 Cor. 5:1, RV ("it is actually reported"); the AV "commonly" does not convey the meaning. In 1 Cor. 6:7 it is translated "altogether" (AV, "utterly"); in 1 Cor. 15:29, "at all," as in Matt. 5:34. See [ALL](#), [ALTOGETHER](#).

Add <1,,2007,*epitithemi*>

lit., "to put upon" (*epi*, "upon," *tithemi*, "to put"), has a secondary and somewhat infrequent meaning, "to add to," and is found in this sense in Mark 3:16,17, lit., "He added the name Peter to Simon," "He added to them the name Boanerges," and Rev. 22:18, where the word is set in contrast to "take away from" (ver. 19). See [LADE](#), [LAY](#), [PUT](#), [SET](#).

<2,,4369,*prostithemi*>

"to put to" (*pros*, "to," *tithemi*, "to put"), "to add, or to place beside" (the primary meaning), in Luke 17:5 is translated "increase," in the request "increase our faith;" in Luke 20:11,12, "he sent yet" (AV, "again he sent"), lit., "he added and sent," as in Luke 19:11, "He added and spake." In Acts 12:3, RV, "proceeded," AV, "proceeded further" (of repeating or continuing the action mentioned by the following verb); in Acts 13:36, "was laid unto;" in Heb. 12:19, "more... be spoken," (lit., "that no word should be added"). In Gal. 3:19, "What then is the law? It was "added" because of transgressions," there is no contradiction of what is said in Gal. 3:15, where the word is *epidiatasso* (see No. 4), for there the latter word conveys the idea of supplementing an agreement already made; here in Gal. 3:19 the meaning is not that something had been "added" to the promise with a view to complete it, which the Apostle denies, but that something had been given "in addition" to the promise, as in Rom. 5:20, "The law came in beside." See [GIVE](#), INCREASE, [LAY](#), [PROCEED](#), [SPEAK](#).

<3,,4323,*prosanatithemi*>

lit., "to lay upon in addition," came to be used in the sense of putting oneself before another, for the purpose of consulting him; hence simply "to consult, to take one into counsel, to confer." With this meaning it is used only in Gal. 1:16. In Gal. 2:2, a shorter form, *anatithemi*, is used, which means "to lay before" (AV, "communicated unto"). This less intensive word may have been purposely used there

by the Apostle to suggest that he described to his fellow-apostles the character of his teaching, not to obtain their approval or their advice concerning it, but simply that they might have the facts of the case before them on which they were shortly to adjudicate.

It was also used to signify "to communicate, to impart." With this meaning it is used only in Gal. 2:6, in the Middle Voice, the suggestion being to "add" from one's store of things. In regard to his visit to Jerusalem the Apostle says "those who were of repute imparted nothing to me" (AV, "in conference added"), that is to say, they neither modified his teaching nor "added" to his authority. See [CONFER](#).

<4,,1928,*epidiatasso*>

lit., "to arrange in addition" (epi, "upon," dia, "through," tasso, "to arrange"), is used in Gal. 3:15 ("addeth," or rather, "ordains something in addition"). If no one does such a thing in the matter of a human covenant, how much more is a covenant made by God inviolable! The Judaizers by their "addition" violated this principle, and, by proclaiming the Divine authority for what they did, they virtually charged God with a breach of promise. He gave the Law, indeed, but neither in place of the promise nor to supplement it.

<5,,3923,*pareisphero*>

"to bring in besides" (para, "besides," eis, "in," phero, "to bring"), means "to add," 2 Pet. 1:5, "adding on your part" (RV); the words "on your part" represent the intensive force of the verb; the AV, "giving" does not provide an adequate meaning.

<6,,2023,*epichoregeo*>

is translated "add" in the AV of 2 Pet. 1:5. Its meaning is "to supply, to minister" (epi, "to," choregeo, "to minister"); RV, "supply." See MINISTER.

<7,,1325,*didomi*>

"to give," is translated "add" in Rev. 8:3, RV, for AV, "offer" (marg., "add"). See [GIVE](#).

Note: In Phil. 1:17, RV, egeiro, "to raise," is translated "add" in the AV (RV, "raise up"). See [BRING](#), A, No. 6.

Addicted * For [ADDICTED](#) (AV, of 1 Cor. 16:15) see [SET](#), No. 10

Adjure <1,,3726,*horkizo*>

"to cause to swear, to lay under the obligation of an oath" (horkos, Mark 5:7; Acts 19:13), is connected with the Heb. word for a thigh, cp. Gen. 24:2,9; 47:29. Some mss. have this word in 1 Thess. 5:27. The most authentic have No. 3 (below). See CHARGE.

<2,,1844,*exorkizo*>

an intensive form of No. 1, signifies "to appeal by an oath, to adjure," Matt. 26:63. In the Sept., Gen. 24:3; Judg. 17:2; 1 Kings 22:16.

<3,,1722 3726,*enrokizo*>

to put under (or bind by) an oath," is translated "adjure" in the RV of 1 Thess. 5:27 (AV, "charge"). In the Sept., Neh. 13:25.

Note: The synonymous verb *omnumi* signifies "to make an oath, to declare or promise with an oath." See, e.g., Mark 6:23, in contrast to Mark 5:7 (*horkizo*). See [OATH](#) and [SWEAR](#).

Administer, Administration (AV) * For the AV [ADMINISTER](#) and [ADMINISTRATION](#) see MINISTER and MINISTRATION, [SERVE](#), and [SERVICE](#).

Admiration, Admire (AV) * For the AV [ADMIRATION](#) and [ADMIRE](#) see WONDER and MARVEL.

Admonition, Admonish <A-1,Noun,3559,*nouthesia*>

lit., "a putting in mind" (*nous*, "mind," *tithemi*, "to put"), is used in 1 Cor. 10:11, of the purpose of the Scriptures; in Eph. 6:4, of that which is ministered by the Lord; and in Titus 3:10, of that which is to be administered for the correction of one who creates trouble in the church. *Nouthesia* is "the training by word," whether of encouragement, or, if necessary, by reproof or remonstrance. In contrast to this, the synonymous word *paideia* stresses training by act, though both words are used in each respect.

<B-1,Verb,3560,*noutheto*>

cp. the noun above, means "to put in mind, admonish," Acts 20:31 (AV, "warn"); Rom. 15:14; 1 Cor. 4:14 (AV, "warn"); Col. 1:28 (AV, "warning"); Col. 3:16; 1 Thess. 5:12,14 (AV, "warn"); 2 Thess. 3:15.

It is used, (a) of instruction, (b) of warning. It is thus distinguished from *paideuo*, "to correct by discipline, to train by act," Heb. 12:6; cp. Eph. 6:4.

"The difference between 'admonish' and 'teach' seems to be that, whereas the former has mainly in view the things that are wrong and call for warning, the latter has to do chiefly with the impartation of positive truth, cp. Col. 3:16; they were to let the Word of Christ dwell richly in them, so that they might be able (1) to teach and 'admonish' one another, and (2) to abound in the praises of God.

"Admonition differs from remonstrance, in that the former is warning based on instruction; the latter may be little more than expostulation. For example, though Eli remonstrated with his sons, 1 Sam. 2:24, he failed to admonish them, 1 Sam. 3:13, LXX. Pastors and teachers in the churches are thus themselves admonished, i.e., instructed and warned, by the Scriptures, 1 Cor. 10:11, so to minister the Word of God to the saints, that, naming the Name of the Lord, they shall depart from unrighteousness, 2 Tim. 2:19."* [*From Notes on Thessalonians, by Hogg and Vine, pp. 179-180.] See [WARN](#).

<B-2,Verb,3867,*paraineo*>

"to admonish by way of exhorting or advising," is found in Acts 27:9 ("Paul admonished them"); Acts 27:22 ("and now **I** exhort you") See [EXHORT](#).

<B-3,Verb,5537,*chrematizo*>

primarily, "to transact business," then, "to give advice to enquirers" (especially of official

pronouncements of magistrates), or "a response to those consulting an oracle," came to signify the giving of a Divine "admonition" or instruction or warning, in a general way; "admonished" in Heb. 8:5, AV (RV, "warned"). Elsewhere it is translated by the verb "to warn."

The word is derived from *chrema*, "an affair, business." Names were given to men from the nature of their business (see the same word in Acts 11:26; Rom. 7:3); hence, the idea of dealing with a person and receiving instruction. In the case of oracular responses, the word is derived from *chresmos*, "an oracle." See [CALL](#), [REVEAL](#), [SPEAK](#), [WARN](#).

Ado <1,,2350,*thorubeo*>

"to make an uproar, to throw into confusion, or to wail tumultuously," is rendered "make...ado," in Mark 5:39; elsewhere in Matt. 9:23; Acts 17:5; 20:10. See [NOISE](#), TROUBLE, UPROAR.

Note: For the corresponding noun, *thorubos*, see [TUMULT](#), UPROAR.

Adoption <1,,5206,*huiiothesia*>

from *huios*, "a son," and *thesis*, "a placing," akin to *tithemi*, "to place," signifies the place and condition of a son given to one to whom it does not naturally belong. The word is used by the Apostle Paul only.

In Rom. 8:15, believers are said to have received "the Spirit of adoption," that is, the Holy Spirit who, given as the Firstfruits of all that is to be theirs, produces in them the realization of sonship and the attitude belonging to sons. In Gal. 4:5 they are said to receive "the adoption of sons," i.e., sonship bestowed in distinction from a relationship consequent merely upon birth; here two contrasts are presented, (1) between the sonship of the believer and the unoriginated sonship of Christ, (2) between the freedom enjoyed by the believer and bondage, whether of Gentile natural condition, or of Israel under the Law. In Eph. 1:5 they are said to have been foreordained unto "adoption as sons" through Jesus Christ, RV; the AV, "adoption of children" is a mistranslation and misleading. God does not "adopt" believers as children; they are begotten as such by His Holy Spirit through faith. "Adoption" is a term involving the dignity of the relationship of believers as sons; it is not a putting into the family by spiritual birth, but a putting into the position of sons. In Rom. 8:23 the "adoption" of the believer is set forth as still future, as it there includes the redemption of the body, when the living will be changed and those who have fallen asleep will be raised. In Rom. 9:4 "adoption" is spoken of as belonging to Israel, in accordance with the statement in Exod. 4:12, "Israel is My Son." Cp. Hos. 11:1. Israel was brought into a special relation with God, a collective relationship, not enjoyed by other nations, Deut. 14:1; Jer. 31:9, etc.

Adorn, Adorning <A-1,Verb,2885,*kosmeo*>

primarily "to arrange, to put in order" (Eng., "cosmetic"), is used of furnishing a room, Matt. 12:44; Luke 11:25, and of trimming lamps, Matt. 25:7. Hence, "to adorn, to ornament," as of garnishing tombs, Matt. 23:29; buildings, Luke 21:5; Rev. 21:19; one's person, 1 Tim. 2:9; 1 Pet. 3:5; Rev. 21:2; metaphorically, of "adorning a doctrine," Titus 2:10. See GARNISH, [TRIM](#).

<B-1,Noun,2889,*kosmos*>

"a harmonious arrangement or order," then, "adornment, decoration," came to denote "the world, or

the universe, as that which is Divinely arranged." The meaning "adorning" is found in 1 Pet. 3:3. Elsewhere it signifies "the world." Cp. kosmos, decent, modest, 1 Tim. 2:9; 3:2. See [WORLD](#).

Adulterer (-ess), Adulterous, Adultery <A-1,Noun,3432,*moichos*>

denotes one "who has unlawful intercourse with the spouse of another," Luke 18:11; 1 Cor. 6:9; Heb. 13:4. As to Jas. 4:4, see below.

<A-2,Noun,3428,*moichalis*>

"an adulteress," is used (a) in the natural sense, 2 Pet. 2:14; Rom. 7:3; (b) in the spiritual sense, Jas. 4:4; here the RV rightly omits the word "adulterers." It was added by a copyist. As in Israel the breach of their relationship with God through their idolatry, was described as "adultery" or "harlotry" (e.g., Ezek. 16:15ff; 23:43), so believers who cultivate friendship with the world, thus breaking their spiritual union with Christ, are spiritual "adulteresses," having been spiritually united to Him as wife to husband, Rom. 7:4. It is used adjectivally to describe the Jewish people in transferring their affections from God, Matt. 12:39; 16:4; Mark 8:38. In 2 Pet. 2:14, the lit. translation is "full of an adulteress" (RV, marg.).

<A-3,Noun,3430,*moicheia*>

"adultery," is found in Matt. 15:19; Mark 7:21; John 8:3 (AV only).

<B-1,Verb,3429,*moichao*>

used in the Middle Voice in the NT, is said of men in Matt. 5:32; 19:9; Mark 10:11; of women in Mark 10:10.

<B-2,Verb,3431,*moicheuo*>

is used in Matt. 5:27,28,32 (in ver. 32 some texts have No. 1); Matt. 19:18; Mark 10:19; Luke 16:18; 18:20; John 8:4; Rom. 2:22; 13:9; Jas. 2:11; in Rev. 2:22, metaphorically, of those who are by a Jezebel's solicitations drawn away to idolatry.

Advance <1,4298,*prokopto*>

lit., "to strike forward, cut forward a way," i.e., to make progress, is translated "advanced" in Luke 2:52, RV, of the Lord Jesus (AV, "increased"); in Gal. 1:14 "advanced," of Paul's former progress in the Jews' religion (AV, "profited"); in Rom. 13:12, "is far spent," of the "advanced" state of the "night" of the world's spiritual darkness; in 2 Tim. 2:16, "will proceed further," of profane babblings; in 2 Tim. 3:9, "shall proceed no further," of the limit Divinely to be put to the doings of evil men; in 2 Tim 3:13, of the progress of evil men and impostors, "shall wax," lit., "shall advance to the worse." See INCREASE, PROCEED, PROFIT, [SPENT](#), [WAX](#).

Note: The corresponding noun prokope is found in Phil. 1:12,25, "progress" (AV, "furtherance"); 1 Tim. 4:15, "progress" (AV, "profiting," an inadequate meaning).

Advantage <A-1,Noun,4053,*perissos*>

primarily, "what is above and over, super-added," hence came to denote "what is superior and advantageous," Rom. 3:1, in a comparison between Jew and Gentile; only here with this meaning. See [ABUNDANT](#), C, No. 1.

<A-2,Noun,3786,*ophelos*>

akin to *ophello*, "to increase," comes from a root signifying "to increase;" hence, "advantage, profit;" it is rendered as a verb in its three occurrences, 1 Cor. 15:32 (AV, "advantageth;" RV, "doth it profit"); Jas. 2:14,16, lit., "What (is) the profit?" See PROFIT. In the Sept., Job 15:3.

<A-3,Noun,5622,*opheleia*>

an alternative form to No. 2, akin to C, No. 1, is found in Rom. 3:1, "profit," and Jude 1:16, "advantage." (i.e., they shew respect of persons for the sake of what they may gain from them). See PROFIT.

Note: *Ophelimos*, "profitable," is used only in the Pastoral Epistles, 1 Tim. 4:8; 2 Tim. 3:16; Titus 3:8. See PROFIT.

<B-1,Verb,5623,*opheleo*>

signifies "to be useful, do good, profit," Rom. 2:25; with a negative, "to be of no use, to effect nothing," Matt. 27:24; John 6:63, "profiteth;" John 12:19, "prevail;" in Luke 9:25, AV, "(what is a man) advantaged ?" RV, "profited." See [BETTERED](#) (to be), [PREVAIL](#), PROFIT.

<B-2,Verb,4122,*pleonekteo*>

lit., "to seek to get more" (*pleon*, "more," echo, "to have"); hence, "to get an advantage of, to take advantage of." In 2 Cor. 7:2 the AV has "defrauded," the RV, "took advantage of;" in 1 Thess. 4:6, AV, "defraud," RV, "wrong." In the other three places the RV consistently translates it by the verb "to take advantage of," 2 Cor. 2:11, of Satan's effort to gain an "advantage" over the church, through their neglect to restore the backslider; in 2 Cor. 12:17,18, AV, "make a gain of." See DEFRAUD, GAIN, [WRONG](#).

Note: Cp. *pleonektes*, "a covetous person," *pleonexia*, "covetousness."

Adventure <1,1325,*didomi*>

"to give," is once used of giving oneself to go into a place, "to adventure" into, Acts 19:31, of Paul's thought of going into the midst of the mob in the theater at Ephesus. See [BESTOW](#), COMMIT, [DELIVER](#), [GIVE](#).

Adversary <A-1,Noun,476,*antidikos*>

firstly, "an opponent in a lawsuit," Matt. 5:25 (twice); Luke 12:58; 18:3, is also used to denote "an adversary or an enemy," without reference to legal affairs, and this is perhaps its meaning in 1 Pet. 5:8, where it is used of the Devil. Some would regard the word as there used in a legal sense, since the Devil accuses men before God.

<B-1,Verb,480,*antikeimai*>

is, lit., "to lie opposite to, to be set over against." In addition to its legal sense it signifies "to withstand;" the present participle of the verb with the article, which is equivalent to a noun, signifies "an adversary," e.g., Luke 13:17; 21:15; 1 Cor. 16:9; Phil. 1:28; 1 Tim. 5:14. This construction is used of the Man of Sin, in 2 Thess. 2:4, and is translated "He that opposeth," where, adopting the noun

form, we might render by "the opponent and self-exalter against..." In Gal. 5:17 it is used of the antagonism between the Holy Spirit and the flesh in the believer; in 1 Tim. 1:10, of anything, in addition to persons, that is opposed to the doctrine of Christ. In these two places the word is rendered "contrary to." In the Sept. it is used of Satan, Zech. 3:1, and of men, Job 13:24; Isa. 66:6. See [CONTRARY](#), [OPPOSE](#).

<C-1,Adjective,5227,*hupenantios*>

"contrary, opposed," is a strengthened form of enantios (en, "in," and antios, "set against"). The intensive force is due to the preposition hupo. It is translated "contrary to," in Col. 2:14, of ordinances; in Heb. 10:27, "adversaries." In each place a more violent form of opposition is suggested than in the case of enantios. See [CONTRARY](#).

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[Matt Curtin](#)

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Door <1,,2374,*thura*>

"a door, gate" (Eng., "door" is connected), is used (a) literally, e.g., Matt. 6:6; 27:60; (b) metaphorically, of Christ, John 10:7,9; of faith, by acceptance of the Gospel, Acts 14:27; of "openings" for preaching and teaching the Word of God, 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:8; of "entrance" into the Kingdom of God, Matt. 25:10; Luke 13:24,25; of Christ's "entrance" into a repentant believer's heart, Rev. 3:20; of the nearness of Christ's second advent, Matt. 24:33; Mark 13:29; cp. Jas. 5:9; of "access" to behold visions relative to the purposes of God, Rev. 4:1.

Note: For the phrase "that kept the door," *thuroros*, John 18:16,17 ("porter" in Mark 13:34; John 10:3), see [PORTER](#).

Dote <1,,3552,*noseo*>

signifies "to be ill, to be ailing," whether in body or mind; hence, "to be taken with such a morbid interest in a thing as is tantamount to a disease, to dote," 1 Tim. 6:4 (marg., "sick"). The primary meaning of "dote" is to be foolish (cp. Jer. 50:36, the evident meaning of *noseo*, in this respect, is "to be unsound."

Double <A-1,Adjective,1362,*diplous*>

denotes "twofold, double," 1 Tim. 5:17; Rev. 18:6 (twice). The comparative degree *diploteron* (neuter) is used adverbially in Matt. 23:15, "twofold more."

<B-1,Verb,1363,*diploo*>

signifies "to double, to repay or render twofold," Rev. 18:6.

Double-minded <1,,1374,*dipsuchos*>

lit. means "two-souled" (dis, "twice," *psuche*, "a soul"), hence, "double-minded," Jas. 1:8; 4:8.

Double-tongued <1,,1351,*dilogos*>

primarily means "saying the same thing twice, or given to repetition" (dis, "twice," *logos*, "a word, or speech"); hence, "saying a thing to one person and giving a different view of it to another, double-tongued," 1 Tim. 3:8.

Doubt (be in, make to), Doubtful, Doubting <A-1,Verb,639,*aporeo*>

always used in the Middle Voice, lit. means "to be without a way" (a, negative, *poros*, "a way, transit"), "to be without resources, embarrassed, in doubt, perplexity, at a loss," as was Herod regarding John the Baptist, Mark 6:20 (RV, following the most authentic mss., "was much perplexed"); as the disciples were, regarding the Lord's betrayal, John 13:22, "doubting;" and regarding the absence of His body from the tomb, Luke 24:4, "were perplexed;" as was Festus, about the nature of the accusations brought against Paul, Acts 25:20, AV "doubted," RV, "being perplexed;" as Paul was, in his experiences of trial, 2 Cor. 4:8, "perplexed," and, as to the attitude of the believers of the churches in Galatia towards Judaistic errors, Gal. 4:20, AV, "**I** stand in doubt," RV, "I am perplexed." Perplexity is the main idea. See [PERPLEX](#). Cp. the noun *aporia*, "distress," Luke 21:25.

<A-2,Verb,1280,*diaporeo*>

dia, "asunder" (intensive), and No. 1, signifies "to be thoroughly perplexed," with a perplexity

amounting to despair, Acts 2:12; 5:24; 10:17, AV, "were in doubt," "doubted," RV, "were (was) perplexed." See also Luke 9:7 (some mss. have it in Luke 24:4, where the most authentic have No. 1). See [PERPLEX](#).

<A-3,Verb,1252,*diakrino*>

see [CONTENTD](#) and [DIFFER](#), A, No. 2; in Acts 11:12, AV, "nothing doubting," RV, "making no distinction;" in Jude 1:22, RV, "who are in doubt" (AV, "making a difference," RV, marg., "while they dispute"); in Jas. 1:6, AV, "wavereth," RV, "doubteth." This verb suggests, not so much weakness of faith, as lack of it (contrast, Nos. 4 and 5).

<A-4,Verb,1365,*distazo*>

"to stand in two ways" (dis, "double," stasis, "a standing"), implying "uncertainty which way to take," is used in Matt. 14:31; 28:17; said of believers whose faith is small. Cp. No. 5.

<A-5,Verb,3349,*meterizo*>

from *meteoros* (Eng., "meteor"), signifying "in mid air, raised on high," was primarily used of putting a ship out to sea, or of "raising" fortifications, or of the "rising" of the wind. In the Sept., it is used, e.g., in Micah 4:1, of the "exaltation" of the Lord's house; in Ezek. 10:16, of the "lifting" up of the wings of the cherubim; in Obad. 1:4, of the "mounting" up of the eagle; in the NT metaphorically, of "being anxious," through a "distracted" state of mind, of "wavering" between hope and fear, Luke 12:29, "neither be ye of doubtful mind" (AV, marg., "live not in careful suspense"), addressed to those who have little faith. Cp. No. 4. The interpretation "do not exalt yourselves" is not in keeping with the context.

<A-6,Verb,5590 142,*psuchen airo*> lit., "to raise the breath, or to lift the soul," signifies "to hold in suspense," RV of John 10:24 (AV, "make us to doubt"), suggestive of "an objective suspense due to lack of light" (Warfield), through a failure of their expectations, rather than, subjectively, through unbelief. The meaning may thus be, "How long dost Thou raise our expectations without satisfying them?"

<B-1,Noun,1261,*dialogismos*>

expresses reasoning or questioning hesitation, 1 Tim. 2:8. See DISPUTE, A, No. 1.

Note: For AV, "doubtful" in Rom. 14:1 see [DECISION](#), B, No. 2.

Doubt (no), Doubtless <1,,3843,*pantos*>

see [ALTOGETHER](#), B.

Notes: (1) In 2 Cor. 12:1 the best texts have no word representing "doubtless." (2) In Luke 11:20, the particle *ara*, AV, "no doubt," means "then" (RV). (3) In 1 Cor. 9:10 the conjunction *gar*, AV, "no doubt," here means "assuredly," or "yea" (RV). (4) In Phil. 3:8, the opening phrase means "yea, verily," as RV. (5) In 1 Cor. 9:2, the RV, "at least," gives the right sense (not "doubtless").

Dove, Turtle-dove <1,,4058,*peristera*>

denotes "a dove or pigeon," Matt. 3:16; 10:16 (indicating its proverbial harmlessness); 21:12; Mark

1:10; 11:15; Luke 2:24 ("pigeons"); 3:22; John 1:32; 2:14,16.

<2,,5167,*trugon*>

denotes "a turtle-dove" (from *truzo*, "to murmur, to coo"), Luke 2:24.

Down * For [DOWN](#) see Note +, p. 9

Drag <1,,4951,*suro*>

"to draw, drag, haul," is used of a net, John 21:8; of violently "dragging" persons along, Acts 8:3, "haling;" Acts 14:19, RV, "dragged," AV, "drew;" Acts 17:6 (ditto); Rev. 12:4, AV, "drew," RV, "draweth." See [DRAW](#), HALE.

Note: Cp. the strengthened form *katasuro*, "to hale," used in Luke 12:58.

<2,,1670,*helkuo*>

"to draw," differs from *suro*, as "drawing" does from violent "dragging." It is used of "drawing" a net, John 21:6,11 (cp. No. 1, in ver. 8); Trench remarks, "At vv. 6 and 11 *helko* (or *helkuo*) is used; for there a drawing of the net to a certain point is intended; by the disciples to themselves in the ship, by Peter to himself upon the shore. But at ver. 8 *helko* gives place to *suro*: for nothing is there intended but the dragging of the net, which had been fastened to the ship, after it through the water" (Syn., xxi).

This less violent significance, usually present in *helko*, but always absent from *suro*, is seen in the metaphorical use of *helko*, to signify "drawing" by inward power, by Divine impulse, John 6:44; 12:32. So in the Sept., e.g., Song of Sol. 1:4; Jer. 31:3, "with lovingkindness have I drawn thee." It is used of a more vigorous action, in John 18:10, of "drawing" a sword; in Acts 16:19; 21:30, of forcibly "drawing" men to or from a place; so in Jas. 2:6, AV, "draw," RV, "drag." See [DRAW](#).

Dragon <1,,1404,*drakon*>

denoted "a mythical monster, a dragon;" also a large serpent, so called because of its keen power of sight (from a root *derk*, signifying "to see"). Twelve times in the Apocalypse it is used of the Devil, 12:3,4,7,9,13,16,17; 13:2,4,11; 16:13; 20:2.

Drank * For [DRANK](#) see DRINK

Draught <1,,61,*agra*>

"a hunting, catching" (from *ago*, "to lead"), is used only in connection with fishing. In Luke 5:4 it signifies the act of catching fish; in ver. 9 it stands for the catch itself.

<2,,856,*aphedron*>

"a latrine, a sink, drain," is found in Matt. 15:17; Mark 7:19.

Drave and Drove * For [DRAVE](#) and [DROVE](#) see DRIVE

Draw (away, back, nigh, on, out, up) * (A) In the sense of "dragging, pulling, or attracting:"

<1,,307,*anabibazo*>

a causal form of *anabaino*, "to go up," denotes, lit., "to make go up, cause to ascend" (*ana*, "up," *bibazo*, "to cause to mount"), hence, "to draw a boat up on land," Matt. 13:48.

<2,,1670,*helko*>

is translated "to draw" in the AV, of Acts 21:30; Jas. 2:6; see DRAG, No. 2.

<3,,4951,*suro*>

see [DRAG](#), No. 1.

<4,,4685,*spao*>

"to draw or pull," is used, in the Middle Voice, of "drawing" a sword from its sheath, Mark 14:47; Acts 16:27.

<5,,385,*anaspao*>

ana, "up," and No. 4, "to draw up," is used of "drawing" up an animal out of a pit, Luke 14:5 (RV, "draw up;" AV, "pull out"), and of the "drawing" up of the sheet into heaven, in the vision in Acts 11:10.

<6,,645,*apospao*>

apo, "from," and No. 4, "to draw away," lit., "to wrench away from," is used of a sword, Matt. 26:51; of "drawing" away disciples into error, Acts 20:30; of Christ's "withdrawal" from the disciples, in Gethsemane, Luke 22:41, AV, "was withdrawn," RV, "was parted" (or "was reft away from them"); of "parting" from a company, Acts 21:1 (AV, "were gotten," RV, "were parted"). See [GET](#), PART.

<7,,501,*antleo*>

signified, primarily, "to draw out a ship's bilgewater, to bale or pump out" (from *antlos*, "bilgewater"), hence, "to draw water" in any way (*ana*, "up," and a root, *tel---*, "to lift, bear"), John 2:8,9; 4:7,15.

Note: In John 4:11, "to draw with" translates the corresponding noun *antlema*, "a bucket for drawing water by a rope."

<8,,1828,*exelko*>

ek, "out of," and No. 2, "to draw away, or lure forth," is used metaphorically in Jas. 1:14, of being "drawn away" by lust. As in hunting or fishing the game is "lured" from its haunt, so man's lust "allures" him from the safety of his self-restraint.

<9,,392,*anatassomai*>

"to arrange in order," is used in Luke 1:1; RV, "to draw up" (some interpret the word to mean to "bring together" from memory assisted by the Holy Spirit).

* (B) In the sense of "approaching or withdrawing:"

<10,,1448,*engizo*>

"to come near, draw nigh" (akin to engus, "near"), is translated by the verb "draw near or nigh," in the RV, Luke 12:33, AV, "approacheth;" Heb. 10:25, AV, "approaching;" Luke 18:35; 19:29,37; Acts 22:6, AV, "was come nigh;" Luke 7:12, "came nigh;" Acts 9:3, "came near." See [APPROACH](#).

<11,,4334,*proserchomai*>

is translated "draw near" in Heb. 4:16; 7:25, RV, Heb. 10:22, AV and RV; in Acts 7:31, "drew near." See [COME](#), GO.

<12,,4317,*prosago*>

used transitively, "to bring to;" intransitively, "to draw near," is so rendered in Acts 27:27. See [BRING](#).

<13,,5288,*hupostello*>

"to draw back, withdraw," perhaps a metaphor from lowering a sail and so slackening the course, and hence of being remiss in holding the truth; in the Active Voice, rendered "drew back" in Gal. 2:12, RV (AV, "withdrew"); in the Middle, in Heb. 10:38, "shrink back" RV (AV, "draw back"); the prefix hupo, "underneath," is here suggestive of stealth. In ver. 39 the corresponding noun, hupostole, is translated "of them that shrinking back"). In Acts 20:20,27, "shrank," RV. See [KEEP](#), Note (6), SHRINK, [SHUN](#), [WITHDRAW](#).

<14,,868,*aphistemi*>

see [DEPART](#), A, No. 20.

<15,,1096,*ginomai*>

"to become, begin to be," is translated "drawing nigh," in John 6:19. See [BECOME](#).

<16,,2020,*epihosko*>

"to dawn" (lit., "to make to shine upon"), is said of the approach of the Sabbath, Luke 23:54 (marg., "began to dawn"); cp. Matt. 28:1. See [DAWN](#), A, No. 3.

Notes: (1) In Mark 6:53, prosormizo, "to bring a ship (or boat) to anchor, cast anchor, land at a place" (pros, "to," hormizo, "to moor, bring to anchorage"), is translated "moored to the shore," in the RV, for AV, "drew."

(2) In Acts 19:33, where the most authentic mss. have sumbibazo, the RV translates it "brought" (marg., "instructed"), AV, "draw out." Some mss. have probibazo, "to bring or drag forward." See [BRING](#), No. 24.

Dream (Noun and Verb), Dreamer <A-1,Noun,3677,*onar*>

is "a vision in sleep," in distinction from a waking vision, Matt. 1:20; 2:12,13,19,22; 27:19.

<A-2,Noun,1798,*enupnion*>

is, lit., "what appears in sleep" (en, "in," hupnos, "sleep"), an ordinary "dream," Acts 2:17. For synonymous nouns, see VISION.

<B-1,Verb,1797,*enupniazo*>

akin to A, No. 2, is used in Acts 2:17, in the Passive Voice, in a phrase (according to the most authentic mss.) which means "shall be given up to dream by dreams," translated "shall dream dreams;" metaphorically in Jude 1:8, of being given over to sensuous "dreamings," RV, AV, "dreamers," and so defiling the flesh.

Dressed * Note: This is the AV translation of the Passive of *georgo*, Heb. 6:7, "to till the ground, to practice as a farmer;" RV, "is tilled." See TILL.

Dresser * Note: For *ampelourgos*, "dresser," Luke 13:7, AV (RV, "vine-dresser"), see [VINEDRESSER](#).

Dried * For [DRIED](#) see [DRY](#), B

Drift <1,,3901,*pararheo*>

lit., "to flow past, glide by" (*para*, "by," *rheo*, "to flow"), is used in Heb. 2:1, where the significance is to find oneself "flowing" or "passing by," without giving due heed to a thing, here "the things that were heard," or perhaps the salvation of which they spoke; hence the RV, "lest haply we drift away from them," for AV, "let them slip." The AV marg. "run out as leaking vessels," does not give the meaning. In the Sept., Prov. 3:21; Isa. 44:4.

Drink (-eth, -er, -ing), Drank <A-1,Noun,4188,*poma*>

akin to B, No. 1, denotes "the thing drunk" (from a root *po---*, found in the Eng., "portion;" it is connected with the root *pi---*; see B, No. 3), 1 Cor. 10:4; Heb. 9:10.

<A-2,Noun,4213,*posis*>

akin to B, No. 1, suggests "the act of drinking," John 6:55 (where it is practically equivalent to No. 1); Rom. 14:17, "drinking," RV; Col. 2:16.

<A-3,Noun,4608,*sikera*>

is "a strong, intoxicating drink," made from any sweet ingredients, whether grain, vegetables, or the juice of fruits, or a decoction of honey; "strong drink," Luke 1:15. In the Sept., Lev. 10:9; Num. 6:3; 28:7; Deut. 14:26; 29:6; Isa. 5:11,22; 24:9; 28:7; 29:9.

<B-1,Verb,4095,*pino*>

"to drink," is used chiefly in the Gospels and in 1 Cor., whether literally (most frequently), or figuratively, (a) of "drinking" of the blood of Christ, in the sense of receiving eternal life, through His death, John 6:53,54,56; (b) of "receiving" spiritually that which refreshes, strengthens and nourishes the soul, John 7:37; (c) of "deriving" spiritual life from Christ, John 4:14, as Israel did typically, 1 Cor. 10:4; (d) of "sharing" in the sufferings of Christ humanly inflicted, Matt. 20:22,23; Mark 10:38,39; (e) of "participating" in the abominations imparted by the corrupt religious and commercial systems emanating from Babylon, Rev. 18:3; (f) of "receiving" Divine judgment, through partaking unworthily of the Lord's Supper, 1 Cor. 11:29; (g) of "experiencing" the wrath of God, Rev. 14:10; 16:6; (h) of the earth's "receiving" the benefits of rain, Heb. 6:7.

<B-2,Verb,3184,*methuo*>

from methu, "wine, to be drunk," is used in John 2:10 in the Passive Voice, and is translated in the RV, "have drunk freely;" AV, "have well drunk." See [DRUNK](#).

<B-3,Verb,4222,*potizo*>

"to give to drink, to make to drink," is used (a) in the material sense, in Matt. 10:42; 25:35,37,42 (here of "ministering" to those who belong to Christ and thus doing so virtually to Him); 27:48; Mark 9:41; 15:36; Luke 13:15 ("to watering"); Rom. 12:20; 1 Cor. 3:7,8; (b) figuratively, with reference to "teaching" of an elementary character, 1 Cor. 3:2, "[I](#) fed (you with milk);" of "spiritual watering by teaching" the Word of God, 1 Cor. 3:6; of being "provided" and "satisfied" by the power and blessing of the Spirit of God, 1 Cor. 12:13; of the effect upon the nations of "partaking" of the abominable mixture, provided by Babylon, of paganism with details of the Christian faith, Rev. 14:8. See [FEED](#), WATER.

<B-4,Verb,4844,*sumpino*>

"to drink together" (sun, "with," and B, No. 1), is found in Acts 10:41.

<B-5,Verb,5202,*hudropoteo*>

"to drink water" (hudor, "water," poteo, "to drink"), is found in 1 Tim. 5:23, RV, "be (no longer) a drinker of water."

Drive, Driven, Drave, Drove <1,,1544,*ekballo*>

denotes, lit., "to cast forth," with the suggestion of force (ek, "out," ballo, "to cast"); hence "to drive out or forth." It is translated "driveth" in Mark 1:12, RV, "driveth forth." In John 2:15 for the AV, "drove," the RV has "cast," the more usual translation. See [CAST](#), No. 5.

<2,,1559,*ekdioko*>

"to chase away, drive out" (ek, "out," dioko, "to pursue"), is used in 1 Thess. 2:15, RV, "drave out," AV, "have persecuted." Some mss. have this verb for dioko, in Luke 11:49.

<3,,1643,*elauno*>

signifies "to drive, impel, urge on." It is used of "rowing," Mark 6:48; John 6:19; of the act of a demon upon a man, Luke 8:29; of the power of winds upon ships, Jas. 3:4; and of storms upon mists, 2 Pet. 2:17, AV, "carried," RV, "driven." See also CARRY, Note (2), ROW.

<4,,556,*apelauno*>

apo, "from," and No. 3, "to drive from," is used in Acts 18:16.

<5,,1856,*exotheo*>

"to thrust out" (ek, "out," otheo, "to push, thrust"), is translated "thrust" in Acts 7:45, RV (AV, "drave"); in Acts 27:39, of "driving" a storm-tossed ship ashore (RV, "drive," AV, "thrust"). Cp. No. 6. See [THRUST](#).

<6,,5342,*phero*>

"to bear," is translated "driven" in Acts 27:15,17, of "being borne" in a storm-tossed ship. See [BEAR](#), etc.

<7,,1308,*diaphero*>

lit., "to bear through" (dia, "through," and No. 6), in Acts 27:27 signifies "to be borne hither and thither" (RV, "were driven to and fro;" AV, "up and down"). See [BETTER](#) (be), No. 1.

<8,,416,*anemizo*>

"to drive by the wind" (anemos, "wind"), is used in Jas. 1:6.

Note: For "let ... drive," Acts 27:15, see [GIVE](#), No. 3.

Drop (Noun) <1,,2361,*thrombos*>

"a large, thick drop of clotted blood" (etymologically akin to trepho, "to curdle"), is used in Luke 22:44, in the plural, in the narrative of the Lord's agony in Gethsemane.

Dropsy <1,,5203,*hudropikos*>

"dropsical, suffering from dropsy" (hudrops, "dropsy"), is found in Luke 14:2, the only instance recorded of the healing of this disease by the Lord.

Drown <1,,1036,*buthizo*>

"to plunge into the deep, to sink" (buthos, "bottom, the deep, the sea"), akin to bathos, "depth," and abussos, "bottomless," and Eng., "bath," is used in Luke 5:7 of the "sinking" of a boat; metaphorically in 1 Tim. 6:9, of the effect of foolish and hurtful lusts, which "drown men in destruction and perdition." See [SINK](#).

<2,,2666,*katapino*>

lit., "to drink down" (pino, "to drink," prefixed by kata, "down"), signifies "to swallow up" (RV, in Heb. 11:29, for AV, "were drowned"). It is elsewhere translated by the verb "to swallow, or swallow up," except in 1 Pet. 5:8, "devour." See DEVOUR, No. 3, SWALLOW.

<3,,2670,*katapontizo*>

"to throw into the sea" (kata, "down," pontos, "the open sea"), in the Passive Voice, "to be sunk in, to be drowned," is translated "were drowned," in Matt. 18:6, AV (RV, "should be sunk"); elsewhere in Matt. 14:30, "(beginning) to sink." See SINK.

Drunk, (-en, be), Drunkard, Drunkenness <A-1,Verb,3184,*methuo*>

signifies "to be drunk with wine" (from methu, "mulled wine;" hence Eng., "mead, honey-wine"); originally it denoted simply "a pleasant drink." For John 2:10 see under [DRINK](#). The verb is used of "being intoxicated" in Matt. 24:49; Acts 2:15; 1 Cor. 11:21; 1 Thess. 5:7b; metaphorically, of the effect upon men of partaking of the abominations of the Babylonish system, Rev. 17:2; of being in a state of mental "intoxication," through the shedding of men's blood profusely, ver. 6.

<A-2,Verb,3182,*methusko*>

signifies "to make drunk, or to grow drunk" (an inceptive verb, marking the process or the state expressed in No. 1), "to become intoxicated," Luke 12:45; Eph. 5:18; 1 Thess. 5:7.

<B-1, Adjective, 3183, *methusos*>

"drunken" (cp. No. 2), is used as noun, in the singular, in 1 Cor. 5:11, and in the plural, in 1 Cor. 6:10, "drunkard," "drunkards."

<C-1, Noun, 3178, *methe*>

"strong drink" (akin to methu, "wine," see under A. 1, above), denotes "drunkenness, habitual intoxication," Luke 21:34; Rom. 13:13; Gal. 5:21.

Dry <A-1, Adjective, 3584, *xeros*>

is used (a) naturally, of "dry" land, Heb. 11:29; or of land in general, Matt. 23:15, "land;" or of physical infirmity, "withered," Matt. 12:10; Mark 3:3; Luke 6:6,8; John 5:3; (b) figuratively, in Luke 23:31, with reference to the spiritual "barrenness" of the Jews, in contrast to the character of the Lord. Cp. Ps. 1:3; Isa. 56:3; Ezek. 17:24; 20:47. See [LAND](#), WITHERED.

<A-2, Adjective, 504, *anudros*>

"waterless" (a, negative, n, euphonic, hudor, "water"), is rendered "dry" in Matt. 12:43, AV, and Luke 11:24 (RV, "waterless"); "without water" in 2 Pet. 2:17; Jude 1:12. See WATER.

<B-1, Verb, 3583, *xeraino*>

akin to A. 1, "to dry, dry up, make dry, wither," is translated "dried" (of physical infirmity), in Mark 5:29; of a tree, in the AV of Mark 11:20 (RV, "withered away"); of water, in Rev. 16:12. It is translated "ripe" (RV, "overripe") in Rev. 14:15, of a harvest (used figuratively of the gathered nations against Jerusalem at the end of this age); "pineth away," in Mark 9:18. See OVERRIPE, PINE [AWAY](#), RIPE, WITHER.

Due <A-1, Adjective, 2398, *idios*>

"one's own," is applied to kairos, "a season," in Gal. 6:9, "in due season," i.e., in the season Divinely appointed for the reaping. So in 1 Tim. 2:6, "the testimony to be borne in its own (AV, 'due') times (seasons);" 1 Tim. 6:15, "in its own (idios) times (seasons);" similarly in Titus 1:3. See [BUSINESS](#), B.

Note: For axios, "the due reward," see REWARD, Note (1).

<B-1, Verb, 3784, *opheilo*>

signifies "to owe, to be indebted," especially financially, Matt. 18:30, RV, "that which was due;" Matt. 18:34, "all that was due." See [BEHOVE](#), BOUND (to be).

<B-2, Verb, 1163, *dei*>

an impersonal verb signifying "it is necessary," is translated "was due" in Rom. 1:27, RV (AV, "was meet"). See [BEHOVE](#).

<C-1, Noun, 3782, *opheile*>

akin to B, No. 1, is rendered "dues" in Rom. 13:7. In 1 Cor. 7:3, RV, it is translated "her due" (the AV, "due benevolence" follows another reading).

Notes: (1) In the phrases "in due season" in Matt. 24:45; Luke 12:42; Rom. 5:6 (lit., "according to time"), and "in due time," 1 Pet. 5:6, there is no word representing "due" in the original, and the phrases are, lit., "in season," "in time."

(2) For the phrase "born out of due time," in 1 Cor. 15:8, see [BEGET](#), B, No. 2.

Dull <A-1, Adjective, 3576, *nothros*>

"slow, sluggish, indolent, dull" (the etymology is uncertain), is translated "dull" in Heb. 5:11 (in connection with *akoe*, "hearing;" lit., "in hearings"); "sluggish," in 6:12. See SLOTHFUL, [SLUGGISH](#). In the Sept., Prov. 22:29. Cp. *nothrokardios*, "slow of heart" (*kardia*, "the heart"), Prov. 12:8.

Note: In Luke 24:25 "slow (of heart)" translates the synonymous word *bradus*. Of these Trench says (Syn. civ), "Bradus differs from the words with which it is here brought into comparison, in that no moral fault or blame is necessarily involved in it; so far indeed is it from this, that of the three occasions on which it is used in the NT two are in honor; for to be 'slow' to evil things, to rash speaking, or to anger (Jas. 1:19, twice), is a grace, and not the contrary. ... There is a deeper, more inborn sluggishness implied in *nothros*, and this bound up as it were in the very life, more than in either of the other words of this group." Trench compares and contrasts *argos*, "idle," but this word is not strictly synonymous with the other two.

<B-1, Adverb, 917, *bareos*>

"heavily, with difficulty" (*barus*, "heavy"), is used with *akouo*, "to hear," in Matt. 13:15; Acts 28:27 (from Isa. 6:10), lit., "to hear heavily, to be dull of hearing." In the Sept., Gen. 31:35 (lit., "bear it not heavily"); Isa. 6:10.

Dumb <A-1, Adjective, 216, *alalos*>

lit., "speechless" (*a*, negative, and *laleo*, "to speak"), is found in Mark 7:37; 9:17, 25. In the Sept., Ps. 38:13.

<A-2, Adjective, 880, *aphonos*>

lit., "voiceless, or soundless" (*a*, negative, and *phone*, "a sound"), has reference to voice, Acts 8:32; 1 Cor. 12:2; 2 Pet. 2:16, while *alalos* has reference to words. In 1 Cor. 14:10 it is used metaphorically of the significance of voices or sounds, "without signification." In the Sept. Isa. 53:7.

<A-3, Adjective, 2974, *kophos*>

denotes "blunted or dulled;" see [DEAF](#).

<B-1, Verb, 4623, *siopao*>

from *siopē*, "silence, to be silent," is used of Zacharias' "dumbness," Luke 1:20. See [PEACE](#) (hold one's).

Dung <1,,4657,*skubalon*>

denotes "refuse," whether (a) "excrement," that which is cast out from the body, or (b) "the leavings of a feast," that which is thrown away from the table. Some have derived it from kusibalon (with metathesis of k and s), "thrown to dogs;" others connect it with a root meaning "shred." Judaizers counted gentile Christians as dogs, while they themselves were seated at God's banquet. The Apostle, reversing the image, counts the Judaistic ordinances as refuse upon which their advocates feed, Phil. 3:8.

<2,,2874,*koprion*>

"manure," Luke 13:8, used in the plural with ballo, "to throw," is translated by the verb "to dung." Some mss. have the accusative case of the noun kopria, "a dunghill." See below.

Dunghill <1,,2874,*kopria*>

"a dunghill," is found in Luke 14:35.

Dure * For [DURE](#) see under [WHILE](#), Note 1

During * For [DURING](#) see Note p. 1

Durst * For [DURST](#) see DARE

Dust <A-1,Noun,5522,*chous*, or *choos*> from cheo, "to pour," primarily, "earth dug out, an earth heap," then, "loose earth or dust," is used in Mark 6:11; Rev. 18:19.

<A-2,Noun,2868,*koniortos*>

"raised or flying dust" (*konia*, "dust," *ornumi*, "to stir up"), is found in Matt. 10:14; Luke 9:5; 10:11; Acts 13:51; 22:23.

<B-1,Verb,3039,*likmao*>

primarily, "to winnow" (from *likmos*, "a winnowing-fan"), hence, "to scatter" as chaff or dust, is used in Matt. 21:44; Luke 20:18, RV, "scatter as dust," AV, "grind to powder." There are indications in the papyri writings that the word came to denote "to ruin, to destroy."

Duty <1,,3784,*opheilo*>

"to owe, to be indebted," is translated "it was our duty," in Luke 17:10, lit., "we owe (ought) to do;" so in Rom. 15:27, AV, "their duty is:" RV, "they owe it." See [BEHOVE](#), BOUND.

Dwell, Dwellers, Dwelling (place) <A-1,Verb,3611,*oikeo*>

"to dwell" (from *oikos*, "a house"), "to inhabit as one's abode," is derived from the Sanskrit, *vic*, "a dwelling place" (the Eng. termination "wick" is connected). It is used (a) of God as "dwelling" in light, 1 Tim. 6:16; (b) of the "indwelling" of the Spirit of God in the believer, Rom. 8:9,11, or in a church, 1 Cor. 3:16; (c) of the "indwelling" of sin, Rom. 7:20; (d) of the absence of any good thing in the flesh of the believer, Rom. 7:18; (e) of the "dwelling" together of those who are married, 1 Cor. 7:12,13.

<A-2,Verb,2730,katoikeo>

kata, "down," and No. 1, the most frequent verb with this meaning, properly signifies "to settle down in a dwelling, to dwell fixedly in a place." Besides its literal sense, it is used of (a) the "indwelling" of the totality of the attributes and powers of the Godhead in Christ, Col. 1:19; 2:9; (b) the "indwelling" of Christ in the hearts of believers ("may make a home in your hearts"), Eph. 3:17; (c) the "dwelling" of Satan in a locality, Rev. 2:13; (d) the future "indwelling" of righteousness in the new heavens and earth, 2 Pet. 3:13. It is translated "dwellers" in Acts 1:19; 2:9; "inhabitants" in Rev. 17:2, AV (RV, "they that dwell"), "inhabiters" in Rev. 8:13; 12:12, AV (RV, "them that dwell").

Cp. the nouns katoikesis (below), katoikia, "habitation," Acts 17:26; katoiketerion, "a habitation," Eph. 2:22; Rev. 18:2. Contrast paroikeo, "to sojourn," the latter being temporary, the former permanent. See [HABITATION](#), INHABITANT.

<A-3,Verb,2730,katoikizo>

"to cause to dwell," is said of the act of God concerning the Holy Spirit in Jas. 4:5, RV (some mss. have No. 2).

<A-4,Verb,1774,enoikeo>

lit., "to dwell in" (en, "in," and No. 1), is used, with a spiritual significance only, of (a) the "indwelling" of God in believers, 2 Cor. 6:16; (b) the "indwelling" of the Holy Spirit, Rom. 8:11; 2 Tim. 1:14; (c) the "indwelling" of the Word of Christ, Col. 3:16; (d) the "indwelling" of faith, 2 Tim. 1:5; (e) the "indwelling" of sin in the believer, Rom. 7:17.

<A-5,Verb,4039,perioikeo>

peri, "around," and No. 1, "to dwell around, be a neighbor," is used in Luke 1:65. Cp. perioikos, "a neighbor," Luke 1:58.

<A-6,Verb,4924,sunoikeo>

sun, "with," and No. 1, "to dwell with," is used in 1 Pet. 3:7.

<A-7,Verb,1460,enkatoikeo>

en, "in," and No. 2, "to dwell among," is used in 2 Pet. 2:8.

<A-8,Verb,3306,meno>

"to abide, remain," is translated "to dwell," in the AV of John 1:38,39; 6:56; 14:10,17; Acts 28:16. The RV adheres throughout to the verb "to abide." See [ABIDE](#).

<A-9,Verb,4637,skenoo>

"to pitch a tent" (skene), "to tabernacle," is translated "dwelt," in John 1:14, AV, RV marg., "tabernacled;" in Rev. 7:15, AV, "shall dwell," RV, "shall spread (His) tabernacle;" in Rev. 12:12; 13:6; 21:3, "dwell." See [TABERNACLE](#).

<A-10,Verb,2681,kataskenoo>

"to pitch one's tent" (kata, "down," skene, "a tent"), is translated "lodge" in Matt. 13:32; Mark 4:32;

Luke 13:19; in Acts 2:26, RV, "dwell," AV, "rest."

<A-11,Verb,1687,*embateuo*>

primarily, "to step in, or on" (from *embaino*, "to enter"), hence (a) "to frequent, dwell in," is used metaphorically in Col. 2:18, RV, "dwelling in" (marg., "taking his stand upon"); (b) with reference to the same passage, alternatively, "to invade, to enter on;" perhaps used in this passage as a technical term of the mystery religions, denoting the entrance of the initiated into the new life (AV, "intruding into"). A suggested alternative reading involves the rendering "treading on air," i.e., indulging in vain speculations, but evidences in the papyri writings make the emendation unnecessary.

<A-12,Verb,2521,*kathemai*>

"to sit down," is translated "dwell," in Luke 21:35. See [SET](#), SIT.

<A-13,Verb,2523,*kathizo*>

"to sit down," denotes "to dwell," in Acts 18:11 (RV, "dwelt," for AV, "continued").

<A-14,Verb,790,*astateo*>

"to wander about" (a, negative, *histemi*, "to stand"), "to have no fixed dwelling-place," is used in 1 Cor. 4:11. Cp. *akatastatos*, "unstable," Jas. 1:8; 3:8; *akatastasia*, "revolution, confusion," e.g., 1 Cor. 14:33.

<B-1,Noun,3940,*paroikia*>

denotes "a sojourning," Acts 13:17, lit., "in the sojourning," translated "when they sojourned," RV (AV, "dwelt as strangers"); in 1 Pet. 1:17, "sojourning."

<B-2,Noun,2731,*katoikesis*>

akin to A, No. 2, "a dwelling, a habitation," is used in Mark 5:3.

Note: Cp. *oikia*, and *oikos*, "a house," *oikema*, "a prison," *katoikia*, "a habitation" (see A, No. 2).

<B-3,Noun,3410,*misthoma*>

primarily, "a price, a hire" (akin to *misthos*, "wages, hire," and *misthoo*, "to let out for hire"), is used in Acts 28:30 to denote "a hired dwelling."

Dying * For [DYING](#) see DEADNESS

Dysentery <1,,1420,*dusenterion*>

whence Eng., "dysentery," is so translated in Acts 28:8, RV, for AV "bloody flux" (*enteron* denotes an "intestine").

Each, Each man, Each one <1,,1538,*hekastos*>

"each" or "every," is used of any number separately, either (a) as an adjective qualifying a noun, e.g., Luke 6:44; John 19:23; Heb. 3:13, where "day by day," is, lit., "according to each day;" or, more emphatically with *heis*, "one," in Matt. 26:22; Luke 4:40; 16:5; Acts 2:3,6; 20:31; 1 Cor. 12:18; Eph.

4:7,16, RV, "each (several)," for AV, "every;" Col. 4:6; 1 Thess. 2:11; 2 Thess. 1:3; (b) as a distributive pronoun, e.g., Acts 4:35; Rom. 2:6; Gal. 6:4; in Phil. 2:4, it is used in the plural; some mss. have it thus in Rev. 6:11. The repetition in Heb. 8:11 is noticeable, "every man" (i.e., everyone). Prefixed by the preposition ana, "apiece" (a colloquialism), it is used, with stress on the individuality, in Rev. 21:21, of the gates of the heavenly city, "each one of the several," RV; in Eph. 5:33, preceded by kath' hena, "by one," it signifies "each (one) his own." The phrase hen kath' hen, lit., "one by one," is used in Rev. 4:8, "each one of them."

Each other <1,,240,allelon>

a reciprocal pronoun, preceded by the preposition meta, "with," signifies "with each other," Luke 23:12, RV, for AV, "together." Similarly in 24:14 pros allelous, where pros suggests greater intimacy. See [ONE ANOTHER](#).

Eagle <1,,105,aetos>

"an eagle" (also a vulture), is perhaps connected with aemi, "to blow," as of the wind, on account of its windlike flight. In Matt. 24:28; Luke 17:37 the vultures are probably intended. The meaning seems to be that, as these birds of prey gather where the carcass is, so the judgments of God will descend upon the corrupt state of humanity. The figure of the "eagle" is used in Ezek. 17 to represent the great powers of Egypt and Babylon, as being employed to punish corrupt and faithless Israel. Cp. Job 39:30; Prov. 30:17. The "eagle" is mentioned elsewhere in the NT in Rev. 4:7; 8:13 (RV); 12:14. There are eight species in Palestine.

Ear (of the body) <1,,3775,ous>

Latin auris, is used (a) of the physical organ, e.g., Luke 4:21; Acts 7:57; in Acts 11:22, in the plural with akouo, "to hear," lit., "was heard into the ears of someone," i.e., came to the knowledge of; similarly, in the singular, Matt. 10:27, in familiar private conversation; in Jas. 5:4 the phrase is used with eiserchomai, "to enter into;" in Luke 1:44, with ginomai, "to become, to come;" in Luke 12:3, with lalein, "to speak" and pros, "to;" (b) metaphorically, of the faculty of perceiving with the mind, understanding and knowing, Matt. 13:16; frequently with akouo, "to hear," e.g., Matt. 11:15; 13:9,43; Rev. 2 and 3, at the close of each of the messages to the churches; in Matt. 13:15; Acts 28:27, with bareos, "heavily," of being slow to understand and obey; with a negative in Mark 8:18; Rom. 11:8; in Luke 9:44 the lit. meaning is "put those words into your ears," i.e., take them into your mind and keep them there; in Acts 7:51 it is used with aperitmetos, "uncircumcised." As seeing is metaphorically associated with conviction, so hearing is with obedience (hupakoe, lit., "hearing under;" the Eng., "obedience" is etymologically "hearing over against," i.e., with response in the hearer).

<2,,5621,otion>

a diminutive of No. 1, but without the diminutive force, it being a common tendency in everyday speech to apply a diminutive from to most parts of the body, is used in Matt. 26:51; Mark 14:47 (in some mss.); Luke 22:51; John 18:10 (in some mss.) and ver. 26, all with reference to the "ear" of Malchus.

Note: The most authentic mss. have the alternative diminutive otarion, in Mark 14:47; John 18:10.

<3,,189,akoe>

"hearing," akin to akouo, "to hear," denotes (a) the sense of "hearing," e.g., 1 Cor. 12:17; 2 Pet. 2:8; (b) that which is "heard," a report, e.g., Matt. 4:24; (c) the physical organ, Mark 7:35, standing for the sense of "hearing;" so in Luke 7:1, RV, for AV, "audience;" Acts 17:20; 2 Tim. 4:3,4 (in ver. 3, lit., "being tickled as to the ears"); (d) a message or teaching, John 12:38; Rom. 10:16,17; Gal. 3:2,5; 1 Thess. 2:13; Heb. 4:2, RV, "(the word) of hearing," for AV, "(the word) preached." See [FAME](#), [HEARING](#), [PREACH](#), REPORT, [RUMOR](#).

Note: In Matt. 28:14, the verb akouo is used with the preposition epi, "upon or before" (or hupo, "by," in some mss.), lit., "if this come to a hearing before the governor."

Ear (of corn) <1,,4719,*stachus*>

is found in Matt. 12:1; Mark 2:23; 4:28 ("ear," twice); Luke 6:1. The first part of the word is derived from the root sta---, found in parts of the verb histemi, "to cause to stand." It is used as a proper name in Rom. 16:9.

Early <A-1,Noun,3722,*othros*>

denotes "daybreak, dawn" (cp. Lat. orior, "to rise"). Used with the adverb batheos, "deeply," in Luke 24:1, it means "at early dawn" (RV). In John 8:2 it is used in the genitive case, orthrou, "at dawn," i.e., "early in the morning." In Acts 5:21, it is used with the article and preceded by the preposition hupo, "under, or about," lit., "about the dawn," "about daybreak," RV (for AV, "early in the morning.").

<B-1,Adjective,3720,*orthrinos*>

"early," akin to A., is a later form of orthrios. It is found, in the most authentic mss., in Luke 24:22, of the women at the sepulchre, lit., "early ones" (some texts have the form orthrios, "at daybreak").

<B-2,Adjective,4406,*proimos*>

or proimos, a longer and later form of prois, pertaining to the "morning," is formed from pro, "before" (cp. protos, "first"), and used in Jas. 5:7, of the early rain.

<C-1,Adverb,4404,*proi*>

"early in the day, at morn," is derived from pro, "before" (see B, No. 2, above). In Mark 16:2, AV, it is translated "early in the morning;" in Mark 16:9; John 18:28; 20:1, "early;" in Matt. 16:3; 20:1; 21:18; Mark 1:35; 11:20; 13:35; 15:1, "in the morning;" in Acts 28:23, "(from) morning." See [MORNING](#).

Note: In Matt. 20:1, hama, "at once," is redereed "early."

Earnest (Noun) <1,,728,*arrabon*>

originally, "earnest-money" deposited by the purchaser and forfeited if the purchase was not completed, was probably a Phoenician word, introduced into Greece. In general usage it came to denote "a pledge" or "earnest" of any sort; in the NT it is used only of that which is assured by God to believers; it is said of the Holy Spirit as the Divine "pledge" of all their future blessedness, 2 Cor. 1:22; 5:5; in Eph. 1:14, particularly of their eternal inheritance. In the Sept., Gen. 38:17,18,20. In modern Greek arrabona is an "engagement ring."

Earnest, Earnestness, Earnestly <A-1,Noun,4710,*spoude*>

akin to *spseudo*, "to hasten," denotes "haste," Mark 6:25; Luke 1:39; hence, "earnestness," 2 Cor. 8:7, RV, for AV, "diligence," and ver. 8, for AV, "forwardness;" in 2 Cor. 7:12, "earnest care," for AV, "care;" in 2 Cor. 8:16, "earnest care." See BUSINESS, [CARE](#), [CAREFULNESS](#), [DILIGENCE](#), [FORWARDNESS](#), [HASTE](#).

<B-1, Adjective, 4705, *spoudaios*>

akin to A, denotes "active, diligent, earnest," 2 Cor. 8:22 RV, "earnest," for AV, "diligent;" in the latter part of the verse the comparative degree, *spoudaioteros*, is used, RV, "more earnest," for AV, "more diligent;" in ver. 17, RV, in the superlative sense, "very earnest," for AV, "more forward." See DILIGENT, FORWARD.

<C-1, Adverb, 1619, *ektenos*>

"earnestly" (*ek*, "out," *teino*, "to stretch;" Eng., "tension," etc.), is used in Acts 12:5, "earnestly," RV, for AV, "without ceasing" (some mss. have the adjective *ektenes*, "earnest"); in 1 Pet. 1:22, "fervently." The idea suggested is that of not relaxing in effort, or acting in a right spirit. See [FERVENTLY](#).

<C-2, Adverb, 1617, *ektenesteron*>

the comparative degree of No. 1, used as an adverb in this neuter form, denotes "more earnestly, fervently," Luke 22:44.

<C-3, Adverb, 4709, *spoudaios*>

akin to B, signifies "with haste," or "with zeal, earnestly," Luke 7:4, RV, "earnestly," for AV, "instantly;" in 2 Tim. 1:17 (RV); Titus 3:13, "diligently;" in Phil. 2:28, the comparative *spoudaioteros*, RV, "the more diligently," AV, "the more carefully." See [CAREFULLY](#), [DILIGENTLY](#), [INSTANTLY](#).

<D-1, Adverbial Phrase, 1722 1616, *en ekteneia*> lit., "in earnestness," cp. C, No. 1, is translated "earnestly" in Acts 26:7, RV, for AV, "instantly." See [INSTANTLY](#).

Notes: (1) For the phrase "earnest expectation," Rom. 8:19; Phil. 1:20, see [EXPECTATION](#). (2) In 1 Cor. 12:31; 14:1,39, *zeloo*, "to be zealous about," is translated "desire earnestly." See DESIRE. (3) In 2 Pet. 3:12, *spseudo* is translated "earnestly desiring," for AV, "hasting unto." See HASTEN. (4) In Jude 1:3, *epagonizo*, "to contend earnestly," is so translated. (5) In Jas. 5:17 the dative case of the noun *proseuche* is translated "earnestly" (AV), in connection with the corresponding verb, lit., "he prayed with prayer" (RV, "fervently"), implying persevering continuance in prayer with fervor. Cp., e.g., Ps. 40:1, lit., "in waiting [I](#) waited." See [FERVENT](#). (6) *Atenizo*, akin to C, No. 1, "to fix the eyes upon, gaze upon," is translated "earnestly looked" in Luke 22:56, AV (RV, "looking steadfastly"); in Acts 3:12, AV, "look ye earnestly," RV, "fasten ye your eyes on;" in Acts 23:1, AV, "earnestly beholding," RV, "looking steadfastly on." (7) In Heb. 2:1, *prosecho*, "to give heed," is used with the adverb *perissoteros*, "more abundantly," to signify "to give the more earnest heed;" lit., "to give heed more exceedingly." For the verb see [ATTEND](#), GIVE, No. 16, [HEED](#), [REGARD](#).

Earth <1, 1093, *ge*>

denotes (a) "earth as arable land," e.g., Matt. 13:5,8,23; in 1 Cor. 15:47 it is said of the "earthly"

material of which "the first man" was made, suggestive of frailty; (b) "the earth as a whole, the world," in contrast, whether to the heavens, e.g., Matt. 5:18,35, or to heaven, the abode of God, e.g., Matt. 6:19, where the context suggests the "earth" as a place characterized by mutability and weakness; in Col. 3:2 the same contrast is presented by the word "above;" in John 3:31 (RV, "of the earth," for AV, "earthly") it describes one whose origin and nature are "earthly" and whose speech is characterized thereby, in contrast with Christ as the One from heaven; in Col. 3:5 the physical members are said to be "upon the earth," as a sphere where, as potential instruments of moral evils, they are, by metonymy, spoken of as the evils themselves; (c) "the inhabited earth," e.g., Luke 21:35; Acts 1:8; 8:33; 10:12; 11:6; 17:26; 22:22; Heb. 11:13; Rev. 13:8. In the following the phrase "on the earth" signifies "among men," Luke 12:49; 18:8; John 17:4; (d) "a country, territory," e.g., Luke 4:25; John 3:22; (e) "the ground," e.g., Matt. 10:29; Mark 4:26, RV, "(upon the) earth," for AV, "(into the) ground;" (f) "land," e.g., Mark 4:1; John 21:8,9,11. Cp. Eng. words beginning with ge, e.g., "geodetic," "geodesy," "geology," "geometry," "geography." See [COUNTRY](#), [GROUND](#), [LAND](#), [WORLD](#).

<2,,3625,oikoumene>

the present participle, Passive Voice, of oikeo, "to dwell, inhabit," denotes the "inhabited earth." It is translated "world" in every place where it has this significance, save in Luke 21:26, AV, where it is translated "earth." See [WORLD](#).

Note: For epigeios, translated "on earth" in Phil. 2:10, ostrakino, "of earth," 2 Tim. 2:20, and katachthonios, "under the earth," Phil. 2:10, see [EARTHEN](#).

Earthen, Earthly, Earthy <1,,3749,ostrakinos>

signifies "made of earthenware or clay" (from ostrakon, "baked clay, potsherd, shell;" akin to osteon, "a bone"), 2 Tim. 2:20, "of earth;" 2 Cor. 4:7, "earthen."

<2,,1919,epigeios>

"on earth" (epi, "on," ge, "the earth"), is rendered "earthly" in John 3:12; 2 Cor. 5:1; Phil. 3:19; Jas. 3:15; in Phil. 2:10, "on earth," RV; "terrestrial" in 1 Cor. 15:40 (twice). See [TERRESTRIAL](#).

<3,,5517,choikos>

denotes "earthy," made of earth, from chous, "soil, earth thrown down or heaped up," 1 Cor. 15:47-49.

<4,,2709,katachthonios>

"under the earth, subterranean" (kata, "down," chthon, "the ground," from a root signifying that which is deep), is used in Phil. 2:10.

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[Matt Curtin](#)

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Plough, Plow <A-1,Noun,723,arotron>
from aroo, "to plough" occurs in Luke 9:62.

<B-1,Verb,722,arotriao>
akin to A, a later form of aroo, "to plow," occurs in Luke 17:7; 1 Cor. 9:10.

Pluck (out) <1,,5089,tillo>
is used of "plucking off ears of corn," Matt. 12:1; Mark 2:23; Luke 6:1. In the Sept., Isa. 18:7.

<2,,726,harpazo>
"to seize, snatch," is rendered "pluck" in John 10:28,29, AV, RV, "snatch." For the meaning, see [CATCH](#), No. 1.

<3,,1807,exaireo>
"to take out" (ex for ek, "out," haireo, "to take"), is translated "pluck out," of the eye as the occasion of sin, in Matt. 5:29; 18:9, indicating that, with determination and promptitude, we are to strike at the root of unholy inclinations, ridding ourselves of whatever would stimulate them. Cp. Note (2) below. See [DELIVER](#), No. 8.

<4,,1846,exorusso>
"to dig out or up," is rendered "ye would have plucked out (your eyes)" in Gal. 4:15, an indication of their feelings of gratitude to, and love for, the Apostle. The metaphor affords no real ground for the supposition of a reference to some weakness of his sight, and certainly not to the result of his temporary blindness at his conversion, the recovery from which must have been as complete as the infliction. There would be some reason for such an inference had the pronoun "ye" been stressed; but the stress is on the word "eyes;" their devotion prompted a readiness to part with their most treasured possession on his behalf. For Mark 2:4 see [BREAK](#), No. 14, [DIG](#), No. 1, Note (2). In the Sept., 1 Sam. 11:2; Prov. 29:22.

<5,,1610,ekrizoo>
"to pluck up by the roots" (ek, "out," rhiza, "a root"), is so translated in Jude 1:12 (figuratively), and in the AV in Luke 17:6, RV, "rooted up;" "root up," Matt. 13:29; "shall be rooted up," Matt. 15:13. See [ROOT](#).

Notes: (1) In Mark 5:4, AV, diaspaio, "to rend asunder" (RV), is translated "plucked asunder," said of chains. (2) In Mark 9:47, AV, ekballo, "to cast out" (RV), is translated "pluck ... out." Cp. No. 3, above.

Poet <1,,4163,poietes>
primarily, "a maker," later "a doer" (poieo "to make, to do"), was used, in classical Greek, of "an author," especially a "poet;" so Acts 17:28. See [DOER](#).

Point, Points * Notes: Phrases. (1) In Heb. 4:15, "in all points" represents the phrase kata with the neuter plural of pas, "all," lit., "according to all (things)." (2) "To be at the point of death" is a

translation (a) of the verb mello, "to be about," with teleutao, "to end one's life, die," Luke 7:2; see [DIE](#), No. 4; (b) of mello with apothnesko, "to die," John 4:47; (c) of the phrase mentioned under [DEATH](#), C, Note. (3) In Jas. 2:10, en henī (the dative case of heis, "one"), lit., "in one," is rendered "in one point."

<A-1,Noun,2774,kephalaion>

the neuter of the adjective kephalaios, "of the head," is used as a noun, signifying (a) "a sum, amount, of money," Acts 22:28; (b) "a chief point," Heb. 8:1, not the summing up of the subject, as the AV suggests, for the subject was far from being finished in the Epistle; on the contrary, in all that was being set forth by the writer "the chief point" consisted in the fact that believers have "a High Priest" of the character already described. See SUM.

<B-1,Verb,1213,deloo>

"to make plain" (delos, "evident"), is translated "did point unto" in 1 Pet. 1:11, RV (AV, "did signify"), of the operation of "the Spirit of Christ" in the prophets of the Old Testament in "pointing" on to the time and its characteristics, of the sufferings of Christ and subsequent glories. See SHEW, [SIGNIFY](#).

Poison <1,,2447,ios>

denotes "something active" as (a) "rust," as acting on metals, affecting their nature, Jas. 5:3; (b) "poison," as of asps, acting destructively on living tissues, figuratively of the evil use of the lips as the organs of speech, Rom. 3:13; so of the tongue, Jas. 3:8.

Pollute * For [POLLUTE](#) see [DEFILE](#), A, No. 1

Pollution <1,,234,alisgema>

akin to a late verb alisgeo, "to pollute," denotes "a pollution, contamination," Acts 15:20, "pollutions of idols," i.e., all the contaminating associations connected with idolatry including meats from sacrifices offered to idols.

Note: For miasma, AV, "pollutions," in 2 Pet. 2:20, see [DEFILEMENT](#), B, No. 1.

Pomp <1,,5325,phantasia>

as a philosophic term, denoted "an imagination;" then, "an appearance," like phantasma, "an apparition;" later, "a show, display, pomp" (Eng., "phantasy"), Acts 25:23. In the Sept., Hab. 2:18; 3:10; Zech. 10:1.

Ponder <1,,4820,sumballo>

"to throw together, confer," etc., has the meaning "to ponder," i.e., "to put one thing with another in considering circumstances," in Luke 2:19. See [CONFER](#).

Pool <1,,2861,kolumbethra>

denotes "a swimming pool" (akin to kolumbao, "to swim," Acts 27:43), John 5:2 (ver. 4 in some mss.), 7; 9:7 (ver. 11 in some mss.).

Poor <A-1,Adjective,4434,*ptochos*>

for which see [BEG](#), B, has the broad sense of "poor," (a) literally, e.g., Matt. 11:5; 26:9,11; Luke 21:3 (with stress on the word, "a conspicuously poor widow"); John 12:5,6,8; 13:29; Jas. 2:2,3,6; the "poor" are constantly the subjects of injunctions to assist them, Matt. 19:21; Mark 10:21; Luke 14:13,21; 18:22; Rom. 15:26; Gal. 2:10; (b) metaphorically, Matt. 5:3; Luke 6:20; Rev. 3:17.

<A-2,Adjective,3998,*penichros*>

akin to B, "needy, poor," is used of the widow in Luke 21:2 (cp. No. 1, of the same woman, in ver. 3); it is used frequently in the papyri. In the Sept., Ex. 22:25; Prov. 28:15; 29:7.

<B-1,Noun,3993,*penes*>

"a laborer" (akin to *penomai*, "to work for one's daily bread"), is translated "poor" in 2 Cor. 9:9.

<C-1,Verb,4433,*ptocheuo*>

"to be poor as a beggar" (akin to A, No. 1), "to be destitute," is said of Christ in 2 Cor. 8:9.

Porch <1,,4745,*stoa*>

"a portico," is used (a) of the "porches" at the pool of Bethesda, John 5:2; (b) of the covered colonnade in the Temple, called Solomon's "porch," John 10:23; Acts 3:11; 5:12 a portico on the eastern side of the temple; this and the other "porches" existent in the time of Christ were almost certainly due to Herod's restoration. Cp. Stoics (Acts 17:18), "philosophers of the porch."

<2,,4440,*pulon*>

akin to *pule*, "a gate" (Eng., "pylon"), is used of "a doorway, porch or vestibule" of a house or palace, Matt. 26:71. In the parallel passage Mark 14:68, No. 3 is used, and *pulon* doubtless stands in Matt. 26 for *proaulion*. See [GATE](#), No. 2.

<3,,4259,*proaulion*>

"the exterior court" or "vestibule," between the door and the street, in the houses of well-to-do folk, Mark 14:68, "porch" (RV marg., "forecourt").

Porter <1,,2377,*thuroros*>

"a door-keeper" (*thura*, "a door," *ouros*, "a guardian"), is translated "porter" in Mark 13:34; John 10:3; it is used of a female in John 18:16,17, translated "(her) that kept the door." In the Sept., 2 Sam. 4:6; 2 Kings 7:11; Ezek. 44:11.

Portion <A-1,Noun,3313,*meros*>

"a part," is translated "portion" in Matt. 24:51; Luke 12:46; 15:12. See PART.

<A-2,Noun,2819,*kleros*>

"a lot," is translated "portion" in Acts 1:17, RV. See [CHARGE](#), INHERITANCE, [LOT](#).

<A-3,Noun,3310,*meris*>

"a part," is translated "portion" in 2 Cor. 6:15, RV. See PART.

Note: For "portion of food," Luke 12:42, RV, see [FOOD](#), No. 4.

<B-1,Verb,4829,*summerizo*>

"to have a part with" (akin to A, No. 3), is translated "have their portion with" in 1 Cor. 9:13. RV. See [PARTAKER](#).

<C-1,Adverb,4181,*polumeros*>

signifies "in many parts" or "portions" (polus, "many," and A, No. 1), Heb. 1:1, RV (AV, "at sundry times").

Possess, Possession <A-1,Verb,2722,*katecho*>

"to hold fast, hold back," signifies "to possess," in 1 Cor. 7:30; 2 Cor. 6:10. See [HOLD](#).

<A-2,Verb,2932,*htaomai*>

"to procure for oneself, acquire, obtain," hence, "to possess" (akin to B, No. 1), has this meaning in Luke 18:12; 1 Thess. 4:4; in Luke 21:19, RV, "ye shall win" (AV, "possess ye"), where the probable meaning is "ye shall gain the mastery over your souls," i.e., instead of giving way to adverse circumstances. See [OBTAIN](#).

<A-3,Verb,5225,*huparcho*>

"to be in existence," and, in a secondary sense, "to belong to," is used with this meaning in the neuter plural of the present participle with the article signifying one's "possessions," "the things which he possesseth," Luke 12:15; Acts 4:32; in Heb. 10:34, RV, "possessions" (AV, "goods"); cp. B, No. 4. See [GOODS](#).

<A-4,Verb,1139,*diamonizomai*>

"to be possessed of a demon or demons:" see [DEMON](#), B.

Note: In Acts 8:7; 16:16, AV, echo, "have," is translated "to be possessed of," in the sense of No. 4, above, RV, "had" and "having."

<B-1,Noun,2933,*ktema*>

akin to A, No. 2, denotes "a possession, property," Matt. 19:22; Mark 10:22; Acts 2:45; 5:1.

<B-2,Noun,2697,*kataschesis*>

primarily "a holding back" (akin to A, No. 1), then, "a holding fast," denotes "a possession," Acts 7:5, or "taking possession," Acts 7:45, with the article, lit., "in the (i.e., their) taking possession."

<B-3,Noun,4047,*peripoiesis*>

"an obtaining, an inquisition," is translated "(God's own) possession" in Eph. 1:14, RV, which may mean "acquisition," AV, "purchased possession;" 1 Pet. 2:9, RV, "God's own possession," AV, "a peculiar (people)." See [OBTAIN](#).

<B-4,Noun,5223,*huparxis*>

primarily "subsistence" (akin to A, No. 3), later denoted "substance, property, possession" in Heb. 10:34, RV (AV, "substance"). See [GOODS](#), [SUBSTANCE](#).

Note: In Acts 28:7, AV, *choria*, "lands" (RV), is translated "possessions."

<C-1,Adjective,4041,*periousios*>

"of one's own possession, one's own," qualifies the noun *laos*, "people," in Titus 2:14, AV, "peculiar," see RV. In the Sept., Ex. 19:5; 23:22; Deut. 7:6; 14:2; 26:18.

Possessor <1,,2935,*ktetor*>

"a possessor, an owner" (akin to *ктаομαι*, see [POSSESS](#), No. 2), occurs in Acts 4:34.

Possible <A-1,Adjective,1415,*dunatos*>

"strong, mighty, powerful, able (to do)," in its neuter form signifies "possible," Matt. 19:26; 24:24; 26:39; Mark 9:23; 10:27; 13:22; 14:35,36; Luke 18:27; Acts 2:24; 20:16 (27:39, in some mss.; *dunamai*, "to be able," in the most authentic, RV, "they could"); Rom. 12:18; Gal. 4:15. See [ABLE](#).

<B-1,Verb,1510,*eimi*>

"to be," is used in the third person singular, impersonally, with the meaning "it is possible," negatively in 1 Cor. 11:20, RV, (AV, "it is not"), and Heb. 9:5, "we cannot," lit., "it is not possible."

Note: For Heb. 10:4, AV, "it is not possible," see IMPOSSIBLE.

Pot <1,,3582,*xestes*>

was a Sicilian corruption of the Latin liquid measure *sextarius*, about a pint; in Mark 7:4 (ver. 8 also in some mss.) it denotes "a pitcher," of wood or stone.

<2,,4713,*stammnos*>

primarily "an earthen jar" for racking off wine, hence, "any kind of jar," occurs in Heb. 9:4.

Potentate * For [POTENTATE](#), used of God. 1 Tim. 6:15, see [AUTHORITY](#), No. 4

Potter <A-1,Noun,2763,*kerameus*>

"a potter" (from *kerannumi*, "to mix," akin to *keramos*, "potter's clay"), is used (a) in connection with the "potter's field," Matt. 27:7,10; (b) illustratively of the "potter's" right over the clay, Rom. 9:21, where the introductory "or" suggests the alternatives that either there must be a recognition of the absolute discretion and power of God, or a denial that the "potter" has power over the clay. There is no suggestion of the creation of sinful beings, or of the creation of any simply in order to punish them. What the passage sets forth is God's right to deal with sinful beings according to His own counsel.

<B-1,Adjective,2764,*keramikos*>

denotes "of (or made by) a potter" (Eng., "ceramic"), "earthen," Rev. 2:27.

Pound <1,,3046,*litra*>

was a Sicilian coin, the equivalent of a Latin libra or as (whence the metric unit, "liter"); in the NT it is used as a measure of weight, a pound, John 12:3; 19:39.

<2,,3414,*mna*>

a Semitic word, both "a weight" and "a sum of money," 100 shekels (cp. 1 Kings 10:17, maneh; Dan. 5:25,26, mene), in Attic Greek 100 drachmai, in weight about 15 oz., in value near about f4IS. 3d. (see [PIECE](#)), occurs in Luke 19:13,16 (twice),18 (twice),20,24 (twice),25.

Pour <1,,906,*ballo*>

"to throw," is used of "pouring" liquids, Matt. 26:12, RV, marg., "cast" (of ointment); John 13:5 (of water). See [CAST](#), No. 1.

<2,,2708,*katacheo*>

"to pour down upon" (kata, "down," cheo, "to pour"), is used in Matt. 26:7 (cp. No. 1 in ver. 12); Mark 14:3, of ointment.

<3,,1632,*ekcheo*>

"to pour out" (ek, "out"), is used (a) of Christ's act as to the changers' money, John 2:15; (b) of the Holy Spirit, Acts 2:17,18,33, RV, "He hath poured forth" (AV, "... shed forth"); Titus 3:6, RV, "poured out" (AV, "shed"); (c) of the emptying of the contents of the bowls (AV, "vials") of Divine wrath, Rev. 16:1-4,8,10,12,17; (d) of the shedding of the blood of saints by the foes of God, Rev. 16:6, RV, "poured out" (AV, "shed"); some mss. have it in Acts 22:20. See [RUN](#), [SHED](#), [SPILL](#).

<4,,1632,*ekchuno*>

or ekchunno, a Hellenistic form of No. 3, is used of the blood of Christ, Luke 22:20, RV "is poured out" (AV, "is shed"); of the Holy Spirit, Acts 10:45. See [GUSH OUT](#), [RUN](#), [SHED](#), [SPILL](#).

<5,,2022,*epicheo*>

"to pour upon" (epi), is used in Luke 10:34, of the oil and wine used by the good Samaritan on the wounds of him who had fallen among robbers.

Note: For the AV, "poured out" in Rev. 14:10 (RV, "prepared"), see [MINGLE](#), [NO](#). 2.

Poverty <1,,4432,*ptocheia*>

"destitution" (akin to ptocheuo, see [POOR](#)), is used of the "poverty" which Christ voluntarily experienced on our behalf, 2 Cor. 8:9; of the destitute condition of saints in Judea, 2 Cor. 8:2; of the condition of the church in Smyrna, Rev. 2:9, where the word is used in a general sense. Cp. synonymous words under POOR.

Powder * For [POWDER](#) see GRIND

Power (Noun, and Verb, to have, bring under) <A-1,Noun,1411,*dunamis*>

for the different meanings of which see [ABILITY](#), [MIGHT](#), is sometimes used, by metonymy, of

persons and things, e.g., (a) of God, Matt. 26:64; Mark 14:62; (b) of angels, e.g., perhaps in Eph. 1:21, RV, "power," AV, "might" (cp. Rom. 8:38; 1 Pet. 3:22); (c) of that which manifests God's "power:" Christ, 1 Cor. 1:24; the Gospel, Rom. 1:16; (d) of mighty works (RV, marg., "power" or "powers"), e.g., Mark 6:5, "mighty work;" so Mark 9:39, RV (AV, "miracle"); Acts 2:22 (ditto); 8:13, "miracles;" 2 Cor. 12:12, RV, "mighty works" (AV, "mighty deeds").

Note: For different meanings of synonymous terms, see Note under [DOMINION](#), A, No. 1.

<A-2,Noun,1849,*exousia*>

denotes "freedom of action, right to act;" used of God, it is absolute, unrestricted, e.g., Luke 12:5 (RV marg., "authority"); in Acts 1:7 "right of disposal" is what is indicated; used of men, authority is delegated. Angelic beings are called "powers" in Eph. 3:10 (cp. 1:21); 6:12; Col. 1:6; 2:15 (cp. 2:10). See AUTHORITY, No. 1, see also [PRINCIPALITY](#).

<A-3,Noun,2479,*ischus*>

"ability, force, strength," is nowhere translated "power" in the RV (AV in 2 Thess. 1:9). See [ABILITY](#), No. 2.

<A-4,Noun,2904,*kratos*>

is translated "power" in the RV and AV in 1 Tim. 6:16; Heb. 2:14; in Eph. 1:19 (last part); 6:10, AV, "power" (RV, "strength"): see [DOMINION](#), A, No. 1, [STRENGTH](#), A, No. 3.

<A-5,Noun,1415,*dunaton*>

the neuter of the adjective *dunatos*, "powerful" (akin to No. 1), is used as a noun with the article in Rom. 9:22, "(to make His) power (known)." See [ABLE](#).

<A-6,Noun,746,*arche*>

"a beginning, rule," is translated "power" in Luke 20:20, AV (RV, "rule"). See [BEGINNING](#), B.

<B-1,Verb,1850,*exousiazo*>

"to exercise authority" (akin to A, No. 2), is used (a) in the Active Voice, Luke 22:25, RV, "have authority" (AV, "exercise authority"), of the "power" of rulers; 1 Cor. 7:4 (twice), of marital relations and conditions; (b) in the Passive Voice, 1 Cor. 6:12, to be brought under the "power" of a thing; here, this verb and the preceding one connected with it, *exesti*, present a paronomasia, which Lightfoot brings out as follows: "all are within my power; but I will not put myself under the power of any one of all things." See [AUTHORITY](#), B, No. 1.

Notes: (1) In Rev. 13:14,15, AV, *didomi*, "to give," is translated "(he) had power;" RV, "it was given (him)" and "it was given unto him;" the AV misses the force of the permissive will of God in the actings of the Beast. (2) In Rom. 16:25, AV, *dunamai*, "to be able," is translated "that is of power" (RV, "that is able"). See [ABLE](#). (3) The subject of power in Scripture may be viewed under the following heads: (a) its original source, in the Persons in the Godhead; (b) its exercise by God in creation, its preservation and its government; (c) special manifestations of Divine "power," past, present and future; (d) "power" existent in created beings, other than man, and in inanimate nature;

(e) committed to man, and misused by him; (f) committed to those who, on becoming believers, were "empowered" by the Spirit of God, are indwelt by Him, and will exercise it hereafter for God's glory.

Powerful, Powerfully <A-1,Adjective,1756,*energes*>

see [ACTIVE](#).

<A-2,Adjective,2478,*ischuros*>

"strong, mighty," akin to *ischus* (see [POWER](#), A, No. 3), is translated "powerful" in 2 Cor. 10:10, AV (RV, "strong"). See STRONG.

<B-1,Adverb,2159,*eutonos*>

signifies "vigorously, vehemently" (*eu*, "well," *teino*, "to stretch"), Luke 23:10, "vehemently," of the accusation of the chief priests and scribes against Christ; Acts 18:28, RV, "powerfully" (AV, "mightily"), of Apollos in confuting Jews. In the Sept., Josh. 6:8.

Note: For "is powerful," 2 Cor. 13:3, RV, see [MIGHTY](#), C.

Practices * For [PRACTICES](#) see [COVETOUS](#), B, No. 3

Practice <1,,4238,*prasso*>

is translated by the verb "to practice" in the RV in the following passages (the AV nowhere renders the verb thus): John 3:20 (marg.); 5:29 (marg.); Acts 19:19; Rom. 1:32 (twice); 2:1,2,3; 7:15,19; Gal. 5:21. See [DO](#), No. 2.

Praetorium and Praetorian Guard * For PRAETORIUM and PRAETORIAN GUARD see PALACE

Praise <A-1,Noun,136,*ainos*>

primarily "a tale, narration," came to denote "praise;" in the NT only of praise to God, Matt. 21:16; Luke 18:43.

<A-2,Noun,1868,*epainos*>

a strengthened form of No. 1 (*epi*, upon), denotes "approbation, commendation, praise;" it is used (a) of those on account of, and by reason of, whom as God's heritage, "praise" is to be ascribed to God, in respect of His glory (the exhibition of His character and operations), Eph. 1:12; in Eph. 1:14, of the whole company, the church, viewed as "God's own possession" (RV); in Eph. 1:6, with particular reference to the glory of His grace towards them; in Phil 1:11, as the result of "the fruits of righteousness" manifested in them through the power of Christ; (b) of "praise" bestowed by God, upon the Jew spiritually (Judah == "praise"), Rom. 2:29; bestowed upon believers hereafter at the judgment seat of Christ, 1 Cor. 4:5 (where the definite article indicates that the "praise" will be exactly in accordance with each person's actions); as the issue of present trials, "at the revelation of Jesus Christ," 1 Pet. 1:7; (c) of whatsoever is "praiseworthy," Phil. 4:8; (d) of the approbation by churches of those who labor faithfully in the ministry of the Gospel, 2 Cor. 8:18; (e) of the approbation of well-doers by human rulers, Rom. 13:3; 1 Pet. 2:14.

<A-3,Noun,133,*ainesis*>

"praise" (akin to No. 1), is found in Heb. 13:15, where it is metaphorically represented as a sacrificial offering.

Notes: (1) In 1 Pet. 2:9, AV, arete, "virtue, excellence," is translated "praises" (RV, "excellencies"). (2) In the following the AV translates doxa, "glory," by "praise" (RV, "glory"); John 9:24, where "give glory to God" signifies "confess thy sins" (cp. Josh. 7:19, indicating the genuine confession of facts in one's life which gives glory to God); John 12:43 (twice); 1 Pet. 4:11.

<B-1,Verb,134,*aineo*>

"to speak in praise of, to praise" (akin to A, No. 1), is always used of "praise" to God, (a) by angels, Luke 2:13; (b) by men, Luke 2:20; 19:37; 24:53; Acts 2:20,47; 3:8,9; Rom. 15:11 (No. 2 In some texts); Rev. 19:5.

<B-2,Verb,1867,*epaineo*>

akin to A, No. 2, is rendered "praise," 1 Cor. 11:2,17,22: see COMMEND, No. 1.

<B-3,Verb,5214,*humneo*>

denotes (a) transitively, "to sing, to laud, sing to the praise of" (Eng., "hymn"), Acts 16:25, AV, "sang praises" (RV, "singing hymns"); Heb. 2:12, RV, "will I sing (Thy) praise," AV, "will I sing praise (unto Thee)," lit., "I will hymn Thee;" (b) intransitively, "to sing," Matt. 26:30; Mark 14:26, in both places of the singing of the paschal hymns (Ps. 113-118; 136), called by Jews the Great Hallel.

<B-4,Verb,5567,*psallo*>

primarily, "to twitch" or "twang" (as a bowstring, etc.), then, "to play" (a stringed instrument with the fingers), in the Sept., to sing psalms, denotes, in the NT, to sing a hymn, sing "praise;" in Jas. 5:13, RV, "sing praise" (AV, "sing psalms"). See MELODY, [SING](#).

<B-5,Verb,1843,*exomologeō*>

in Rom. 15:9, RV, "will I give praise" (AV, and RV marg., "I will confess"): see [CONFESS](#), A, No. 2 (c).

Note: In Luke 1:64, AV, eulogeo, "to bless," is translated "praised" (RV, "blessing").

Prate <1,,5396,*phluareo*>

signifies "to talk nonsense" (from phluo, "to babble;" cp. the adjective phluaros, "babbling, garrulous, tattlers," 1 Tim. 5:13), "to raise false accusations," 3 John 1:10.

Pray, Prayer <A-1,Verb,2172,*euchomai*>

"to pray (to God)," is used with this meaning in 2 Cor. 13:7; 2 Cor. 13:9, RV, "pray" (AV, "wish"); Jas. 5:16; 3 John 1:2, RV, "pray" (AV, wish). Even when the RV and AV translate by "I would," Acts 26:29, or "wished for," Acts 27:29 (RV, marg., "prayed"), or "could wish," Rom. 9:3 (RV, marg., "could pray"), the indication is that "prayer" is involved.

<A-2,Verb,4336,*proseuchomai*>

"to pray," is always used of "prayer" to God, and is the most frequent word in this respect, especially in the Synoptists and Acts, once in Rom. 8:26; Eph. 6:18; Phil. 1:9; 1 Tim. 2:8; Heb. 13:18; Jude 1:20. For the injunction in 1 Thess. 5:17, see CEASE, C.

<A-3,Verb,2065,*erotao*>

"to ask," is translated by the verb to pray in Luke 14:18,19; 16:27; John 4:31; 14:16; 16:26; 17:9,15,20; in Acts 23:18, RV, "asked" (AV "prayed"); in 1 John 5:16, RV, "should make request" (AV "shall pray"). See [ASK](#), A, No. 2.

<A-4,Verb,1189,*deomai*>

"to desire," in 2 Cor. 5:20; 8:4, RV, "beseech" (AV, "pray"): see [BESEECH](#), No. 3.

Notes: (1) Parakaleo, "to call to one's aid," is rendered by the verb "to pray" in the AV in the following: Matt. 26:53 (RV, "beseech"); so Mark 5:17,18; Acts 16:9; in Acts 24:4, RV, "intreat;" in Acts 27:34, RV, "beseech." See [BESEECH](#), No. 1. (2) In 1 Thess. 5:23; 2 Tim. 4:16, there is no word in the original for "I pray," see the RV.

<B-1,Noun,2171,*euche*>

akin to A, No. 1, denotes "a prayer," Jas. 5:15; "a vow," Acts 18:18; 21:23. See [VOW](#).

<B-2,Noun,4335,*proseuche*>

akin to A, No. 2, denotes (a) "prayer" (to God), the most frequent term, e.g., Matt. 21:22; Luke 6:12, where the phrase is not to be taken literally as if it meant, "the prayer of God" (subjective genitive), but objectively, "prayer of God." In Jas. 5:17, "He prayed fervently," RV, is lit., "he prayed with prayer" (a Hebraistic form); in the following the word is used with No. 3: Eph. 6:18; Phil. 4:6; 1 Tim. 2:1; 5:5; (b) "a place of prayer," Acts 16:13,16, a place outside the city wall, RV.

<B-3,Noun,1162,*deesis*>

primarily "a wanting, a need" (akin to A, No. 4), then, "an asking, entreaty, supplication," in the NT is always addressed to God and always rendered "supplication" or "supplications" in the RV; in the AV "prayer," or "prayers," in Luke 1:13; 2:37; 5:33; Rom. 10:1; 2 Cor. 1:11; 9:14; Phil. 1:4 (in the 2nd part, "request"); 1:19; 2 Tim. 1:3; Heb. 5:7; Jas. 5:16; 1 Pet. 3:12.

<B-4,Noun,1783,*enteuxis*>

is translated "prayer" in 1 Tim. 4:5; see INTERCESSION.

Notes: (1) Proseuche is used of "prayer" in general; deesis stresses the sense of need; it is used sometimes of request from man to man. (2) In the papyri enteuxis is the regular word for a petition to a superior. For the synonymous word aitema see [PETITION](#); for hiketeria, Heb. 5:7, see SUPPLICATION.

(3) "Prayer is properly addressed to God the Father Matt. 6:6; John 16:23; Eph. 1:17; 3:14, and the Son, Acts 7:59; 2 Cor. 12:8; but in no instance in the NT is prayer addressed to the Holy Spirit

distinctively, for whereas the Father is in Heaven, Matt. 6:9, and the Son is at His right hand, Rom. 8:34, the Holy Spirit is in and with the believers, John 14:16,17.

"Prayer is to be offered in the Name of the Lord Jesus, John 14:13, that is, the prayer must accord with His character, and must be presented in the same spirit of dependence and submission that marked Him, Matt. 11:26; Luke 22:42.

"The Holy Spirit, being the sole interpreter of the needs of the human heart, makes His intercession therein; and inasmuch as prayer is impossible to man apart from His help, Rom. 8:26, believers are exhorted to pray at all seasons in the Spirit, Eph. 6:18; cp. Jude 1:20; Jas. 5:16, the last clause of which should probably be read 'the inwrought [i.e., by the Holy Spirit] supplication of righteous man availeth much' (or 'greatly prevails' *ischuo*, as in Acts 19:16,20).

"None the less on this account is the understanding to be engaged in prayer, 1 Cor. 14:15, and the will, Col. 4:12; Acts 12:5 (where 'earnestly' is, lit., 'stretched out') and so in Luke 22:44.

"Faith is essential to prayer, Matt. 21:22; Mark 11:24; Jas. 1:5-8, for faith is the recognition of, and the committal of ourselves and our matters to, the faithfulness of God.

"Where the Jews were numerous, as at Thessalonica, they had usually a Synagogue, Acts 17:1; where they were few, as at Philippi, they had merely a *proseuche*, or 'place of prayer,' of much smaller dimensions, and commonly built by a river for the sake of the water necessary to the preliminary ablutions prescribed by Rabbinic tradition, Acts 16:13,16." * [* From Notes on Thessalonians by Hogg and Vine, pp. 189,190.]

Preach, Preaching <A-1,Verb,2097,*euangelizo*>

is almost always used of "the good news" concerning the Son of God as proclaimed in the Gospel [exceptions are e.g., Luke 1:19; 1 Thess. 3:6, in which the phrase "to bring (or show) good (or glad) tidings" does not refer to the Gospel]; Gal. 1:8 (2nd part). With reference to the Gospel the phrase "to bring, or declare, good, or glad, tidings" is used in Acts 13:32; Rom. 10:15; Heb. 4:2. In Luke 4:18 the RV "to preach good tidings" gives the correct quotation from Isaiah, rather than the AV "to preach the Gospel." In the Sept. the verb is used of any message intended to cheer the hearers, e.g. 1 Sam. 31:9; 2 Sam. 1:20. See GOSPEL, B, No. 1.

<A-2,Verb,2784,*kerusso*>

signifies (a) "to be a herald," or, in general, "to proclaim," e.g., Matt. 3:1; Mark 1:45, "publish;" in Luke 4:18, RV, "to proclaim," AV, "to preach;" so Luke 4:19; Luke 12:3; Acts 10:37; Rom. 2:21; Rev. 5:2. In 1 Pet. 3:19 the probable reference is, not to glad tidings (which there is no real evidence that Noah preached, nor is there evidence that the spirits of antediluvian people are actually "in prison"), but to the act of Christ after His resurrection in proclaiming His victory to fallen angelic spirits; (b) "to preach the Gospel as a herald," e.g., Matt. 24:14; Mark 13:10, RV, "be preached" (AV, "be published"); Mark 14:9; 16:15,20; Luke 8:1; 9:2; 24:47; Acts 8:5; 19:13; 28:31; Rom. 10:14, present participle, lit., "(one) preaching," "a preacher;" Rom. 10:15 (1st part); 1 Cor. 1:23; 15:11,12; 2 Cor. 1:19; 4:5; 11:4; Gal. 2:2; Phil. 1:15; Col. 1:23; 1 Thess. 2:9; 1 Tim. 3:16; (c) "to preach the word," 2 Tim. 4:2 (of the ministry of the Scriptures, with special reference to the Gospel). See

[PROCLAIM](#), [PUBLISH](#).

<A-3,Verb,4283,*proeuangelizomai*>
see GOSPEL, B, No. 2.

<A-4,Verb,4296,*prokerusso*>
lit., "to proclaim as a herald" (pro, before, and No. 2), is used in Acts 13:24, "had first preached."
Some mss. have the verb in Acts 3:20; for the best see [APPOINT](#), No. 12.

<A-5,Verb,3955,*parrhesiazomai*>
"to be bold in speech," is translated "to preach boldly" in Acts 9:27 (2nd part); in Acts 9:29, RV (AV, "he spake boldly"). See BOLD, A, No. 2.

Notes: (1) For diangelo, translated "preach" in Luke 9:60, see [DECLARE](#), A, No. 3. (2) Katangelo, "to proclaim," is always so translated in the RV; the AV renders it by "to preach" in Acts 4:2; 13:5,38; 15:36; 17:3,13; 1 Cor. 9:14; Col. 1:28. (3) Laleo, "to speak," is translated "preached," Mark 2:2, AV, "preached" (RV, "spake"); in Acts 8:25, 1st part, AV (RV, "spoken"); so in Acts 13:42; 14:25; "preaching" in Acts 11:19, AV, but what is indicated here is not a formal "preaching" by the believers scattered from Jerusalem, but a general testimony to all with whom they came into contact; in Acts 16:6, RV, "to speak" (AV, "to preach"). (4) For dialegomai, in AV of Acts 20:7,9, see [DISCOURSE](#). (5) For AV, "preached" in Heb. 4:2 (2nd part), see [HEARING](#). (6) In Rom. 15:19 pleroo, "to fulfill" (RV, marg.), is rendered "[I](#) have fully preached."

<B-1,Noun,2782,*kerugma*>
"a proclamation by a herald" (akin to A, No. 2), denotes "a message, a preaching" (the substance of what is "preached" as distinct from the act of "preaching"), Matt. 12:41; Luke 11:32; Rom. 16:25; 1 Cor. 1:21; 2:4; 15:14; in 2 Tim. 4:17; Titus 1:3, RV, "message," marg., "proclamation," AV, "preaching." See MESSAGE. In the Sept., 2 Chron. 30:5; Prov. 9:3; Jonah 3:2.

Note: In 1 Cor. 1:18, AV, logos, "a word," is translated "preaching," RV, "the word (of the Cross)," i.e., not the act of "preaching," but the substance of the testimony, all that God has made known concerning the subject. For Heb. 4:2, AV, see HEAR, B, No. 1.

Preacher <1,,2783,*kerux*>
"a herald" (akin to A, No. 2 and B, above), is used (a) of the "preacher" of the Gospel, 1 Tim. 2:7; 2 Tim. 1:11; (b) of Noah, as a "preacher" of righteousness, 2 Pet. 2:5.

Notes: (1) For "a preacher," in Rom. 10:14, where the verb kerusso is used, see [PREACH](#), A, No. 2. (2) Kerux indicates the "preacher" as giving a proclamation; euangelistes points to his message as glad tidings; apostolos suggests his relationship to Him by whom he is sent.

Precede <1,,5348,*phthano*>
"to anticipate, to come sooner," is translated "shall (in no wise) precede" in 1 Thess. 4:15, RV (AV, "prevent"), i.e., "shall in no wise obtain any advantage over" (the verb does not convey the thought of

a mere succession of one event after another); the Apostle, in reassuring the bereaved concerning their departed fellow believers, declares that, as to any advantage, the dead in Christ will "rise first." See [ATTAIN](#), No. 3, [COME](#), No. 32.

Precept <1,,1785,entole>

"a commandment," is translated "precept" in Mark 10:5 (RV, "commandment"); so Heb. 9:19. See [COMMANDMENT](#), No. 2.

<2,,1778,entalma>

is always translated "precepts" in the RV; see [COMMANDMENT](#), No. 3.

Precious, Preciousness <1,,5093,timios>

translated "precious," e.g., in Jas. 5:7; 1 Pet. 1:19; 2 Pet. 1:4; in 1 Cor. 3:12, AV (RV, "costly"): see [COSTLY](#), B, No. 1 DEAR, No. 1.

<2,,1784,entimos>

"precious," 1 Pet. 2:4,6: see [DEAR](#), No. 2.

<3,,4185,poluteles>

"very expensive," translated "very precious" in Mark 14:3, AV (RV, "very costly"): see [COSTLY](#), B, No. 2.

<4,,4186,polutimos>

"of great value;" comparative degree in 1 Pet. 1:7; see [COSTLY](#), B, No. 3, [DEAR](#), No. 1 (for a less authentic reading).

<5,,927,barutimos>

"of great value, exceeding precious" (barus, "weighty," time, value), is used in Matt. 26:7.

<6,,2472,isotimos>

"of equal value, held in equal honor" (isos, "equal," and time), is used in 2 Pet. 1:1, "a like precious (faith)," RV (marg., "an equally precious").

Note: In 1 Pet. 2:7, AV, the noun time, is translated "precious" (RV, "preciousness"). See [HONOR](#), No. 1.

Predestinate <1,,4309,proorizo>

see [DETERMINE](#).

Note: This verb is to be distinguished from proginosko, "to foreknow;" the latter has special reference to the persons foreknown by God; proorizo has special reference to that to which the subjects of His foreknowledge are "predestinated." See FOREKNOW, A and B.

Preeminence (to have the) <1,,4409,proteuo>

"to be first" (protos), "to be preeminent," is used of Christ in relation to the Church, Col. 1:18.

<2,,5383,philoproteuo>

lit., "to love to be preeminent" (philos, "loving"), "to strive to be first," is said of Diotrephes, 3 John 1:9.

Prefer, Preferring <1,,4285,proegeomai>

"to go before and lead," is used in Rom. 12:10, in the sense of taking the lead in showing deference one to another, "(in honor) preferring one another."

Notes: (1) In John 1:15,30, AV, ginomai, "to become," is translated "is preferred" (RV, "is become"); some mss. have it again in ver. 27. (2) For prokrima, 1 Tim. 5:21 (AV, "preferring one before another"), see [PREJUDICE](#).

Prejudice <1,,4299,prokrima>

denotes "pre-judging" (akin to prokrino, "to judge beforehand"), 1 Tim. 5:21, RV, "prejudice" (marg., "preference"), preferring one person, another being put aside, by unfavorable judgment due to partiality.

Premeditate * Note: This is the AV rendering of meletao, "to care for," which occurs in some mss. in Mark 13:11, "(neither) do ye premeditate." It is absent from the best mss. See [IMAGINE](#).

Preparation, Prepare, Prepared <A-1,Noun,2091,hetoimasia>

denotes (a) "readiness," (b) "preparation;" it is found in Eph. 6:15, of having the feet shod with the "preparation" of the Gospel of peace; it also has the meaning of firm footing (foundation), as in the Sept. of Ps. 89:14 (RV, "foundation"); if that is the meaning in Eph. 6:15, the Gospel itself is to be the firm footing of the believer, his walk being worthy of it and therefore a testimony in regard to it. See [READY](#).

<A-2,Noun,3904,paraskeue>

denotes "preparation, equipment." The day on which Christ died is called "the Preparation" in Mark 15:42; John 19:31; in John 19:42 "the Jews' Preparation," RV; in John 19:14 it is described as "the Preparation of the Passover;" in Luke 23:54, RV, "the day of the Preparation (and the Sabbath drew on)." The same day is in view in Matt. 27:62, where the events recorded took place on "the day after the Preparation" (RV). The reference would be to the 6th day of the week. The title arose from the need of preparing food etc. for the Sabbath. Apparently it was first applied only to the afternoon of the 6th day; later, to the whole day. In regard to the phraseology in John 19:14, many hold this to indicate the "preparation" for the paschal feast. It probably means "the Preparation day," and thus falls in line with the Synoptic Gospels. In modern Greek and ecclesiastical Latin, Parasceve == Friday.

<B-1,Verb,2090,hetoimazo>

"to prepare, make ready," is used (I) absolutely, e.g., Mark 14:15; Luke 9:52; (II) with an object, e.g., (a) of those things which are ordained (1) by God, such as future positions of authority, Matt. 20:23; the coming Kingdom, Matt. 25:34; salvation personified in Christ, Luke 2:31; future blessings, 1 Cor. 2:9; a city, Heb. 11:16; a place of refuge for the Jewish remnant, Rev. 12:6; Divine judgments on the

world, Rev. 8:6; 9:7,15; 16:12; eternal fire, for the Devil and his angels, Matt. 25:41; (2) by Christ: a place in Heaven for His followers, John 14:2,3; (b) of human "preparation" for the Lord, e.g., Matt. 3:3; 26:17,19; Luke 1:17 ("make ready"),76; 3:4, AV (RV, "make ye ready"); Luke 9:52 ("to make ready"); 23:56; Rev. 19:7; 21:2; in 2 Tim. 2:21, of "preparation" of oneself for "every good work;" (c) of human "preparations" for human objects, e.g., Luke 12:20, RV, "thou hast prepared" (AV, "provided"); Acts 23:23; Philem. 1:22.

<B-2,Verb,2675,*katartizo*>

"to furnish completely, prepare," is translated "didst Thou prepare" in Heb. 10:5 (AV, "hast Thou prepared"), of the body of the Lord Jesus. See FIT, B, No. 3.

<B-3,Verb,2680,*kataskeuazo*>

"to prepare, make ready" (kata, used intensively, skeue, "equipment"), is so translated in Matt. 11:10; Mark 1:2; Luke 1:17; 7:27; Heb. 9:2, RV (AV, "made"); Heb. 9:6, RV (AV, "were ... ordained"); 11:7; 1 Pet. 3:20. See [BUILD](#), No. 5.

<B-4,Verb,3903,*paraskeuazo*>

"to prepare, make ready" (para, "beside"), is used of making ready a meal, Acts 10:10: in the Middle Voice, of "preparing" oneself for war, 1 Cor. 14:8, RV; in the Passive Voice, of "preparing" an offering for the needy, 2 Cor. 9:2, "hath been prepared," RV (AV, "ye was ready"); 2 Cor. 9:3, "ye may be prepared," RV (AV, "ye may be ready"). See [READY](#).

<B-5,Verb,4282,*proetoimazo*>

"to prepare beforehand" (pro, "before," and No. 1), is used of good works which God "afore prepared," for fulfillment by believers, Eph. 2:10, RV (AV, "hath before ordained," marg., "prepared"); of "vessels of mercy," as "afore prepared" by God "unto glory," Rom. 9:23. See [ORDAIN](#).

Notes: (1) Etymologically, the difference between *hetoimazo* and *paraskeuazo*, is that the former is connected with what is real (etumos) or ready, the latter with *skeuos*, an article ready to hand, an implement, vessel. (2) In Mark 14:15, AV, *hetoimos*, "ready," is translated "prepared" (RV, "ready"). It is absent in some mss. See [READY](#).

Presbytery * For [PRESBYTERY](#) see [ELDER](#), A and B

Presence <A-1,Noun,4383,*prosopon*>

see [FACE](#), No. 1 (also [APPEARANCE](#), No. 2).

<A-2,Noun,3952,*parousia*>

see COMING (Noun), No. 3.

<B-1,Adverb and Preposition,1715,*emprosthen*>

see [BEFORE](#), A, No. 4.

<B-2,Adverb and Preposition,1799,*enopion*>

is translated "in the presence of" in Luke 1:19; 13:26; 14:10; 15:10; John 20:30; Rev. 14:10 (twice); in 1 Cor. 1:29 AV, "in His presence" (RV, "before God"): see [BEFORE](#), A, No. 9.

<B-3,Adverb and Preposition,2714,*katenopion*>

kata, "down," and No. 2, "in the very presence of," is translated "before the presence of" in Jude 1:24. See [BEFORE](#), A, No. 10.

<B-4,Adverb and Preposition,561,*apenanti*>

"over against, opposite to," is translated "in the presence of" in Acts 3:16. See [BEFORE](#), A, No. 7.

Present (to be) <A-1,Verb,3918,*pareimi*>

signifies (a) "to be by, at hand or present," of persons, e.g., Luke 13:1; Acts 10:33; 24:19; 1 Cor. 5:3; 2 Cor. 10:2,11; Gal. 4:18,20; of things, John 7:6, of a particular season in the Lord's life on earth, "is (not yet) come," or "is not yet at hand;" Heb. 12:11, of chastening "(for the) present" (the neuter of the present participle, used as a noun); in Heb. 13:5 "such things as ye have" is, lit., "the things that are present;" 2 Pet. 1:12, of the truth "(which) is with (you)" (not as AV, "the present truth," as if of special doctrines applicable to a particular time); in 2 Pet. 1:9 "he that lacketh" is lit., "to whom are not present;" (b) "to have arrived or come," Matt. 26:50, "thou art come," RV; John 11:28; Acts 10:21; Col. 1:6.

<A-2,Verb,1764,*enistemi*>

"to set in," or, in the Middle Voice and perfect tense of the Active Voice, "to stand in, be present," is used of the present in contrast with the past, Heb. 9:9, where the RV correctly has "(for the time) now present" (for the incorrect AV, "then present"); in contrast to the future, Rom. 8:38; 1 Cor. 3:22; Gal. 1:4, "present;" 1 Cor. 7:26, where "the present distress" is set in contrast to both the past and the future; 2 Thess. 2:2, where the RV, "is now present" gives the correct meaning (AV, incorrectly, "is at hand"); the saints at Thessalonica, owing to their heavy afflictions, were possessed of the idea that "the day of the Lord," RV (not as AV, "the day of Christ"), had begun; this mistake the Apostle corrects; 2 Tim. 3:1, "shall come." See [COME](#), No. 26.

<A-3,Verb,2186,*ephistemi*>

"to set over, stand over," is translated "present" in Acts 28:2. See [ASSAULT](#), A, [COME](#), No. 27.

<A-4,Verb,3854,*paraginomai*>

"to be beside" (para, "by," ginomai, "to become"), is translated "were present" in Acts 21:18. See [COME](#), No. 13.

<A-5,Verb,3873,*parakeimai*>

"to lie beside" (para, and keimai, "to lie"), "to be near," is translated "is present" in Rom. 7:18,21.

<A-6,Verb,4840,*sumpareimi*>

"to be present with" (sun, with, and No. 1), is used in Acts 25:24.

<B-1,Adverb,737,*arti*>

"just, just now, this moment," is rendered "(this) present (hour)" in 1 Cor. 4:11; in 1 Cor. 15:6, RV, "now" (AV, "this present"). See [NOW](#).

<B-2,Adverb,3568,*nun*>

"now," is translated "present," with reference to this age or period ("world"), in Rom. 8:18; 11:5; 2 Tim. 4:10; Titus 2:12. See [HENCEFORTH](#), [NOW](#).

Notes: (1) Endemeo, "to be at home," is so rendered in 2 Cor. 5:6 (AV and RV); in 2 Cor. 5:8,9, RV, "at home" (AV, "present"). See [HOME](#). (2) In John 14:25, AV, meno, "to abide," is translated "being present" (RV, "abiding"). (3) In Luke 5:17 the RV has "with Him," for AV, italicized, "present."

Present (Verb) <1,,3936,*paristemi*>

denotes, when used transitively, "to place beside" (para, "by," histemi, "to set"), "to present," e.g., Luke 2:22; Acts 1:3, "He shewed (Himself);" 9:41; 23:33; Rom. 6:13 (2nd part), RV, "present," AV, "yield;" so Rom. 6:19 (twice); 12:1; 2 Cor. 4:14; 11:2; Eph. 5:27; Col. 1:22,28; 2 Tim. 2:15, RV (AV, "shew"). See SHEW.

<2,,3936,*paristano*>

a late present form of No. 1, is used in Rom. 6:13 (1st part) and Rom. 6:16, RV, "present" (AV, "yield").

Notes: (1) In Jude 1:24, AV, histemi, "to cause to stand, to set," is translated "to present" (RV, "to set"). (2) In Matt. 2:11, AV, prospero, "to offer," is translated "presented" (RV, "offered").

Presently * For [PRESENTLY](#) see [FORTHWITH](#), No. 1, and [IMMEDIATELY](#), No. 1

Preserve <1,,5083,*tereo*>

is translated "to preserve" in 1 Thess. 5:23, where the verb is in the singular number, as the threefold subject, "spirit and soul and body," is regarded as the unit, constituting the person. The aorist or "point" tense regards the continuous "preservation" of the believer as a single, complete act, without reference to the time occupied in its accomplishment; in Jude 1:1, AV (RV, "kept"). See [KEEP](#), No. 1.

<2,,4933,*suntereo*>

see [KEEP](#), No. 3.

<3,,2225,*zoogoneo*>

"to preserve alive:" see [LIVE](#), No. 6.

<4,,5442,*phulasso*>

"to guard, protect, preserve," is translated "preserved" in 2 Pet. 2:5, RV (AV, "saved"). See GUARD.

Note: In 2 Tim. 4:18, AV, sozo, "to save," is translated "will preserve" (RV, "will save").

Press (Noun) * For PRESS (Noun) see [CROWD](#), A

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Calvary <1,,2898,*kranion*>

kara, "a head" (Eng., "cranium"), a diminutive of kranon, denotes "a skull" (Latin calvaria), Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17. The corresponding Aramaic word is Golgotha (Heb. gulgoleth; see Judg. 9:53; 2 Kings 9:35).

Came * For [CAME](#) see COME

Camel <1,,2574,*kamelos*>

from a Hebrew word signifying "a bearer, carrier," is used in proverbs to indicate (a) "something almost or altogether impossible," Matt. 19:24, and parallel passages, (b) "the acts of a person who is careful not to sin in trivial details, but pays no heed to more important matters," Matt. 23:24.

Camp * For [CAMP](#) see ARMY

Can (Canst, Could, Cannot) <1,,1410,*dunamai*>

see [ABILITY](#), B, No. 1.

<2,,2480,*ischuo*>

is translated "[I](#) can do" in Phil. 4:13; see [ABLE](#), B, No. 4.

<3,,2192,*echo*>

"to have," is translated "could" in Mark 14:8, lit., "she hath done what she had;" in Luke 14:14, for the AV, "cannot," the RV has "they have not wherewith;" in Acts 4:14, "could say nothing against" is, lit., "had nothing to say against;" in Heb. 6:13, "he could swear" is, lit., "He had (by none greater) to swear." See [ABLE](#), [HAVE](#).

<4,,1097,*ginosko*>

"to know," is so rendered in the RV of Matt. 16:3, "ye know how to," for AV, "ye can" (*dunamai* is used in the next sentence). This verb represents knowledge as the effect of experience. In Acts 21:37, for "canst thou speak Greek?" the RV has "dost ..." See [ALLOW](#), [KNOW](#).

<5,,1492,*oida*>

"to know by perception," is the word in Pilate's remark "make it as sure as ye can" (marg. "sure, as ye know"), Matt. 27:65. The phrases "cannot tell," "canst not tell," etc. are in the RV rendered "know not," etc., Matt. 21:27; Mark 11:33; Luke 20:7; John 3:8; 8:14; 16:18; 2 Cor. 12:2,3. See [KNOW](#).

<6,,1510,*esti*>

meaning "it is," is translated "we cannot," in Heb. 9:5, lit., "it is not possible (now to speak);" so in 1 Cor. 11:20; see margin.

<7,,1735,*endechomai*>

"to accept, admit, allow of," is used impersonally in Luke 13:33, "it can (not) be," i.e., it is not admissible.

Candle and Candlestick * For CANDLE and CANDLESTICK see [LAMP](#) and LAMPSTAND

Canker * For [CANKER](#) see [GANGRENE](#) and RUST

Captain <1,,5506,*chiliarchos*>

denoting "a commander of 1000 soldiers" (from *chilios*, "a thousand," and *archo*, "to rule"), was the Greek word for the Persian vizier, and for the Roman military tribune, the commander of a Roman cohort, e.g., John 18:12; Acts 21:31-33,37. One such commander was constantly in charge of the Roman garrison in Jerusalem. The word became used also for any military commander, e.g., a "captain" or "chief captain," Mark 6:21; Rev. 6:15; 19:18.

<2,,4755,*strategos*>

originally the commander of an army (from *stratos*, "an army," and *ago*, "to lead"), came to denote "a civil commander, a governor" (Latin, *duumvir*), the highest magistrate, or any civil officer in chief command, Acts 16:20,22,35,36,38; also the "chief captain" of the Temple, himself a Levite, having command of the Levites who kept guard in and around the Temple, Luke 22:4,52; Acts 4:1; 5:24,26. Cp. Jer. 20:1.

<3,,747,*archegos*>

see [AUTHOR](#) (No. 2).

Note: In Acts 28:16 some mss. have the word *stratopedarches* (lit., "camp-commander"), which some take to denote a praetorian prefect, or commander of the praetorian cohorts, the Emperor's bodyguard, "the captain of the praetorian guard." There were two praetorian prefects, to whose custody prisoners sent bound to the Emperor were consigned. But the word probably means the commander of a detached corps connected with the commissariat and the general custody of prisoners.

Captive, Captivity <A-1,Noun,164,*aichmalotos*>

lit., "one taken by the spear" (from *aichme*, "a spear," and *halotos*, a verbal adjective, from *halonai*, "to be captured"), hence denotes "a captive," Luke 4:18.

<A-2,Noun,161,*aichmalosia*>

"captivity," the abstract noun in contrast to No. 1, the concrete, is found in Rev. 13:10; Eph. 4:8, where "He led captivity captive" (marg., "a multitude of captives") seems to be an allusion to the triumphal procession by which a victory was celebrated, the "captives" taken forming part of the procession. See Judg. 5:12. The quotation is from Ps. 68:18, and probably is a forceful expression for Christ's victory, through His death, over the hostile powers of darkness. An alternative suggestion is that at His ascension Christ transferred the redeemed Old Testament saints from Sheol to His own presence in glory.

<B-1,Verb,162,*aichmaloteuo*>

signifies (a) "to be a prisoner of war," (b) "to make a prisoner of war." The latter meaning is the only one used in the NT, Eph. 4:8.

<B-2,Verb,163,*aichmalotizo*>

practically synonymous with No. 1, denotes either "to lead away captive," Luke 21:24, or "to subjugate, to bring under control," said of the effect of the Law in one's members in bringing the person into captivity under the law of sin, Rom. 7:23; or of subjugating the thoughts to the obedience of Christ, 2 Cor. 10:5; or of those who took captive "silly women laden with sins," 2 Tim. 3:6.

<B-3,Verb,2221,*zograo*>

lit. signifies "to take men alive" (from *zoos*, "alive," and *agreuo*, "to hunt or catch"), Luke 5:10 (marg. "take alive"), there of the effects of the work of the Gospel; in 2 Tim. 2:26 it is said of the power of Satan to lead men astray. The verse should read "and that they may recover themselves out of the snare of the Devil (having been taken captive by him), unto the will of God." This is the probable meaning rather than "to take alive or for life." See [CATCH](#).

Carcase <1,,2966,*kolon*>

primarily denotes "a member of a body," especially the external and prominent members, particularly the feet, and so, a dead body (see, e.g., the Sept., in Lev. 26:30; Num. 14:29,32; Isa. 66:24, etc.). The word is used in Heb. 3:17, from Num. 14:29,32.

<2,,4430,*ptoma*>

see [BODY](#), No. 3.

Care (Noun and Verb), Careful, Carefully, Carefulness <A-1,Noun,3308,*merimna*>

probably connected with *merizo*, "to draw in different directions, distract," hence signifies "that which causes this, a care, especially an anxious care," Matt. 13:22; Mark 4:19; Luke 8:14; 21:34; 2 Cor. 11:28 (RV, "anxiety for"); 1 Pet. 5:7 (RV, "anxiety"). See ANXIETY.

Note: The negative adjective *amerimnos* (a, negative) signifies "free from care," Matt. 28:14, RV, "we will ... rid you of care," AV, "we will ... secure you" ("secure" lit. means "free from care"); 1 Cor. 7:32, AV, "without carefulness."

<A-2,Noun,4710,*spoude*>

primarily "haste, zeal, diligence," hence means "earnest care, carefulness," 2 Cor. 7:11,12; 8:16 (RV, "earnest care," in each place). *Merimna* conveys the thought of anxiety, *spoude*, of watchful interest and earnestness. See [BUSINESS](#), [DILIGENCE](#) (A, No. 2), [EARNESTNESS](#), [FORWARDNESS](#), [HASTE](#).

<B-1,Verb,3309,*merimnao*>

akin to A, No. 1, signifies "to be anxious about, to have a distracting care," e.g., Matt. 6:25,28, RV, "be anxious," for AV, "take thought;" Matt. 10:19; Luke 10:41 (RV, "anxious," for AV, "careful"); Luke 12:11 (RV, "anxious"); to be careful for, 1 Cor. 7:32-34; to have a care for, 1 Cor. 12:25; to care for, Phil. 2:20; "be anxious," Phil. 4:6, RV. See THOUGHT (to take).

<B-2,Verb,3199,*melei*>

the third person sing. of *melo*, used impersonally, signifies that "something is an object of care," especially the care of forethought and interest, rather than anxiety, Matt. 22:16; Mark 4:38; 12:14; Luke 10:40; John 10:13; 12:6; Acts 18:17; 1 Cor. 9:9 (RV, "Is it for the oxen that God careth?" The AV seriously misses the point. God does "care" for oxen, but there was a Divinely designed

significance in the OT passage, relating to the service of preachers of the Gospel); 7:21; 1 Pet. 5:7.

<B-3,Verb,1959,*epimeleomai*>

signifies "to take care of," involving forethought and provision (epi indicating "the direction of the mind toward the object cared for"), Luke 10:34,35, of the Good Samaritan's care for the wounded man, and in 1 Tim. 3:5, of a bishop's (or overseer's) care of a church, a significant association of ideas.

<B-4,Verb,5431,*phrontizo*>

"to think, consider, be thoughtful" (from phren, "the mind"), is translated "be careful" in Titus 3:8.

<B-5,Verb,5426,*phroneo*>

translated "be careful," in Phil. 4:10, AV (RV, "(ye did) take thought"), has a much wider range of meaning than No. 5, and denotes to be minded, in whatever way. See [AFFECTION](#), B, Note (1), MIND, [REGARD](#), SAVOR, [THINK](#), [UNDERSTAND](#).

Note: Episkopeo, "to oversee," is rendered "looking carefully," in Heb. 12:15, RV. See [OVERSIGHT](#).

<C-1,Adverb,199,*akribos*>

"carefully;" see [ACCURATELY](#).

Note: For akribesteron, "more carefully," see [EXACTLY](#).

<C-2,Adverb,4708,*spoudaioteros*,> the comparative adverb corresponding to A, No. 2, signifies "the more diligently," Phil. 2:28, RV (AV, "carefully"). The adverb spoudaios denotes "diligently." 2 Tim. 1:17 (some mss. have the comparative here); Titus 3:13; or "earnestly," Luke 7:4 (AV, "instantly"). See also spoudaios and its comparative, in 2 Cor. 8:17,22, RV, "earnest," "more earnest."

Carnal, Carnally <1,,4559,*sarkikos*>

from sarx, "flesh," signifies (a) "having the nature of flesh," i.e., sensual, controlled by animal appetites, governed by human nature, instead of by the Spirit of God, 1 Cor. 3:3 (for ver. 1, see below; same mss. have it in ver. 4); having its seat in the animal nature, or excited by it, 1 Pet. 2:11, "fleshly," or as the equivalent of "human," with the added idea of weakness, figuratively of the weapons of spiritual warfare, "of the flesh" (AV, "carnal"), 2 Cor. 10:4; or with the idea of unspirituality, of human wisdom, "fleshly," 2 Cor. 1:12; (b) "pertaining to the flesh" (i.e., the body), Rom. 15:27; 1 Cor. 9:11.

<2,,4560,*sarkinos*>

(a) "consisting of flesh," 2 Cor. 3:3, "tables that are hearts of flesh" (AV, "fleshy tables of the heart"); (b) "pertaining to the natural, transient life of the body," Heb. 7:16, "a carnal commandment;" (c) given up to the flesh, i.e., with almost the same significance as sarkikos, above, Rom. 7:14, "I am carnal sold under sin;" 1 Cor. 3:1 (some texts have sarkikos, in both these places, and in those in (a) and (b), but textual evidence is against it). It is difficult to discriminate between sarkikos and sarkinos in some passages. In regard to 1 Pet. 2:11, Trench (Syn. lxxi, lxxii) says that sarkikos describes the lusts which have their source in man's corrupt and fallen nature, and the man is sarkikos

who allows to the flesh a place which does not belong to it of right; in 1 Cor. 3:1 sarkinos is an accusation far less grave than sarkikos would have been. The Corinthians saints were making no progress, but they were not anti-spiritual in respect of the particular point with which the Apostle was there dealing. In 1 Cor 3:3,4, they are charged with being sarkikos. See [FLESHLY](#), FLESHY.

Carousings <1,,4224,*potos*>

lit., "a drinking," signifies not simply a banquet but "a drinking bout, a carousal," 1 Pet. 4:3 (RV, "carousings," AV, "banquetings"). Synonymous is kraipale, "surfeiting," Luke 21:34.

Carpenter <1,,5405,*tekton*>

denotes any craftsman, but especially a worker in wood, a carpenter, Matt. 13:55; Mark 6:3.

Carriage * For [CARRIAGE](#) see BAGGAGE

Carry <1,,4792,*sunkomizo*>

"to carry together, to help in carrying" (sun, "with," komizo, "to carry"), is used in Acts 8:2, RV, "buried," for AV, "carried to his burial." The verb has also the meaning of "recovering or getting back a body."

<2,,1580,*ekkomizo*>

"to carry out," is found in Luke 7:12.

<3,,5342,*phero*>

"to bear, to bring," is translated "carry" only in John 21:18. See Note below.

<4,,1308,*diaphero*>

has the meaning "to carry through" in Mark 11:16. See [BETTER](#), DIFFER, [DRIVE](#), [EXCELLENT](#), [MATTER](#), [PUBLISH](#), [VALUE](#).

<5,,3346,*metatithemi*>

"to place among, put in another place" (meta, implying "change," and tithemi, "to put"), has this latter meaning in Acts 7:16, "carried over." See [CHANGE](#), [REMOVE](#), [TRANSLATE](#), [TURN](#).

<6,,520,*apago*>

"to lead away" (apo, "from," ago, "to lead"), is rendered "carried" in 1 Cor. 12:2, AV (RV, "were led"). See [BRING](#).

<7,,4879,*sunapago*>

"to carry away with" (sun, "with," and No. 6), is used in a bad sense, in Gal. 2:13; 2 Pet. 3:17, "being carried away with" (RV); in a good sense in Rom. 12:16; the RV marg. "be carried away with" is preferable to the text "condescend" (RV, and AV), and to the AV marg., "be contented (with mean things)." A suitable rendering would be "be led along with."

Notes: (1) For phero, "to carry, or bring," apophero, "to carry away," periphero, "to carry about,"

ekphero, "to carry forth," anaphero, "to carry up," airo, "to lift and carry away, to take away," bastazo, "to support, carry about," ago, "to lead or carry," apago, "to carry away," see [BEAR](#) and [BRING](#).

(2) For elauno, rendered "carry" in 2 Pet. 2:17, see [DRIVE](#).

Carrying away <A-1,Noun,3350,*metoikesia*>

"a change of abode, or a carrying away by force" (meta, implying "change," oikia, "a dwelling"), is used only of the carrying away to Babylon, Matt. 1:11,12,17.

<B-1,Verb,3351,*metoikizo*>

akin to A, is used of the removal of Abraham into Canaan, Acts 7:4, and of the carrying into Babylon, 7:43.

Case <1,156,*aitia*>

see under [ACCUSATION](#), A, No. 1.

<2,,2192,*echo*>

"to have," is idiomatically used in the sense of being in a case or condition, as with the infirm man at the pool of Bethesda, John 5:6, lit., "that he had already much time (in that case)."

Note: In Acts 25:14 the phrase in the original is "the things concerning Paul," AV, "cause" (as if translating *aitia*); RV, "Festus laid Paul's case before the king."

<3,,4281,*proecho*>

lit., "to have before," in the Middle Voice, Rom. 3:9, is rightly translated "are we in worse case?" (RV), as is borne out by the context. See [BETTER](#) (be), Note (1).

* The preposition en, followed by the dative of the pronoun, lit., "in me," is translated in the RV, "in my case," in 1 Cor. 9:15; "unto me," in 1 Cor. 14:11 (marg. "in my case"). Similarly, in the plural, in 1 John 4:16, RV "in us" (marg., "in our case"); AV, incorrectly, "to us."

Note: In Matt. 5:20 the strong double negative ou me is translated "in no case" (AV): RV, "in no wise."

Cast <A-1,Verb,906,*ballo*>

"to throw, hurl, in contrast to striking," is frequent in the four Gospels and Revelation; elsewhere it is used only in Acts. In Matt. 5:30 some mss. have this verb (AV, "should be cast"); the most authentic have *aperchomai*, "to go away," RV, "go." See [ARISE](#), [BEAT](#), [DUNG](#), [LAY](#), [POUR](#), [PUT](#), [SEND](#), [STRIKE](#), [THROW](#), [THRUST](#).

<A-2,Verb,4496,*rhipto*>

denotes "to throw with a sudden motion, to jerk, cast forth;" "cast down," Matt. 15:30; 27:5; "thrown down," Luke 4:35; "thrown," Luke 17:2 (AV, "cast"); *rhipteo* in Acts 22:23 (AV, "cast off"), of the "casting" off of clothes (in the next sentence *ballo*, No. 1, is used of "casting" dust into the air); in

Acts 27:19 "cast out," of the tackling of a ship; in Acts 27:29 "let go" (AV, "cast"), of anchors; in Matt. 9:36, "scattered," said of sheep. See [THROW](#), [SCATTER](#).

<A-3, Verb, 1601, *ekpipto*>

lit., "to fall out," is translated "be cast ashore," in Acts 27:29, RV, AV, "have fallen upon." See [EFFECT](#), [FAIL](#), [FALL](#), NOUGHT.

*A number of compound verbs consisting of ballo or rhipto, with prepositions prefixed, denote to cast, with a corresponding English preposition. Compounds of ballo are:

<A-4, Verb, 577, *apoballo*>

"to throw off from, to lay aside, to cast away," Mark 10:50; Heb. 10:35.

Note: Apobole, "casting away" (akin to No. 4), is used of Israel in Rom. 11:15; elsewhere, Acts 27:22, "loss" (of life).

<A-5, Verb, 1544, *ekballo*>

"to cast out of, from, forth," is very frequent in the Gospels and Acts; elsewhere, in Gal. 4:30; 3 John 1:10; in Jas. 2:25, "sent out;" in Rev. 11:2, "leave out" (marg., "cast without"). See [BRING](#), No. 28, [DRIVE](#), EXPEL, [LEAVE](#), PLUCK, PULL, [PUT](#), [SEND](#), TAKE, [THRUST](#).

<A-6, Verb, 1685, *emballo*>

"to cast into," is used in Luke 12:5.

<A-7, Verb, 1911, *epiballo*>

"to cast on, or upon," is used in this sense in Mark 11:7; 1 Cor. 7:35. See [BEAT](#) (No. 5), [FALL](#), No. 11, [LAY](#), [PUT](#), No. 8, STRETCH.

<A-8, Verb, 2598, *kataballo*>

signifies "to cast down," 2 Cor. 4:9, AV, "cast down," RV, "smitten down;" Heb. 6:1, "laying." See [LAY](#). Some mss. have this verb in Rev. 12:10 (for ballo).

<A-9, Verb, 906, *amphiballo*>

to cast around, occurs Mark 1:16.

<A-10, Verb, 4016, *periballo*>

"to cast about, or around," is used in 23 of its 24 occurrences, of putting on garments, clothing, etc.; it is translated "cast about" in Mark 14:51; Acts 12:8; in Luke 19:43, used of "casting" up a bank or palisade against a city (see RV and marg.), AV, "shall cast a trench about thee." See [CLOTHE](#), No. 6, PUT.

*Compounds of rhipto are:

<A-11, Verb, 641, *aporipto*>

"to cast off," Acts 27:43, of shipwrecked people in throwing themselves into the water.

<A-12, Verb, 1977, *epiripto*>

"to cast upon," (a) lit., "of casting garments on a colt," Luke 19:35; (b) figuratively, "of casting care upon God," 1 Pet. 5:7.

*Other verbs are:

<A-13, Verb, 683, *apothéo*>

"to thrust away" (apo, "away," otheo, "to thrust"), in the NT used in the Middle Voice, signifying "to thrust from oneself, to cast off, by way of rejection," Acts 7:27,39; 13:46; Rom. 11:1,2; 1 Tim. 1:19. See [PUT](#) and [THRUST](#).

<A-14, Verb, 2507, *kathaireo*>

kata, "down," haireo, "to take, to cast down, demolish," in 2 Cor. 10:5, of strongholds and imaginations. See [DESTROY](#), PULL, PUT, [TAKE](#).

Note: The corresponding noun kathairesis, "a casting down," is so rendered in 2 Cor. 10:4 (AV, "pulling down") and 2 Cor. 13:10 (AV, "destruction").

<A-15, Verb, 1260, *dialogizomai*>

"to reason" (dia, "through," logizomai, "to reason"), is translated "cast in (her) mind," Luke 1:29. See [DISPUTE](#), [MUSING](#), REASON, [THINK](#).

<A-16, Verb, 659, *apotithemi*>

"to put off, lay aside," denotes, in the Middle Voice, "to put off from oneself, cast off," used figuratively of works of darkness, Rom. 13:12, "let us cast off," (aorist tense, denoting a definite act). See [LAY](#), No. 8, [PUT](#), No. 5.

<A-17, Verb, 1260, *ektithemi*>

"to expose, cast out" (ek, "out," tithemi, "to put"), is said of a new-born child in Acts 7:21. In Acts 7:19 "cast out" translates the phrase poieo, "to make," with ekthetos, "exposed," a verbal form of ektithemi. See [EXPOUND](#).

<A-18, Verb, 4014, *periaireo*>

"to take away," is used in Acts 27:40, as a nautical term, RV, "casting off," AV, "taken up." See [TAKE](#).

Notes: (1) For zemioo, "cast away," Luke 9:25, see FORFEIT. (2) For katakretnizo, Luke 4:29 (AV, "cast down headlong"), see [THROW](#). (3) For oneidizo, Matt. 27:44 (AV, "cast in one's teeth"), see REPROACH. (4) For paradidomi, Matt. 4:12 (AV, "cast into prison"), see [DELIVER](#). (5) For atheteo, 1 Tim. 5:12 (AV, "cast off"), see [REJECT](#). (6) For ekteino, Acts 27:30 (AV, "cast out"), see [LAY](#) No. 13. (7) For tapeinos, 2 Cor. 7:6 (AV, "cast down"), see [LOWLY](#).

<B-1,Noun,1000,*bole*>

denotes "a throw" (akin to *ballo*, "to throw"), and is used in Luke 22:21 in the phrase "a stone's cast," of the distance from which the Lord was parted from the disciples in the garden of Gethsemane.

Note: In Jas. 1:17, *apokiasma* (from *apokiazō*, "to cast a shadow"), is rendered "shadow that is cast," RV.

<C-1,Adjective,96,*adokimos*>

signifies not standing the test, rejected, (a), negative, and *dokimos*, "tested, approved;" it is said of things, e.g., the land, Heb. 6:8, "rejected," and of persons, Rom. 1:28, "reprobate;" 1 Cor. 9:27, AV, "castaway," RV "rejected" (i.e., disapproved, and so rejected from present testimony, with loss of future reward); 2 Cor. 13:5-7, "reprobate" (sing. in RV in each verse), i.e., that will not stand the test; 2 Tim. 3:8, "reprobate (concerning the faith)," Titus 1:16, "reprobate." See REJECT, [REPROBATE](#).

Castle * For [CASTLE](#) see [ARMY](#) (No. 3)

Catch <1,,726,*harpazo*>

"to snatch or catch away," is said of the act of the Spirit of the Lord in regard to Philip in Acts 8:39; of Paul in being "caught" up to paradise, 2 Cor. 12:2,4; of the Rapture of the saints at the return of the Lord, 1 Thess. 4:17; of the rapture of the man child in the vision of Rev. 12:5. This verb conveys the idea of force suddenly exercised, as in Matt. 11:12, "take (it) by force;" Matt. 12:29, "spoil" (some mss. have *diarpazo* here); in Matt. 13:19, RV, "snatcheth;" for forceful seizure, see also John 6:15; 10:12,28,29; Acts 23:10; in Jude 1:23, RV, "snatching." See PLUCK, PULL, [SNATCH](#), [TAKE](#) (by force).

<2,,2983,*lambano*>

"to receive," is once used of "catching" by fraud, circumventing, 2 Cor. 12:16. In Matt. 21:39; Mark 12:3, RV "took," for AV "caught." See [ACCEPT](#), No. 4.

<3,,4,*agreuō*>

"to take by hunting" (from *agra*, "a hunt, a catch"), is used metaphorically, of the Pharisees and Herodians in seeking to catch Christ in His talk, Mark 12:13.

<4,,2340,*theruō*>

"to hunt or catch wild beasts" (*therion*, "a wild beast"), is used by Luke of the same event as in No. 3, Luke 11:54.

<5,,221,*zograō*>

"to take alive:" see [CAPTIVE](#), B, No. 3.

<6,,4084,*piazo*>

"to capture:" see [APPREHEND](#), No. 2.

<7,,4884,*sunarpazo*>

sun, used intensively, and No. 1, "to snatch, to seize, to keep a firm grip of," is used only by Luke, and translated "caught" in the AV of Luke 8:29, of demon-possession; in Acts 6:12, of the act of the elders and scribes in seizing Stephen, RV, more suitably, "seized." So in Acts 19:29. In Acts 27:15, it is used of the effects of wind upon a ship. See [SEIZE](#).

<8,,4815,*sullambano*>

sun, and No. 2, "to seize," is used, similarly to No. 7, in Acts 26:21, of the act of the Jews in seizing Paul in the temple. See CONCEIVE, [HELP](#), [SEIZE](#), [TAKE](#).

<9,,1949,*epilambano*>

"to lay hold" (epi, intensive, and No. 2), is translated "caught" in Acts 16:19, AV; RV, "laid hold." See [HOLD](#), [TAKE](#).

Cattle <1,,2353,*thremma*>

"whatever is fed or nourished" (from trepho, "to nourish, nurture, feed"), is found in John 4:12.

<2,,934,*ktenos*>

"cattle as property:" see [BEAST](#), No. 3.

Note: The verb poimaino, "to act as a shepherd" (poimen), "to keep sheep," is translated "keeping sheep" in Luke 17:7, RV, for AV, "feeding cattle."

Cause (Noun and Verb) <A-1,Noun,156,*aitia*>

"a cause:" see [ACCUSATION](#), A, No. 1.

<A-2,Noun,158,*aition*>

"a fault" (synonymous with No. 1, but more limited in scope), is translated "cause (of death)" in Luke 23:22; "cause" in Acts 19:40 (of a riot); "fault" in Luke 23:4,14. See [FAULT](#).

<A-3,Noun,3056,*logos*>

"a word spoken for any purpose," denotes, in one place, a cause or reason assigned, Matt. 5:32.

*The following phrases are rendered by an English phrase containing the word "cause" (see [WHEREFORE](#)):

*"For this cause."

<A-4,Noun,473 5127,*anti toutou*> lit., "instead of this," i.e., "for this cause," signifying the principle or motive, Eph. 5:31.

<A-5,Noun,1223 5124,*dia touto*> lit., "on account of this, for this cause," signifying the ground or reason, e.g., RV in Mark 12:24; John 1:31; 5:16,18; 6:65; 7:22; 8:47; 12:18,27,39; Rom. 1:26; 4:16; 13:6; 1 Cor. 4:17; 11:10,30; Eph. 1:15; Col. 1:9; 1 Thess. 2:13; 3:5,7; 2 Thess. 2:11; 1 Tim. 1:16; Heb. 9:15; 1 John 3:1.

<A-6,Noun,1752 5127,heneken toutou> lit., "for the sake of this," therefore, "as a reason for," Matt. 19:5; Mark 10:7; heneka touton, "for the sake of these things," Acts 26:21; and heneken tou, "for the cause of the (one), etc. 2 Cor. 7:12 (twice).

<A-7,Noun,473 5484,charin toutou | toutou charin> "for this cause," not simply as a reason, as in the preceding phrase, but in favor of, Eph. 3:1,14; Titus 1:5.

*"For this very cause."

<A-8,Noun,846 5124,auto touto> lit., "(as to) this very thing," 2 Pet. 1:5.

Notes: (1) This phrase often represents one containing aitia (see above).

(2) In John 18:37, eis touto, "unto this," denotes "unto this end," RV (AV, "for this cause").

(3) For the phrase "for which cause" (dio), Rom. 15:22; 2 Cor. 4:16, see [WHEREFORE](#), Note (2) (RV).

(4) In Phil. 2:18, to auto, is rendered "for the same cause," AV; RV, "in the same manner."

*"without a cause."

<A-9,Noun,1432,dorean>

lit., "as a gift, gratis," (connected with doron, "a gift"), is rendered "without a cause," John 15:25; "for nought," 2 Cor. 11:7; Gal. 2:21; 2 Thess. 3:8; "freely," Matt. 10:8; Rom. 3:24; Rev. 21:6; 22:17.

Notes: (1) Eike, "in vain," "without a cause," Matt. 5:22 (AV), is absent from the most authentic mss.

(2) For "cause," in Acts 25:14, AV, see [CASE](#).

(3) In 2 Cor. 5:13 (RV, "unto you"), the AV has "for your cause."

<B-1,Verb,4160,poieo>

"to do," is translated by the verb "to cause" in John 11:37; Acts 15:3; Rom. 16:17; Col. 4:16; Rev. 13:15,16. See Do.

<B-2,Verb,1325,didomi>

"to give," is translated "cause" in 1 Cor. 9:12, RV, for AV, "(lest we) should."

Notes: (1) In Matt. 5:32 the RV translates poieo "maketh," for AV, "causeth."

(2) In 2 Cor. 9:11, katergazomai, "to work," is translated "causeth" in the AV; RV, "worketh."

(3) In 2 Cor. 2:14, thriambeuo is rendered "causeth us to triumph," AV; RV, "leadeth us in triumph,"

the metaphor being taken from the circumstances of the procession of a Roman "triumph."

Cave <1,,3692,*ope*>

perhaps from ops, "sight," denotes "a hole, an opening," such as a fissure in a rock, Heb. 11:38. In Jas. 3:11, the RV has "opening," of the orifice of a fountain (AV, "place"). See [PLACE](#).

<2,,4693,*spelaion*>

"a grotto, cavern, den" (Lat., spelunca), "cave," John 11:38, is said of the grave of Lazarus; in the RV in Heb. 11:38; Rev. 6:15 (AV, "dens"); in the Lord's rebuke concerning the defilement of the Temple, Matt. 21:13; Mark 11:17; Luke 19:46, "den" is used.

Cease <A-1,Verb,3973,*pauo*>

"to stop, to make an end," is used chiefly in the Middle Voice in the NT, signifying "to come to an end, to take one's rest, a willing cessation" (in contrast to the Passive Voice which denotes a forced cessation), Luke 5:4, of a discourse; Luke 8:24, of a storm; Luke 11:1, of Christ's prayer; Acts 5:42, of teaching and preaching; Acts 6:13, of speaking against; Acts 13:10, of evil doing; Acts 20:1, of an uproar; Acts 20:31, of admonition; Acts 21:32, of a scourging; 1 Cor. 13:8, of tongues; Eph. 1:16, of giving thanks; Col. 1:9, of prayer; Heb. 10:2, of sacrifices; 1 Pet. 4:1, of "ceasing" from sin. It is used in the Active Voice in 1 Pet. 3:10, "let him cause his tongue to cease from evil." See [LEAVE](#), [REFRAIN](#).

<A-2,Verb,1257,*dialeipo*>

lit., "to leave between," i.e., "to leave an interval, whether of space or time" (dia, "between," leipo, "to leave"); hence, "to intermit, desist, cease," in Luke 7:45 is used of the kissing of the Lord's feet.

<A-3,Verb,2270,*hesuchazo*>

"to be quiet, still, at rest," is said of Paul's friends in Caesarea, in "ceasing" to persuade him not to go to Jerusalem, Acts 21:14; it is used of silence (save in Luke 23:56; 1 Thess. 4:11) in Luke 14:4; Acts 11:18. See [PEACE](#) (hold one's), [QUIET](#), REST.

<A-4,Verb,2869,*kopazo*>

"to cease through being spent with toil, to cease raging" (from kopos, "labor, toil," kopiao, "to labor"), is said of the wind only, Matt. 14:32; Mark 4:39; 6:51.

<A-5,Verb,863,*aphiemi*>

"to let go," is translated "let us cease to" in Heb. 6:1, RV (marg., "leave") for AV, "leaving." See [FORGIVE](#), [LEAVE](#).

<A-6,Verb,2664,*katapauo*>

"to rest" (kata, "down," intensive, and No. 1), is so translated in Heb. 4:10, for the AV "hath ceased." See REST, [RESTRAIN](#).

Notes: (1) katargeo, "to render inactive, to bring to naught, to do away," is so rendered in Gal. 5:11, RV, for the AV "ceased." See [ABOLISH](#).

(2) Akatapaustos, "incessant, not to be set at rest" (from a, negative, kata, "down," pauo, "to cease"), is used in 2 Pet. 2:14, of those who "cannot cease" from sin, i.e., who cannot be restrained from sinning.

<B-1,Adjective,88,*adialeiptos*>

"unceasing" (from a, negative, dia, "through," leipo, "to leave"), is used of "incessant" heart pain, Rom. 9:2, AV, "continual," RV, "unceasing," and in 2 Tim. 1:3, of remembrance in prayer; the meaning in each place is not that of unbroken continuity, but without the omission of any occasion. Cp. A, No. 2. See [CONTINUAL](#).

<C-1,Adverb,89,*adialeiptos*>

"unceasingly, without ceasing," is used with the same significance as the adjective, not of what is not interrupted, but of that which is constantly recurring; in Rom. 1:9; 1 Thess. 5:17, of prayer; in 1 Thess. 1:3, of the remembrance of the work, labor and patience of saints; in 1 Thess. 2:13, of thanksgiving.

Note: Ektenes, lit., "stretched out, signifies "earnest, fervent;" Acts 12:5, RV, for AV, "without ceasing." See 1 Pet. 4:8, "fervent."

Celestial * For [CELESTIAL](#) see [HEAVEN](#), [HEAVENLY](#), B, No. 2

Cell <1,,3612,*oikema*>

lit., "a habitation" (akin to oikeo, "to dwell"), is euphemistically put for "a prison," in Acts 12:7, RV, "cell." See [PRISON](#).

Cellar <1,,2926,*krupte*>

(Eng., "crypt"), "a covered way or vault" (akin to krupptos, "hidden, secret"), is used in Luke 11:33, of lighting a lamp and putting it "in a cellar," RV. See [PLACE](#), Note (8).

Censer <1,,2369,*thumiaterion*>

"a vessel for burning incense" (2 Chron. 26:19; Ezek. 8:11), is found in Heb. 9:4.

<2,,3031,*libanotos*>

denotes "frankincense," the gum of the libanos, "the frankincense tree;" in a secondary sense, "a vessel in which to burn incense," Rev. 8:3,5.

Note: No. 1 derives its significance from the act of burning (thumiao); No. 2 from that which was burned in the vessel.

Centurion <1,,1543,*hekatontarchos*>

"a centurion," denotes a military officer commanding from 50 to 100 men, according to the size of the legion of which it was a part (hekaton, "a hundred," archo, "to rule"), e.g., Matt. 8:5,8.

<2,,1543,*hekatontarches*>

has the same meaning as No. 1, e.g., Acts 10:1,22. The Sept. has this word frequently, to denote "captains of hundreds."

<3,,2760,*kenturion*>

is a Greek transliteration of the Latin *centurio*, signifying practically the same as No. 1, Mark 15:39,44,45. There were ten "centurions" to a cohort when the numbers were complete. There were several at Jerusalem under the chief captain mentioned in Acts 21:31.

Certain, Certainty, Certainly, Certify <A-1,Noun,803,*asphaleia*>

primarily, "not liable to fall, steadfast, firm," hence denoting "safety," Acts 5:23, and 1 Thess. 5:3, has the further meaning, "certainty," Luke 1:4. See [SAFETY](#).

<B-1,Adjective,804,*asphales*>

safe, is translated "certainty," Acts 21:34; 22:30; "certain," Acts 25:26; "safe," Phil. 3:1; "sure," Heb. 6:19. See [SAFE](#), SURE.

Notes: (1) Delos, "evident, visible," is translated "certain" in 1 Tim. 6:7, AV. The most authentic mss. omit it.

(2) The rendering "certain," is frequently changed in the RV, or omitted, e.g., Luke 5:12; 8:22; Acts 23:17; Heb. 2:6; 4:4.

(3) The indefinite pronoun *tis* signifies "anyone, some one, a certain one;" the neuter, *ti*, "a certain thing," e.g., Matt. 20:20; Mark 14:51.

(4) In the AV of Gal. 1:11, *gnorizo* is rendered "certify," RV, "to make known."

(5) For "a certain island," Acts 27:16, see the RV, "small island."

(6) In 1 Cor. 4:11, the verb *astateo*, "to be unsettled, to lead a homeless life," is rendered "we ... have no certain dwelling place." The unsettlement conveyed by the word has suggested the meaning "we are vagabonds" or "we lead a vagabond life," a probable significance.

<C-1,Adverb,3689,*ontos*>

"really, actually, verily" (from *eimi*, "to be"), is translated "certainly" in Luke 23:47. See [CLEAN](#), [INDEED](#), [TRUTH](#), [VERILY](#).

<C-2,Adverb,3843,*pantos*>

see [ALTOGETHER](#), B.

Chaff <1,,892,*achuron*>

"chaff, the stalk of the grain from which the kernels have been beaten out, or the straw broken up by a threshing machine," is found in Matt. 3:12; Luke 3:17.

Chain <1,,254,*halusis*>

denotes "a chain or bond for binding the body, or any part of it (the hands or feet)." Some derive the word from a, negative, and luo, "to loose," i.e., "not to be loosed;" others from a root connected with a word signifying "to restrain." It is used in Mark 5:3,4; Luke 8:29; Acts 12:6,7; 21:33; 28:20; Eph. 6:20; 2 Tim. 1:16; Rev. 20:1. See [BOND](#).

Notes: (1) Some ancient authorities have seira, "a cord, rope, band, chain," in 2 Pet. 2:4, instead of seiros, "a cavern," RV, "pits."

(2) In Jude 1:6 the RV renders desmos by "bonds" (for the AV "chains"). See [BOND](#).

Chalcedony <1,,5472,*chalkedon*>

the name of a gem, including several varieties, one of which resembles a cornelian, is "supposed to denote a green silicate of copper found in the mines near Chalcedon" (Swete, on the Apocalypse), Rev. 21:19.

Chamber (Store-chamber) <1,,5009,*tameion*>

denotes, firstly, "a store-chamber," then, "any private room, secret chamber," Matt. 6:6; RV, "inner chamber" (AV, "closet"); Matt. 24:26, "inner (AV, secret) chambers;" Luke 12:3, RV, ditto, for AV, "closets;" it is used in Luke 12:24 ("store-chamber") of birds.

<2,,5253,*huperoon*>

the neuter of huperoos, "above," denotes "an upper room, upper chamber" (huper, "above"), Acts 1:13; 9:37,39; 20:8. See [ROOM](#).

Chambering <1,,2845,*koite*>

primarily a place in which to lie down, hence, "a bed, especially the marriage bed," denotes, in Rom. 13:13, "illicit intercourse." See [BED](#), [CONCEIVE](#).

Chamberlain <1,,1909 2849,ho epi tou koitonos> lit., "the (one) over the bedchamber" (epi, "over," koiton, "a bedchamber"), denotes "a chamberlain," an officer who had various duties in the houses of kings and nobles. The importance of the position is indicated by the fact that the people of Tyre and Sidon sought the favor of Herod Agrippa through the mediation of Blastus, Acts 12:20.

Note: In Rom. 16:23, oikonomos, "a person who manages the domestic affairs of a family, in general, a manager, a steward," is translated "chamberlain" in the AV, which the RV corrects to "treasurer."

Chance <1,,4795,*sunkuria*>

lit., "a meeting together with, a coincidence of circumstances, a happening," is translated "chance" in Luke 10:31. But concurrence of events is what the word signifies, rather than chance.

Note: Some texts have tucha here (from tunchano, "to happen").

<2,,5177,ei tuchoi> lit., "if it may happen" (ei, "if," tunchano, "to happen"), signifies "it may chance,"

1 Cor. 15:37.

Change (Noun and Verb) <A-1,Noun,3331,metathesis>

"a transposition, or a transference from one place to another" (from meta, implying "change," and tithemi, "to put"), has the meaning of "change" in Heb. 7:12, in connection with the necessity of a "change" of the Law (or, as margin, law), if the priesthood is changed (see B, No. 3). It is rendered "translation" in Heb. 11:5, "removing" in Heb. 12:27. See REMOVING, [TRANSLATION](#).

<B-1,Verb,236,allasso>

"to make other than it is" (from allos, "another"), "to transform, change," is used (a) of the effect of the Gospel upon the precepts of the Law, Acts 6:14; (b) of the effect, on the body of a believer, of Christ's return, 1 Cor. 15:51,52; (c) of the final renewal of the material creation, Heb. 1:12; (d) of a change in the Apostle's mode of speaking (or dealing), Gal. 4:20. In Rom. 1:23 it has its other meaning, "to exchange."

<B-2,Verb,3337,metallasso>

from meta, "implying change," and No. 1, "to change one thing for another, or into another," Rom. 1:25,26, is translated "exchange" in ver. 25. See [EXCHANGE](#).

<B-3,Verb,3346,metatithemi>

"to place differently, to change," (akin to A, above), is said of priesthood, Heb. 7:12. See [CARRY](#), No. 5.

<B-4,Verb,3328,metaballo>

meta, as in No. 2, and ballo, "to throw," signifies "to turn quickly," or, in the Middle Voice, "to change one's mind," and is found in Acts 28:6.

Notes: (1) In Phil. 3:21, for the AV rendering of metaschematizo, "change," the RV has "fashion anew;" in 2 Cor. 3:18 metamorphoo is rendered "change," in the AV (RV, "transform"). For metanoia, "a change of mind," see [REPENTANCE](#).

Changer (Money-changer) <1,,2855,kollubistes>

from kollubos (lit., "clipped"), "a small coin or rate of change" (koloboo signifies "to cut off, to clip, shorten," Matt. 24:22), denotes "a money-changer," lit., money-clipper, Matt. 21:12; Mark 11:15; John 2:15.

<2,,2773,kermatistes>

from kermatizo (not found in the NT), "to cut into small pieces, to make small change" (kerma signifies "a small coin," John 2:15; akin to keiro, "to cut short"). In the court of the Gentiles, in the temple precincts, were the seats of those who sold selected and approved animals for sacrifice, and other things. The magnitude of this traffic had introduced the bankers' or brokers' business, John 2:14.

Charge (Nouns, Adjective and Verbs), Chargeable <A-1,Noun,156,aitia>

"a cause, accusation," is rendered "charges" in Acts 25:27 (AV, "crimes"); cp. Acts 25:18. See

[ACCUSATION](#), [CAUSE](#).

<A-2,Noun,157,*aitioma*>

in some texts *aitiama*, denotes "a charge," Acts 25:7. See [ACCUSATION](#), A, No. 2.

<A-3,Noun,1462,*enklema*>

see [ACCUSATION](#), A, No. 3. (b) With the meaning of "something committed or bestowed."

<A-4,Noun,2819,*kleros*>

"a lot, allotment, heritage" (whence Eng. "clergy"), is translated in 1 Pet. 5:3, RV, "the charge allotted to you;" here the word is in the plural, lit., "charges." See [INHERITANCE](#), LOT, PART.

<A-5,Noun,3800,*opsonion*>

from *opson*, "meat," and *oneomai*, "to buy," primarily signified whatever is brought to be eaten with bread, provisions, supplies for an army, soldier's pay, "charges," 1 Cor. 9:7, of the service of a soldier. It is rendered "wages" in Luke 3:14; Rom. 6:23; 2 Cor. 11:8. See [WAGES](#).

<A-6,Noun,3852,*parangelia*>

"a proclamation, a command or commandment," is strictly used of commands received from a superior and transmitted to others. It is rendered "charge" in Acts 16:24; 1 Thess. 4:2, RV (where the word is in the plural); 1 Tim. 1:5 (RV), 18. In Acts 5:28 the lit. meaning is "Did we not charge you with a charge?" See also [COMMANDMENT](#), [STRAITLY](#). Cp. C, No. 8, below.

<B-1,Adjective,77,*adapanos*>

lit., "without expense" (a, negative, and *dapane*, "expense, cost"), is used in 1 Cor. 9:18, "without charge" (of service in the Gospel).

<C-1,Verb,1263,*diamarturomai*>

a strengthened form of *marturomai* (*dia*, "through," intensive), is used in the Middle Voice; primarily it signifies to testify through and through, bear a solemn witness; hence, "to charge earnestly," 1 Tim. 5:21; 2 Tim. 2:14; 4:1. See [TESTIFY](#), WITNESS.

<C-2,Verb,1291,*diastellomai*>

lit., "to draw asunder" (*dia*, "asunder," *stello*, "to draw"), signifies "to admonish, order, charge," Matt. 16:20; Mark 5:43; 7:36 (twice); 8:15; 9:9. In Acts 15:24 it is translated "gave commandment;" in Heb. 12:20, AV, "commanded," RV, "enjoined." See [COMMAND](#), Note (2).

<C-3,Verb,1299,*diatasso*>

see [APPOINT](#), No. 6.

<C-4,Verb,1690,*embrimaomai*>

from *en*, "in," intensive, and *brime*, "strength," primarily signifies "to snort with anger, as of horses." Used of men it signifies "to fret, to be painfully moved;" then, "to express indignation against;" hence, "to rebuke sternly, to charge strictly," Matt. 9:30; Mark 1:43; it is rendered "murmured against" in

Mark 14:5; "groaned" in John 11:33; "groaning" in John 11:38. See [GROAN](#), [MURMUR](#).

<C-5,Verb,1458,*enkaleo*>

see [ACCUSE](#), B, No. 2.

<C-6,Verb,1781,*entellomai*>

to order, command, enjoin (from en, in, used intensively, and teleo, to fulfil), is translated by the verb to give charge, Matt. 4:6; 17:9 (AV); Luke 4:10. See COMMAND, [ENJOIN](#).

<C-7,Verb,2008,*epitimaō*>

signifies (a) to put honour upon (epi, upon, time, honour); (b) to adjudge, to find fault with, rebuke; hence to charge, or rather, to charge strictly (epi, intensive), e.g., Matt. 12:16; Mark 3:12, "charged much;" Mark 8:30; in Mark 10:48, RV, "rebuked." See REBUKE.

<C-8,Verb,3853,*parangello*>

lit., "to announce beside" (para, "beside," angello, "to announce"), "to hand on an announcement from one to another," usually denotes "to command, to charge," Luke 5:14; 8:56; 1 Cor. 7:10 (AV, "command"), "give charge," RV; 11:17, "in giving you this charge," RV; 1 Tim. 1:3; 6:13, RV; 6:17. It is rendered by the verb "to charge" in the RV of Acts 1:4; 4:18; 5:28; 15:5; 1 Thess. 4:11. See Acts 5:28 under A, No. 6. See COMMAND, [DECLARE](#).

<C-9,Verb,4256,*proaitiaomai*>

"to accuse beforehand, to have already brought a charge" (pro, "before," aitia, "an accusation"), is used in Rom. 3:9, "we before laid to the charge."

<C-10,Verb,5083,*tereo*>

"to keep, to guard," is translated "to be kept in charge," in Acts 24:23; 25:4, RV (AV, "kept"). See [HOLD](#), [KEEP](#), [OBSERVE](#), PRESERVE, WATCH.

Notes: (1) Martureo, "to testify," translated "charged" in 1 Thess. 2:11, AV, is found there in the most authentic mss. and translated "testifying" in the RV. (2) Enorkizo, "to adjure" (en, "in," used intensively, horkos, "an oath"), is translated "[I](#) adjure," in 1 Thess. 5:27, RV, for AV, "I charge." Some mss. have horkizo here. (3) The following are translated by the verb "to charge or to be chargeable" in the AV, but differently in the RV, and will be found under the word [BURDEN](#): bareo, B, No. 1; epibareo, B, No. 2; katanarkao, B, No. 5. (4) Epitasso, "to command," is so translated in Mark 9:25, RV, for the AV, "charge." (5) Dapanao, "to be at the expense of anything" (cp. B. above), is translated "be at charges," in Acts 21:24. See CONSUME, [SPEND](#). (6) In 2 Tim. 4:16, logizomai is rendered "laid to (their) charge," AV; RV, "... account." (7) In Acts 8:27, the RV translates the verb eimi, "to be," with epi, "over," "was over," AV, "had the charge of." (8) In Acts 7:60 histemi, "to cause to stand," is rendered "lay ... to the charge."

Charger <1,,4094,*pinax*>

primarily "a board or plank," came to denote various articles of wood; hence, "a wooden trencher, charger," Matt. 14:8,11; Mark 6:25,28; Luke 11:39. See [PLATTER](#).

Chariot <1,,716,*harma*>

akin to ararisko, "to join," denotes "a war chariot with two wheels," Acts 8:28,29,38; Rev. 9:9.

<2,,4480,*rhede*>

"a wagon with four wheels," was chiefly used for traveling purposes, Rev. 18:13.

Charity * For [CHARITY](#) see LOVE

Chaste <1,,53,*hagnos*>

signifies (a) "pure from every fault, immaculate," 2 Cor. 7:11 (AV, "clear"); Phil. 4:8; 1 Tim. 5:22; Jas. 3:17; 1 John 3:3 (in all which the RV rendering is "pure"), and 1 Pet. 3:2, "chaste;" (b) "pure from carnality, modest," 2 Cor. 11:2, RV, "pure;" Titus 2:5, "chaste." See [CLEAR](#), [HOLY](#), [PURE](#).

Note: Cp. hagios, "holy, as being free from admixture of evil;" hosios, "holy, as being free from defilement;" eilikrines, "pure, as being tested," lit., "judged by the sunlight;" katharos, "pure, as being cleansed."

Chasten, Chastening, Chastise, Chastisement <A-1,Verb,3811,*paideuo*>

primarily denotes "to train children," suggesting the broad idea of education (pais, "a child"), Acts 7:22; 22:3; see also Titus 2:12, "instructing" (RV), here of a training gracious and firm; grace, which brings salvation, employs means to give us full possession of it; hence, "to chastise," this being part of the training, whether (a) by correcting with words, reproving, and admonishing, 1 Tim. 1:20 (RV, "be taught"); 2 Tim. 2:25, or (b) by "chastening" by the infliction of evils and calamities, 1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:6,7,10; Rev. 3:19. The verb also has the meaning "to chastise with blows, to scourge," said of the command of a judge, Luke 23:16,22. See [CORRECTION](#), B, INSTRUCT, [LEARN](#), [TEACH](#), and cp. [CHILD](#) (Nos. 4 to 6).

<B-1,Noun,3809,*paideia*>

denotes "the training of a child, including instruction;" hence, "discipline, correction," "chastening," Eph. 6:4, RV (AV, "nurture"), suggesting the Christian discipline that regulates character; so in Heb. 12:5,7,8 (in ver. 8, AV, "chastisement," the RV corrects to "chastening"); in 2 Tim. 3:16, "instruction." See [INSTRUCTION](#), NURTURE.

Cheek <1,,4600,*siagon*>

primarily denotes "the jaw, the jaw-bone;" hence "cheek," Matt. 5:39; Luke 6:29.

Cheer, Cheerful, Cheerfully, Cheerfulness <A-1,Verb,2114,*euthumeo*>

signifies, in the Active Voice, "to put in good spirits, to make cheerful" (eu, "well," thumos, "mind or passion"); or, intransitively, "to be cheerful," Acts 27:22,25; Jas. 5:13 (RV, "cheerful," for AV, "merry"). See [MERRY](#).

<A-2,Verb,2293,*tharseo*>

"to be of good courage, of good cheer" (tharsos, "courage, confidence"), is used only in the imperative mood, in the NT; "be of good cheer," Matt. 9:2,22; 14:27; Mark 6:50; 10:49; Luke 8:48; John 16:33;

Acts 23:11. See [BOLD](#), A, No. 1, [COMFORT](#), COURAGE.

<B-1,Adjective,2115,*euthumos*>

means "of good cheer" (see A, No. 1), Acts 27:36.

<B-2,Adjective,2431,*hilaros*>

from *hileos*, "propitious," signifies that readiness of mind, that joyousness, which is prompt to do anything; hence, "cheerful" (Eng., "hilarious"), 2 Cor. 9:7, "God loveth a cheerful (hilarious) giver."

Note: In the Sept. the verb *hilaruno* translates a Hebrew word meaning "to cause to shine," in Ps. 104:15.

<C-1,Adverb,2115,*euthumos*>

cheerfully (see A, No. 1), is found in the most authentic mss., in Acts 24:10, instead of the comparative degree, *euthumoteron*.

<D-1,Noun,2432,*hilarotes*>

"cheerfulness" (akin to B, No. 2), is used in Rom. 12:8, in connection with showing mercy.

Cherish <1,,2282,*thalpo*>

primarily means "to heat, to soften by heat;" then, "to keep warm," as of birds covering their young with their feathers, Deut. 22:6, Sept.; metaphorically, "to cherish with tender love, to foster with tender care," in Eph. 5:29 of Christ and the Church; in 1 Thess. 2:7 of the care of the saints at Thessalonica by the Apostle and his associates, as of a nurse for her children.

Cherubim <1,,5502,*cheroubim*>

are regarded by some as the ideal representatives of redeemed animate creation. In the Tabernacle and Temple they were represented by the two golden figures of two-winged living creatures. They were all of one piece with the golden lid of the ark of the covenant in the Holy of Holies, signifying that the prospect of redeemed and glorified creatures was bound up with the sacrifice of Christ.

This in itself would indicate that they represent redeemed human beings in union with Christ, a union seen, figuratively, proceeding out of the mercy seat. Their faces were towards this mercy seat, suggesting a consciousness of the means whereby union with Christ has been produced.

The first reference to the "cherubim" is in Gen. 3:24, which should read "... at the East of the Garden of Eden He caused to dwell in a tabernacle the cherubim, and the flaming sword which turned itself to keep the way of the Tree of Life." This was not simply to keep fallen human beings out; the presence of the "cherubim" suggests that redeemed men, restored to God on God's conditions, would have access to the Tree of Life. (See Rev. 22:14).

Certain other references in the OT give clear indication that angelic beings are upon occasion in view, e.g., Ps. 18:10; Ezek. 28:4. So with the vision of the cherubim in Ezek. 10:1-20; 11:22. In the NT the word is found in Heb. 9:5, where the reference is to the Ark in the Tabernacle, and the thought is suggested of those who minister to the manifestation of the glory of God.

We may perhaps conclude, therefore, that, inasmuch as in the past and in the present angelic beings have functioned and do function administratively in the service of God, and that redeemed man in the future is to act administratively in fellowship with Him, the "cherubim" in Scripture represent one or other of these two groups of created beings according to what is set forth in the various passages relating to them.

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Chicken * For [CHICKEN](#) see BROOD

Chief, Chiefest, Chiefly <A-1, Adjective, 4413, *protos*>

denotes "the first," whether in time or place. It is translated "chief" in Mark 6:21, RV, of men of Galilee; in Acts 13:50, of men in a city; in Acts 28:7, of the "chief" man in the island of Melita; in Acts 17:4, of "chief" women in a city; in Acts 28:17, of Jews; in 1 Tim. 1:15,16, of a sinner. In the following, where the AV has "chief," or "chiefest," the RV renderings are different: Matt. 20:27; Mark 10:44, "first;" Luke 19:47; Acts 25:2, "principal men;" Acts 16:12, said of Philippi, "the first (city) of the district," RV, for incorrect AV, "the chief city of that part of Macedonia." Amphipolis was the "chief" city of that part. Protos here must mean the first in the direction in which the Apostle came. See [BEGINNING](#), [BEFORE](#), [BEST](#), [FIRST](#), FORMER.

<B-1, Noun, 2774, *kephalaion*>

akin to the adjective kephalaios, "belonging to the head," and kephale, "the head," denotes the chief point or principal thing in a subject, Heb. 8:1, "the chief point is this" (AV, "the sum"); elsewhere in Acts 22:28 (of principal, as to money), "(a great) sum." See SUM.

*Certain compound nouns involving the significance of chief, are as follows:

<B-2, Noun, 749, *archiereus*>

a chief priest, high priest" (arche, "first," hierous, "a priest"), is frequent in the Gospels, Acts and Hebrews, but there only in the NT. It is used of Christ e.g. in Heb. 2:17; 3:1; of "chief" priests, including ex-high-priests and members of their families, e.g., Matt. 2:4; Mark 8:31.

<B-3, Noun, 750, *archipoimen*>

"a chief shepherd" (arche, "chief," poimen, "a shepherd"), is said of Christ only, 1 Pet. 5:4. Modern Greeks use it of tribal chiefs.

<B-4, Noun, 754, *architelones*>

denotes "a chief tax-collector, or publican," Luke 19:2.

<B-5, Noun, 204, *akrogoniaios*>

denotes "a chief corner-stone" (from akros, "highest, extreme," gonia, "a corner, angle"), Eph. 2:20 and 1 Pet. 2:6. In the Sept., Isa. 28:16

<B-6, Noun, 4410, *protokathedria*>

"a sitting in the first or chief seat" (protos, "first," kathedra, "a seat"), is found in Matt. 23:6; Mark 12:39; Luke 11:43; 20:46.

<B-7, Noun, 4411, *protoklisia*>

"the first reclining place, the chief place at table" (from protos, and klisia, "a company reclining at a meal;" cp. klino, "to incline"), is found in Matt. 23:6; Mark 12:39 (as with No. 6); Luke 14:7,8; 20:46

<B-8, Noun, 5506, *chiliarchos*>

denotes "a chief captain:" [SEE CAPTAIN](#), No 1.

<B-9,Noun,775,asiarches>

"an Asiarch," was one of certain officers elected by various cities in the province of Asia, whose function consisted in celebrating, partly at their own expense, the public games and festivals; in Acts 19:31, RV, the word is translated "chief officers of Asia" (AV, "chief of Asia").

It seems probable, according to Prof. Ramsay, that they were "the high priests of the temples of the Imperial worship in various cities of Asia;" further, that "the Council of the Asiarchs sat at stated periods in the great cities alternately ... and were probably assembled at Ephesus for such a purpose when they sent advice to St. Paul to consult his safety." A festival would have brought great crowds to the city.

<B-10,Noun,758,archon>

"a ruler," is rendered "chief" in the AV of Luke 14:1 (RV, "ruler"); "chief rulers," in John 12:42, RV, "rulers (of the people)," i.e., of members of the Sanhedrin; "chief," in Luke 11:15 (RV, "prince") in reference to Beelzebub, the prince of demons. [SEE MAGISTRATE](#), [PRINCE](#), [RULER](#).

<B-11,Noun,752,archisunagogos>

"a ruler of a synagogue," translated "chief ruler of the synagogue," in Acts 18:8,17, AV, was the administrative officer supervising the worship.

<C-1,Verb,2233,hegeomai>

"to lead the way, to preside, rule, be the chief," is used of the ambition "to be chief" among the disciples of Christ, Luke 22:26; of Paul as the "chief" speaker in Gospel testimony at Lystra, Acts 14:12; of Judas and Silas, as chief (or rather, "leading") men among the brethren at Jerusalem, Acts 15:22. See ACCOUNT, [COUNT](#), [ESTEEM](#), [GOVERNOR](#), JUDGE, [SUPPOSE](#), [THINK](#).

<D-1,Adverb,5528 3029,huperlian>

"chiefest" (huper, "over," lian, "exceedingly, pre-eminently, very much"), is used in 2 Cor. 11:5; 12:11, of Paul's place among the Apostles.

<D-2,Adverb,3122,malista>

the superlative of mala, "very, very much," is rendered "chiefly" in 2 Pet. 2:10 and in the AV of Phil. 4:22 (RV, "especially"). See [ESPECIALLY MOST](#).

Note: In Rom. 3:2, RV, the adverb proton is translated "first of all" (AV, "chiefly").

Child, Children, Childbearing, Childish, Childless <1,,5043,teknon>

"a child" (akin to tikto, "to beget, bear"), is used in both the natural and the figurative senses. In contrast to huioi, "son" (see below), it gives prominence to the fact of birth, whereas huioi stresses the dignity and character of the relationship. Figuratively, teknon is used of "children" of (a) God, John 1:12; (b) light, Eph. 5:8; (c) obedience, 1 Pet. 1:14; (d) a promise, Rom. 9:8; Gal. 4:28; (e) the Devil, 1 John 3:10; (f) wrath, Eph. 2:3; (g) cursing, 2 Pet. 2:14; (h) spiritual relationship, 2 Tim. 2:1; Philem. 1:10. See [DAUGHTER](#), [SON](#).

<2,,5040,teknion>

"a little child," a diminutive of No. 1, is used only figuratively in the NT, and always in the plural. It is found frequently in 1 John, see 2:1,12,28; 3:7,18; 4:4; 5:21; elsewhere, once in John's Gospel, John 13:33, once in Paul's Epistles, Gal. 4:19. It is a term of affection by a teacher to his disciples under circumstances requiring a tender appeal, e.g., of Christ to the Twelve just before His death; the Apostle John used it in warning believers against spiritual dangers; Paul, because of the deadly errors of Judaism assailing the Galatian churches. Cp. his use of teknon in Gal. 4:28.

<3,,5207,huios>

"a son," is always so translated in the RV, except in the phrase "children of Israel," e.g., Matt. 27:9; and with reference to a foal, Matt. 21:5. The AV does not discriminate between teknon and huios. In the First Epistle of John, the Apostle reserves the word for the Son of God. See teknia, "little children" (above), and tekna, "children," in John 1:12; 11:52. See paidion (below). For the other use of huios, indicating the quality of that with which it is connected, see [SON](#).

<4,,3816,pais>

signifies (a) "a child in relation to descent," (b) "a boy or girl in relation to age," (c) "a servant, attendant, maid, in relation to condition." As an instance of (a) see Matt. 21:15, "children," and Acts 20:12 (RV "lad"). In regard to (b) the RV has "boy" in Matt. 17:18; Luke 9:42. In Luke 2:43 it is used of the Lord Jesus. In regard to (c), see Matt. 8:6,8,13, etc. As to (a) note Matt. 2:16, RV, "male children. See [MAID](#), [MANSERVANT](#), SERVANT, [SON](#), [YOUNG MAN](#).

<5,,3813,paidion>

a diminutive of pais, signifies "a little or young child;" it is used of an infant just born, John 16:21; of a male child recently born, e.g., Matt. 2:8; Heb. 11:23; of a more advanced child, Mark 9:24; of a son, John 4:49; of a girl, Mark 5:39,40,41; in the plural, of "children," e.g., Matt. 14:21. It is used metaphorically of believers who are deficient in spiritual understanding, 1 Cor. 14:20, and in affectionate and familiar address by the Lord to His disciples, almost like the Eng., "lads," John 21:5; by the Apostle John to the youngest believers in the family of God, 1 John 2:13,18; there it is to be distinguished from teknia, which term he uses in addressing all his readers (1 John 2:1,12,28: see teknia, above). See DAMSEL.

Note: The adverb paidiothen, "from (or of) a child," is found in Mark 9:21.

<6,,3808,paidarion>

another diminutive of pais, is used of "boys and girls," in Matt. 11:16 (the best texts have paidiois here), and a "lad," John 6:9; the tendency in colloquial Greek was to lose the diminutive character of the word.

<7,,3516,nepios>

lit., "not-speaking" (from ne, a negative, and epos, a word is rendered "childish" in 1 Cor. 13:11: see [BABE](#).

<8,,3439,monogenes>

lit., "only-begotten," is translated "only child" in Luke 9:38. See [ONLY](#), [ONLY-BEGOTTEN](#).

<9,,5042,*teknogonia*>

teknon and a root gen---, whence gennao, "to beget," denotes "bearing children," implying the duties of motherhood, 1 Tim. 2:15.

<A-1,Verb,3515,*nepiazo*>

"to be a babe," is used in 1 Cor. 14:20, "(in malice) be ye babes" (akin to No. 7, above).

<A-2,Verb,5044,*teknotropheo*>

"to rear young," teknon, and trepho, "to rear," signifies "to bring up children," 1 Tim. 5:10.

<A-3,Verb,5041,*teknogoneo*>

"to bear children" (teknon, and gennao, "to beget"), see No. 9 above, is found in 1 Tim. 5:14.

<B-1,Adjective,1471,*enkuos*>

denotes "great with child" (en, "in," and kuo, "to conceive"), Luke 2:5.

<B-2,Adjective,5388,*philoteknos*>

from phileo, "to love," and teknon, signifies "loving one's children," Titus 2:4.

<B-3,Adjective,815,*ateknos*>

from a, negative, and teknon, signifies "childless," Luke 20:28-30.

Notes: (1) For brephos, "a new born babe," always rendered "babe" or "babes" in the RV (AV, "young children," Acts 7:19; "child," 2 Tim. 3:15), see under [BABE](#).

(2) Huiiothesia, "adoption of children," in the AV of Eph. 1:5, is corrected to "adoption as sons" in the RV. See on [ADOPTION](#).

Choice, Choose, Chosen <A-1,Verb,1586,*eklego*>

"to pick out, select," means, in the Middle Voice, "to choose for oneself," not necessarily implying the rejection of what is not chosen, but "choosing" with the subsidiary ideas of kindness of favor or love, Mark 13:20; Luke 6:13; 9:35 (RV); 10:42; 14:7; John 6:70; 13:18; 15:16,19; Acts 1:2,24; 6:5; 13:17; 15:22,25; in Acts 15:7 it is rendered "made choice;" 1 Cor. 1:27,28; Eph. 1:4; Jas. 2:5.

<A-2,Verb,1951,*epilego*>

in the Middle Voice, signifies "to choose," either in addition or in succession to another. It has this meaning in Acts 15:40, of Paul's choice of Silas. For its other meaning, "to call or name," John 5:2, see [CALL](#).

<A-3,Verb,138,*haireo*>

"to take," is used in the Middle Voice only, in the sense of taking for oneself, choosing, 2 Thess. 2:13, of a "choice" made by God (as in Deut. 7:6,7; 26:18, Sept.); in Phil. 1:22; Heb. 11:25, of human

"choice." Its special significance is to select rather by the act of taking, than by showing preference or favor.

<A-4,Verb,140,*hairetizo*>

akin to the verbal adjective *hairetos*, "that which may be taken" (see No.3), signifies "to take," with the implication that what is taken is eligible or suitable; hence, "to choose," by reason of this suitability, Matt. 12:18, of God's delight in Christ as His "chosen." It is frequent in the Sept., e.g., Gen. 30:20; Num. 14:8; Ps. 25:12; 119:30,173; 132:13,14; Hos.4:18; Hag. 2:23 ("he hath chosen the Canaanites"); Zech. 1:17; 2:12; Mal. 3:17.

<A-5,Verb,5500,*cheirotoneo*>

see [APPOINT](#), [NO.](#) 11.

<A-6,Verb,4401,*procheirotoneo*>

signifies "to choose before," Acts 10:41, where it is used of a choice made before by God.

Notes: (1) For *procheirizo* see [APPOINT](#), No. 12.

(2) *Stratologeo*, in 2 Tim. 2:4 (AV, "chosen to be a soldier"), signifies to enroll as a soldier (RV). See [SOLDIER](#).

<B-1,Adjective,1588,*eklektos*>

akin to A, No. 1, signifies "chosen out, select," e.g., Matt. 22:14; Luke 23:35; Rom 16:13 (perhaps in the sense of "eminent"); Rev. 17:14. In 1 Pet. 2:4,9, the RV translates it "elect." See [ELECT](#).

<C-1,Noun,1589,*ekloge*>

akin to A, No. 1 and B, "a picking out, choosing" (Eng., "eclogue"), is translated "chosen" in Acts 9:15, lit., "he is a vessel of choice unto Me." In the six other places where this word is found it is translated "election." See [ELECTION](#).

Choke <1,,4155,*pnigo*>

is used, in the Passive Voice, of "perishing by drowning," Mark 5:13; in the Active, "to seize a person's throat, to throttle," Matt. 18:28. See [THROAT](#).

<2,,638,*apopnigo*>

a strengthened form of No. 1 (*apo*, "from," intensive; cp. Eng., "to choke off"), is used metaphorically, of "thorns crowding out seed sown and preventing its growth," Matt. 13:7; Luke 8:7. It is Luke's word for "suffocation by drowning," Luke 8:33 (cp. Mark 5:13, above).

<3,,4846,*sumpnigo*>

gives the suggestion of "choking together" (*sun*, "with"), i.e., by crowding, Matt. 13:22; Mark 4:7,19; Luke 8:14. It is used in Luke 8:42, of the crowd that thronged the Lord, almost, so to speak, to suffocation.

Christ <1,,5547,*christos*>

"anointed," translates, in the Sept., the word "Messiah," a term applied to the priests who were anointed with the holy oil, particularly the high priest, e.g., Lev. 4:3,5,16. The prophets are called *hoi christoi Theou*, "the anointed of God," Ps. 105:15. A king of Israel was described upon occasion as *christos tou Kuriou*, "the anointed of the Lord," 1 Sam. 2:10,35; 2 Sam. 1:14; Ps. 2:2; 18:50; Hab. 3:13; the term is used even of Cyrus, Isa. 45:1.

The title *ho Christos*, "the Christ," is not used of Christ in the Sept. version of the inspired books of the OT. In the NT the word is frequently used with the article, of the Lord Jesus, as an appellative rather than a title, e.g., Matt. 2:4; Acts 2:31; without the article, Luke 2:11; 23:2; John 1:41. Three times the title was expressly accepted by the Lord Himself, Matt. 16:17; Mark 14:61,62; John 4:26.

It is added as an appellative to the proper name "Jesus," e.g., John 17:3, the only time when the Lord so spoke of Himself; Acts 9:34; 1 Cor. 3:11; 1 John 5:6. It is distinctly a proper name in many passages, whether with the article, e.g., Matt. 1:17; 11:2; Rom. 7:4; 9:5; 15:19; 1 Cor. 1:6, or without the article, Mark 9:41; Rom. 6:4; 8:9,17; 1 Cor. 1:12; Gal. 2:16. The single title *Christos* is sometimes used without the article to signify the One who by His Holy Spirit and power indwells believers and molds their character in conformity to His likeness, Rom. 8:10; Gal. 2:20; 4:19; Eph. 3:17. As to the use or absence of the article, the title with the article specifies the Lord Jesus as "the Christ;" the title without the article stresses His character and His relationship with believers. Again, speaking generally, when the title is the subject of a sentence it has the article; when it forms part of the predicate the article is absent. See also [JESUS](#).

Christs (false) <1,,5580,*pseudochristos*>

denotes "one who falsely lays claim to the name and office of the Messiah," Matt. 24:24; Mark 13:22. See Note under ANTICHRIST.

Christian <1,,5546,*christianos*>

"Christian," a word formed after the Roman style, signifying an adherent of Jesus, was first applied to such by the Gentiles and is found in Acts 11:26; 26:28; 1 Pet. 4:16.

Though the word rendered "were called" in Acts 11:26 (see under [CALL](#)) might be used of a name adopted by oneself or given by others, the "Christians" do not seem to have adopted it for themselves in the times of the Apostles. In 1 Pet. 4:16, the Apostle is speaking from the point of view of the persecutor; cp. "as a thief," "as a murderer." Nor is it likely that the appellation was given by Jews. As applied by Gentiles there was no doubt an implication of scorn, as in Agrippa's statement in Acts 26:28. Tacitus, writing near the end of the first century, says, "The vulgar call them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the procurator, Pontius Pilate" (Annals xv. 44). From the second century onward the term was accepted by believers as a title of honor.

Chrysolite <1,,5555,*chrusolithos*>

lit., "a gold stone" (*chrusos*, "gold," *lithos*, "a stone"), is the name of a precious stone of a gold color, now called "a topaz," Rev. 21:20 (see also Exod. 28:20; Ezek. 28:13).

Chrysoprasus <1,,5556,*chrusoprasos*>

from (*chrusos*, "gold," and *prasos*, "a leek"), is a precious stone like a leek in color, a translucent, golden green. Pliny reckons it among the beryls. The word occurs in Rev. 21:20.

Church * For [CHURCH](#) see [ASSEMBLY](#) and CONGREGATION

Cinnamon <1,,2792,*kinnamomon*>

is derived from an Arabic word signifying "to emit a smell;" the substance was an ingredient in the holy oil for anointing, Ex. 30:23. See also Prov. 7:17; Song of Sol. 4:14. In the NT it is found in Rev. 18:13. The cinnamon of the present day is the inner bark of an aromatic tree called *canella zeylanica*.

Circuit <1,,4022,*perierchomai*>

"to go about" (*peri*, "about," *erchomai*, "to go"), is said of "navigating a ship under difficulty owing to contrary winds," Acts 28:13, RV, "we made a circuit," for AV, "we fetched a compass." See [COMPASS](#), [STROLLING](#), [WANDER](#).

Circumcision, Uncircumcision, Circumcise <A-1,Noun,4061,*peritome*>

lit., "a cutting round, circumcision" (the verb is *peritemno*), was a rite enjoined by God upon Abraham and his male descendants and dependents, as a sign of the covenant made with him, Gen. 17; Acts 7:8; Rom. 4:11. Hence Israelites termed Gentiles "the uncircumcised," Judg. 15:18; 2 Sam. 1:20. So in the NT, but without the suggestion of contempt, e.g., Rom. 2:26; Eph. 2:11.

The rite had a moral significance, Ex. 6:12,30, where it is metaphorically applied to the lips; so to the ear, Jer. 6:10, and the heart, Deut. 30:6; Jer. 4:4. Cp. Jer. 9:25,26. It refers to the state of "circumcision," in Rom. 2:25-28; 3:1; 4:10; 1 Cor. 7:19; Gal. 5:6; 6:15; Col. 3:11.

"In the economy of grace no account is taken of any ordinance performed on the flesh; the old racial distinction is ignored in the preaching of the Gospel, and faith is the sole condition upon which the favor of God in salvation is to be obtained, Rom. 10:11-13; 1 Cor. 7:19. See also Rom. 4:9-12" * [* From Notes on Galatians by Hogg and Vine, p.69.]

Upon the preaching of the Gospel to, and the conversion of, Gentiles, a sect of Jewish believers arose who argued that the Gospel, without the fulfillment of "circumcision," would make void the Law and make salvation impossible, Acts 15:1. Hence this party was known as "the circumcision," Acts 10:45; 11:2; Gal. 2:12; Col. 4:11; Titus 1:10 (the term being used by metonymy, the abstract being put for the concrete, as with the application of the word to Jews generally, Rom. 3:30; 4:9,12; 15:8; Gal. 2:7-9; Eph. 2:11). It is used metaphorically and spiritually of believers with reference to the act, Col. 2:11; Rom. 2:29; to the condition, Phil. 3:3.

The Apostle Paul's defense of the truth, and his contention against this propaganda, form the main subject of the Galatian epistle. Cp. *katatome*, "concision," Phil. 3:2. See **CONCISION**.

<A-2,Noun,203,*akrobustia*>

"uncircumcision," is used (a) of the physical state, in contrast to the act of "circumcision," Acts 11:3 (lit., "having uncircumcision"); Rom. 2:25,26; 4:10,11 ("through they be in uncircumcision," RV), 12;

1 Cor. 7:18,19; Ga. 5:6; 6:15; Col. 3:11; (b) by metonymy, for Gentiles, e.g., Rom. 2:26,27; 3:30; 4:9; Gal. 2:7; Eph. 2:11; (d) in a metaphorical or transferred sense, of the moral condition in which the corrupt desires of the flesh still operate, Col. 2:13.

Note: In Rom. 4:11, the phrase "though they be in uncircumcision" translates the Greek phrase *di' akrobustias*, lit., "through uncircumcision;" here *dia* has the local sense of proceeding from and passing out.

<B-1, Adjective, 564, *aperitmetos*>

"uncircumcised" (a, negative, *peri*, "around," *temno*, "to cut"), is used in Acts 7:51, metaphorically, of "heart and ears."

<C-1, Verb, 4059, *peritemno*>

to circumcise," is used (a) lit., e.g., Luke 1:59; 2:21; of receiving circumcision, Gal. 5:2,3; 6:13, RV; (b) metaphorically, of spiritual circumcision, Col. 2:11.

<C-2, Verb, 1986, *epispaomai*>

lit., "to draw over, to become uncircumcised," as if to efface Judaism, appears in 1 Cor. 7:18.

Circumspectly * For [CIRCUMSPECTLY](#) see ACCURATELY

Citizen, Citizenship <1, 4177, *polites*>

"a member of a city or state, or the inhabitant of a country or district," Luke 15:15, is used elsewhere in Luke 19:14; Acts 21:39, and, in the most authentic mss., in Heb. 8:11 (where some texts have *plésion*, "a neighbor"). Apart from Heb. 8:11, the word occurs only in the writings of Luke (himself a Greek).

<2, 4847, *sumpolites*>

sun, "with," and No. 1, denotes "a fellow-citizen," i.e., possessing the same "citizenship," Eph. 2:19, used metaphorically in a spiritual sense.

<3, 4174, *politeia*>

signifies (a) "the relation in which a citizen stands to the state, the condition of a citizen, citizenship," Acts 22:28, "with a great sum obtained I this citizenship" (AV, "freedom"). While Paul's "citizenship" of Tarsus was not of advantage outside that city, yet his Roman "citizenship" availed throughout the Roman Empire and, besides private rights, included (1) exemption from all degrading punishments; (2) a right of appeal to the emperor after a sentence; (3) a right to be sent to Rome for trial before the emperor if charged with a capital offense. Paul's father might have obtained "citizenship" (1) by manumission; (2) as a reward of merit; (3) by purchase; the contrast implied in Acts 22:28 is perhaps against the last mentioned; (b) "a civil polity, the condition of a state, a commonwealth," said of Israel, Eph. 2:12. See [COMMONWEALTH](#).

<4, 4175, *politeuma*>

signifies "the condition, or life, of a citizen, citizenship;" it is said of the heavenly status of believers, Phil. 3:20, "our citizenship (AV, "conversation") is in Heaven." The RV marg. gives the alternative

meaning, "commonwealth," i.e., community. See [COMMONWEALTH](#), [FREEDOM](#).

Note: Politeuo, Phil. 1:27, signifies "to be a polites" (see No. 1), and is used in the Middle Voice, signifying, metaphorically, conduct characteristic of heavenly "citizenship," RV, "let your manner of life (AV, "conversation") be worthy (marg., "behave as citizens worthily") of the Gospel of Christ." In Acts 23:1 it is translated "[I](#) have lived." See CONVERSATION, [LIVE](#).

City <1,,4172,*polis*>

primarily "a town enclosed with a wall" (perhaps from a root ple---, signifying "fullness," whence also the Latin pleo, "to fill," Eng., "polite, polish, politic, etc."), is used also of the heavenly Jerusalem, the abode and community of the redeemed, Heb. 11:10,16; 12:22; 13:14. In the Apocalypse it signifies the visible capital of the Heavenly Kingdom, as destined to descend to earth in a coming age, e.g., Rev. 3:12; 21:2,14,19. By metonymy the word stands for the inhabitants, as in the English use, e.g., Matt. 8:34; 12:25; 21:10; Mark 1:33; Acts 13:44.

Note: In Acts 16:13, the most authentic mss. have pule, "gate," RV, "without the gate."

Clamor <1,,2906,*krauge*>

an onomatopoeic word, imitating the raven's cry, akin to krazo and kraugazo, "to cry," denotes "an outcry," "clamor," Acts 23:9, RV; Eph. 4:31, where it signifies "the tumult of controversy." See [CRY](#).

Clanging <1,,214,*alalazo*>

an onomatopoeic word, from the battle-cry, alala, is used of "raising the shout of battle," Josh. 6:20; hence, "to make a loud cry or shout," e.g., Ps. 47:1; "to wail," Jer. 29:2; in the NT, in Mark 5:38, of wailing mourners; in 1 Cor. 13:1, of the "clanging" of cymbals (AV, "tinkling").

Clay <1,,4081,*pelos*>

"clay," especially such as was used by a mason or potter, is used of moist "clay," in John 9:6,11,14-15, in connection with Christ's healing the blind man; in Rom. 9:21, of potter's "clay," as to the potter's right over it as an illustration of the prerogatives of God in His dealings with men.

Clean, Cleanness, Cleanse, Cleansing <A-1,Adjective,2513,*katharos*>

"free from impure admixture, without blemish, spotless," is used (a) physically, e.g., Matt. 23:26; 27:59; John 13:10 (where the Lord, speaking figuratively, teaches that one who has been entirely "cleansed," needs not radical renewal, but only to be "cleansed" from every sin into which he may fall); John 15:3; Heb. 10:22; Rev. 15:6; 19:8,14; 21:18,21; (b) in a Levitical sense, Rom. 14:20; Titus 1:15, "pure;" (c) ethically, with the significance free from corrupt desire, from guilt, Matt. 5:8; John 13:10,11; Acts 20:26; 1 Tim. 1:5; 3:9; 2 Tim. 1:3; 2:22; Titus 1:15; Jas. 1:27; blameless, innocent (a rare meaning for this word), Acts 18:6; (d) in a combined Levitical and ethical sense ceremonially, Luke 11:41, "all things are clean unto you." See [CLEAR](#), C, Note (2), [PURE](#).

<B-1,Verb,2511,*katharizo*>

akin to A, signifies (1) "to make clean, to cleanse" (a) from physical stains and dirt, as in the case of utensils, Matt. 23:25 (figuratively in Matt. 23:26); from disease, as of leprosy, Matt. 8:2; (b) in a moral sense, from the defilement of sin, Acts 15:9; 2 Cor. 7:1; Heb. 9:14; Jas. 4:8, "cleanse" from the

guilt of sin, Eph. 5:26; 1 John 1:7; (2) "to pronounce clean in a Levitical sense," Mark 7:19, RV; Acts 10:15; 11:9; "to consecrate by cleansings," Heb. 9:22,23; 10:2. See [PURGE](#), PURIFY.

<B-2,Verb,1245,*diakatharizo*>

"to cleanse thoroughly," is used in Matt. 3:12, RV.

Note: For kathairo, John 15:2, RV, See [PURGE](#), No. 1. For diakathairo, Luke 3:17, RV, see [PURGE](#), No. 3.

<C-1,Noun,2512,*katharismos*>

akin to A, denotes "cleansing," (a) both the action and its results, in the Levitical sense, Mark 1:44; Luke 2:22, "purification;" 5:14, "cleansing;" John 2:6; 3:25, "purifying;" (b) in the moral sense, from sins, Heb. 1:3; 2 Pet. 1:9, RV, "cleansing." See [PURGE](#), [PURIFICATION](#), [PURIFYING](#).

<C-2,Noun,2514,*katharotes*>

akin to B, "cleannes, purity," is used in the Levitical sense in Heb. 9:13, RV, "cleanness." See PURIFY.

Note: In 2 Pet. 2:18, some inferior mss. have ontos, "certainly" (AV, "clean"), for oligos, "scarcely" (RV, "just").

Clear, Clearing, Clearly <A-1,Verb,2929,*krustallizo*>

"to shine like crystal, to be of crystalline brightness, or transparency," is found in Rev. 21:11, "clear as crystal." The verb may, however, have a transitive force, signifying "to crystallize or cause to become like crystal." In that case it would speak of Christ (since He is the "Lightgiver," see the preceding part of the verse), as the One who causes the saints to shine in His own likeness.

<B-1,Adjective,2986,*lampros*>

is said of crystal, Rev. 22:1, AV, "clear," RV, "bright. See BRIGHT, [GAY](#), [GOODLY](#), [GORGEOUS](#), WHITE.

Note: The corresponding adverb lampros signifies "sumptuously."

<C-1,Adverb,5081,*telaugos*>

from tele, "afar," and auge, "radiance," signifies "conspicuously, or clearly," Mark 8:25, of the sight imparted by Christ to one who had been blind. Some mss. have delaugos, "clearly" (delos, "clear").

Notes: (1) In 2 Cor. 7:11, AV, hagnos is rendered "clear." See [PURE](#).

(2) In Rev. 21:18, katharos, ("pure," RV) is rendered "clear," in the AV. [SEE CLEAN](#).

(3) Apologia (Eng., "apology"), "a defense against an accusation," signifies, in 2 Cor. 7:11, a clearing of oneself.

(4) For *diablepo*, "to see clearly," Matt. 7:5; Luke 6:42, and *kathorao*, ditto, Rom. 1:20, see [SEE](#).

Cleave, Clave <1,,2853,*kollao*>

"to join fast together, to glue, cement," is primarily said of metals and other materials (from *kolla*, "glue"). In the NT it is used only in the Passive Voice, with reflexive force, in the sense of "cleaving unto," as of cleaving to one's wife, Matt. 19:5; some mss. have the intensive verb No. 2, here; 1 Cor. 6:16,17, "joined." In the corresponding passage in Mark 10:7, the most authentic mss. omit the sentence. In Luke 10:11 it is used of the "cleaving" of dust to the feet; in Acts 5:13; 8:29; 9:26; 10:28; 17:34, in the sense of becoming associated with a person so as to company with him, or be on his side, said, in the last passage, of those in Athens who believed: in Rom. 12:9, ethically, of "cleaving" to that which is good. For its use in Rev. 18:5 see [REACH](#) (RV, marg. "clave together"). See COMPANY, JOIN.

<2,,4347,*proskollao*>

in the Passive Voice, used reflexively, "to cleave unto," is found in Eph. 5:31 (AV "joined to").

<3,,4357,*prosmeno*>

lit., "to abide with" (*pros*, "toward or with," and *meno*, "to abide"), is used of "cleaving" unto the Lord, Acts 11:23. See ABIDE.

Clemency <1,,1932,*epieikeia*>

"mildness, gentleness, kindness" (what Matthew Arnold has called "sweet reasonableness"), is translated "clemency" in Acts 24:4; elsewhere, in 2 Cor. 10:1, of the gentleness of Christ. See GENTLENESS. Cp. *epieikes* (see [FORBEARANCE](#)).

Clerk * For [CLERK](#) see under TOWNCLERK

Climb up <1,,305,*anabaino*>

"to ascend," is used of climbing up, in Luke 19:4; John 10:1. See [ARISE](#).

Cloke (garment) * For the various words for garments see [CLOTHING](#).

Cloke (pretense) <1,,1942,*epikalumma*>

is "a covering, a means of hiding" (*epi*, "upon," *kalupto*, "to cover"); hence, "a pretext, a cloke, for wickedness," 1 Pet. 2:16. In the Sept. it is used in Ex. 26:14; 39:21, "coverings;" 2 Sam. 17:19; Job 19:29, "deceit."

<2,,4392,*prophasis*>

either from *pro*, "before," and *phaino*, "to cause to appear shine," or, more probably, from *pro*, and *phemi*, "to say," is rendered "cloke" (of covetousness) in 1 Thess. 2:5; "excuse" in John 15:22 (AV "cloke"); "pretense" in Matt. 23:14; Mark 12:40; Luke 20:47 (AV "show"); Phil. 1:18; "color" in Acts 27:30. It signifies the assuming of something so as to disguise one's real motives. See [PRETENSE](#), SHOW.

Close (Adverb) <1,,788,*asson*>

the comparative degree of *anchi*, "near," is found in Acts 27:13 of sailing "close" by a place.

Close (Verb) <1,,2576,*kammuo*>

derived by syncope (i.e., shortening and assimilation of t to m) from *katamuo*, i.e., *kata*, "down," and *muo*, from a root *mu---*, pronounced by closing the lips, denotes "to close down;" hence, "to shut the eyes," Matt. 13:15; Acts 28:27, in each place of the obstinacy of Jews in their opposition to the Gospel.

<2,,4428,*ptusso*>

"to fold, double up," is used of a scroll of parchment, Luke 4:20. Cp. *anaptusso*, "to open up," Luke 4:17.

Notes: (1) For "close-sealed," Rev. 5:1, see SEAL.

(2) In Luke 9:36, *sigao*, "to be silent," is translated "they kept it close," AV (RV, "they held their peace").

Closet * For [CLOSET](#) see CHAMBER

Cloth <1,,4470,*rhakos*>

denotes "a ragged garment, or a piece of cloth torn off, a rag," hence, a piece of "undressed cloth," Matt. 9:16; Mark 2:21.

Note: For other words, *othonion*, *sinдон*, See [LINEN](#), Nos. 1 and 3.

Clothe <1,,294,*amphiennumi*>

"to put clothes round" (*amphi*, "around," *hennumi*, "to clothe"), "to invest," signifies, in the Middle Voice, to put clothing on oneself, e.g., Matt 6:30; 11:8; Luke 7:25; 12:28.

<2,,1746,*enduo*>

(Eng., "endue"), signifies "to enter into, get into," as into clothes, "to put on," e.g., Mark 1:6; Luke 8:27 (in the best mss.); 24:49 (AV, "endued"); 2 Cor. 5:3; Rev. 1:13; 19:14. See ARRAY, [ENDUE](#), [PUT ON](#).

<3,,1737,*endidusko*>

has the same meaning as No. 2; the termination, ---sko suggests the beginning or progress of the action. The verb is used in the Middle Voice in Luke 16:19 (of a rich man). Some mss. have it in Luke 8:27, for No. 2 (of a demoniac). In Mark 15:17 the best texts have this verb (some have No. 2). See [WEAR](#).

<4,,1902,*ependuo*>

a strengthened form of No. 2, used in the Middle Voice, "to cause to be put on over, to be clothed upon," is found in 2 Cor. 5:2,4, of the future spiritual body of the redeemed.

<5,,2439,*himatizo*>

means "to put on raiment" (see himation, below), Mark 5:15; Luke 8:35.

<6,,4016,*periballo*>

"to cast around or about, to put on, array," or, in the Middle and Passive Voices, "to clothe oneself," e.g., Matt. 25:36,38,43, is most frequent in the Apocalypse, where it is found some 12 times (see peribolaion, below). See [CAST](#), No. 10, PUT, No. 9).

Note: The verb enkomboomai, "to grid oneself with a thing," in 1 Pet. 5:5, is rendered in the AV, "be clothed with."

Clothing, Cloths, Clothes, Cloke, Coat <1,,534,*phelones* | *phailones*> probably by metathesis from phainoles (Latin paenula), "a mantle," denotes a traveling "cloak" for protection against stormy weather, 2 Tim. 4:13. Some, however, regard it as a Cretan word for chiton, "a tunic." It certainly was not an ecclesiastical vestment. The Syriac renders it a case for writings (some regard it as a book-cover), an explanation noted by Chrysostom, but improbable. It may have been "a light mantle like a cashmere dust-cloak, in which the books and parchments were wrapped" (Mackie in Hastings' Dic. of the Bible).

<2,,2440,*himation*>

"an outer garment, a mantle, thrown over the chiton." In the plural, "clothes" (the "cloke" and the tunic), e.g., Matt. 17:2; 26:65; 27:31,35. See [APPAREL](#), No. 2.

<3,,5509,*chiton*>

denotes "the inner vest or undergarment," and is to be distinguished, as such, from the himation. The distinction is made, for instance, in the Lord's command in Matt. 5:40: "If any man would go to law with thee, and take away thy coat (chiton), let him have thy cloke (himation) also." The order is reversed in Luke 6:29, and the difference lies in this, that in Matt. 5:40 the Lord is referring to a legal process, so the claimant is supposed to claim the inner garment, the less costly. The defendant is to be willing to let him have the more valuable one too. In the passage in Luke an act of violence is in view, and there is no mention of going to law. So the outer garment is the first one which would be seized.

When the soldiers had crucified Jesus they took His garments (himation, in the plural), His outer garments, and the "coat," the chiton, the inner garment, which was without seam, woven from the top throughout, John 19:23. The outer garments were easily divisible among the four soldiers, but they could not divide the chiton without splitting it, so they cast lots for it.

Dorcas was accustomed to make coats (chiton) and garments (himation), Acts 9:39, that is, the close fitting undergarments and the long, flowing outer robes. A person was said to be "naked" (gumnos), whether he was without clothing, or had thrown off his outer garment, e.g., his ependutes, (No. 6, below), and was clad in a light undergarment, as was the case with Peter, in John 21:7. The high priest, in rending his clothes after the reply the Lord gave him in answer to his challenge, rent his undergarments (chiton), the more forcibly to express his assumed horror and indignation, Mark 14:63. In Jude 1:23, "the garment spotted by the flesh" is the chiton, the metaphor of the undergarment being

appropriate; for it would be that which was brought into touch with the pollution of the flesh.

<4,,2441,*himatismos*>

in form a collective word, denoting "vesture, garments," is used generally of "costly or stately raiment," the apparel of kings, of officials, etc. See Luke 7:25, where "gorgeously apparelled" is, lit., "in gorgeous vesture." See also Acts 20:33; 1 Tim. 2:9, "costly raiment." This is the word used of the Lord's white and dazzling raiment on the Mount of Transfiguration, Luke 9:29. It is also used of His chiton, His undergarment (see note above), for which the soldiers cast lots, John 19:23,24, "vesture;" in Matt. 27:35 it is also translated vesture. See APPAREL, [RAIMENT](#), [VESTURE](#).

<5,,1742,*enduma*>

akin to enduo (see [CLOTHE](#), No. 2), denotes "anything put on, a garment of any kind." It was used of the clothing of ancient prophets, in token of their contempt of earthly splendor, 1 Kings 19:13; 2 Kings 1:8, RV; Zech. 13:4. In the NT it is similarly used of John the Baptist's raiment, Matt. 3:4; of raiment in general, Matt. 6:25,28; Luke 12:23; metaphorically, of sheep's clothing, Matt. 7:15; of a wedding garment, 22:11,12; of the raiment of the angel at the tomb of the Lord after His resurrection, 28:3. See [GARMENT](#), [RAIMENT](#).

<6,,1903,*ependutes*>

denotes "an upper garment" (epi, "upon," enduo, "to clothe"). The word is found in John 21:7, where it apparently denotes a kind of linen frock, which fishermen wore when at their work. See No. 3.

<7,,2066,*esthes*>

"clothing," Acts 10:30; See [APPAREL](#), No. 1.

<8,,4749,*stole*>

(Eng. "stole"), denotes any "stately robe," a long garment reaching to the feet or with a train behind. It is used of the long clothing in which the scribes walked, making themselves conspicuous in the eyes of men, Mark 12:38; Luke 20:46; of the robe worn by the young man in the Lord's tomb, Mark 16:5; of the best or, rather, the chief robe, which was brought out for the returned prodigal, Luke 15:22; five times in the Apocalypse, as to glorified saints, Luke 6:11; 7:9,13,14; 22:14. In the Sept. it is used of the holy garments of the priests, e.g., Exod. 28:2; 29:21; 31:10.

Notes: (1) Peribolaion, from periballo, "to throw around," lit., "that which is thrown around," was a wrap or mantle. It is used in 1 Cor. 11:15, of the hair of a woman which is given to her as a veil; in Heb. 1:12, of the earth and the heavens, which the Lord will roll up "as a mantle," RV, for AV, "vesture". The other word in that verse rendered "garment," RV, is himation.

(2) Endusis, is "a putting on (of apparel)," 1 Pet. 3:3. Cp. No. 5.

(3) Esthesis, See [APPAREL](#), No. 1.

(4) The chlamus was a short "cloak" or robe, worn over the chiton (no. 3), by emperors, kings, magistrates, military officers, etc. It is used of the scarlet robe with which Christ was arrayed in

mockery by the soldiers in Pilate's Judgment Hall, Matt. 27:28,31.

What was known as purple was a somewhat indefinite color. There is nothing contradictory about its being described by Mark and John as "purple," though Matthew speaks of it as "scarlet." The soldiers put it on the Lord in mockery of His Kingship.

(5) The *poderes* was another sort of outer garment, reaching to the feet (from *pous*, "the foot," and *aro*, "to fasten"). It was one of the garments of the high priests, a robe (Hebrew, *chetoneth*), mentioned after the *ephod* in Exod. 28:4, etc. It is used in Ezek. 9:2, where instead of "linen" the Sept. reads "a long robe;" and in Zech. 3:4, "clothe ye him with a long robe;" in the NT in Rev. 1:13, of the long garment in which the Lord is seen in vision amongst the seven golden lampstands. There, *poderes* is described as "a garment down to the feet," indicative of His High Priestly character and acts.

(6) For *katastole*, see [APPAREL](#), No. 4.

Cloud <1,,3509,*nephos*>

denotes "a cloudy, shapeless mass covering the heavens." Hence, metaphorically, of "a dense multitude, a throng," Heb. 12:1.

<2,,3507,*nephele*>

"a definitely shaped cloud, or masses of clouds possessing definite form," is used, besides the physical element, (a) of the "cloud" on the mount of transfiguration, Matt. 17:5; (b) of the "cloud" which covered Israel in the Red Sea, 1 Cor. 10:1,2; (c), of "clouds" seen in the Apocalyptic visions, Rev. 1:7; 10:1; 11:12; 14:14-16; (d) metaphorically in 2 Pet. 2:17, of the evil workers there mentioned; but RV, "and mists" (*homichle*), according to the most authentic mss. In 1 Thess. 4:17, the "clouds" referred to in connection with the rapture of the saints are probably the natural ones, as also in the case of those in connection with Christ's Second Advent to the earth. See Matt. 24:30; 26:64, and parallel passages. So at the Ascension, Acts. 1:9.

Cloven <1,,1266,*diamerizo*>

"to part asunder" (*dia*, "asunder," *meros*, "a part"), is translated "cloven" in the AV of Acts 2:3, RV, "parting asunder." See [DIVIDE](#), PART.

Cluster <1,,1009,*botrus*>

"a cluster, or bunch, bunch of grapes," is found in Rev. 14:18.

Note: Cp. *staphule*, "a bunch of grapes, the ripe cluster," stressing the grapes themselves, Matt. 7:16; Luke 6:44; Rev. 14:18.

Coals <1,,440,*antrax*>

"a burning coal" (cp. Eng., "anthracite,") is used in the plural in Rom. 12:20, metaphorically in a proverbial expression, "thou shalt heap coals of fire on his head" (from Prov. 25:22), signifying retribution by kindness, i.e., that, by conferring a favor on your enemy, you recall the wrong he has done to you, so that he repents, with pain of heart.

<2,,439,*anthrakia*>

akin to No. 1, is "a heap of burning coals, or a charcoal fire," John 18:18; 21:9.

Coast, Coasting <A-1,Noun,3725,*horion*>

"a bound, boundary, limit, frontier" (akin to *horizo*, "to bound, limit"), is rendered "coasts" ten times in the AV, but "borders" in Matt. 4:13, and is always translated "borders" in the RV. See BORDER.

<B-1,Adjective,3882,*paralios*>

"by the sea" (*para*, "by," *hals*, "salt"), hence denotes "a sea coast," Luke 6:17. In the Sept., Gen. 49:13; Deut. 1:7; 33:19; Josh. 9:1; 11:3 (twice); Job 6:3; Isa. 9:1.

<C-1,Verb,3881,*paralego*>

is used, in the Middle Voice, as a nautical term, "to sail past," Acts 27:8, "coasting along;" Acts 27:13, "sailed by."

Notes: (1) *Methorion* (*meta*, "with," and A), in Mark 7:24, is translated "borders." (2) The phrase "upon the sea coasts," Matt. 4:13, AV, translates *parathalassios* (*para*, "by," *thalassa*, "the sea"), RV, "by the sea." (3) *Meros*, "a part," is translated "coasts" in Matt. 15:21; 16:13, AV (RV, "parts,"); "country," RV, in Acts 19:1, AV "coasts;" this refers to the high land in the interior of Asia Minor. See [BEHALF](#), [CRAFT](#), PART, PARTICULAR, [PIECE](#), [PORTION](#), RESPECT, [SOMEWHAT](#), [SORT](#). (4) *Chora*, "a country," rendered "coasts" in Acts 26:20, AV, is corrected in the RV to "country." See [COUNTRY](#), [FIELD](#), [GROUND](#), LAND, [REGION](#). (5) In Acts 27:2 the phrase in the RV, "on the coast of," translates the preposition *kata*, "along," and the complete clause, "unto the places on the coast of Asia," RV, is curiously condensed in the AV to "by the coasts of Asia."

Coat * For [COAT](#) (*ependeutes*) see [CLOKE](#), CLOTHING

Cock, Cock-crowing <1,,220,*alektor*>

"a cock," perhaps connected with a Hebrew phrase for the oncoming of the light, is found in the passages concerning Peter's denial of the Lord, Matt. 26:34,74,75; Mark 14:30,68,72; Luke 22:34,60,61; John 13:38; 18:27.

<2,,219,*alektorophonia*>

denotes "cock-crowing" (*alketor*, and *phone*, "a sound"), Mark 13:35. There were two "cock-crowings," one after midnight, the other before dawn. In these watches the Jews followed the Roman method of dividing the night. The first "cock-crowing" was at the third watch of the night. That is the one mentioned in Mark 13:35. Mark mentions both; see Mark 14:30. The latter, the second, is that referred to in the other Gospels and is mentioned especially as "the cock-crowing."

Cold <A-1,Noun,5592,*psuchos*>

"coldness, cold," appears in John 18:18; Acts 28:2; 2 Cor. 11:27.

<B-1,Adjective,5593,*psuchros*>

"cool, fresh, cold, chilly" (fuller in expression than *psuchos*), is used in the natural sense in Matt. 10:42, "cold water;" metaphorically in Rev. 3:15,16.

<C-1,Verb,5594,*psucho*>

"to breathe, blow, cool by blowing," Passive Voice, "grow cool," is used metaphorically in Matt. 24:12, in the sense of waning zeal or love.

Collection <1,,3048,*logia*>

akin to lego, "to collect," is used in 1 Cor. 16:1,2; in the latter verse, AV "gatherings," RV, "collections," as in ver. 1. See [GATHERING](#).

Colony <1,,2862,*kolonia*>

transliterates the Latin colonia. Roman colonies belonged to three periods and classes, (a) those of the earlier republic before 100 B.C., which were simply centers of Roman influence in conquered territory; (b) agrarian "colonies," planted as places for the overflowing population of Rome; (c) military "colonies" during the time of the Civil wars and the Empire, for the settlement of disbanded soldiers. This third class was established by the emperor, who appointed a legate to exercise his authority. To this class Philippi belonged as mentioned in Acts 16:12, RV, "a Roman colony." They were watch-towers of the Roman State and formed on the model of Rome itself. The full organization of Philippi as such was the work of Augustus, who, after the battle of Actium, 31 B.C., gave his soldiers lands in Italy and transferred most of the inhabitants there to other quarters including Philippi. These communities possessed the right of Roman freedom, and of holding the soil under Roman law, as well as exemption from poll-tax and tribute. Most Roman "colonies" were established on the coast.

Color * For [COLOR](#) (Acts 27:30) see CLOKE

Colt <1,,4454,*polos*>

"a foal," whether "colt or filly," had the general significance of "a young creature;" in Matt. 21:2, and parallel passages, "an ass's colt."

Come, Came (see also Coming) <1,,2064,*erchomai*>

the most frequent verb, denoting either "to come, or to go," signifies the act, in contrast with heko (see No. 22, below), which stresses the arrival, as, e.g., "[I](#) am come and am here," John 8:42; Heb. 10:9.

See [BRING](#), B, Note (1), [FALL](#), GO, [GROW](#), LIGHT, [PASS](#), [RESORT](#).

*Compounds of this with prepositions are as follows (2 to 11):

<2,,1525,*eiserchomai*>

"to come into, or to go into" (eis, "into"), e.g., Luke 17:7. See [ENTER](#).

<3,,1831,*exerchomai*>

"to come out, or go out or forth" (ek, "out"), e.g., Matt. 2:6. See [DEPART](#), [ESCAPE](#), [GET](#), (b) No. 3, Go, Note (1) [PROCEED](#), SPREAD.

<4,,1880,*epanerchomai*>

"to come back again, return" (epi, "on," ana, "again"), Luke 10:35; 19:15.

<5,,1330,*dierchomai*>

"to come or go through" (dia, "through") e.g., Acts 9:38. See DEPART, GO, [PASS](#), [PIERCE](#), [TRAVEL](#), [WALK](#).

<6,,1904,*eperchomai*>

"to come or go upon" (epi, "upon"), e.g., Luke 1:35; in Luke 21:26, used of "coming" events, suggesting their certainty; in Eph. 2:7, said of the "oncoming" of the ages; in Acts 14:19, of Jews coming to (lit., "upon") a place.

<7,,2718,*katerchomai*>

"to come down" (kata, "down"), e.g., Luke 9:37. See [DEPART](#), DESCEND, GO, Note (1), [LAND](#).

<8,,3922,*pareiserchomai*>

lit., "to come in" (eis) "beside or from the side" (para) so as to be present with, is used (a) in the literal sense, of the "coming" in of the Law in addition to sin, Rom. 5:20; (b) in Gal. 2:4, of false brethren, suggesting their "coming" in by stealth. See [ENTER](#).

<9,,3928,*parerchomai*>

(para, "by or away"), signifies (a) "to come or go forth, or arrive," e.g., Luke 12:37; 17:7 (last part); Acts 24:7; (b) "to pass by," e.g., Luke 18:37; (c) "to neglect," e.g., Luke 11:42. See GO, [PASS](#), [TRANSGRESS](#).

<10,,4334,*proserchomai*>

denotes "to come or go near to" (pros, "near to"), e.g., Matt. 4:3; Heb. 10:1, AV, "comers," RV, "them that draw nigh." See CONSENT, [DRAW](#), GO, Note (1).

<11,,4905,*sunerchomai*>

"to come together" (sun "with"), e.g., John 18:20, is often translated by the verb "to assemble;" see the RV of 1 Cor. 11:20; 14:23. See [ACCOMPANY](#), [ASSEMBLE](#), COMPANY, GO [WITH](#), [RESORT](#).

Note: *Aperchomai*, "to come away or from," is differently translated in the RV; see, e.g., Mark 3:13 where it signifies that they went from the company or place where they were to Him; it usually denotes "to go away."

<12,,1096,*ginomai*>

"to become," signifies a change of condition, state or place, e.g., Mark 4:35. In Acts 27:33, the verb is used with mello, "to be about to," to signify the coming on of day.

<13,,3854,*paraginomai*>

para, "near or by," denotes to "arrive, to be present," e.g., Matt. 2:1. See GO, PRESENT.

<14,,4836,*sumparaginomai*>

"to come together," is used in Luke 23:48; 2 Tim. 4:16, lit., "stood at my side with me." See STAND.

Note: For "come by" in Acts 27:16, AV, the RV suitably has "secure."

*Compounds of the verb baino, "to go," are as follows (15 to 21):

<15,,305,*anabaino*>

"to come upon, to arrive in a place" (ana, "up or upon"), is translated "come into" in Acts 25:1. See [ARISE](#), [ASCEND](#), [ENTER](#), GO, CLIMB, [GROW](#), [RISE](#), SPRING.

<16,,1910,*epibaino*>

"to come to or into, or go upon," is rendered, in Acts 20:18, RV, "set foot in." See [ENTER](#), GO, [TAKE](#), Note (16).

<17,,1543,*ekabaino*>

"to come or go out," appears in the best mss. in Heb. 11:15; AV, "came out," RV, "went out."

<18,,1224,*diabaino*>

"to pass through," is translated "come over" in Acts 16:9; "pass" in Luke 16:26; "pass through" in Heb. 11:29. See [PASS](#).

<19,,2597,*katabaino*>

signifies "to come down," e.g., Matt. 8:1. See [DESCEND](#), [FALL](#), GET, GO, STEP (down).

<20,,4872,*sunanabaino*>

"to come up with" (sun, "with," ana, "up"), is used in Mark 15:41; Acts 13:31.

<21,,1684,*embaino*>

"to go into," is rendered, in Mark 5:18, AV, "was come into," RV, "was entering." See [ENTER](#), [GET](#), GO, STEP.

Note: Apobaino, "to go away," is rendered, in the AV of John 21:9, "were come to;" RV, "got out upon."

<22,,2240,*heko*>

means (a) "to come, to be present" (see above, on No. 1); (b) "to come upon, of time and events," Matt. 24:14; John 2:4; 2 Pet. 3:10; Rev. 18:8; (c) metaphorically, "to come upon one, of calamitous times, and evils," Matt. 23:36; Luke 19:43.

<23,,864,*aphikneomai*>

"to arrive at a place," is used in Rom. 16:19, "come abroad" (of the obedience of the saints).

<24,,5562,*choreo*>

lit., "to make room (chora, "a place") for another, and so to have place, receive," is rendered "come"

(followed by "to repentance") in 2 Pet. 3:9; the meaning strictly is "have room (i.e., space of time) for repentance." See [CONTAIN](#), GO [PLACE](#), ROOM, [RECEIVE](#).

<25,,1510,*eimi*>

"to be," is, in the Infinitive Mood, rendered "come," in John 1:46 and in the future Indicative "will come," in 2 Tim. 4:3.

<26,,1764,*enistemi*>

lit., "to stand in, or set in" (en, "in," histemi, "to stand"), hence "to be present or to be imminent," is rendered "shall come" in 2 Tim. 3:1; it here expresses permanence, "shall settle in (upon you)." See [AT HAND](#), PRESENT.

<27,,2186,*ephistemi*>

signifies "to stand by or over" (epi, "upon"), Luke 2:9, RV: Acts 12:7; "before," Acts 11:11; to come upon, Luke 20:1 (here with the idea of suddenness); Acts 4:1; 6:12; 23:27; 1 Thess. 5:3; "coming up," of the arrival of Anna at the Temple, Luke 2:38; "came up to (Him)," of Martha, Luke 10:40; "is come," 2 Tim. 4:6 (probably with the same idea as in Luke 20:1). The RV is significant in all these places. See [ASSAULT](#), [AT HAND](#), PRESENT, STAND.

<28,,2658,*katantao*>

denotes (a) "to come to, or over against, a place, arrive," Acts 16:1; 18:19,24; 20:15 (in Acts 21:7; 25:13, RV, "arrived," in Acts 27:12, "reach," for AV, "attain to"); Acts 28:13; (b) of things or events, "to arrive at a certain time, or come upon certain persons in the period of their lifetime," 1 Cor. 10:11; or "to come to persons" so that they partake of, as of the Gospel, 1 Cor. 14:36. For the remaining instances, Acts 26:7; Eph. 4:13; Phil. 3:11, see [ATTAIN](#).

<29,,3195,*mello*>

"to be about (to do something)," often implying the necessity and therefore the certainty of what is to take place, is frequently rendered "to come," e.g., Matt. 3:7; 11:14; Eph. 1:21; 1 Tim. 4:8; 6:19; Heb. 2:5. See [ALMOST](#), [BEGIN](#), MEAN, MIND, SHALL, [TARRY](#), [WILL](#).

<30,,3936,*paristemi*>

"to stand by or near, to be at hand" (para, "near"), is translated "is come," of the arrival of harvest, Mark 4:29. See BRING, [COMMEND](#), [GIVE](#), PRESENT, [PROVE](#), [PROVIDE](#), SHOW, STAND, YIELD.

<31,,5342,*phero*>

"to bear, carry," is rendered "came," in the sense of being borne from a place, in 2 Pet. 1:17,18,21. See [BEAR](#), [CARRY](#).

<32,,5348,*phthano*>

denotes "to anticipate, to come sooner than expected," 1 Thess. 2:16, "is come upon," of Divine wrath; cp. Rom. 9:31, "did not arrive at;" or to "come" in a different manner from what was expected, Matt. 12:28, "come upon;" Luke 11:20, of the kingdom of God; so of coming to a place, 2 Cor. 10:14. See [ATTAIN](#), PRECEDE, [PREVENT](#).

*Two of the compounds of the verb *poreuomai*, "to go, proceed," are translated "come," with a preposition or adverb:

<33,,1607,*ekporeuo*>

in the Middle Voice, "to come forth" (*ek*, "out of"), Mark 7:15,20; John 5:29. See [DEPART](#), [GO](#), [ISSUE](#), [PROCEED](#).

<34,,4365,*prosporeuomai*>

in Mark 10:35, is translated "come near unto."

Notes: (1) No. 33 is rendered "proceed" in the RV of Mark 7:15,20,23 (AV, "come").

(2) For *epiporeuomai*, in Luke 8:4, see [RESORT](#).

<35,,4331,*prosengizo*>

denotes "to come near" (*pros*, "to," *engizo*, "to be near, to approach"), Mark 2:4, used of those who tried to bring a palsied man to Christ.

<36,,4845,*sumpleroo*>

"to fill completely" (*sun*, "with," intensive), is used, in the Passive Voice, of time to be fulfilled or completed, Luke 9:51, "the days were well-nigh come;" Acts 2:1, "the day ... was now come (AV "was fully come"). In Luke 8:23, it is used in the Active Voice, of the filling of a boat in a storm. See [FILL](#).

<37,,4940,*suntunchano*>

"to meet with" (*sun*, "with," and *tunchano*, "to reach"), is rendered "to come at" in Luke 8:19 (of the efforts of Christ's mother and brethren to get at Him through a crowd).

<38,,2944,*kukloo*>

"to compass" (Eng., "cycle"), is translated "came round about," in John 10:24. See [COMPASS](#), [ROUND](#), [STAND](#).

<39,,5302,*hustereo*>

"to be behind," is translated "to have come short," in Heb. 4:1. See [BEHIND](#), [B](#), No. 1.

Notes: (1) *Deuro*, "hither, here," is used (sometimes with verbs of motion) in the singular number, in calling a person to come, Matt. 19:21; Mark 10:21; Luke 18:22; John 11:43; Acts 7:3,34; Rev. 17:1; 21:9. For its other meaning, "hitherto," Rom. 1:13, see [HITHERTO](#). It has a plural, *deute*, frequent in the Gospels; elsewhere in Rev. 19:17. In the following the RV has a different rendering: (2) In Mark 14:8, *prolambano*, "to anticipate, to be beforehand," AV, "hath come aforehand to anoint My body," RV, "hath anointed My body aforehand." (3) In Acts 7:45, *diadechomai*, "to succeed one, to take the place of," AV, "who came after," RV, "in their turn." (4) In Luke 8:55, *epistrepho*, "to return to," AV, "came again," RV, "returned." (5) In Acts 24:27, *lambano*, with *diadochos*, "a successor," AV, "came into the room of," RV, "was succeeded by." (6) In Mark 9:23, for *episuntrecho*, "to come running

together," see under RUN. (7) In Acts 5:38, kataluo, "to destroy," AV, "will come to nought," RV, "will be overthrown." (8) In John 12:35, katalambano, "to seize," AV, "come upon," RV, "overtake." (9) In 2 Cor. 11:28, epistasis (in some mss episustais), lit., "a standing together upon," hence, "a pressing upon," as of cares, AV, "cometh upon," RV, "presseth upon." (10) In Acts 19:27, erchomai, "with" eis apelegmon, RV, "come into disrepute," AV, "be set at nought." (11) For pareimi, John 7:6, see PRESENT, No. 1. (12) Sunago, "to gather together," is always so rendered in RV, e.g., Matt. 27:62; Mark 7:1; Luke 22:66; Acts 13:44; 15:6; 20:7. See [GATHER](#), No. 1. (13) For come to nought see [NOUGHT](#). (14) For eisporeuomai see [ENTER](#), No. 4. (15) For "was come again," Acts 22:17 AV, see [RETURN](#), No. 4. (16) For engizo, to come near, see [APPROACH](#), [NIGH](#).

Come Behind * For [COME BEHIND](#) see BEHIND

Comeliness, Comely <A-1,Noun,2157,*euschemosune*>

"elegance of figure, gracefulness, comeliness" (eu, "well," schema, "a form"), is found in this sense in 1 Cor. 12:23.

<B-1,Adjective,2158,*euschemon*>

akin to A, "elegant in figure, well formed, graceful," is used in 1 Cor. 12:24, of parts of the body (see above); in 1 Cor. 7:35 RV, "(that which is) seemly," AV, "comely;" "honourable," Mark 15:43; Acts 13:50; 17:12. See [HONORABLE](#).

Note: In 1 Cor. 11:13, prepo, "to be becoming," is rendered in the AV, "is it comely?" RV, "is it seemly?" See BECOME, [SEEMLY](#).

Comfort, Comforter, Comfortless <A-1,Noun,3874,*paraklesis*>

means "a calling to one's side" (para, "beside," kaleo, "to call"); hence, either "an exhortation, or consolation, comfort," e.g., Luke 2:25 (here "looking for the consolation of Israel" is equivalent to waiting for the coming of the Messiah); Luke 6:24; Acts 9:31; Rom. 15:4,5; 1 Cor. 14:3, "exhortation;" 2 Cor. 1:3-7; 7:4,7,13; 2 Thess. 2:16; Philem. 1:7. In 2 Thess. 2:16 it combines encouragement with alleviation of grief. The RV changes "consolation" into "comfort," except in Luke 2:25; 6:24; Acts 15:31; in Heb. 6:18, "encouragement;" in Acts 4:36, "exhortation." RV (AV, consolation"). See [CONSOLATION](#), ENCOURAGEMENT, [EXHORTATION](#), [INTREATY](#).

<A-2,Noun,3889,*paramuthia*>

primarily "a speaking closely to anyone" (para, "near," muthos, "speech"), hence denotes "consolation, comfort," with a greater degree of tenderness than No. 1, 1 Cor. 14:3.

<A-3,Noun,3890,*paramuthion*>

has the same meaning as No. 2, the difference being that paramuthia stresses the process or progress of the act, paramuthion the instrument as used by the agent, Phil. 2:1.

<A-4,Noun,3931,*paregoria*>

primarily "an addressing, address," hence denotes "a soothing, solace," Col. 4:11. A verbal form of the word signifies medicines which allay irritation (Eng., "paregoric").

<A-5,Noun,3875,*parakletos*>

lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, John 14:16. In John 14:26; 15:26; 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah.

<B-1,Verb,3870,*parakaleo*>

has the same variety of meanings as Noun, No. 1, above, e.g., Matt. 2:18; 1 Thess. 3:2,7; 4:18. In 2 Cor. 13:11, it signifies "to be comforted" (so the RV). See [BESEECH](#).

<B-2,Verb,4837,*sumparakaleo*>

sun, "with," and No. 1, signifies "to comfort together," Rom. 1:12.

<B-3,Verb,3888,*paramutheomai*>

akin to Noun No. 2, "to soothe, console, encourage," is translated, in John 11:31, "comforted;" in John 11:19, RV, "encourage," as the sense there is that of stimulating to the earnest discharge of duties. See [CONSOLE](#), [ENCOURAGE](#).

<B-4,Verb,2174,*eupsuchoe*>

signifies "to be of good comfort" (eu, "well," psuche, "the soul"), Phil. 2:19.

Notes: (1) For the verb tharseo, "be of good comfort, see [CHEER](#), No. 2.

(2) Orphanos is rendered "comfortless" in John 14:18, AV; RV, "desolate." See DESOLATE, [FATHERLESS](#).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Axe <1,,513,*axine*>

"an axe," akin to agnumi, "to break," is found in Matt. 3:10, and Luke 3:9.

Babbler, Babblings <1,,4691,*spermologos*>

"a babbler," is used in Acts 17:18. Primarily an adjective, it came to be used as a noun signifying a crow, or some other bird, picking up seeds (sperma, "a seed," lego, "to collect"). Then it seems to have been used of a man accustomed to hang about the streets and markets, picking up scraps which fall from loads; hence a parasite, who lives at the expense of others, a hanger on. Metaphorically it became used of a man who picks up scraps of information and retails them secondhand, a plagiarist, or of those who make a show in unscientific style, of knowledge obtained from misunderstanding lectures. Prof. Ramsay points out that there does not seem to be any instance of the classical use of the word as a "babbler" or a mere talker. He finds in the word a piece of Athenian slang, applied to one who was outside any literary circle, an ignorant plagiarist. Other suggestions have been made, but without satisfactory evidence.

<2,,2757,*kenophonia*>

"babbling" (from kenos, "empty," and phone, "a sound"), signifies empty discussion, discussion on useless subjects, 1 Tim. 6:20; 2 Tim. 2:16.

Babe <1,,1025,*brephos*>

denotes (a) "an unborn child," as in Luke 1:41,44; (b) "a newborn child, or an infant still older," Luke 2:12,16; 18:15; Acts 7:19; 2 Tim. 3:15; 1 Pet. 2:2. See [CHILD](#), [INFANT](#).

<2,,3516,*nepios*>

lit., "without the power of speech," denotes "a little child," the literal meaning having been lost in the general use of the word. It is used (a) of "infants," Matt. 21:16; (b) metaphorically, of the unsophisticated in mind and trustful in disposition, Matt. 11:25 and Luke 10:21, where it stands in contrast to the wise; of those who are possessed merely of natural knowledge, Rom. 2:20; of those who are carnal, and have not grown, as they should have done, in spiritual understanding and power, the spiritually immature, 1 Cor. 3:1, those who are so to speak partakers of milk, and "without experience of the word of righteousness," Heb. 5:13; of the Jews, who, while the Law was in force, were in state corresponding to that of childhood, or minority, just as the word "infant" is used of a minor, in English law, Gal. 4:3, "children;" of believers in an immature condition, impressionable and liable to be imposed upon instead of being in a state of spiritual maturity, Eph. 4:14, "children." "Immaturity" is always associated with this word. See [CHILD](#), No. 7

Note: The corresponding verb, nepiazo, is found in 1 Cor. 14:20, where believers are exhorted to be as "babes" (RV) in malice, unable to think or speak maliciously.

Back (Noun) <1,,3577,*notos*>

"the back," is derived from a root no--, signifying "to bend, curve." It is used in Rom. 11:10.

Back (Adverb), Backside, Backward <1,,3694,*opiso*>

connected with hepomai, "to follow," is used adverbially, of place, with the meaning "back," "backward," in the phrase eis ta opiso, lit., "unto the things behind," in Mark 13:16; Luke 9:62; 17:31;

John 6:66; 18:6; 20:14. Cp. Phil. 3:13, "the things which are behind." See [BEHIND](#).

<2,,3693,*opisthen*>

of place, "behind, after," is rendered "backside" in Rev. 5:1, AV (RV, "back"). See [BEHIND](#).

Backbiter, Backbiting <1,,2637,*katalalos*>

a "backbiter," and katalalia (2636), "backbiting," are formed from kata, "against," and laleo, "to speak." Katalalos is used in Rom. 1:30. Katalalia is translated "evil speaking" in 1 Pet. 2:1, "backbiting" in 2 Cor. 12:20.

Note: The corresponding verb katalaleo the RV translates "speak against," in its five occurrences, Jas. 4:11 (three times); 1 Pet. 2:12, and 3:16; AV, "speak evil," in all the passages except 1 Pet. 2:12.

Bade * For [BADE](#) see BID

Bad <1,,2556,*kakos*>

indicates the lack in a person or thing of those qualities which should be possessed; it means "bad in character" (a) morally, by way of thinking, feeling or acting, e.g., Mark 7:21, "thoughts;" 1 Cor. 15:33, "company;" Col. 3:5, "desire;" 1 Tim. 6:10, "all kinds of evil;" 1 Pet. 3:9, "evil for evil;" (b) in the sense of what is injurious or baneful, e.g., the tongue as "a restless evil," Jas. 3:8; "evil beasts," Titus 1:12; "harm," Acts 16:28; once it is translated "bad," 2 Cor. 5:10. It is the opposite of agathos, "good." See [EVIL](#), [HARM](#), [ILL](#), [NOISOME](#), [WICKED](#).

<2,,4190,*poneros*>

connected with ponos, "labor," expresses especially the "active form of evil," and is practically the same in meaning as (b), under No. 1. It is used, e.g., of thoughts, Matt. 15:19 (cp. kakos, in Mark 7:21); of speech, Matt. 5:11 (cp. kakos, in 1 Pet. 3:10); of acts, 2 Tim. 4:18. Where kakos and poneros are put together, kakos is always put first and signifies "bad in character, base," poneros, "bad in effect, malignant:" see 1 Cor. 5:8, and Rev. 16:2. Kakos has a wider meaning, poneros a stronger meaning. Poneros alone is used of Satan and might well be translated "the malignant one," e.g., Matt. 5:37 and five times in 1 John (1 John 2:13-14; 3:12; 5:18,19, RV); of demons, e.g., Luke 7:21. Once it is translated "bad," Matt. 22:10. See [EVIL](#), [GRIEVOUS](#), [HARM](#), [LEWD](#), [MALICIOUS](#), [WICKED](#).

<3,,4550,*sapros*>

"corrupt, rotten" (akin to sepo, "to rot"), primarily, of vegetable and animal substances, expresses what is of poor quality, unfit for use, putrid. It is said of a tree and its fruit, Matt. 7:17,18; 12:33; Luke 6:43; of certain fish, Matt. 13:48 (here translated "bad"); of defiling speech, Eph. 4:29. See [CORRUPT](#).

Bag <1,,1101,*glossokomon*>

from glossa, "a tongue," and komeo, "to tend," was, firstly, "a case" in which to keep the mouthpiece of wind instruments; secondly, "a small box" for any purpose, but especially a "casket or purse," to keep money in. It is used of the "bag" which Judas carried, John 12:6; 13:29; in the Sept. of 2 Chron. 24:8,10, used of the "box" appointed by King Joash for offerings for the repair of the Temple.

<2,,905,*ballantion*>

from *ballo*, "to cast," "a money-box or purse," is found in Luke's Gospel, four times, Luke 10:4; 12:33 (AV, "bag"); 22:35,36. See [PURSE](#).

Note: Zone, "a girdle or belt," also served as "a purse for money," Matt. 10:9; Mark 6:8. See [GIRDLE](#).

Baggage <1,,643,*episkeuazo*>

"to furnish with things necessary;" in the Middle Voice, "to furnish for oneself;" it was used of equipping baggage animals for a journey; in Acts 21:15, RV, it is translated "we took up our baggage" (AV, "we took up our carriages"). The form is the 1st aorist participle, and lit. means "having made ready (the things that were necessary for the journey)."

Note: Some mss. have the verb *aposkeuazo*, which has the same meaning.

Balance <1,,2218,*zugos*>

"a yoke," also has the meaning of "a pair of scales," Rev. 6:5. So the Sept. of Lev. 19:36; Isa. 40:12. See [YOKE](#).

Band <1,,4686,*speira*>

primarily "anything round," and so "whatever might be wrapped round a thing, a twisted rope," came to mean "a body of men at arms," and was the equivalent of the Roman manipulus. It was also used for a larger body of men, a cohort, about 600 infantry, commanded by a tribune. It is confined to its military sense. See, e.g., Matt. 27:27, and corresponding passages.

<2,,1199,*desmos*>

"a band, fetter, anything for tying" (from *deo*, "to bind, fasten with chains, etc."), is sometimes translated "band," sometimes "bond;" "bands," in Luke 8:29; Acts 16:26; 22:30, AV only. In the case of the deaf man who had an impediment in his speech, whom the Lord took aside, Mark 7:35, the AV says "the string of his tongue was loosed;" the RV, more literally, "the bond of his tongue." See [BOND](#), [CHAIN](#), [STRING](#).

<3,,4886,*sundesmos*>

an intensive form of No. 2, denoting "that which binds firmly together," is used metaphorically of the joints and bands of the mystic body of Christ, Col. 2:19; otherwise in the following phrases, "the bond of iniquity," Acts 8:23; "the bond of peace," Eph. 4:3; "the bond of perfectness," Col. 3:14. See [BOND](#).

<4,,2202,*zeukteria*>

"a bond" (connected with *zugos*, "a yoke"), is found once, of the rudder band of a ship, Acts 27:40.

Banded <1,,4160 4963,*poieo sustrophen*> Acts 23:12, of the Jews who "banded together" with the intention of killing Paul, consists of the verb *poieo*, "to make," and the noun *sustrophe*, primarily "a twisting up together, a binding together;" then, "a secret combination, a conspiracy." Accordingly it might be translated "made a conspiracy." The noun is used elsewhere in 19:40. See [CONCOURSE](#).

Bank, Bankers <1,,5132,*trapeza*>

primarily "a table," denotes (a) an eating-table, e.g., Matt. 15:27; (b) food, etc. placed on "a table," Acts 6:2; 16:34; (c) "a feast, a banquet," 1 Cor. 10:21; (d) "the table or stand" of a money-changer, where he exchanged money for a fee, or dealt with loans and deposits, Matt. 21:12; Mark 11:15; Luke 19:23; John 2:15. See [MEAT](#), [TABLE](#).

<2,,5133,*trapezites*>

a "money-changer, broker, banker;" translated "bankers" in Matt. 25:27, RV (AV, "exchangers").

Note: For charax, Luke 19:43, see [TRENCH](#).

Banqueting * For [BANQUETING](#) see CAROUSINGS

Baptism, Baptist, Baptize <A-1,Noun,908,*baptisma*>

"baptism," consisting of the processes of immersion, submersion and emergence (from bapto, "to dip"), is used (a) of John's "baptism," (b) of Christian "baptism," see B. below; (c) of the overwhelming afflictions and judgments to which the Lord voluntarily submitted on the cross, e.g., Luke 12:50; (d) of the sufferings His followers would experience, not of a vicarious character, but in fellowship with the sufferings of their Master. Some mss. have the word in Matt. 20:22,23; it is used in Mark 10:38,39, with this meaning.

<A-2,Noun,909,*baptismos*>

as distinct from baptisma (the ordinance), is used of the "ceremonial washing of articles," Mark 7:4,8, in some texts; Heb. 9:10; once in a general sense, Heb. 6:2. See [WASHING](#).

<A-3,Noun,910,*baptistes*>

"a baptist," is used only of John the Baptist, and only in the Synoptists, 14 times.

<B-1,Verb,907,*baptizo*>

"to baptize," primarily a frequentative form of bapto, "to dip," was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another, etc. Plutarchus uses it of the drawing of wine by dipping the cup into the bowl (Alexis, 67) and Plato, metaphorically, of being overwhelmed with questions (Euthydemus, 277 D).

It is used in the NT in Luke 11:38 of washing oneself (as in 2 Kings 5:14, "dipped himself," Sept.); see also Isa. 21:4, lit., "lawlessness overwhelms me." In the early chapters of the four Gospels and in Acts 1:5; 11:16; 19:4, it is used of the rite performed by John the Baptist who called upon the people to repent that they might receive remission of sins. Those who obeyed came "confessing their sins," thus acknowledging their unfitness to be in the Messiah's coming kingdom. Distinct from this is the "baptism" enjoined by Christ, Matt. 28:19, a "baptism" to be undergone by believers, thus witnessing to their identification with Him in death, burial and resurrection, e.g., Acts 19:5; Rom. 6:3,4; 1 Cor. 1:13-17; 12:13; Gal. 3:27; Col. 2:12. The phrase in Matt. 28:19, "batizing them into the Name" (RV; cp. Acts 8:16, RV), would indicate that the "baptized" person was closely bound to, or became the property of, the one into whose name he was "batized."

In Acts 22:16 it is used in the Middle Voice, in the command given to Saul of Tarsus, "arise and be baptize," the significance of the Middle Voice form being "get thyself baptized." The experience of those who were in the ark at the time of the Flood was a figure or type of the facts of spiritual death, burial, and resurrection, Christian "baptism" being an antitupon, "a corresponding type," a "like figure," 1 Pet. 3:21. Likewise the nation of Israel was figuratively baptized when made to pass through the Red Sea under the cloud, 1 Cor. 10:2. The verb is used metaphorically also in two distinct senses: firstly, of "baptism" by the Holy Spirit, which took place on the Day of Pentecost; secondly, of the calamity which would come upon the nation of the Jews, a "baptism" of the fire of Divine judgment for rejection of the will and word of God, Matt. 3:11; Luke 3:16.

Barbarian, Barbarous <1,,915,*barbaros*>

properly meant "one whose speech is rude, or harsh;" the word is onomatopoeic, indicating in the sound the uncouth character represented by the repeated syllable "bar-bar." Hence it signified one who speaks a strange or foreign language. See 1 Cor. 14:11. It then came to denote any foreigner ignorant of the Greek language and culture. After the Persian war it acquired the sense of rudeness and brutality. In Acts 28:2,4, it is used unreproachfully of the inhabitants of Malta, who were of Phoenician origin. So in Rom. 1:14, where it stands in distinction from Greeks, and in implied contrast to both Greeks and Jews. Cp. the contrasts in Col. 3:11, where all such distinctions are shown to be null and void in Christ. "Berber" stood similarly in the language of the Egyptians for all non-Egyptian peoples.

Bare (Adjective) <1,,1131,*gumnos*>

"naked," is once translated "bare," 1 Cor. 15:37, where, used of grain, the meaning is made clearer by translating the phrase by "a bare grain," RV. See NAKED.

Bare (Verb) * For [BARE](#) (Verb) see BEAR

Barley <A-1,Noun,2915,*krithe*>

"barley," is used in the plural in Rev. 6:6.

<B-1,Adjective,2916,*krithinos*>

signifies "made of barley," John 6:9,13.

Barn <1,,596,*apotheke*>

lit., "a place where anything is stored" (Eng., "apothecary"), hence denoted a garner, granary, barn, Matt. 3:12; 6:26; 13:30; Luke 3:17; 12:18,24. See also under [GARNER](#).

Note: For tameion, "a storehouse, store-chamber," more especially "an inner chamber" or "secret room," Matt. 6:6; 24:26; Luke 12:3,24, see [CHAMBER](#).

Barren <1,,4723,*steiros*>

from a root ster-- meaning "hard, firm" (hence Eng., "sterile"), signifies "barren, not bearing children," and is used with the natural significance three times in the Gospel of Luke, Luke 1:7,36; 23:29; and with a spiritual significance in Gal. 4:27, in a quotation from Isa. 54:1. The circumstances of Sarah and Hagar, which Isaiah no doubt had in mind, are applied by the Apostle to the contrast between the

works of the Law and the promise by grace.

<2,,692,*argos*>

denoting "idle, barren, yielding no return, because of inactivity," is found in the best mss. in Jas. 2:20 (RV, "barren"); it is rendered "barren" in 2 Pet. 1:8, AV, (RV, "idle"). In Matt. 12:36, the "idle word" means the word that is thoughtless or profitless. See [IDLE](#), [SLOW](#); cp. *katargeo*, under ABOLISH.

Base, Baser <1,,36,*agenes*>

"of low birth" (a, negative, *genos*, "family, race"), hence denoted "that which is of no reputation, of no account," 1 Cor. 1:28, "the base things of the world," i.e., those which are of no account or fame in the world's esteem. That the neuter plural of the adjective bears reference to persons is clear from verse 26.

<2,,5011,*tapeinos*>

primarily "that which is low, and does not rise far from the ground," as in the Sept. of Ezek. 17:24, hence, metaphorically, signifies "lowly, of no degree." So the RV in 2 Cor. 10:1. Cp. Luke 1:52; Jas. 1:9, "of low degree." Cp. *tapeinophrosune*, "lowliness of mind," and *tapeinoo*, "to humble." See [CAST](#), Note (7), HUMBLE, LOW, [LOWLY](#).

<3,,60,*agoraios*>

translated in the AV of Acts 17:5 "of the baser sort," RV, "of the rabble," signifies, lit., "relating to the market place;" hence, frequenting markets, and so sauntering about idly. It is also used of affairs usually transacted in the market-place, and hence of judicial assemblies, Acts 19:38, RV, "courts" (AV, "law"); the margin in both RV and AV has "court days are kept." See [COURT](#).

Basket, Basketful <1,,2894,*kophinos*>

was "a wicker basket," originally containing a certain measure of capacity, Matt. 14:20; 16:9; Mark 6:43 (RV, "basketfuls"); 8:19; Luke 9:17; 13:8 in some mss.; John 6:13.

<2,,4711,*spuris*>

or *sphuris*, signifies "something round, twisted or folded together" (connected with *speira*, "anything rolled into a circle;" Eng., "sphere"); hence a reed basket, plaited, a capacious kind of hamper, sometimes large enough to hold a man, Matt. 15:37; 16:10; Mark 8:8,20 (RV, "basketfuls"); Acts 9:25.

<3,,4553,*sargane*>

denotes (a) "a braided rope or band," (b) "a large basket made of ropes, or a wicker "basket" made of entwined twigs, 2 Cor. 11:33. That the "basket" in which Paul was let down from a window in Damascus is spoken of by Luke as a *spuris*, and by Paul himself as a *sargane*, is quite consistent, the two terms being used for the same article.

Bason <1,,3537,*nipter*>

the vessel into which the Lord poured water to wash the disciples' feet, was "a large ewer," John 13:5. The word is connected with the verb *nipto*, "to wash."

Bastard <1,,3541,*nothos*>

denotes "an illegitimate child, one born out of lawful wedlock," Heb. 12:8.

Bathed <1,,3068,*louo*>

signifies "to bathe or to wash." In John 13:10 the RV "bathed" is necessary to distinguish the act from the washing of feet. See [WASH](#).

Battle <1,,4171,*polemos*>

"a war," is incorrectly rendered "battle" in the AV of 1 Cor. 14:8; Rev. 9:7,9; 16:14; 20:8; RV, invariably, "war."

Bay <1,,2859,*kolpos*>

translated "bay" in the RV of Acts 27:39, is wider than a "creek" (AV). Eng., "gulf," is connected. See [BOSOM](#).

Be * For [BE](#) see BEING

Beach <1,,123,*aigialos*>

translated "shore" in the AV in each place where it is used, Matt. 13:2,48; John 21:4; Acts 21:5; 27:39,40, is always in the RV translated "beach." It is derived from a root signifying "to press, drive;" *aigos* denotes "a wind-storm."

Beam <1,,1385,*dokos*>

"a beam," is perhaps etymologically connected with the root *dek---*, seen in the word *dechomai*, "to receive," "beams" being received at their ends into walls or pieces of timber. The Lord used it metaphorically, in contrast to a mote, "of a great fault, or vice," Matt. 7:3-5; Luke 6:41,42.

Bear * (in the sense of "carrying, supporting") For the verb "to bear" in the sense of "begetting," see [BEGET](#).

<1,,941,*bastazo*>

signifies "to support as a burden." It is used with the meaning (a) "to take up," as in picking up anything, stones, John 10:31; (b) "to carry" something, Matt. 3:11; Mark 14:13; Luke 7:14; 22:10; Acts 3:2; 21:35; Rev. 17:7; "to carry" on one's person, Luke 10:4; Gal. 6:17; in one's body, Luke 11:27; "to bear" a name in testimony, Acts 9:15; metaphorically, of a root "bearing" branches, Rom. 11:18; (c) "to bear" a burden, whether physically, as of the cross, John 19:17, or metaphorically in respect of sufferings endured in the cause of Christ, Luke 14:27; Rev. 2:3; it is said of physical endurance, Matt. 20:12; of sufferings "borne" on behalf of others, Matt. 8:17; Rom. 15:1; Gal. 6:2; of spiritual truths not able to be "borne," John 16:12; of the refusal to endure evil men, Rev. 2:2; of religious regulations imposed on others, Acts 15:10; of the burden of the sentence of God to be executed in due time, Gal. 5:10; of the effect at the judgment seat of Christ, to be "borne" by the believer for failure in the matter of discharging the obligations of discipleship, Gal. 6:5; (d) to "bear" by way of carrying off, John 12:6; 20:15. See [CARRY](#), [TAKE](#).

<2,,5342,phero>

"to bring or bear," is translated in the RV by the latter verb in Luke 23:26; John 2:8 (twice); 12:24; 15:2 (twice); Heb. 13:13. See [BRING](#), No. 1 and words there.

<3,,399,anaphero>

No. 2, with ana, up, is used of "leading persons up to a higher place," and, in this respect, of the Lord's ascension, Luke 24:51. It is used twice of the Lord's propitiatory sacrifice, in His bearing sins on the cross, Heb. 9:28; 1 Pet. 2:24; the AV margin, "to the tree," is to be rejected. The AV text, "on," and the RV "upon" express the phrase rightly. See [BRING](#), [CARRY](#), LEAD, [OFFER](#).

<4,,1627,ekphero>

No. 2, with ek, "out," is used, literally, "of carrying something forth, or out," e.g., a garment, Luke 15:22; sick folk, Acts 5:15; a corpse, Acts 5:6,9,10; of the impossibility of "carrying" anything out from this world at death, 1 Tim. 6:7. The most authentic mss. have this word in Mark 8:23, of the blind man, whom the Lord brought out of the village (RV). It is also used of the earth, in "bringing forth" produce, Heb. 6:8. See [BRING](#), [CARRY](#).

<5,,4064,periphero>

No. 2, with peri, "about," signifies "to carry about, or bear about," and is used literally, of carrying the sick, Mark 6:55, or of physical sufferings endured in fellowship with Christ, 2 Cor. 4:10; metaphorically, of being "carried" about by different evil doctrines, Eph. 4:14; Heb. 13:9; Jude 1:12. See [CARRY](#).

<6,,5297,hupophero>

lit., "to bear up under," is best rendered by "endure," as 1 Cor. 10:13, RV, of enduring temptations; of "enduring" persecutions, 2 Tim. 3:11; grief 1 Pet. 2:19. See [ENDURE](#).

<7,,5409,phoreo>

a frequentative form of phero, is to be distinguished from it as denoting, not a simple act of bearing, but a continuous or habitual condition, e.g., of the civil authority in "bearing" the sword as symbolic of execution, Rom. 13:4; of the natural state of bodily existence in this life, spoken of as "the image of the earthy," and the spiritual body of the believer hereafter, "the image of the heavenly," 1 Cor. 15:49, the word "image" denoting the actual form and not a mere similitude. See WEAR.

<8,,5159,trophophoreo>

from tropos, "a manner," and phoreo, "to endure," is found in Acts 13:18, where some ancient authorities have the verb trophophoreo, "He bare them as a nursing father," (from trophos, "a feeder, a nurse," and phoreo, "to carry").

<9,,142,airo>

signifies (a) "to raise up, to lift, to take upon oneself and carry what has been raised, physically" (its most frequent use), or as applied to the mind, "to suspend, to keep in suspense," as in John 10:24, lit., "How long doth thou suspend our souls?;" (b) "to take away what is attached to anything, to remove," as of Christ, in taking (or "bearing," marg.) away the sin of the world, John 1:29; Christ "was manifested to take away sins," 1 John 3:5, where, not the nature of the Atonement is in view, but its

effect in the believer's life. See [CARRY](#), [DOUBT](#), No. 6, LIFT, [LOOSE](#), [PUT](#), No. 17, [REMOVE](#), [SUSPENSE](#), [TAKE](#).

<10,,4160,*poieo*>

"to do," sometimes means "to produce, bear," Luke 8:8; 13:9; Jas. 3:12 (AV, "bear," RV, "yield"); Rev. 22:2. See [COMMIT](#), [DO](#).

<11,,4722,*stego*>

primarily "to protect, or preserve by covering," hence means "to keep off something which threatens, to bear up against, to hold out against, and so to endure, bear, forbear," 1 Cor. 9:12. The idea of supporting what is placed upon a thing is prominent in 1 Thess. 3:1,5 ("forbear"), and 1 Cor. 13:7. See [FORBEAR](#) AND SUFFER.

<12,,430,*anechomai*>

signifies "to hold up against a thing and so to bear with" (ana, "up," and echomai, the Middle Voice of echo, "to have, to hold"), e.g., Matt. 17:7; 1 Cor. 4:12; 2 Cor. 11:1,4,19,20; Heb. 13:22, etc. See [ENDURE](#), [FORBEAR](#), [SUFFER](#).

<13,,3356,*metriopatheo*>

"to treat with mildness, or moderation, to bear gently with" (metrios, "moderate," and pascho, "to suffer"), is used in Heb. 5:2 (RV and AV marg.). The idea is that of not being unduly disturbed by the faults and ignorance of others; or rather perhaps of feeling in some measure, in contrast to the full feeling with expressed in the verb sumpatheo in Heb. 4:15, with reference to Christ as the High Priest. See [COMPASSION](#), No.5.

<14,,3114,*makrothumeo*>

"to be long-tempered" (makros, "long," thumos, "temper"), is translated "is longsuffering over" in Luke 18:7, RV (AV, "bear long with"). See [PATIENT](#), [SUFFER](#).

Notes: (1) For "bear (or give) witness", see WITNESS.

(2) For "bear up into," in Acts 27:15, see [FACE](#).

(3) In 1 Cor. 10:13 the adjective anthropinos, "human" (from anthropos, "man") is translated "is common to man," AV (RV, "man can bear").

(4) For karpophoreo, "to bear fruit," e.g., Mark 4:20, (karpos, "fruit," and No. 7), AV, "bring forth," see FRUIT.

(5) In Acts 20:9, RV, kataphero is rendered "borne down." See [GIVE](#). No. 12.

Bear (animal) <1,,715,*ark(t)os*> "a bear," occurs in Rev. 13:2.

Beast <1,,2226,*zoon*>

primarily denotes "a living being" (zoe, "life"). The Eng., "animal," is the equivalent, stressing the fact of life as the characteristic feature. In Heb. 13:11 the AV and the RV translate it "beasts" ("animals" would be quite suitable). In 2 Pet.2:12; Jude 1:10, the AV has "beasts," the RV "creatures." In the Apocalypse, where the word is found some 20 times, and always of those beings which stand before the throne of God, who give glory and honor and thanks to Him, Rev. 4:6, and act in perfect harmony with His counsels, Rev. 5:14; 6:1-7, e.g., the word "beasts" is most unsuitable; the RV, "living creatures," should always be used; it gives to zoon its appropriate significance. See [CREATURE](#).

<2,,2342,therion>

to be distinguished from zoon, almost invariably denotes "a wild beast." In Acts 28:4, "venomous beast" is used of the viper which fastened on Paul's hand. Zoon stresses the vital element, therion the bestial. The idea of a "beast" of prey is not always present. Once, in Heb. 12:20, it is used of the animals in the camp of Israel, such, e.g., as were appointed for sacrifice: But in the Sept. therion is never used of sacrificial animals; the word ktenos (see below) is reserved for these.

Therion, in the sense of "wild beast", is used in the Apocalypse for the two antichristian potentates who are destined to control the affairs of the nations with Satanic power in the closing period of the present era, Rev. 11:7; 13:1-18; 14:9,11; 15:2; 16:2,10,13; 17:3-17; 19:19,20; 20:4,10.

<3,,2934,ktenos>

primarily denotes "property" (the connected verb ktaomai means "to possess"); then, "property in flocks and herds." In Scripture it signifies, (a) a "beast" of burden, Luke 10:34; Acts 23:24, (b) "beasts" of any sort, apart from those signified by therion (see above), 1 Cor. 15:39; Rev. 18:13, (c) animals for slaughter; this meaning is not found in the NT, but is very frequent in the Sept.

<4,,5074,tetrapous>

"a four-footed beast" (tetra, "four," and pous, "a foot") is found in Acts 10:12; 11:6; Rom. 1:23.

<5,,4968,sphagion>

from sphazo, "to slay," denotes "a victim slaughtered for sacrifice, a slain beast," Acts 7:42, in a quotation from Amos 5:25.

Beat <1,,1194,dero>

from a root der---, "skin" (derma, "a skin," cp. Eng., "dermatology"), primarily "to flay," then "to beat, thrash or smite," is used of the treatment of the servants of the owner of the vineyard by the husbandmen, in the parable in Matt. 21:35; Mark 12:3,5; Luke 20:10,11; of the treatment of Christ, Luke 22:63, RV, "beat," for AV, "smote;" John 18:23; of the followers of Christ, in the synagogues, Mark 13:9; Acts 22:19; of the punishment of unfaithful servants, Luke 12:47,48; of the "beating" of Apostles by the High Priest and the Council of the Sanhedrin, Acts 5:40; by magistrates, 16:37. The significance of flogging does not always attach to the word; it is used of the infliction of a single blow, John 18:23; 2 Cor. 11:20, and of "beating" the air, 1 Cor. 9:26. The usual meaning is that of "thrashing or cudgelling," and when used of a blow it indicates one of great violence. See [SMITE](#).

<2,,5180,tupto>

from a root tup---, meaning "a blow," (tupos, "a figure or print:" (Eng., "type") denotes "to smite,

strike, or beat," usually not with the idea of giving a thrashing as with *dero*. It frequently signifies a "blow" of violence, and, when used in a continuous tense, indicates a series of "blows." In Matt. 27:30 the imperfect tense signifies that the soldiers kept on striking Christ on the head. So Mark 15:19. The most authentic mss. omit it in Luke 22:64. In that verse the word *paio*, "to smite," is used of the treatment given to Christ (*dero* in the preceding verse). The imperfect tense of the verb is again used in Acts 18:17, of the beating given to Sosthenes. Cp. Acts 21:32, which has the present participle. It is used in the metaphorical sense of "wounding," in 1 Cor. 8:12. See [SMITE](#), [STRIKE](#), WOUND.

<3,,4463,*rhabdizo*>

"to beat with a rod, or stick, to cudgel," is the verbal form of *rhabdos*, "a rod, or staff," Acts 16:22; 2 Cor. 11:25.

<4,,906,*ballo*>

"to throw or cast," is once rendered "beat," Acts 27:14, RV, of the tempestuous wind that "beat" down upon the ship. So the AV margin. See [CAST](#).

<5,,1911,*epiballo*>

No. 4, with *epi*, "upon," "to cast upon, or lay hands upon," signifies to "beat" into, in Mark 4:37, of the action of the waves. See [CAST](#), No 7, [FALL](#), No. 11, [LAY](#), [PUT](#), No. 8, [STRETCH](#), THINK, No. 15.

<6,,4350,*proskopto*>

"to stumble, to strike against" (*pros*, "to or against," *kopto*, "to strike"), is once used of a storm "beating" upon a house, Matt. 7:27. See [DASH](#), [STUMBLE](#), and cp. *proskomma* and *proskope*, "a stumbling-block, offense."

<7,,4363,*prospipto*>

"to fall upon" (*pros*, "to," *pipto*, "to fall"), is translated "beat" in Matt. 7:25; elsewhere, "to fall down at or before." See [FALL](#).

<8,,4366,*prosegunumi*>

"to break upon," is translated "beat vehemently upon, or against" (*pros*, "upon," *rhagnumi*, "to break"), in Luke 6:48,49, of the violent action of a flood (RV, "brake").

Note: In Luke 10:30, the phrase lit. rendered "inflicting blows," is translated "wounded" (AV), RV, correctly, "beat."

Beautiful <1,,5611,*horaio*>

describes "that which is seasonable, produced at the right time," as of the prime of life, or the time when anything is at its loveliest and best (from *hora*, "a season," a period fixed by natural laws and revolutions, and so the best season of the year). It is used of the outward appearance of whited sepulchres in contrast to the corruption within, Matt. 23:27; of the Jerusalem gate called "Beautiful," Acts 3:2,10; of the feet of those that bring glad tidings, Rom. 10:15.

In the Sept. it is very frequent, and especially in Genesis and the Song of Solomon. In Genesis it is

said of all the trees in the garden of Eden, Gen. 2:9, especially of the tree of the knowledge of good and evil, Gen. 3:6; of the countenances of Rebekah, Gen. 26:7, Rachel, Gen. 29:17 and Joseph, Gen. 39:6. It is used five times in the Song of Solomon, So 1:16; 2:14; 4:3; 6:3,5.

<2,,791,*asteios*>

connected with astu, "a city," was used primarily "of that which befitted the town, town-bred" (corresponding Eng. words are "polite," "polished," connected with polis, "a town;" cp. "urbane," from Lat., urbs, "a city"). Among Greek writers it is set in contrast to agroikos, "rustic," and aischros, "base," and was used, e.g., of clothing. It is found in the NT only of Moses, Acts 7:20, "(exceeding) fair," lit., "fair (to God)," and Heb. 11:23, "goodly" (AV, "proper"). See [FAIR](#), [GOODLY](#), Note, PROPER.

Notes: (1) In the Sept. it is far less frequent than horaios. It is said of Moses in Ex. 2:2; negatively, of Balaam's procedure in the sight of God, Num. 22:32; of Eglon in Jud. 3:17.

(2) Asteios belongs to the realm of art, horaios, to that of nature. Asteios is used of that which is "beautiful" because it is elegant; horaios describes that which is "beautiful" because it is, in its season, of natural excellence.

(3) Kalos, "good," describes that which is "beautiful" as being well proportioned in all its parts, or intrinsically excellent. See [BETTER](#), [FAIR](#), [GOOD](#), etc.

Became * For [BECAME](#) see BECOME

Because * For [BECAUSE](#) see Note + p. 9.

Beckon <1,,3506,*neuo*>

lit., "to give a nod, to signify by a nod," is used in John 13:24, of Peter's beckoning to John to ask the Lord of whom He had been speaking; in Acts 24:10, of the intimation given by Felix to Paul to speak.

<2,,1269,*dianeuo*>

"to express one's meaning by a sign" (No. 1, with dia, "through," used intensively), is said of the act of Zacharias, Luke 1:22 (RV, "continued making sings," for AV, "beckoned"). In Sept., Ps. 35:19, "wink.

<3,,2656,*kataneuo*>

No. 1, with kata, "down," intensive, is used of the fishermen-partners in Luke 5:7, "beckoned."

<4,,2678,*kataseio*>

lit., "to shake down" (kata, "down," seio, "to shake"), of shaking the hand, of waving, expresses a little more vigorously the act of "beckoning," Acts 12:17; 13:16; 19:33; 21:40. Neuo and its compounds have primary reference to a movement of the head; kataseio, to that of the hand.

Become (to be fitting) <A-1, Verb, 4241, *prepo*>

"to be conspicuous among a number, to be eminent, distinguished by a thing," hence, "to be becoming seemly, fit." The adornment of good works "becometh women professing godliness," 1 Tim. 2:10. Those who minister the truth are to speak "the things which befit the sound doctrine," Titus 2:1. Christ, as a High Priest "became us," Heb. 7:26. In the impersonal sense, it signifies "it is fitting, it becometh," Matt. 3:15; 1 Cor. 11:13; Eph. 5:3; Heb. 2:10. See [BEFIT](#), [COMELY](#).

<B-1, Adjective, 2412, *hieroprepes*>

from hieros, "sacred," with the adjectival form of prepo, denotes "suited to a sacred character, that which is befitting in persons, actions or things consecrated to God," Titus 2:3, RV, "reverent," AV, "as becometh holiness," (marg., "holy women"). Trench (Syn. xcii) distinguishes this word from kosmos, "modest," and semnos, "grave, honorable."

Notes: (1) The AV translates the adverb axios, "as becometh," in Rom. 16:2; Phil. 1:27 (RV corrects to "worthily" and "worthy").

(2) Ginomai, "to become," is mentioned under various other headings.

(3) For "become of no effect," Gal. 5:4, AV, RV, "severed from," see [ABOLISH](#).

Bed <1,,2825, *kline*>

akin to klino, "to lean" (Eng., "recline, incline" etc.), "a bed," e.g., Mark 7:30, also denotes a "couch" for reclining at meals, Mark 4:21, or a "couch" for carrying the sick, Matt. 9:2,6. The metaphorical phrase "to cast into a bed," Rev. 2:22, signifies to afflict with disease (or possibly, to lay on a bier). In Mark 7:4 the AV curiously translates the word "tables" (marg., "beds"), RV, marg. only, "couches." See [COUCH](#).

<2,,2825, *klinarion*>

a diminutive of No. 1, "a small bed," is used in Acts 5:15. Some mss. have klinon. See also No. 4. See [COUCH](#).

<3,,2845, *koite*>

primarily "a place for lying down" (connected with keimai, "to lie"), denotes a "bed," Luke 11:7; the marriage "bed," Heb. 13:4; in Rom. 13:13, it is used of sexual intercourse. By metonymy, the cause standing for the effect, it denotes conception, Rom. 9:10.

<4,,2895, *krabbatos*>

a Macedonian word (Lat. grabatus), is "a somewhat mean bed, pallet, or mattress for the poor," Mark 2:4,9,11,12; 6:55; John 5:8-11; Acts 5:15; 9:33. See also No. 2. See [COUCH](#).

Note: The verb stronnuo or stronnumi, "to spread," signifies, in Acts 9:34, "to make a bed;" elsewhere it has its usual meaning. See [FURNISH](#), [SPREAD](#).

Befall <1,,1096, *ginomai*>

"to become," is rendered "befell" in Mark 5:16; "hath befallen" in Rom. 11:25, RV, for AV, "is

happened to;" so the RV in 2 Cor. 1:8; 2 Tim. 3:11.

<2,,4819,*sumbaino*>

lit., "to walk, or go together" (sun, "with," baino, "to go"), is used of things which happen at the same time; hence, "to come to pass, befall," Acts 20:19. In 21:35, it is translated "so it was." See [HAPPEN](#).

<3,,4876,*sunantao*>

"to meet with" (sun, "with," antao, "to meet"), is used much in the same way as sumbaino, of events which come to pass; "befall," Acts 20:22. See MEET.

Note: The phrase in Matt. 8:33, "what was befallen to them that were possessed with demons," is lit., "the things of the demonized."

Befit, Befitting <1,,4241,*prepo*>

is translated "befit" in Titus 2:1, RV (AV, "become"). See BECOME.

<2,,433,*aneko*>

primarily, "to have arrived at, reached to, pertained to," came to denote "what is due to a person, one's duty, what is befitting." It is used ethically in the NT; Eph. 5:4, RV, "are (not) befitting," for AV, "are (not) convenient;" Col. 3:18, concerning the duty of wives towards husbands, RV, "as is fitting," for AV, "as it is fit." In Philem. 1:8, the participle is used with the article, signifying "that which is befitting," RV (AV, "that which is convenient"). See [CONVENIENT](#). For synonymous words see [BECOME](#).

Before, Beforetime <A-1,Adverb,4412,*proton*>

the neuter of the adjective protos (the superlative degree of pro, "before"), signifies "first, or at the first," (a) in order of time, e.g., Luke 10:5; John 18:13; 1 Cor. 15:46; 1 Thess. 4:16; 1 Tim. 3:10; (b) in enumerating various particulars, e.g., Rom. 3:2; 1 Cor. 11:18; 12:28; Heb. 7:2; Jas. 3:17. It is translated "before" in John 15:18. See [CHIEFLY](#), [FIRST](#).

<A-2,Adverb,4386,*proteron*>

the neuter of proteros, the comparative degree of pro, is always used of time, and signifies "aforetime, before," e.g., John 6:62; 9:8; 2 Cor. 1:15; Heb. 7:27; in Gal. 4:13, "the first time" (RV), lit., "the former time," i.e., the former of two previous visits; in Heb. 10:32 it is placed between the article and the noun, "the former days;" so in 1 Pet. 1:14, "the former lusts," i.e., the lusts formerly indulged. See [FIRST](#), [FORMER](#).

<A-3,Adverb,4250,*prin*>

"before, formerly" (etymologically akin to pro, "before"), has the force of a conjunction, e.g., Matt. 1:18; 26:34,75; John 14:29; Acts 7:2.

<A-4,Adverb,1715,*emprosthen*>

is used of place or position only; adverbially, signifying "in front," Luke 19:28; Phil. 3:13; Rev. 4:6; as a preposition, e.g., Matt. 5:24; John 10:4; with the meaning "in the sight of a person," e.g., Matt.

5:16; 6:1; 17:2; Luke 19:27; John 12:37; 1 Thess. 2:19, RV, "before;" AV, "in the presence of;" Rev. 19:10, RV, "before," especially in phrases signifying in the sight of God, as God wills, Matt. 11:26; 18:14 (lit., "a thing willed before your Father," RV, marg.); Luke 10:21; in the sense of "priority of rank or position or dignity," John 1:15,30 (in some texts, John 1:27); in an antagonistic sense, "against," Matt. 23:13 (RV, marg., "before").

<A-5,Adverb,1726,*enantion*>

from en, "in," and anti, "over against," the neuter of the adjective enantios, and virtually an adverb, is also used as a preposition signifying "in the presence of, in the sight of," Luke 20:26; Acts 7:10; 8:32; "in the judgment of," Luke 24:19.

<A-6,Adverb,1725,*enanti*>

an adverb, used as a preposition, has meanings like those of No. 5, "before," Luke 1:8; "in the judgment of," Acts 8:21. Some texts have the word in Acts 7:10.

<A-7,Adverb,561,*apenanti*>

apo, "from," with No. 6, denotes (a) "opposite," Matt. 27:61; (b) "in the sight of, before," Matt. 27:24; Acts 3:16; Rom. 3:18; (c) "against," Acts 17:7. See [CONTRARY](#), [PRESENCE](#).

<A-8,Adverb,2713,*katenanti*>

kata, "down," with No. 6, lit., "down over against," is used (a) of locality, e.g., Mark 11:2; 13:3; Luke 19:30; (b) as "in the sight of," Rom. 4:17; in most mss. in 2 Cor. 2:17; 12:19.

<A-9,Adverb,1799,*enopion*>

from en, "in," and ops, "the eye," is the neuter of the adjective enopios, and is used prepositionally, (a) of place, that which is before or opposite a person, "towards which he turns his eyes," e.g., Luke 1:19; Acts 4:10; 6:6; Rev. 1:4; 4:10; 7:15; (b) in metaphorical phrases after verbs of motion, Luke 1:17; 12:9; Acts 9:15, etc.; signifying "in the mind or soul of persons," Luke 12:6; Acts 10:31; Rev. 16:19; (c) "in one's sight or hearing," Luke 24:43; John 20:30; 1 Tim. 6:12; metaphorically, Rom. 14:22; especially in Gal. 1:20; 1 Tim. 5:21; 6:13; 2 Tim. 2:14; 4:1; before, as "having a person present to the mind," Acts 2:25; Jas. 4:10; "in the judgment of a person," Luke 16:15; 24:11, RV, "in their sight," for AV, "to;" Acts 4:19; Rom. 3:20; 12:17; 2 Cor. 8:21; 1 Tim. 2:3; "in the approving sight of God," Luke 1:75; Acts 7:46; 10:33; 2 Cor. 4:2; 7:12. See [PRESENCE](#), [SIGHT OF](#) (in the).

<A-10,Adverb,2714,*katenopion*>

kata, "against," with No. 9, signifies "right over against, opposite;" (a) of place, Jude 1:24; (b) before God as Judge, Eph. 1:4; Col. 1:22. See No. 8 (b).

<B-1,Verb,4391,*prouparcho*>

"to exist before, or be beforehand," is found in Luke 23:12; Acts 8:9, "beforetime." In the Sept., Job 42:18.

Beg, Beggar, Beggarly <A-1,Verb,1871,*epaiteo*>

a strengthened form of aiteo, is used in Luke 16:3.

<A-2,Verb,4319,*prosaiteo*>

lit., "to ask besides" (pros, "towards," used intensively, and aiteo), "to ask earnestly, to importune, continue asking," is said of the blind beggar in John 9:8. In Mark 10:46; Luke 18:35 certain mss. have this verb; the most authentic have prosaites, "a beggar," a word used in John 9:8, as well as the verb (see the RV).

Note: "Begged" in Matt. 27:58; Luke 23:52, RV, "asked for," translates the verb aiteo; see [ASK](#).

<B-1,Adjective,4434,*ptochos*>

an adjective describing "one who crouches and cowers," is used as a noun, "a beggar" (from ptosso, "to cower down or hide oneself for fear"), Luke 14:13,21 ("poor"); Luke 16:20,22; as an adjective "beggarly" in Gal. 4:9, i.e., poverty-stricken, powerless to enrich, metaphorically descriptive of the religion of the Jews.

While prosaites is descriptive of a "beggar," and stresses his "begging," ptochos stresses his poverty-stricken condition. See [POOR](#).

Began * For [BEGAN](#) see BEGIN

Beget, Bear (of begetting), Born <A-1,Verb,1080,*gennao*>

"to beget," in the Passive Voice, "to be born," is chiefly used of men "begetting" children, Matt. 1:2-16; more rarely of women "begetting" children, Luke 1:13,57, "brought forth" (for "delivered," in this ver., see No. 4); Luke 23:29; John 16:21, "is delivered of," and of the child, "is born" (for "is in travail" see No. 4). In Gal. 4:24, it is used allegorically, to contrast Jews under bondage to the Law, and spiritual Israel, AV, "gendereth," RV, "bearing children," to contrast the natural birth of Ishmael and the supernatural birth of Isaac. In Matt. 1:20 it is used of conception, "that which is conceived in her." It is used of the act of God in the birth of Christ, Acts 13:33; Heb. 1:5; 5:5, quoted from Psalm 2:7, none of which indicate that Christ became the Son of God at His birth.

It is used metaphorically (a) in the writings of the Apostle John, of the gracious act of God in conferring upon those who believe the nature and disposition of "children," imparting to them spiritual life, John 3:3,5,7; 1 John 2:29; 3:9; 4:7; 5:1,4,18; (b) of one who by means of preaching the Gospel becomes the human instrument in the impartation of spiritual life, 1 Cor. 4:15; Philem. 1:10; (c) in 2 Pet. 2:12, with reference to the evil men whom the Apostle is describing, the RV rightly has "born mere animals" (AV, "natural brute beasts"); (d) in the sense of gendering strife, 2 Tim. 2:23. See A, No. 3, [BRING](#), [CONCEIVE](#), [DELIVER](#), [GENDER](#), SPRING.

<A-2,Verb,313,*anagennao*>

ana, "again, or from above," with No. 1, is found in 1 Pet. 1:3,23.

Note: In John 3:3,5,7, the adverb anothen, "anew, or from above," accompanies the simple verb gennao. See [ABOVE](#).

<A-3,Verb,616,*apokueo*>

"to give birth to, to bring forth" (from kueo, "to be pregnant"), is used metaphorically of spiritual birth by means of the Word of God, Jas. 1:18, and of death as the offspring of sin (Jas 1:15; so in the best texts). See [BRING](#), A, No. 30.

<A-4,Verb,5088,*tikto*>

"to bring forth," Luke 1:57; John 16:21; Heb. 11:11; Rev. 12:2,4, or, "to be born," said of the Child, Matt. 2:2; Luke 2:11, is used metaphorically in Jas. 1:15, of lust as bringing forth sin. See apokueo, above, used in the same verse. See [BRING](#), [DELIVER](#), [TRAVAIL](#) (be in).

<B-1,Noun,1085,*genos*>

"a generation, kind, stock," is used in the dative case, with the article, to signify "by race," in Acts 18:2,24 RV, for the AV, "born." See [COUNTRYMEN](#), [DIVERSITY](#), [GENERATION](#), [KIND](#), [KINDRED](#), [NATION](#), [OFFSPRING](#), [STOCK](#).

<B-2,Noun,1626,*ektroma*>

denotes "an abortion, an untimely birth;" from ektitrosko, "to miscarry." In 1 Cor. 15:8 the Apostle likens himself to "one born out of due time;" i.e., in point of time, inferior to the rest of the Apostles, as an immature birth comes short of a mature one.

<C-1,Adjective,1084,*gennetos*>

"born" (related to gennao, verb No. 1), is used in Matt. 11:11; Luke 7:28 in the phrase "born of women," a periphrasis for "men," and suggestive of frailty.

<C-2,Adjective,738,*artigennetos*>

"newborn" (arti, "newly, recently," and No. 1), is used in 1 Pet. 2:2.

Notes: (1) For prototokos see [FIRSTBORN](#).

(2) For monogenes, see [ONLY BEGOTTEN](#).

Beggar * For [BEGGAR](#) see [BEG](#)

Begin, Beginning, Beginner <A-1,Verb,756,*archomai*>

denotes "to begin." In Luke 3:23 the present participle is used in a condensed expression, lit., "And Jesus Himself was beginning about thirty years." Some verb is to be supplied in English. The RV has "when He began to teach, was about thirty years of age." The meaning seems to be that He was about thirty years when He "began" His public career (cp. Acts 1:1). The AV has "began to be about thirty years of age." In Acts 11:4 the RV suitably has "began, and expounded," instead of "from the beginning." See B, No. 1, below, and [REIGN](#), [RULE](#).

<A-2,Verb,1728,*enarchomai*>

lit., "to begin in" (en, "in," with No. 1), is used in Gal. 3:3 ("having begun in the Spirit"), to refer to the time of conversion; similarly in Phil. 1:6, "He which began a good work in you." The en may be taken in its literal sense in these places.

<A-3,Verb,4278,*proenarchomai*>

lit., "to begin in before" (pro, with No. 2), is used in 2 Cor. 8:6, "he had made a beginning before;" and in 2 Cor. 8:10, "were the first to make a beginning" (RV).

<A-4,Verb,3195,*mello*>

"to be about to," is rendered "begin" in the AV of Rev. 10:7; RV suitably, "when he is about to sound." See [COME](#), [INTEND](#), MEAN, MIND, [READY](#), [SHALL](#), [SHOULD](#), [TARRY](#), [WILL](#), [WOULD](#).

Note: For "began to wax" in 1 Tim. 5:11, see [WANTON](#), No. 2.

<B-1,Noun,746,*arche*>

means "a beginning." The root arch primarily indicated what was of worth. Hence the verb archo meant "to be first," and archon denoted "a ruler." So also arose the idea of "a beginning," the origin, the active cause, whether a person or thing, e.g., Col. 1:18. In Heb. 2:3 the phrase "having at the first been spoken" is, lit., "having received a beginning to be spoken." In 2 Thess. 2:13 ("God chose you from the beginning"), there is a well supported alternative reading, "chose you as first-fruits" (i.e., aparchen, instead of ap' arches). In Heb. 6:1, where the word is rendered "first principles," the original has "let us leave the word of the beginning of Christ," i.e., the doctrine of the elementary principles relating to Christ.

In John 8:25, Christ's reply to the question "Who art Thou?," "Even that which [I](#) have spoken unto you from the beginning," does not mean that He had told them before; He declares that He is consistently the unchanging expression of His own teaching and testimony from the first, the immutable embodiment of His doctrine. See [CORNER](#), [FIRST](#), [MAGISTRATE](#), POWER, [PRINCIPALITY](#), RULE.

Note: In the following passages the AV faulty translations, "since the world began," etc. are rightly rendered in the RV by "before times eternal" and similar phrases, Rom. 16:25; Eph. 3:9; 2 Tim. 1:9; Titus 1:2. The alteration has not been made, however, in Luke 1:70; John 9:32; Acts 3:21; 15:18.

<C-1,Adverb,4412,*proton*>

the neuter of protos (the superlative degree of proteros), "first, at the first," is rendered "at the beginning" in John 2:10, AV, RV, "setteth on first." See [BEFORE](#).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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III <1,,2556,kakos>

"bad," is used in the neuter as a noun in Rom. 13:10, and translated "ill." See [BAD](#).

Note: For phaulos, John 5:29, RV, see [EVIL](#), A, No. 3.

Illuminated (Heb. 10:32) * For ILLUMINATED (Heb. 10:32) see ENLIGHTEN

Image <1,,1504,eikon>

denotes "an image;" the word involves the two ideas of representation and manifestation. "The idea of perfection does not lie in the word itself, but must be sought from the context" (Lightfoot); the following instances clearly show any distinction between the imperfect and the perfect likeness.

The word is used (1) of an "image" or a coin (not a mere likeness), Matt. 22:20; Mark 12:16; Luke 20:24; so of a statue or similar representation (more than a resemblance), Rom. 1:23; Rev. 13:14,15 (thrice); 14:9,11; 15:2; 16:2; 19:20; 20:4; of the descendants of Adam as bearing his image, 1 Cor. 15:49, each a representation derived from the prototype; (2) of subjects relative to things spiritual, Heb. 10:1, negatively of the Law as having "a shadow of the good things to come, not the very image of the things," i.e., not the essential and substantial form of them; the contrast has been likened to the difference between a statue and the shadow cast by it; (3) of the relations between God the Father, Christ, and man, (a) of man as he was created as being a visible representation of God, 1 Cor. 11:7, a being corresponding to the original; the condition of man as a fallen creature has not entirely effaced the "image;" he is still suitable to bear responsibility, he still has Godlike qualities, such as love of goodness and beauty, none of which are found in a mere animal; in the Fall man ceased to be a perfect vehicle for the representation of God; God's grace in Christ will yet accomplish more than what Adam lost; (b) of regenerate persons, in being moral representations of what God is, Col. 3:10; cp. Eph. 4:24; (c) of believers, in their glorified state, not merely as resembling Christ but representing Him, Rom. 8:29; 1 Cor. 15:49; here the perfection is the work of Divine grace; believers are yet to represent, not something like Him, but what He is in Himself, both in His spiritual body and in His moral character; (d) of Christ in relation to God, 2 Cor. 4:4, "the image of God," i.e., essentially and absolutely the perfect expression and representation of the Archetype, God the Father; in Col. 1:15, "the image of the invisible God" gives the additional thought suggested by the word "invisible," that Christ is the visible representation and manifestation of God to created beings; the likeness expressed in this manifestation is involved in the essential relations in the Godhead, and is therefore unique and perfect; "he that hath seen Me hath seen the Father," John 14:9. "The epithet "invisible." ... must not be confined to the apprehension of the bodily senses, but will include the cognizance of the inward eye also" (Lightfoot).

As to synonymous words, homoioma, "likeness," stresses the resemblance to an archetype, though the resemblance may not be derived, whereas eikon is a "derived likeness" (see LIKENESS); eidos, "a shape, form," is an appearance, "not necessarily based on reality" (see FORM); skia, is "a shadowed resemblance" (see SHADOW); morphe is "the form, as indicative of the inner being" (Abbott-Smith); see FORM. For charakter, see No. 2.

<2,,5481,charakter>

denotes, firstly, "a tool for graving" (from charasso, "to cut into, to engross;" cp. Eng., "character,"

"characteristic"); then, "a stamp" or "impress," as on a coin or a seal, in which case the seal or die which makes an impression bears the "image" produced by it, and, vice versa, all the features of the "image" correspond respectively with those of the instrument producing it. In the NT it is used metaphorically in Heb. 1:3, of the Son of God as "the very image (marg., 'the impress') of His substance." RV. The phrase expresses the fact that the Son "is both personally distinct from, and yet literally equal to, Him of whose essence He is the adequate imprint" (Liddon). The Son of God is not merely his "image" (His character), He is the "image" or impress of His substance, or essence. It is the fact of complete similarity which this word stresses in comparison with those mentioned at the end of No. 1. In the Sept., Lev. 13:28, "the mark (of the inflammation)."

"In John 1:1-3, Col. 1:15-17; Heb. 1:2,3, the special function of creating and upholding the universe is ascribed to Christ under His titles of Word, Image, and Son, respectively. The kind of Creatorship so predicated of Him is not that of a mere instrument or artificer in the formation of the world, but that of One 'by whom, in whom, and for whom' all things are made, and through whom they subsist. This implies the assertion of His true and absolute Godhood" (Laidlaw, in Hastings' Bib. Dic.).

Note: The similar word charagma, "a mark" (see GRAVEN and MARK), has the narrower meaning of "the thing impressed," without denoting the special characteristic of that which produces it, e.g., Rev. 13:16,17. In Acts 17:29 the meaning is not "graven (charagma) by art," but "an engraved work of art."

Imagination <1,,3053,*logismos*>

"a reasoning, a thought" (akin to *logizomai*, "to count, reckon"), is translated "thoughts" in Rom. 2:15, suggestive of evil intent, not of mere reasonings; "imagination" in 2 Cor. 10:5 (RV, marg., "reasonings," in each place). The word suggests the contemplation of actions as a result of the verdict of conscience. See THOUGHT.

<2,,1261,*dialogismos*>

dia, and No. 1, is rendered "imagination" in Rom. 1:21, carrying with it the idea of evil purposes, RV, "reasonings;" it is most frequently translated "thoughts." See [DISPUTE](#).

<3,,1271,*dianoia*>

strictly, "a thinking over," denotes "the faculty of thinking;" then, "of knowing;" hence, "the understanding," and in general, "the mind," and so, "the faculty of moral reflection;" it is rendered "imagination" in Luke 1:51, "the imagination of their heart" signifying their thoughts and ideas. See MIND, UNDERSTANDING.

Imagine <1,,3191,*meletao*>

signifies "to care for" (*melete*, "care"); then, "to attend to," "be diligent in," 1 Tim. 4:15, RV, i.e., to practice as the result of devising or planning; thirdly, "to ponder," "imagine," Acts 4:25, RV, marg., "meditate." Some inferior mss. have it in Mark 13:11. See [DILIGENT](#), [MEDITATE](#).

Imitate, Imitator <A-1,Verb,3401,*mimeomai*>

"a mimic, an actor" (Eng., "mime," etc.), is always translated "to imitate" in the RV, for AV, "to follow," (a) of imitating the conduct of missionaries, 2 Thess. 3:7,9; the faith of spiritual guides, Heb. 13:7; (b) that which is good, 3 John 1:11. The verb is always used in exhortations, and always in the

continuous tense, suggesting a constant habit or practice. See FOLLOW.

<B-1,Noun,3402,*mimetes*>

akin to A, "an imitator," so the RV for AV, "follower," is always used in a good sense in the NT. In 1 Cor. 4:16; 11:1; Eph. 5:1; Heb. 6:12, it is used in exhortations, accompanied by the verb *ginomai*, "to be, become," and in the continuous tense (see A) except in Heb. 6:12, where the aorist or momentary tense indicates a decisive act with permanent results; in 1 Thess. 1:6; 2:14, the accompanying verb is in the aorist tense, referring to the definite act of conversion in the past. These instances, coupled with the continuous tenses referred to, teach that what we became at conversion we must diligently continue to be thereafter. See [FOLLOW](#), Note (4).

<B-2,Noun,4831,*summimetes*>

denotes "a fellow imitator" (sun, "with," and No. 1), Phil. 3:17, RV, "imitators together" (AV, "followers together"). See FOLLOW, Note (4).

Immediately <1,,3916,*parachrema*>

lit., "with the matter (or business) itself" (para, "with," *chrema*, "a business," or "event"), and so, "immediately," Matt. 21:19 (AV, "presently"),²⁰; Luke 1:64; 4:39; 5:25; 8:44,47,55; 13:13; 18:43; 19:11; 22:60; Acts 3:7; 5:10; 12:23; 13:11; 16:26,33; it is thus used by Luke only, save for the two instances in Matthew. See [FORTHWITH](#). It is also rendered "presently," soon," "straightway."

<2,,2117,*euthus*>

see [FORTHWITH](#).

<3,,2112,*eutheos*>

ditto.

<4,,1824,*exautes*>

ditto.

Immortal, Immortality <1,,110,*athanasia*>

lit., "deathlessness" (a, negative, *thanatos*, "death"), is rendered "immortality" in 1 Cor. 15:53,54, of the glorified body of the believer; 1 Tim. 6:16, of the nature of God. Moulton and Miligan (Vocab.) show that in early times the word had the wide connotation of freedom from death; they also quote Ramsay (Luke the Physician, p. 273), with reference to the use of the word in sepulchral epitaphs. In a papyrus writing of the sixth century, "a petitioner says that he will send up 'unceasing (*athanatous*)' hymns to the Lord Christ for the life of the man with whom he is pleading." In the NT, however, *athanasia* expresses more than deathlessness, it suggests the quality of the life enjoyed, as is clear from 2 Cor. 5:4; for the believer what is mortal is to be "swallowed up of life."

Note: The adjective *aphthartos*, translated "immortal" in 1 Tim. 1:17, AV, does not bear that significance, it means "incorruptible." So with the noun *aphtharsia*, "incorruption," translated "immortality," in the AV of Rom. 2:7; 2 Tim. 1:10. See [CORRUPT](#), B, No. 3, and C, No. 2.

Immutable, Immutability <1,,276,*ametathetos*>

an adjective signifying "immutable" (a, negative, metatithemi, "to change"), Heb. 6:18, where the "two immutable things" are the promise and the oath. In Heb 6:17 the word is used in the neuter with the article, as a noun, denoting "the immutability," with reference to God's counsel. Examples from the papyri show that the word was used as a technical term in connection with wills, "The connotation adds considerably to the force of Heb. 6:17 (and foll.)" (Moulton and Milligan).

Impart <1,,4323,*prosanatithemi*>

is used in the Middle Voice in the NT, in Gal. 1:16, "conferred," or "had recourse to," and Gal. 2:6, RV, "imparted." See [CONFER](#).

<2,,3330,*metadidomi*>

see [GIVE](#), No. 4.

Impediment <1,,3424,*mogilalos*>

denotes "speaking with difficulty" (mogis, "hardly," laleo, "to talk"), "stammering," Mark 7:32; some mss. have moggilalos, "thick-voiced" (from moggos, "with a hoarse, hollow voice"). In the Sept., Isa. 35:6 "(the tongue) of stammerers."

Impenitent <1,,279,*ametanoetos*>

lit., "without change of mind" (a, negative, metanoeo, "to change one's mind," meta, signifying "change," nous, "the mind"), is used in Rom. 2:5, "impenitent" (or "unrepentant"). Moulton and Milligan show from the papyri writings that the word is also used "in a Passive sense, 'not affected by change of mind,' like ametameletos in Rom. 11:29," "without repentance."

Implacable <1,,786,*aspondos*>

lit. denotes "without a libation" (a, negative, sponde, "a libation"), i.e., "without a truce," as a libation accompanied the making of treaties and compacts; then, "one who cannot be persuaded to enter into a covenant," "implacable," 2 Tim. 3:3 (AV, "truce-breakers"). Some mss. have this word in Rom. 1:31.

Note: Trench (Syn. lii) contrasts aspondos with asunthetos; see Note under COVENANTBREAKERS. Aspondos may signify "untrue to one's promise," asunthetos "not abiding by one's covenant, treacherous."

Implead * For [IMPLEAD](#) see [ACCUSE](#), B, No. 2

Implanted <1,,1721,*emphutos*>

"implanted," or "rooted" (from emphuo, "to implant"), is used in Jas. 1:21, RV, "implanted," for AV, "engrafted," of the Word of God, as the "rooted word," i.e., a word whose property it is to root itself like a seed in the heart. "The AV seems to identify it with emphuteuton, which however would be out of place here, since the word is sown, not grafted, in the heart" (Mayor).

Importunity <1,,335,*anaidia[-ea]*>

denotes "shamelessness, importunity" (a, negative, n, euphonic, and aidos, "shame, modesty"), and is used in the Lord's illustration concerning the need of earnestness and perseverance in prayer, Luke 11:8. If shameless persistence can obtain a boon from a neighbor, then certainly earnest prayer will

receive our Father's answer.

Imposed <1,,1945,*epikeimai*>

denotes "to be placed on, to lie on," (a) literally, as of the stone on the sepulchre of Lazarus, John 11:38; of the fish on the fire of coals, John 21:9; (b) figuratively, of a tempest (to press upon), Acts 27:20; of a necessity laid upon the Apostle Paul, 1 Cor. 9:16; of the pressure of the multitude upon Christ to hear Him, Luke 5:1, "pressed upon;" of the insistence of the chief priests, rulers and people that Christ should be crucified, Luke 23:23, "were instant;" of carnal ordinances "imposed" under the Law until a time of reformation, brought in through the High Priesthood of Christ, Heb. 9:10. See [INSTANT](#), LIE, PRESS.

Impossible <A-1,Adjective,102,*adunatos*>

from a negative, and *dunatos*, "able, strong," is used (a) of persons, Acts 14:8, "impotent;" figuratively, Rom. 15:1, "weak;" (b) of things, "impossible," Matt. 19:26; Mark 10:27; Luke 18:27; Heb. 6:4,18; 10:4; 11:6; in Rom. 8:3, "for what the Law could not do," is, more lit., "the inability of the law;" the meaning may be either "the weakness of the Law," or "that which was impossible for the Law;" the latter is perhaps preferable; literalism is ruled out here, but the sense is that the Law could neither justify nor impart life.

<A-2,Adjective,418,*anendektos*>

signifies "inadmissible" (a, negative, n, euphonic, and *endeichomai*, "to admit, allow"), Luke 17:1, of occasions of stumbling, where the meaning is "it cannot be but that they will come."

<B-1,Verb,101,*adunateo*>

signifies "to be impossible" (corresponding to A, No. 1), "unable;" in the NT it is used only of things, Matt. 17:20, "(nothing) shall be impossible (unto you);" Luke 1:37. AV "(with God nothing) shall be impossible;" RV, "(no word from God, a different construction in the best mss.) shall be void of power;" *rhema* may mean either "word" or "thing" (i.e., fact). In the Sept. the verb is always used of things and signifies either to be "impossible" or to be impotent, e.g., Gen. 18:14; Lev. 25:35, "he fail;" Deut. 17:8; Job 4:4, "feeble;" Job 42:2; Dan. 4:6; Zech. 8:6.

Impostors <1,,1114,*goes*>

primarily denotes "a wailer" (*goao*, "to wail"); hence, from the howl in which spells were chanted, "a wizard, sorcerer, enchanter," and hence, "a juggler, cheat, impostor," rendered "impostors" in 2 Tim. 3:13, RV (AV, "seducers"); possibly the false teachers referred to practiced magical arts; cp. 2 Tim 3:8.

Impotent <A-1,Adjective,102,*adunatos*>

see [IMPOSSIBLE](#), A, No. 1.

<A-2,Adjective,772,*asthenes*>

"without strength" (a, negative, *sthenos*, strength), is translated "impotent" in Acts 4:9. See [FEEBLE](#), [SICK](#), [WEAK](#).

<B-1,Verb,770,*astheneo*>

"to be without strength" (akin to A, No. 2), is translated "impotent folk" in John 5:3, AV; cp. John 5:7 (the present participle, lit., "being impotent"). See [DISEASED](#), [SICK](#), [WEAK](#).

Imprison, Improsonment <A-1,Verb,5439,*phulakizo*>

"to imprison," akin to phulax, "a guard, a keeper," and phulasso, "to guard," and B, below, is used in Acts 22:19.

<B-1,Noun,5438,*phulake*>

besides its other meanings, denotes "imprisonment," in 2 Cor. 6:5 (plural); Heb. 11:36. See [CAGE](#).

Impulse <1,,3730,*horme*>

denotes (a) "an impulse" or "violent motion," as of the steersman of a vessel, Jas. 3:4, RV, "impulse" (AV omits); (b) "an assault, onset," Acts 14:5. See [ASSAULT](#).

Impute <1,,3049,*logizomai*>

"to reckon, take into account," or, metaphorically, "to put down to a person's account," is never rendered in the RV by the verb "to impute." In the following, where the AV has that rendering, the RV uses the verb "to reckon," which is far more suitable; Rom. 4:6,8,11,22,23,24; 2 Cor. 5:19; Jas. 2:23. See [ACCOUNT](#), and especially, in the above respect, [RECKON](#).

<2,,1677,*ellogao[-eo]*>

(the -ao termination is the one found in the Koine, the language covering the NT period), denotes "to charge to one's account, to lay to one's charge," and is translated "imputed" in Rom. 5:13, of sin as not being "imputed when there is no law." This principle is there applied to the fact that between Adam's transgression and the giving of the Law at Sinai, sin, though it was in the world, did not partake of the character of transgression; for there was no law. The law of conscience existed, but that is not in view in the passage, which deals with the fact of external commandments given by God. In Philem. 1:18 the verb is rendered "put (that) to (mine) account." See [ACCOUNT](#).

In * For [IN](#) see +, p. 9

Inasmuch as <1,,2526,*katho*>

lit., "according to what" (kata, "according to," and ho, the neuter of the relative pronoun), is translated "inasmuch as" in 1 Pet. 4:13, AV (RV, "insomuch as"); in Rom. 8:26, "as (we ought);" in 2 Cor. 8:12, RV, "according as" (AV, "according to that"). See [INSOMUCH](#).

<2,,1909 3745,*ep'h'hoson*> lit., "upon how much" (epi, "upon," hosos, "how much"), is translated "inasmuch as" in Matt. 25:40,45; Rom. 11:13.

<3,,2530,*kathoti*>

see [ACCORDING AS](#), No. 1.

<4,,2596 3745,*kath'hoson*> kata, "according to," and hosos, "how much," is translated "inasmuch as" in Heb. 3:3, AV (RV, "by so much as"); Heb. 7:20; 9:27, RV (AV, "as").

Note: In Phil. 1:7, the phrase "inasmuch as" translates the present participle of the verb eimi, "to be," lit., "(ye) being (all partakers)."

Incense (burn) <A-1,Noun,2368,*thumiama*>

denotes "fragrant stuff for burning, incense" (from *thuo*, "to offer in sacrifice"), Luke 1:10,11; in the plural, Rev. 5:8; 18:13, RV (AV, "odors"); Rev. 8:3,4, signifying "frankincense" here. In connection with the tabernacle, the "incense" was to be prepared from stacte, onycha, and galbanum, with pure frankincense, an equal weight of each; imitation for private use was forbidden, Exod. 30:34-38. See [ODOR](#). Cp. *thumiaterion*, "a censer," Heb. 9:4, and *libanos*, "frankincense," Rev. 18:13; see FRANKINCENSE.

<B-1,Verb,2370,*thumiao*>

"to burn incense" (see A), is found in Luke 1:9.

Inclose <1,,4788,*sunkleio*>

"to shut together, shut in on all sides" (*sun*, "with," *kleio*, "to shut"), is used of a catch of fish, Luke 5:6; metaphorically in Rom. 11:32, of God's dealings with Jew and Gentile, in that He has "shut up" (AV, concluded) all onto disobedience, that He might have mercy upon all." There is no intimation in this of universal salvation. The meaning, from the context, is that God has ordered that all should be convicted of disobedience without escape by human merit, that He might display His mercy, and has offered the Gospel without national distinction, and that when Israel is restored, He will, in the resulting Millennium, show His mercy to all nations. The word "all" with reference to Israel, is to be viewed in the light of ver. 26, and, in reference to the Gentiles, in the light of verses 12-25; in Gal. 3:22,23 ("the Scripture hath shut up all things under sin"), the Apostle shows that, by the impossibility of being justified by keeping the Law, all, Jew and Gentile, are under sin, so that righteousness might be reckoned to all who believe. See CONCLUDE, [SHUT](#).

Incontinency, Incontinent <A-1,Noun,192,*akrasia*>

denotes "want of power" (a, negative, *kratos*, "power"); hence, "want of self-control, incontinency," 1 Cor. 7:5; in Matt. 23:25, "excess." See [EXCESS](#).

<B-1,Adjective,193,*akrates*>

denotes "powerless, impotent;" in a moral sense, unrestrained, "without self-control," 2 Tim. 3:3, RV (AV, "incontinent"). See SELF-CONTROL.

Incorruptible and Corruption * For [INCORRUPTIBLE](#) and [INCORRUPTION](#), see under CORRUPT

Increase (Noun) * For the noun INCREASE, see [GROW](#), No. 1, Note

Increase (Verb) <1,,837,*auxano*>

see [GROW](#), No. 1.

<2,,4052,*perisseuo*>

"to be over and above, to abound," is translated "increased" in Acts 16:5, of churches; "increase" in

the AV of 1 Thess. 4:10 (RV, "abound"). See [ABOUND](#), under [ABUNDANCE](#), B, No. 1.

<3,,4121,*pleonazo*>

"to make to abound," is translated "make (you) to increase in 1 Thess. 3:12, with No. 2. See [ABUNDANCE](#), B, No. 3.

<4,,4278,*prokopto*>

is translated by the verb "to increase" in Luke 2:52 and in the AV of 2 Tim. 2:16 (RV, "will proceed further"). See [ADVANCE](#), PROCEED.

<5,,4369,*prostithemi*>

"to put to, add to," is translated "increase" in Luke 17:5. See ADD. No. 2.

Note: For "increased in strength" see [STRENGTH](#).

Incredible <1,,571,*apistos*>

is once rendered "incredible," Acts 26:8, of the doctrine of resurrection; elsewhere it is used of persons, with the meaning "unbelieving." See [BELIEF](#), C, Note (3).

Indebted (to be) <1,,3784,*opheilo*>

"to owe, to be a debtor," is translated "is indebted" in Luke 11:4. Luke does not draw a parallel between our forgiving and God's; he speaks of God's forgiving sins, of our forgiving "debt," moral debts, probably not excluding material debts. Matthew speaks of our sins as *opheilemata*, "debts," and uses parallel terms. Ellicott and others suggest that Luke used a term more adapted to the minds of gentile readers. The inspired language provides us with both, as intended by the Lord.

Indeed <1,,3303,*men*>

a conjunctive particle (originally a form of *men*, "verily, truly," found in Heb. 6:14), usually related to an adversative conjunction or particle, like *de*, in the following clause, which is placed in opposition to it. Frequently it is untranslatable; sometimes it is rendered "indeed," e.g., Matt. 3:11; 13:32; 17:11, RV (AV, "truly"); Matt. 20:23; 26:41; (some mss. have it in Mark 1:8); Mark 9:12, RV (AV, "verily").

<2,,227,*alethes*>

"true," is rendered "indeed" in John 6:55 (twice), see RV marg.; some mss. have No. 3 here.

<3,,230,*alethos*>

"truly" (from No. 2), is translated "indeed" in John 1:47; 4:42; 8:31.

<4,,3689,*ontos*>

an adverb from *on*, the present participle of *eimi*, "to be," denotes "really, actually;" it is translated "indeed" in Mark 11:32 (RV, "verily"); Luke 24:34; John 8:36; 1 Cor. 14:25, RV (AV "of a truth"); 1 Tim. 5:3,5,16; 6:15, RV, where some mss. have *aionios*, "eternal" (AV); in Gal. 3:21, "verily."

<5,,2532 1063,kai gar> signifies "and in fact," "for also" (kai, "and," or "even," or "also;" gar, "for;" gar always comes after the first word in the sentence); it is translated "For indeed" in the RV of Acts 19:40; 2 Cor. 5:4; 1 Thess. 4:10 (AV, "and indeed"); AV and RV in Phil. 2:27. This phrase has a confirmatory sense, rather than a modifying effect, e.g, Matt. 15:27, RV, "for even," instead of the AV "yet;" the woman confirms that her own position as a Gentile "dog" brings privilege, "for indeed the dogs, etc."

<6,,3761 1063,oude gar> "for neither," is rendered "neither indeed" in Rom. 8:7.

<7,,235 2532,alla kai> "but even," or "but also," is rendered "nay indeed" in 2 Cor. 11:1, RV (AV, "and indeed." RV marg., "but indeed").

<8,,2532,kai>

preceded by the particle ge, "at least, ever," is rendered "indeed" in Gal. 3:4, RV (AV, "yet"). Kai alone is rendered "indeed" in Phil. 4:10, RV (AV, "also").

<9,,1509,ei meti> "if not indeed," is rendered "unless indeed" in 2 Cor. 13:5, RV (AV, "except").

Indignation <A-1,Noun,24,aganaktesis>

is rendered "indignation" in 2 Cor. 7:11. See [ANGER](#), A, Note (3).

Notes: (1) Orge, "wrath," is translated "indignation" in Rev. 14:10, AV; RV, "anger." See [ANGER](#), A, No. 1. (2) For thumos, see [ANGER](#), A, Notes (1) and (2). (3) In Acts 5:17, the AV translates zelos by "indignation" (RV "jealous"); in Heb. 10:27, AV. "indignation" (RV "fierceness;" marg., "jealousy"). See [JEALOUSY](#).

<B-1,Verb,23,aganakteo>

"to be indignant, to be moved with indignation" (from agan, "much," achomai, "to grieve"), is translated "were moved with indignation" of the ten disciples against James and John, Matt. 20:24; in Mark 10:41, RV (AV, "they began to be much displeased"); in Matt. 21:15, of the chief priests and scribes, against Christ and the children, RV, "they were moved with indignation" (AV, "they were sore displeased"); in Matt. 26:8, of the disciples against the woman who anointed Christ's feet, "they had indignation;" so Mark 14:4; in Mark 10:14, of Christ, against the disciples, for rebuking the children, "He was moved with indignation," RV (AV, "he was much displeased"); in Luke 13:14, of the ruler of the synagogue against Christ for healing on the Sabbath, "being moved with indignation," RV, AV, "(answered) with indignation." See [ANGER](#), B, Note (3).

Indulgence <1,,425,anesis>

"a loosening, relaxation of strain" (akin to aniemi, "to relax, loosen"), is translated "indulgence" in Acts 24:23, RV (AV, "liberty"), in the command of Felix to the centurion, to moderate restrictions upon Paul. The papyri and inscriptions illustrate the use of the word as denoting relief (Moulton and Milligan, Vocab.) In the NT it always carries the thought of relief from tribulation or persecution; so 2 Thess. 1:7, "rest;" in 2 Cor. 2:13; 7:5 it is rendered "relief," RV (AV, "rest"); in 2 Cor. 8:13, "eased." Josephus speaks of the rest or relief (anesis) from plowing and tillage, given to the land in the Year of Jubilee. See [EASE](#), [LIBERTY](#), [RELIEF](#), REST.

<2,,4140,*plesmone*>

"a filling up, satiety" (akin to *pimplemi*, "to fill"), is translated "indulgence (of the flesh)" in Col. 2:23, RV (AV, "satisfying"). Lightfoot translates the passage "yet not really of any value to remedy indulgence of the flesh." A possible meaning is, "of no value in attempts at asceticism." Some regard it as indicating that the ascetic treatment of the body is not of any honor to the satisfaction of the flesh (the reasonable demands of the body): this interpretation is unlikely. The following paraphrase well presents the contrast between the asceticism which "practically treats the body as an enemy, and the Pauline view which treats it as a potential instrument of a righteous life:" ordinances, "which in fact have a specious look of wisdom (where there is no true wisdom), by the employment of self-chosen acts of religion and humility (and) by treating the body with brutality instead of treating it with due respect, with a view to meeting and providing against over-indulgence of the flesh" (Parry, in the Camb. Greek Test.).

Inexcusable * For [INEXCUSABLE](#) see EXCUSE

Infallible * For [INFALLIBLE](#) see PROOF

Infant * For [INFANT](#) see BABE

Inferior <1,,2274,*hettaomai* | *hessaomai*> "to be less or inferior," is used in the Passive Voice, and translated "ye were made inferior," in 2 Cor. 12:13, RV for AV, "ye were inferior," i.e., were treated with less consideration than other churches, through his independence in not receiving gifts from them. In 2 Pet. 2:19,20 it signifies to be overcome, in the sense of being subdued and enslaved. See [OVERCOME](#). Cp. *hesson*, "less," 2 Cor. 12:15; in 1 Cor. 11:17, "worse;" *hettema*, "a loss, a spiritual defect," Rom. 11:12; 1 Cor. 6:7. Also *elattoo*, "to decrease, make lower," John 3:30; Heb. 2:7,9.

Infidel * For [INFIDEL](#) (RV, [UNBELIEVER](#)), see [BELIEF](#), C, Note (3)

Infirmity <1,,769,*astheneia*>

lit., "want of strength" (a, negative, *sthenos*, "strength"), "weakness," indicating inability to produce results, is most frequently translated "infirmity," or "infirmities;" in Rom. 8:26, the RV has "infirmity" (AV, "infirmities"); in 2 Cor. 12:5,9,10, "weaknesses" and in 2 Cor. 11:30, "weakness" (AV, "infirmities"); in Luke 13:11 the phrase "a spirit of infirmity" attributes her curvature directly to satanic agency. The connected phraseology is indicative of trained medical knowledge on the part of the writer.

<2,,771,*asthenema*>

akin to No. 1, is found in the plural in Rom. 15:1, "infirmities," i.e., those scruples which arise through weakness of faith. The strong must support the infirmities of the weak (*adunatos*) by submitting to self-restraint.

Note: In Luke 7:21, AV, *nosos*, "a disease," is translated "infirmities" (RV, "diseases").

Inflicted * Note: This is inserted in 2 Cor. 2:6 to complete the sentence; there is no corresponding word in the original, which lit. reads "this punishment, the (one) by the majority."

Inform <1,,1718,*emphanizo*>

"to manifest, exhibit," in the Middle and Passive Voices, "to appear, also signifies to declare, make known," and is translated "informed" in Acts 24:1; 25:2,15. For all the occurrences of the word see [APPEAR](#), A, No. 5.

<2,,2727,*katecheo*>

primarily denotes "to resound" (kata, "down," echos "a sound"); then, "to sound down the ears, to teach by word of mouth, instruct, inform" (Eng., "catechize, catechumen"); it is rendered, in the Passive Voice, by the verb "to inform," in Acts 21:21,24. Here it is used of the large numbers of Jewish believers at Jerusalem whose zeal for the Law had been stirred by information of accusations made against the Apostle Paul, as to certain anti-Mosaic teaching he was supposed to have given the Jews. See [INSTRUCT](#), [TEACH](#).

Inhabitants, Inhabiters * For [INHABITANTS](#), [INHABITERS](#), see [DWELL](#), A, No. 2

Inherit, Inheritance <A-1,Verb,2816,*kleronomeo*>

strictly means "to receive by lot" (kleros, "a lot," nemomai, "to possess"); then, in a more general sense, "to possess oneself of, to receive as one's own, to obtain." The following list shows how in the NT the idea of inheriting broadens out to include all spiritual good provided through and in Christ, and particularly all that is contained in the hope grounded on the promises of God. The verb is used of the following objects:

"(a) birthright, that into the possession of which one enters in virtue of sonship, not because of a price paid or of a task accomplished, Gal. 4:30; Heb. 1:4; 12:17:

(b) that which is received as a gift, in contrast with that which is received as the reward of law-keeping, Heb. 1:14; 6:12 ('through,' i.e., 'through experiences that called for the exercise of faith and patience,' but not 'on the ground of the exercise of faith and patience.');

(c) that which is received on condition of obedience to certain precepts, 1 Pet. 3:9, and of faithfulness to God amidst opposition, Rev. 21:7:

(d) the reward of that condition of soul which forbears retaliation and self-vindication, and expresses itself in gentleness of behavior ..., Matt. 5:5. The phrase "inherit the earth," or "land," occur several times in OT. See especially Ps. 37:11,22:

(e) the reward (in the coming age, Mark 10:30) of the acknowledgment of the paramountcy of the claims of Christ, Matt. 19:29. In the three accounts given of this incident, see Mark 10:17-31, Luke 18:18-30, the words of the question put to the Lord are, in Matthew, "that I may have," in Mark and Luke, "that I may inherit." In the report of the Lord's word to Peter in reply to his subsequent question, Matthew has "inherit eternal life," while Mark and Luke have "receive eternal life." It seems to follow that the meaning of the word "inherit" is here ruled by the words "receive" and "have," with which it

is interchanged in each of the three Gospels, i.e., the less common word "inherit" is to be regarded as equivalent to the more common words "receive" and "have." Cp. Luke 10:25:

(f) the reward of those who have shown kindness to the "brethren" of the Lord in their distress, Matt. 25:34:

(g) the kingdom of God, which the morally corrupt cannot "inherit," 1 Cor. 6:9,10, the "inheritance" of which is likewise impossible to the present physical constitution of man, 1 Cor. 15:50:

(h) incorruption, impossible of "inheritance" by corruption, 1 Cor. 15:50." * [* From Notes on Galatians, by Hogg and Vine, pp. 286-289.]

See [HEIR](#).

Note: In regard to (e), the word clearly signifies entrance into eternal life without any previous title; it will not bear the implication that a child of God may be divested of his "inheritance" by the loss of his right of succession.

<A-2,Verb,2820,*kleroo*>

is used in the Passive Voice in Eph. 1:11, AV, "we have obtained an inheritance;" RV, "we were made a heritage." See [HERITAGE](#).

<B-1,Noun,2817,*kleronomia*>

"a lot" (see A), properly "an inherited property, an inheritance." "It is always rendered inheritance in NT, but only in a few cases in the Gospels has it the meaning ordinarily attached to that word in English, i.e., that into possession of which the heir enters only on the death of an ancestor. The NT usage may be set out as follows: (a) that property in real estate which in ordinary course passes from father to son on the death of the former, Matt. 21:38; Mark 12:7; Luke 12:13; 20:14; (b) a portion of an estate made the substance of a gift, Acts 7:5; Gal. 3:18, which also is to be included under (c); (c) the prospective condition and possessions of the believer in the new order of things to be ushered in at the return of Christ, Acts 20:32; Eph. 1:14; 5:5; Col. 3:24; Heb. 9:15; 1 Pet. 1:4; (d) what the believer will be to God in that age, Eph. 1:18." * [* From Notes on Galatians, by Hogg and Vine, pp. 146-147.]

Note: In Gal. 3:18, "if the inheritance is of the Law," the word "inheritance" stands for "the title to the inheritance."

<B-2,Noun,2819,*kleros*>

(whence Eng., "clergy"), denotes (a) "a lot," given or cast (the latter as a means of obtaining Divine direction), Matt. 27:35; Mark 15:24; Luke 23:24; John 19:24; Acts 1:26; (b) "a person's share" in anything, Acts 1:17, RV, "portion" (AV, "part"); Acts 8:21, "lot;" (c) "a charge" (lit., "charges") "allotted," to elders, 1 Pet. 5:3, RV (AV, "(God's) heritage"); the figure is from portions of lands allotted to be cultivated; (d) "an inheritance," as in No. 1 (c); Acts 26:18; Col. 1:12. See CHARGE, A, No. 4, [LOT\(S\)](#), PART, [PORTION](#).

Iniquity <1,,458,*anomia*>

lit., "lawlessness" (a, negative, *nomos*, "law"), is used in a way which indicates the meaning as being lawlessness or wickedness. Its usual rendering in the NT is "iniquity," which lit. means unrighteousness. It occurs very frequently in the Sept., especially in the Psalms, where it is found about 70 times. It is used (a) of iniquity in general, Matt. 7:23; 13:41; 23:28; 24:12; Rom. 6:19 (twice); 2 Cor. 6:14, RV, "iniquity" (AV, "unrighteousness"); 2 Thess. 2:3, in some mss.; the AV and RV follow those which have *hamartia*, "(man of) sin;" 2 Thess. 2:7, RV, "lawlessness" (AV, "iniquity"); Titus 2:14; Heb. 1:9; 1 John 3:4 (twice), RV, "(doeth) ... lawlessness" and "lawlessness" (AV, "transgresseth the law" and "transgression of the law"); (b) in the plural, of acts or manifestations of lawlessness, Rom. 4:7; Heb. 10:17 (some inferior mss. have it in Heb. 8:12, for the word *hamartia*). See [LAWLESSNESS](#), TRANSGRESSION, [UNRIGHTEOUSNESS](#).

Note: In the phrase "man of sin," 2 Thess. 2:3, the word suggests the idea of contempt of Divine law, since the Antichrist will deny the existence of God.

<2,,93,*adikia*>

denotes "unrighteousness," lit., "unrightness" (a, negative, *dike*, "right"), a condition of not being right, whether with God, according to the standard of His holiness and righteousness, or with man, according to the standard of what man knows to be right by his conscience. In Luke 16:8; 18:6, the phrases lit. are, "the steward of unrighteousness" and "the judge of injustice," the subjective genitive describing their character; in Luke 18:6 the meaning is "injustice" and so perhaps in Rom. 9:14. The word is usually translated "unrighteousness," but is rendered "iniquity" in Luke 13:27; Acts 1:18; 8:23; 1 Cor. 13:6, AV (RV, "unrighteousness"); so in 2 Tim. 2:19; Jas. 3:6.

<3,,92,*adikema*>

denotes "a wrong, injury, misdeed" (akin to No. 2; from *adikeo*, "to do wrong"), the concrete act, in contrast to the general meaning of No. 2, and translated "a matter of wrong," in Acts 18:14; "wrong-doing," Acts 24:20 (AV, "evil-doing"); "iniquities," Rev. 18:5. See [EVIL](#), [WRONG](#).

<4,,4189,*poneria*>

akin to *poneo*, "to toil" (cp. *poneros*, "bad, worthless;" see BAD), denotes "wickedness," and is so translated in Matt. 22:18; Mark 7:22 (plural); Luke 11:39; Rom. 1:29; 1 Cor. 5:8; Eph. 6:12; in Acts 3:26, "iniquities." See [WICKEDNESS](#). Cp. *kakia*, "evil."

<5,,3892,*paranomia*>

"law-breaking" (*para*, "against," *nomos*, "law"), denotes "transgression," so rendered in 2 Pet. 2:16, for AV, "iniquity."

Injure, Injurious, Injury <A-1,Verb,91,*adikeo*>

akin to Nos. 2 and 3, under [INIQUITY](#), is usually translated either "to hurt," or by some form of the verb "to do wrong." In the AV of Gal. 4:12, it is rendered "ye have (not) injured me," which the RV corrects, both in tense and meaning, to "ye did (me no) wrong." See HURT.

<B-1,Adjective,5197,*hubristes*>

"a violent, insolent man" (akin to C), is translated "insolent" in Rom. 1:30, RV, for AV, "despiteful;"

in 1 Tim. 1:13, "injurious." See [DESPITEFUL](#), [INSOLENT](#).

<C-1,Noun,5196,*hubris*>

see [HARM](#), A, No. 4.

Ink <1,,3188,*melan*>

the neuter of the adjective melas, "black" (see Matt. 5:36; Rev. 6:5,12), denotes "ink," 2 Cor. 3:3; 2 John 1:12; 3 John 1:13.

Inn <1,,2646,*kataluma*>

see GUESTCHAMBER.

<2,,3829,*pandocheion*>

lit., "a place where all are received" (pas, "all," dechomai, "to receive"), denotes "a house for the reception of strangers," a caravanserai, translated "inn," in Luke 10:34, in the parable of the good samaritan. Cattle and beasts of burden could be sheltered there, and this word must thereby be distinguished from No. 1. Cp. pandocheus in the next verse, "(the) host."

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Enrich <1,,4148,*ploutizo*>

"to make rich" (from *ploutos*, "wealth, riches"), is used metaphorically, of spiritual "riches," in 1 Cor. 1:5, "ye were enriched;" 2 Cor. 6:10, "making rich;" 2 Cor. 9:11, "being enriched." See [RICH](#).

Enroll, Enrollment <A-1,Verb,583,*apographo*>

primarily signifies "to write out, to copy;" then, "to enroll, to inscribe," as in a register. It is used of a census, Luke 2:1 RV, "be enrolled," for AV, "be taxed;" in the Middle Voice, Luke 2:3,5, to enroll oneself, AV, "be taxed." Confirmation that this census (not taxation) was taken in the dominions of the Roman Empire is given by the historians Tacitus and Suetonius. Augustus himself drew up a sort of Roman Domesday Book, a *rationarium*, afterwards epitomized into a *breviarium*, to include the allied kingdoms, appointing twenty commissioners to draw up the lists. In Heb. 12:23 the members of the Church of the firstborn are said to be "enrolled," RV.

Note: For RV, 1 Tim. 5:9, *katalego*, see [TAKE](#), Note (18); for RV, 2 Tim. 2:4, *stratologeo*, see [SOLDIER](#), B, Note (2).

<B-1,Noun,582,*apagraphe*>

primarily denotes "a written copy", or, as a law term, "a deposition;" then, "a register, census, enrollment," Luke 2:2; Acts 5:37, RV, for AV, "taxing." Luke's accuracy has been vindicated, as against the supposed inconsistency that as Quirinius was governor of Syria in A.D. 6, ten years after the birth of Christ, the census, as "the first" (RV), could not have taken place. At the time mentioned by Luke, Cilicia, of which Quirinius was governor, was separated from Cyprus and joined to Syria. His later direct governorship of Syria itself accounts for the specific inclusion of, and reference to, his earlier connection with that province. Justin Martyr, a native of Palestine, writing in the middle of the 2nd century, asserts thrice that Quirinius was present in Syria at the time mentioned by Luke (see *Apol.*, 1:34, 46; *Trypho* 78). Noticeable, too, are the care and accuracy taken by Luke in his historical details, 1:3, RV.

As to charges made against Luke's accuracy, Moulton and Milligan say as follows: "The deduction so long made ... about the census apparently survives the demonstration that the blunder lay only in our lack of information: the microscope is not yet completely expelled. Possibly the salutary process may be completed by our latest inscriptional evidence that Quirinius was a legate in Syria for census purposes in 8-6 B.C."

Ensample <1,,5179,*tupos*>

primarily denoted "a blow" (from a root *tup---*, seen also in *tupto*, "to strike"), hence, (a) an impression, the mark of a "blow," John 20:25; (b) the "impress" of a seal, the stamp made by a die, a figure, image, Acts 7:43; (c) a "form" or mold, Rom. 6:17 (see RV); (d) the sense or substance of a letter, Acts 23:25; (e) "an ensample," pattern, Acts 7:44; Heb. 8:5, "pattern;" in an ethical sense, 1 Cor. 10:6; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12, RV, "ensample;" Titus 2:7, RV, "ensample," for AV, "pattern;" 1 Pet. 5:3; in a doctrinal sense, a type, Rom. 5:14. See [EXAMPLE](#), [FASHION](#), [FIGURE](#), [FORM](#), [MANNER](#), [PATTERN](#), [PRINT](#).

<2,,5296,*hupotuposis*>

"an outline, sketch," akin to *hupotupoo*, "to delineate," is used metaphorically to denote a "pattern," an

"ensample," 1 Tim. 1:16, RV, "ensample," for AV, "pattern;" 2 Tim. 1:13, RV, "pattern," for AV, "form." See FORM, [PATTERN](#).

<3,,5262,hupodeigma>

lit., "that which is shown" (from hupo, "under," and deiknumi, "to show"), hence, (a) "a figure, copy," Heb. 8:5, RV, "copy," for AV, "example;" Heb. 9:23; (b) "an example," whether for imitation, John 13:15; Jas. 5:10, or for warning, Heb. 4:11; 2 Pet. 2:6, RV, "example." See [EXAMPLE](#), [PATTERN](#).

Enslaved <1,,1402,doulouo>

"to make a slave of," is rendered "enslaved" (to much wine) in Titus 2:3, RV, for AV, "given to." See [BONDAGE](#).

Ensnare <1,,3802,pagideuo>

"to entrap, lay snares for" (from pagis, "anything which fixes or grips," hence, "a snare"), is used in Matt. 22:15, of the efforts of the Pharisees to "entrap" the Lord in His speech, AV, "entangle." See [ENTANGLE](#).

Ensue * For [ENSUE](#) see PURSUE

Entangle <1,,3802,pagideuo>

see [ENSNARE](#).

<2,,1707,empleko>

"to weave in" (en, "in," pleko, "to weave"), hence, metaphorically, to be involved, entangled in, is used in the Passive Voice in 2 Tim. 2:4, "entangleth himself;" 2 Pet. 2:20, "are entangled." In the Sept., Prov. 28:18.

<3,,1758,enecho>

"to hold in," is said (a) of being "entangled" in a yoke of bondage, such as Judaism, Gal. 5:1. Some mss. have the word in 2 Thess. 1:4, the most authentic have anecho, "to endure;" (b) with the meaning to set oneself against, be urgent against, said of the plotting of Herodias against John the Baptist, Mark 6:19, RV, "set herself against," AV, "had a quarrel against;" of the effort of the scribes and Pharisees to provoke the Lord to say something which would provide them with a ground of accusation against Him, Luke 11:53, RV, "to press upon," marg., "to set themselves vehemently against," AV, "to urge."

Enter, Entering, Entrance <A-1,Verb,1525,eiserchomai>

"to come into" (eis, "in," erchomai, "to come"), is frequently rendered "entered" in the RV for AV, "went into," e.g., Matt. 9:25; 21:12; or "go in," e.g., Matt. 7:13; Luke 8:51; "go," Luke 18:25; "was coming in," Acts 10:25. See [COME](#), No. 2, GO (Notes).

<A-2,Verb,4897,suneiserchomai>

"to enter together," is used in John 6:22 (in the best mss.; see No. 6); 18:15.

<A-3,Verb,3922,*pareiserchomai*>

(a) "to come in beside" (para, "beside," and No. 1), is rendered "entered" in Rom. 5:20, AV for RV, "came in beside," the meaning being that the Law entered in addition to sin; (b) "to enter" secretly, by stealth, Gal. 2:4, "came in privily," to accomplish the purposes of the circumcision party. See [COME](#), No. 8. Cp. *pareisduo* (or, *duno*), Jude 4, "crept in privily."

<A-4,Verb,1531,*eisporeuomai*>

"to go into," found only in the Synoptists and Acts, is translated "to enter," in the RV of Mark 1:21; 6:56; 11:2; Luke 8:16; 11:33 (AV, "come in"); 19:30 (AV, "at your entering"); 22:10; in the following the RV has the verb "to go," for the AV, "to enter," Matt. 15:17; Mark 5:40; 7:15,18,19; in Acts 28:30, "went," AV, "came;" in Acts 9:28, RV, "going," AV, "coming;" in the following both AV and RV have the verb "to enter," Mark 4:19; Luke 18:24 (in the best mss.); Acts 3:2; 8:3. See GO, No. 5.

<A-5,Verb,305,*anabaino*>

"to go up" (ana, "up," baino, "to go"), is translated "entered" in 1 Cor. 2:9, metaphorically, of "coming" into the mind. In John 21:3, the best mss. have No. 6. See [ARISE](#), No. 6.

<A-6,Verb,1684,*embaino*>

"to go in" (en, "in"), is used only in the Gospels, of "entering" a boat, Matt. 8:23; 9:1; 13:2; 14:22,32; 15:39; Mark 4:1; 5:18; 6:45; 8:10,13; Luke 5:3; 8:22,37; John 6:17, (in some mss., in ver. 22), 24, RV, "got into the boats," for AV, "took shipping;" John 21:3 (some mss. have No. 5 here); Acts 21:6 (in the best mss.); of stepping into water, John 5:4 (RV omits the verb). See [COME](#), No. 21, [GET](#), No. 5, GO, Note (2), m, STEP, TAKE, Note (3).

<A-7,Verb,1910,*epibaino*>

"to go upon" (epi, "upon"), is used of "going" on board ship, Acts 21:2; 27:2, AV, "entering into," RV, "embarking in." See ABOARD, [COME](#), No. 16, [SIT](#), Note.

<A-8,Verb,1524,*eiseimi*>

"to go into" (eis, "into," eimi, "to go"), Acts 3:3; 21:18,26, AV, "entered;" Heb. 9:6, RV, "go in," for AV, "went into." See GO, No. 12.

Notes: (1) *Erchomai*, "to come," is never translated "to enter," in the RV; in the AV, Mark 1:29; Acts 18:7. (2) In 2 John 1:7, the most authentic mss. have the verb *exerchomai*, "gone forth," RV, for AV (No. 1), "entered." (3) In Luke 16:16, *biazo*, "to force, to enter in violently," is so rendered in the RV, for AV, "presseth."

<B-1,Noun,1529,*eisodos*>

lit., "a way in" (eis, "in," hodos, "a way"), "an entrance," is used (a) of the "coming" of Christ into the midst of the Jewish nation, Acts 13:24, RV marg., "entering in;" (b) of "entrance" upon Gospel work in a locality, 1 Thess. 1:9; 2:1; (c) of the present "access" of believers into God's presence, Heb. 10:19, lit., "for entrance into;" (d) of their "entrance" into Christ's eternal Kingdom, 2 Pet. 1:11. See COMING.

Entertain <1,,3579,*xenizo*>

signifies (a) "to receive as a guest" (xenos, "a guest") rendered "entertained" in Acts 28:7, RV, for AV, "lodged;" in Heb. 13:2, "have entertained;" (b) "to be astonished by the strangeness of a thing," Acts 17:20; 1 Pet. 4:4,12. See [LODGE](#), STRANGE (think).

Note: In Heb. 13:2 (first part), philoxenia, lit., "love of strangers" (phileo, "to love," and xenos, "a stranger or guest"), is translated "to show love to," RV, for AV, "entertain." See [HOSPITALITY](#).

Entice, Enticing <A-1,Verb,1185,*deleazo*>

primarily, "to lure by a bait" (from delear, "a bait"), is used metaphorically in Jas. 1:14, of the "enticement" of lust; in 2 Pet. 2:14, of seducers, RV, "enticing," for AV, "beguiling;" in 2 Pet. 2:18, RV, "entice (in)," for AV, "allure (through)."

<B-1,Adjective,3981,*peithos*>

"apt to persuade" (from peitho, "to persuade"), is used in 1 Cor. 2:4, AV, "enticing," RV, "persuasive."

Note: In Col. 2:4, pithanologia, "persuasive speech" (from pithanos, "persuasive, plausible," akin to the above, and logos, "speech"), is rendered "enticing" in the AV (RV, "persuasiveness of.") It signifies the employment of plausible arguments, in contrast to demonstration. Cp. eulogia, "fair speech," Rom. 16:18, i.e., "nice style."

Entire <1,,3648,*holokleros*>

"complete, sound in every part" (holos, "whole," kleros, "a lot," i.e., with all that has fallen by lot), is used ethically in 1 Thess. 5:23, indicating that every grace present in Christ should be manifested in the believer; so Jas. 1:4. In the Sept. the word is used, e.g., of a "full" week, Lev. 23:15; of altar stones unhewn, Deut. 27:6; Josh. 8:31; of a "full-grown" vine tree, useless for work, Ezek. 15:5; of the "sound" condition of a sheep, Zech. 11:16.

The corresponding noun holokleria is used in Acts 3:16, "perfect soundness." The synonymous word teleios, used also in Jas. 1:4, "perfect," indicates the development of every grace into maturity.

The Heb. shalom, "peace," is derived from a root meaning "wholeness." See, e.g., Isa. 42:19, marg., "made perfect," for text, "at peace;" cp. 26:3. Cp. also Col. 1:28 with 2 Pet. 3:14.

Entreat, to request * For [ENTREAT](#), to request, see [INTREAT](#); for ENTREATY see INTREATY

Entreat (to deal with, to treat) * Note: The distinction between this and the preceding word is maintained in the RV, which confines the initial "e" to the sense of "dealing with," or uses the verb "to treat."

<1,,5531,*chraomai*>

denotes (a) "to use" (of things); (b) "to use well or ill, to treat, deal with" (of persons); "treated (kindly)," Acts 27:3, RV, AV, "(courteously) entreated." The remaining ten instances come under (a). See USE.

Note: In Luke 20:11, *atimazo*, "to dishonor" (a, negative, time, "honor"), is translated "entreated shamefully," AV (RV, "handled shamefully"). For *kakoucheo*, Heb. 11:37, RV, and *sunkakoucheomai*, Heb. 11:25, RV, see [SUFFER](#), Nos. 6 and 7.

Envy, Envyng <A-1,Noun,5355,*phthonos*>

"envy," is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word, Matt. 27:18; Mark 15:10; Rom. 1:29; Gal. 5:21; Phil. 1:15; 1 Tim. 6:4; Titus 3:3; 1 Pet. 2:1; so in Jas. 4:5, where the question is rhetorical and strongly remonstrative, signifying that the Spirit (or spirit) which God made to dwell in us was certainly not so bestowed that we should be guilty of "envy."

Note: *Zelos*, "zeal or jealousy," translated "envy" in the AV, in Acts 13:45; Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Jas. 3:14,16, is to be distinguished from *phthonos*, and, apart from the meanings "zeal" and "indignation," is always translated "jealousy" in the RV. The distinction lies in this, that "envy" desires to deprive another of what he has, "jealousy" desires to have the same or the same sort of thing for itself. See [FERVENT](#), INDIGNATION, [JEALOUSY](#), [ZEAL](#).

<B-1,Verb,5354,*phthoneo*>

"to envy" (akin to A.), is used in Gal. 5:26.

<B-2,Verb,2206,*zeloo*>

denotes "to be zealous, moved with jealousy," Acts 7:9; 17:5, RV, "moved with jealousy" (AV, "moved with envy"); both have "envieth" in 1 Cor. 13:4. See the Note under A. See [AFFECT](#), COVET, DESIRE, [JEALOUS](#), [ZEALOUS](#).

Ephphatha * Note: Ephphatha is an Aramaic word signifying "to open," used in the imperative mood, "be opened," Mark 7:34; while the application in this case was to the ears, the tongue was remedially affected.

Epileptic <1,,4583,*seleniazo*>

lit., "to be moon struck" (from *selene*, "the moon"), is used in the Passive Voice with Active significance, RV, "epileptic," for AV, "lunatick," Matt. 4:24; 17:15; the corresponding English word is "lunatic." Epilepsy was supposed to be influenced by the moon.

Epistle <1,,1992,*epistole*>

primarily "a message" (from *epistello*, "to send to"), hence, "a letter, an epistle," is used in the singular, e.g., Acts 15:30; in the plural, e.g., Acts 9:2; 2 Cor. 10:10. "Epistle is a less common word for a letter. A letter affords a writer more freedom, both in subject and expression, than does a formal treatise. A letter is usually occasional, that is, it is written in consequence of some circumstance which requires to be dealt with promptly. The style of a letter depends largely on the occasion that calls it forth." * [* From Notes on Thessalonians, by Hogg and Vine, p. 5.] "A broad line is to be drawn between the letter and the epistle. The one is essentially a spontaneous product dominated throughout by the image of the reader, his sympathies and interests, instinct also with the writer's own soul: it is virtually one half of an imaginary dialogue, the suppressed responses of the other party shaping the course of what is actually written ...; the other has a general aim, addressing all and sundry whom it

may concern: it is like a public speech and looks towards publication" (J. V. Bartlet, in Hastings' Bib. Dic.)

In 2 Pet. 3:16 the Apostle includes the Epistles of Paul as part of the God-breathed Scriptures.

Equal, Equality <A-1, Adjective, 2470, *isos*>

"the same in size, number, quality," etc., is translated "equal" in John 5:18; Phil. 2:6; in the latter the word is in the neuter plural, lit., "equalities;" "in the RV the words are translated 'on an equality with God,' instead of 'equal with God,' as in the AV. The change is of great importance to the right interpretation of the whole passage. The rendering 'equal with God,' is evidently derived from the Latin Version. ... It was apparently due at first to the fact that the Latin language had no adequate mode of representing the exact form and meaning of the Greek. The neuter plural denotes the various modes or states in which it was possible for the nature of Deity to exist and manifest itself as Divine." * [* Gifford, The Incarnation, p. 20.]

Note: Cp. isotimos, "equally precious," 2 Pet. 1:1; isopsuchos, "of equal soul, like-minded," Phil. 2:20; also Eng. words beginning with the prefix iso---.

<B-1, Noun, 2471, *isotes*>

"equality" (akin to A.), is translated "equality" in 2 Cor. 8:14, twice; in Col. 4:1, with the article, "that which is ... equal," (lit., "the equality," as marg), i.e., equity, fairness, what is equitable. In the Sept., Job 36:29; Zech. 4:7.

<B-2, Noun, 4915, *sunelikiotes*>

denotes "one of the same age, an equal in age" (sun, "with," helikia, "an age"), "a contemporary," Gal. 1:14, RV, "of mine own age," for AV "mine equals," the reference being to the Apostle's good standing among his fellow students in the rabbinical schools; cp. Acts 22:3.

Ere * For [ERE](#) see Note + p. 9.

Err <1, 4105, *planao*>

in the Active Voice, signifies "to cause to wander, lead astray, deceive" (plane, "a wandering;" cp. Eng., "planet"); in the Passive Voice, "to be led astray, to err." It is translated "err," in Matt. 22:29; Mark 12:24,27; Heb. 3:10; Jas. 1:16 (AV, "do not err," RV, "be not deceived"); 5:19. See [DECEIVE](#), [SEDUCE](#), WANDER, [WAY](#), Note (5).

<2, 635, *apoplanao*>

"to cause to wander away from, to lead astray from" (apo, "from," and No. 1), is used metaphorically of leading into error, Mark 13:22, AV, "seduce," RV, "lead astray;" 1 Tim. 6:10, in the Passive Voice, AV, "have erred," RV, "have been led astray." See [SEDUCE](#).

<3, 795, *astocleo*>

"to miss the mark, fail" (a, negative, stochos, "a mark"), is used only in the Pastoral Epistles, 1 Tim. 1:6, "having swerved;" 1 Tim. 6:21; 2 Tim. 2:18, "have erred." See [SWERVE](#).

Error <1,,4106,*plane*>

akin to *planao* (see [ERR](#), No. 1), "a wandering, a forsaking of the right path, see Jas. 5:20, whether in doctrine, 2 Pet. 3:17; 1 John 4:6, or in morals, Rom. 1:27; 2 Pet. 2:18; Jude 1:11, though, in Scripture, doctrine and morals are never divided by any sharp line. See also Matt. 27:64, where it is equivalent to 'fraud.'" * [* From Notes on Thessalonians by Hogg and Vine, p. 53.]

"Errors" in doctrine are not infrequently the effect of relaxed morality, and vice versa.

In Eph. 4:14 the RV has "wiles of error," for AV, "they lie in wait to deceive;" in 1 Thess. 2:3, RV, "Error," for AV, "deceit;" in 2 Thess. 2:11, RV, "a working of error," for AV, "strong delusion." See [DECEIT](#). Cp. *planetes*, "a wandering," Jude 1:13, and the adjective *planos*, "leading astray, deceiving, a deceiver."

<2,,51,*agnoema*>

"a sin of ignorance" (cp. *agnoia*, "ignorance," and *agnoeo*, "to be ignorant"), is used in the plural in Heb. 9:7.

Escape <A-1,Verb,5343,*pheugo*>

"to flee" (Lat., *fuga*, "flight," etc.; cp. Eng. "fugitive, subterfuge"), is rendered "escape" in Matt. 23:33; Heb. 11:34. See [FLEE](#).

<A-2,Verb,668,*apopheugo*>

"to flee away from" (*apo*, "from," and No. 1), is used in 2 Pet. 1:4; 2:18,20.

<A-3,Verb,1309,*diapheugo*>

lit., "to flee through," is used of the "escaping" of prisoners from a ship, Acts 27:42. For the word in Acts 27:44, see No. 5.

<A-4,Verb,1628,*ekpheugo*>

"to flee out of a place" (*ek*, "out of," and No. 1), is said of the "escape" of prisoners, Acts 16:27; of Sceva's sons, "fleeing" from the demoniac, Acts 19:16; of Paul's escape from Damascus, 2 Cor. 11:33; elsewhere with reference to the judgments of God, Luke 21:36; Rom. 2:3; Heb. 2:3; 12:25; 1 Thess. 5:3. See [FLEE](#).

<A-5,Verb,1295,*diasozo*>

in the Active Voice, "to bring safely through a danger" (*dia*, "through," intensive, *sozo*, "to save"), to make completely whole, to heal, Luke 7:3; to bring "safe," Acts 23:24; "to save," 27:43; in the Passive Voice, Matt. 14:36, "were made whole;" 1 Pet. 3:20. It is also used in the Passive Voice, signifying "to escape," said of shipwrecked mariners, Acts 27:44; 28:1,4. See [HEAL](#), [SAFE](#), [SAVE](#).

Note: *Exerchomai*, "to come or go out of a place," is rendered, "He escape," in John 10:39, AV, an unsuitable translation, both in meaning and in regard to the circumstances of the Lord's departure from His would-be captors. The RV "went forth" is both accurate and appropriate to the dignity of the Lord's actions.

<B-1,Noun,1545,*ekbasis*>

"a way out" (ek, "out," baino, "to go"), denotes (a) "an escape," 1 Cor. 10:13, used with the definite article and translated "the way of escape," as afforded by God in case of temptation; (b) "an issue or result," Heb. 13:7. See [END](#), [ISSUE](#). Cp. ekbaino, "to go out," Heb. 11:15 (some mss. have exerchomai).

Eschew <1,,1578,*ekklino*>

"to turn aside" (ek, "from," klino, "to turn, bend"), is used metaphorically (a) of leaving the right path, Rom. 3:12, RV, "turned aside," for AV, "gone out of the way;" (b) of turning away from division-makers and errorists, Rom. 16:17, RV, "turn away from;" (c) of turning away from evil, 1 Pet. 3:11, RV, "turn away from," AV, "eschew." See [AVOID](#), [TURN](#). In the Sept. the verb is frequently used of declining or swerving from God's ways, e.g., Job 23:11; Ps. 44:18; 119:51,157.

Especially <1,,3122,*malista*>

"most, most of all, above all," is the superlative of mala, "very much;" translated "especially" in Acts 26:3; Gal. 6:10; 1 Tim. 5:17; 2 Tim. 4:13; Phil. 4:22, RV (for AV, "chiefly"); "specially," Acts 25:26; 1 Tim. 4:10; 5:8; Titus 1:10; Philem. 1:16; in Acts 20:38, "most of all." See [CHIEFLY](#), [MOST](#).

Espoused <1,,718,*harmozo*>

"to fit, join" (from harmos, "a joint, joining;" the root ar---, signifying "to fit," is in evidence in various languages; cp. arthron, "a joint," arithmos, "a number," etc.), is used in the Middle Voice, of marrying or giving in marriage; in 2 Cor. 11:2 it is rendered "espoused," metaphorically of the relationship established between Christ and the local church, through the Apostle's instrumentality. The thought may be that of "fitting" or "joining" to one husband, the Middle Voice expressing the Apostle's interest or desire in doing so.

<2,,3423,*mnesteuo*>

"to woo and win, to espouse or promise in marriage," is used in the Passive Voice in Matt. 1:18; Luke 1:27; 2:5, all with reference to the Virgin Mary, RV, "betrothed," for AV, "espoused," in each case. See [BETROTH](#).

Establish <1,,4741,*sterizo*>

"to fix, make fast, to set" (from sterix, "a prop"), is used of "establishing" or "stablishing" (i.e., the confirmation) of persons; the Apostle Peter was called by the Lord to "establish" his brethren, Luke 22:32, translated "strengthen;" Paul desired to visit Rome that the saints might be "established," Rom. 1:11; cp. Acts 8:23; so with Timothy at Thessalonica, 1 Thess. 3:2; the "confirmation" of the saints is the work of God, Rom. 16:25, "to stablish (you);" 1 Thess. 3:13, "stablish (your hearts);" 2 Thess. 2:17, "stablish them (in every good work and word);" 1 Pet. 5:10, "statblish;" the means used to effect the "confirmation" is the ministry of the Word of God, 2 Pet. 1:12, "are established (in the truth which is with you);" James exhorts Christians to "stablish" their hearts, Jas. 5:8; cp. Rev. 3:2, RV.

The character of this "confirmation" may be learned from its use in Luke 9:51, "steadfastly set;" Luke 16:26, "fixed," and in the Sept. in Exod. 17:12, "stayed up" (also from its strengthened form episterizo, "to confirm," in Acts 14:22; 15:32,41; in some mss. "to strengthen," in Acts 18:23; see

CONFIRM). Neither the laying on of hands nor the impartation of the Holy Spirit is mentioned in the NT in connection with either of these words, or with the synonymous verb *bebaioo* (see 1 Cor. 1:8; 2 Cor. 1:21, etc.). See [FIX](#), [SET](#), [STRENGTHEN](#).

<2,,4732,*stereo*>

"to make firm, or solid" (akin to *stereos*, "hard, firm, solid;" cp. Eng., "stereotype"), is used only in Acts, (a) physically, Acts 3:7, "received strength;" Acts 3:16, "hath made strong;" (b) metaphorically, of establishment in the faith, Acts 16:5, RV, "strengthened," for AV, "established."

<3,,2476,*histemi*>

"to cause to stand," is translated "establish" in Rom. 3:31; 10:3; Heb. 10:9. See [ABIDE](#), [APPOINT](#), [STAND](#), etc.

<4,,950,*bebaioo*>

"to confirm," is rendered "stablish," 2 Cor. 1:21; "stablished," Col. 2:7; "be established," Heb. 13:9. See [CONFIRM](#).

<5,,3549,*nomotheteo*>

see [ENACT](#).

Estate, State <1,,2158,*euschemon*>

signifying "elegant, graceful, comely" (*eu*, "well," *schema*, "figure, fashion"), is used (a) in a moral sense, seemly, becoming, 1 Cor. 7:35; (b) in a physical sense, comely, 1 Cor. 12:24; (c) with reference to social degree, influential, a meaning developed in later Greek, and rendered of "honorable estate" in the RV of Mark 15:43; Acts 13:50; 17:12 (for AV, "honorable"). See [COMELY](#), [HONORABLE](#).

<2,,5014,*tapeinosis*>

denotes "abasement, humiliation, low estate" (from *tapeinos*, "lowly"), Luke 1:48, "low estate;" Acts 8:33, "humiliation;" Phil. 3:21, RV, "of humiliation," for AV, "vile;" Jas. 1:10, "is made low," lit., "in his low estate." See [HUMILIATION](#), [LOW](#), [VILE](#).

<3,,5311,*hupsos*>

signifying "height," is rendered "(in his) high estate," Jas. 1:9, RV, for AV, "in that he is exalted;" "on high," Luke 1:78; 24:49; Eph. 4:8; "height," Eph. 3:18; Rev. 21:16. See [EXALT](#), [HEIGHT](#), [HIGH](#).

Notes: (1) In Acts 22:5, *presbuterion*, "presbytery, a body of elders," is translated "estate of the elders," lit., "the presbytery," i.e., the Sanhedrin. (2) In Col. 4:7 the plural of the definite article with the preposition *kata*, and the singular personal pronoun with *panta*, "all," is rendered "all my state," AV, RV, "all my affairs;" in Col 4:8 the preposition *peri*, with the personal pronoun, lit., "the things concerning us," is translated "our estate," i.e., "how we fare;" so in Phil. 2:19,20, "your state," i.e., "your condition." (3) In Mark 6:21 *protos*, lit., "first," is rendered "chief estates," AV, RV, "the chief men," i.e., the men to whom belongs the dignity. (4) In Rom. 12:16 *tapeinos*, in the plural with the article, lit., "the lowly," is translated "men of low estate," AV, RV, "things that are lowly." (5) In Jude 1:6 *arche*, "principality," RV, AV has "first estate," (6) For "last state" see [LAST](#).

Esteem <1,,2233,*hegeomai*>

signifies "to lead;" then, "to lead before the mind, to suppose, consider, esteem;" translated "esteem" in Phil. 2:3, AV, RV, "counting;" in 1 Thess. 5:13, "esteem;" in Heb. 11:26, AV, "esteeming," RV, "accounting."

<2,,2919,*krino*>

signifies "to separate, choose;" then, "to approve, esteem;" translated "esteemeth" in Rom. 14:5 (twice), said of days; here the word "alike" (AV) is rightly omitted in the RV, the meaning being that every day is especially regarded as sacred. See DETERMINE.

<3,,3049,*logizomai*>

"to reckon," is translated "esteemeth" in Rom. 14:14 (RV, "accounteth"). See [ACCOUNT](#).

Notes: (1) In 1 Cor. 6:4, AV, *exoutheneo*, "to set at nought," is rendered "are least esteemed;" the meaning is that judges in the world's tribunals have no place (are not of account) in the church. See [ACCOUNT](#). (2) In the AV marg. of 1 Pet. 2:17, *timao*, "to honor," is rendered "esteem." (3) For "highly esteemed," Luke 16:15, AV, see [EXALT](#), B.

Eternal <1,,165,*aion*>

"an age," is translated "eternal" in Eph. 3:11, lit., "(purpose) of the ages" (marg.). See [AGE](#).

<2,,166,*aionios*>

"describes duration, either undefined but not endless, as in Rom. 16:25; 2 Tim. 1:9; Titus 1:2; or undefined because endless as in Rom. 16:26, and the other sixty-six places in the NT.

"The predominant meaning of *aionios*, that in which it is used everywhere in the NT, save the places noted above, may be seen in 2 Cor. 4:18, where it is set in contrast with *proskairos*, lit., 'for a season,' and in Philem. 1:15, where only in the NT it is used without a noun. Moreover it is used of persons and things which are in their nature endless, as, e.g., of God, Rom. 16:26; of His power, 1 Tim. 6:16, and of His glory, 1 Pet. 5:10; of the Holy Spirit, Heb. 9:14; of the redemption effected by Christ, Heb. 9:12, and of the consequent salvation of men, Heb. 5:9, as well as of His future rule, 2 Pet. 1:11, which is elsewhere declared to be without end, Luke 1:33; of the life received by those who believe in Christ, John 3:16, concerning whom He said, 'they shall never perish,' John 10:28, and of the resurrection body, 2 Cor. 5:1, elsewhere said to be 'immortal,' 1 Cor. 15:53, in which that life will be finally realized, Matt. 25:46; Titus 1:2.

"*Aionios* is also used of the sin that 'hath never forgiveness,' Mark 3:29, and of the judgment of God, from which there is no appeal, Heb. 6:2, and of the fire, which is one of its instruments, Matt. 18:8; 25:41; Jude 1:7, and which is elsewhere said to be 'unquenchable,' Mark 9:43. "The use of *aionios* here shows that the punishment referred to in 2 Thess. 1:9, is not temporary, but final, and, accordingly, the phraseology shows that its purpose is not remedial but retributive." * [* From Notes on Thessalonians by Hogg and Vine, pp. 232,233.]

<3,,126,*aidios*>

see [EVERLASTING](#).

Eunuch <A-1,Noun,2135,*eunouchos*>

denotes (a) "an emasculated man, a eunuch," Matt. 19:12; (b) in the 3rd instance in that verse, "one naturally incapacitated for, or voluntarily abstaining from, wedlock;" (c) one such, in a position of high authority in a court, "a chamberlain," Acts 8:27-39.

<B-1,Verb,2134,*eunouchizo*>

"to make a eunuch" (from A), is used in Matt. 19:12, as under (b) in A; and in the Passive Voice, "were made eunuchs," probably an allusion by the Lord to the fact that there were eunuchs in the courts of the Herods, as would be well known to His hearers.

Evangelist <1,,2099,*euangelistes*>

lit., "a messenger of good" (eu, "well," angelos, "a messenger"), denotes a "preacher of the Gospel," Acts 21:8; Eph. 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim. 4:5. Cp. euangelizo, "to proclaim glad tidings," and euangelion, "good news, gospel." Missionaries are "evangelists," as being essentially preachers of the Gospel.

Even (Adjective) * Notes: (1) In Luke 19:44 (AV, "shall lay thee even with the ground"), there is no word representing "even;" the verb edaphizo signifies "to beat level" (like a threshing floor); hence, "to dash to the ground." See [DASH](#).

(2) In Heb. 12:13 the adjective orthos, "straight," is rendered "even" in the AV, marg.

Even (Adverb, etc.), Even as, Even so <1,,2532,*kai*>

a conjunction, is usually a mere connective, meaning "and;" it frequently, however, has an ascensive or climactic use, signifying "even," the thing that is added being out of the ordinary, and producing a climax. The determination of this meaning depends on the context. Examples are Matt. 5:46,47; Mark 1:27; Luke 6:33 (RV); 10:17; John 12:42; Gal. 2:13,17, where "also" should be "even;" Eph. 5:12. Examples where the RV corrects the AV "and" or "also," by substituting "even," are Luke 7:49; Acts 17:28; Heb. 11:11; in 1 John 4:3 the RV rightly omits "even."

When followed by "if" or "though," kai often signifies "even," e.g., Matt. 26:35; John 8:14. So sometimes when preceded by "if," e.g., 1 Cor. 7:11, where "but and if" should be "but even if."

The epexegetic or explanatory use of kai followed by a noun in apposition, and meaning "namely," or "even" is comparatively rare. Winer's cautionary word needs heeding, that "this meaning has been introduced into too many passages" (Gram. of the NT, p. 546.). Some think it has this sense in John 3:5, "water, even the Spirit," and Gal. 6:16, "even the Israel of God."

<2,,1161,*de*>

usually signifying "but," is sometimes used for emphasis, signifying "even," e.g., Rom. 3:22; 9:30, "even the righteousness;" Phil. 2:8 (RV, "yea"). This is to be distinguished from No. 1.

<3,,2089,*eti*>

an adverb, "as yet, still," is rendered "even" in Luke 1:15.

<4,,5613,*hos*>

"as," in comparative sentences, is sometimes translated "even as," Matt. 15:28; Mark 4:36; Eph. 5:33; 1 Pet. 3:6 (AV only); Jude 1:7.

<5,,3778,*houtos*>

or houto, "so, thus," is frequently rendered "even so," e.g., Matt. 7:17; 12:45; 18:14; 23:28; "so" in 1 Cor. 11:12; 1 Thess. 2:4, RV.

<6,,2531,*kathos*>

"according as" (kata, "according to," and No. 4), is frequently translated "even as," e.g., Mark 11:6; Luke 1:2; 1 Thess. 5:11.

<7,,5618,*hosper*>

No. 4, strengthened by per, is translated "even as" in Matt. 20:28.

<8,,2509,*kathaper*>

"just as, even as," is rendered "even as" in Rom. 4:6; 9:13; 10:15; 12:4 (RV); 2 Cor. 3:18; 1 Thess. 3:6,12; 4:5; Heb. 4:2; "according as," Rom. 11:8; elsewhere simply "as."

<9,,3483,*nai*>

a particle of strong affirmation, "yea, verily, even so," is rendered "even so" in the AV, "yea" in the RV, in Matt. 11:26; Luke 10:21; Rev. 16:7; both AV and RV have it in Rev. 1:7; the most authentic mss. omit it in 22:20. See [SURELY](#), [TRUTH](#), [VERILY](#), YEA, [YES](#).

<10,,3676,*homos*>

"yet, nevertheless," is translated "even" in 1 Cor. 14:7 (AV, "and even"); elsewhere John 12:42, "nevertheless;" Gal. 3:15, "yet" (i.e., "nevertheless," an example of hyperbaton, by which a word is placed out of its true position).

Notes: (1) In Rom. 1:26, there is no word representing "even" in the original. The AV seems to have put it for the particle te, which simply annexes the statement to the preceding and does not require translation. (2) In 1 Thess. 2:18 the AV renders the particle men by "even;" if translated, it signifies "indeed." (3) In 1 Cor. 12:2, hos (see No. 4, above), followed by the particle an, means "howsoever" (RV, for AV, "even as"). (4) In Matt. 23:37, "even as" translates the phrase hon tropon, lit., "(in) what manner." (5) In 1 Tim. 3:11, hosautos, a strengthened form of No. 4, "likewise, in like manner," is rendered "even so," AV (RV, "in like manner"). (6) K'ago, for kai ego, means either "even [I](#)" or "even so I" or "I also." In John 10:15, the RV has "and [I](#)" for the AV, "even so ... I;" in John 17:18; 20:21, AV and RV, "even so [I](#);" in the following, kago is preceded by hos, or kathos, "even as [I](#)," 1 Cor. 7:8; 10:33; "even as [I](#) also," 1 Cor. 11:1; "as I also," Rev. 2:27. (7) In Luke 12:7 the RV renders kai by "very" (for AV, "even the very"). (8) In John 6:57 kakeinos (for kai ekeinos, "also he"), is translated "he also," RV, for AV, "even he." (9) In Eph. 1:10 there is no word in the original for "even." The RV expresses the stress on the pronoun by "in Him, [I](#) say."

Even (Noun), Evening, Eventide <A-1,Noun,2073,*hespera*>

properly, the feminine of the adjective *hesperos*, "of, or at, evening, western" (Lat., *vesper*, Eng., "vespers"), is used as a noun in Luke 24:29; Acts 4:3, "eventide;" Acts 28:23. Some mss. have the word in Acts 20:15, "in the evening (we touched)," instead of *hetera*, "next (day)."

<A-2,Noun,3798,*opsia*>

the feminine of the adjective *opsios*, "late," used as a noun, denoting "evening," with *hora*, "understood" (see No. 1), is found seven times in Matthew, five in Mark, two in John, and in these places only in the NT (some mss. have it in Mark 11:11, see B). The word really signifies the "late evening," the latter of the two "evenings" as reckoned by the Jews, the first from 3 p.m. to sunset, the latter after sunset; this is the usual meaning. It is used, however, of both, e.g., Mark 1:32 (cp. *opsimos*, "latter," said of rain, Jas. 5:7).

<B-1,Adverb,3796,*opse*>

"long after, late, late in the day, at evening" (in contrast to *proi*, "early," e.g., Matt. 20:1), is used practically as a noun in Mark 11:11, lit., "the hour being at eventide;" Mark 11:19; 13:35; in Matt. 28:1 it is rendered "late on," RV, for AV, "in the end of." Here, however, the meaning seems to be "after," a sense in which the word was used by late Greek writers. See LATE. In the Sept., Gen. 24:11; Exod. 30:8; Jer. 2:23; Isa. 5:11.

Note: In Luke 12:38 some mss. have the adjective *hesperinos*, "of the evening" (see A, No. 1), lit., "in the evening watch."

Ever, for Ever, Evermore <1,Adverb,3842,*pantote*>

"at all times, always" (akin to *pas*, "all"), is translated "ever" in Luke 15:31; John 18:20; 1 Thess. 4:17; 5:15; 2 Tim. 3:7; Heb. 7:25; "evermore" in John 6:34; in 1 Thess. 5:16, RV, "alway," for AV, "evermore." It there means "on all occasions," as, e.g., 1 Thess. 1:2; 3:6; 5:15; 2 Thess. 1:3,11; 2:13. See ALWAYS.

<2,Adverb,104,*aei*>

"ever," is used (a) of continuous time, signifying "unceasingly, perpetually," Acts 7:51; 2 Cor. 4:11; 6:10; Titus 1:12; Heb. 3:10; (b) of successive occurrences, signifying "on every occasion," 1 Pet. 3:15; 2 Pet. 1:12. Some texts have the word in Mark 15:8. See [ALWAYS](#).

Note: The adjective *dienekes*, "unbroken, continuous," is used in a phrase with *eis*, "unto," and the article, signifying "perpetually, for ever," Heb. 7:3; 10:1,12,14.

* The following phrases are formed in connection with *aion*, "an age:" they are idiomatic expressions betokening undefined periods and are not to be translated literally: (a) *eis aiona*, lit., "unto an age," Jude 1:13, "for ever;" (b) *eis ton aiona*, lit., "unto the age," "for ever" (or, with a negative, "never"), Matt. 21:19; Mark 3:29; 11:14; Luke 1:55; John 4:14; 6:51,58; 8:35 (twice), 51,52; 10:28; 11:26; 12:34; 13:8; 14:16; 1 Cor. 8:13; 2 Cor. 9:9; Heb. 5:6; 6:20; 7:17,21,24,28; 1 Pet. 1:25; 1 John 2:17; 2 John 1:2; (c) *eis tous aionas*, lit., "unto the ages," "for ever," Matt. 6:13 (AV only); Luke 1:33; Rom. 1:25; 9:5; 11:36; 16:27 (some mss. have the next phrase here); 2 Cor. 11:31; Heb. 13:8; (d) *eis tous aionas ton aionon*, lit. "unto the ages of the ages," "for ever and ever," or "for evermore," Gal. 1:5;

Phil. 4:20; 1 Tim. 1:17; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 5:11 [(c) in some mss.]; Rev. 1:6 [(c) in some mss.]; 1:18, "for evermore;" 4:9,10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5; (e) eis aionas aionon, lit., "unto ages of ages," "for ever and ever," Rev. 14:11; (f) eis ton aiona tou aionos, lit., "unto the age of the age," "for ever and ever," Heb. 1:8; (g) tou aionos ton aionon, lit., "of the age of the ages," "for ever and ever," Eph. 3:21; (h) eis pantas tous aionas, lit., "unto all the ages," Jude 1:25 ("for evermore," RV; "ever," AV); (i) eis hemeran aionos, lit., "unto a day of an age," "for ever," 2 Pet. 3:18.

Everlasting <1,,166,*aionios*>

see [ETERNAL](#).

<2,,126,*aidios*>

denotes "everlasting" (from aei, "ever"), Rom. 1:20, RV, "everlasting," for AV, "eternal;" Jude 1:6, AV and RV "everlasting." Aionios, should always be translated "eternal" and aidios, "everlasting." "While aionios ... negatives the end either of a space of time or of unmeasured time, and is used chiefly where something future is spoken of, aidios excludes interruption and lays stress upon permanence and unchangeableness" (Cremer).

Every, Everyone (man), Everything <1,,3956,*pas*>

signifies (1) with nouns without the article, (a) "every one" of the class denoted by the noun connected with pas, e.g., Matt. 3:10, "every tree;" Mark 9:49, "every sacrifice;" see also John 2:10; Acts 2:43; Rom. 2:9; Eph. 1:21; 3:15; 2 Thess. 2:4; 2 Tim. 3:16, RV; (b) "any and every, of every kind, all manner of," e.g., Matt. 4:23; "especially with nouns denoting virtues or vices, emotions, condition, indicating every mode in which a quality manifests itself; or any object to which the idea conveyed by the noun belongs" (Grimm-Thayer). This is often translated "all," e.g., Acts 27:20; Rom. 15:14; 2 Cor. 10:6; Eph. 4:19,31; Col. 4:12, "all the will of God," i.e., everything God wills; (2) without a noun, "every one, everything, every man" (i.e., person), e.g., Luke 16:16; or with a negative, "not everyone," e.g., Mark 9:49; with a participle and the article, equivalent to a relative clause, everyone who, e.g., 1 Cor. 9:25; Gal. 3:10,13; 1 John 2:29; 3:3,4,6,10,15, rendered "whosoever." So in the neuter, 1 John 2:16; 5:4, often rendered "whatsoever;" governed by the preposition en, "in," without a noun following, it signifies "in every matter, or condition," Phil. 4:6; 1 Thess. 5:18; "in every way or particular," 2 Cor. 4:8, translated "on every side;" so 2 Cor. 7:5; "in everything," Eph. 5:24; Phil. 4:12, lit., "in everything and (perhaps "even") in all things." See THOROUGHLY, WHOLE.

<2,,537,*hapas*>

a strengthened form of No. 1, signifies "all, the whole, altogether;" it is translated "every one" in Acts 5:16, where it occurs in the plural. In Mark 8:25, the AV, "every man" translates the text with the masculine plural; the best mss. have the neuter plural, RV, "all things." See [ALL](#), WHOLE.

<3,,1538,*hekastos*>

see [EACH](#), [NO](#). 1. It is used with heis, "one," in Acts 2:6, "every man," and in Eph. 4:16, "each several (part)," for AV, "every (part)." In Rev. 22:2 the most authentic mss. omit the numeral in the phrase "every month." It is preceded by kath hena (kata, "according to," hena, "one"), a strengthened phrase, in Eph. 5:33, AV, "everyone ... in particular," RV, "severally, each one." The same kind of phrase with ana, "each," before the numeral, is used in Rev. 21:21, RV, "each one of the several (gates)," for

AV, "every several (gate)." See [EACH](#), PARTICULAR, SEVERAL.

Notes: (1) The preposition kata, "down," is sometimes found governing a noun, in the sense of "every," e.g., Luke 2:41, "every year;" Luke 16:19, "every day;" Heb. 9:25, "every year" (RV, "year by year"); so Heb. 10:3. This construction sometimes signifies "in every ...," e.g., Acts 14:23, "in every church;" Acts 15:21, "in every city;" so Acts 20:23; Titus 1:5; Acts 22:19, "in every synagogue" (plural); Acts 8:3 "(into) every house." In Luke 8:1 the phrase means "throughout every city," as in the AV; in Luke 8:4 "of every city," RV. In Acts 5:42 the RV renders kat' oikon "at home," for AV, "in every house;" in Acts 2:46, for AV, "from house to house" (marg., "at home"). In Acts 15:21 (last part) the adjective pas, "all," is placed between the preposition and the noun for the sake of emphasis. In Acts 26:11, kata, followed by the plural of pas and the article before the noun, is rendered "in all the synagogues," RV, for AV, "in every synagogue." The presence of the article confirms the RV. See [SEVERALLY](#).

(2) In Matt. 20:9,10, the preposition ana, "upward" (used distributively), governing the noun denarion, is translated "every man (a penny)." There is no word for "every man," and an appropriate rendering would be "a penny apiece;" cp. Luke 9:14, "fifty each," RV; Luke 10:1, "two and two;" John 2:6, "two or three ... apiece;" Rev. 4:8, "each ... six wings." (3) The pronoun tis, "anyone," is rendered "any" in Acts 2:45, RV, for the incorrect AV, "every." In Mark 15:24, the interrogative form is rendered "what each (should take)" (AV, "every man"), lit., "who (should take) what."

Everywhere, Every quarter, Every side <1,,3837,*pantache*>

"everywhere," is used in Acts 21:28.

<2,,3837,*pantachou*>

a variation of No. 1, is translated "everywhere" in Mark 1:28, RV, of the report throughout Galilee concerning Christ; in Mark 16:20, of preaching; Luke 9:6, of healing; Acts 17:30, of a Divine command for repentance; Acts 28:22, of disparagement of Christians; 1 Cor. 4:17, of apostolic teaching; in Acts 24:3, it is rendered "in all places." In the Sept., Isa. 42:22. See PLACE.

<3,,3840,*pantochen*>

or pantachochen, "from all sides," is translated "from every quarter," Mark 1:45; in Luke 19:43, "on every side;" in Heb. 9:4, "round about."

Notes: (1) In Phil. 4:12, the phrase en panti, AV, "everywhere," is corrected to "in everything," in the RV; in 2 Cor. 4:8, "on every side."

(2) In 1 Tim. 2:8, en panti topo, "in every place," RV, is translated "everywhere" in the AV.

Every whit <1,,3650,*holos*>

"all, whole, complete," is rendered "every whit" in John 7:23; 13:10. See [ALL](#).

Evidence (Heb. 11:1) * For EVIDENCE (Heb. 11:1) see [REPROOF](#), A

Evident, Evidently <A-1,Adjective,1212,*delos*>

properly signifying "visible, clear to the mind, evident," is translated "evident" in Gal. 3:11; 1 Cor. 15:27, RV (AV, "manifest"); "bewrayeth," Matt. 26:73; "certain," 1 Tim. 6:7, AV. Cp. *deloo*, "to declare, signify." See [BEWRAY](#), [CERTAIN](#), MANIFEST.

<A-2,Adjective,2612,*katadelos*>

a strengthened form of No. 1, "quite manifest, evident," is used in Heb. 7:15 (AV, "more evident"). For the preceding verse see No. 3.

<A-3,Adjective,4271,*prodelos*>

"manifest beforehand" (pro, "before," and No. 1), is used in Heb. 7:14 in the sense of "clearly evident." So in 1 Tim. 5:24,25, RV, "evident," for AV, "open beforehand," and "manifest beforehand." The pro is somewhat intensive.

Note: Phaneros, "visible, manifest" (akin to *phainomai*, "to appear"), is synonymous with the above, but is not translated "evident" in the NT. For "evident token" see [TOKEN](#).

<B-1,Adverb,5320,*phaneros*>

manifestly (see note above), is rendered "openly" in Mark 1:45; "publicly" in John 7:10, RV (opposite to "in secret"); in Acts 10:3, RV, "openly," for AV, "evidently." See [OPENLY](#), [PUBLICLY](#).

Note: For the AV, "evidently," in Gal. 3:1, see [OPENLY](#).

Evil, Evil-doer <A-1,Adjective,2556,*kakos*>

stands for "whatever is evil in character, base," in distinction (wherever the distinction is observable) from *poneros* (see No. 2), which indicates "what is evil in influence and effect, malignant." *Kakos* is the wider term and often covers the meaning of *poneros*. *Kakos* is antithetic to *kalos*, "fair, advisable, good in character," and to *agathos*, "beneficial, useful, good in act;" hence it denotes what is useless, incapable, bad; *poneros* is essentially antithetic to *chrestos*, "kind, gracious, serviceable;" hence it denotes what is destructive, injurious, evil. As evidence that *poneros* and *kakos* have much in common, though still not interchangeable, each is used of thoughts, cp. Matt. 15:19 with Mark 7:21; of speech, Matt. 5:11 with 1 Pet. 3:10; of actions, 2 Tim. 4:18 with 1 Thess. 5:15; of man, Matt. 18:32 with Matt. 24:48.

The use of *kakos* may be broadly divided as follows: (a) of what is morally or ethically "evil," whether of persons, e.g., Matt. 21:41; 24:48; Phil. 3:2; Rev. 2:2, or qualities, emotions, passions, deeds, e.g., Mark 7:21; John 18:23,30; Rom. 1:30; 3:8; 7:19,21; 13:4; 14:20; 16:19; 1 Cor. 13:5; 2 Cor. 13:7; 1 Thess. 5:15; 1 Tim. 6:10; 2 Tim. 4:14; 1 Pet. 3:9,12; (b) of what is injurious, destructive, baneful, pernicious, e.g., Luke 16:25; Acts 16:28; 28:5; Titus 1:12; Jas. 3:8; Rev. 16:2, where *kakos* and *poneros* come in that order, "noisome and grievous." See B, No. 3. For compounds of *kakos*, see below.

<A-2,Adjective,4190,*poneros*>

akin to *ponos*, "labor, toil," denotes "evil that causes labor, pain, sorrow, malignant evil" (see No. 1); it is used (a) with the meaning bad, worthless, in the physical sense, Matt. 7:17,18; in the moral or

ethical sense, "evil," wicked; of persons, e.g., Matt. 7:11; Luke 6:45; Acts 17:5; 2 Thess. 3:2; 2 Tim. 3:13; of "evil" spirits, e.g., Matt. 12:45; Luke 7:21; Acts 19:12,13,15,16; of a generation, Matt. 12:39,45; 16:4; Luke 11:29; of things, e.g., Matt. 5:11; 6:23; 20:15; Mark 7:22; Luke 11:34; John 3:19; 7:7; Acts 18:14; Gal. 1:4; Col. 1:21; 1 Tim. 6:4; 2 Tim. 4:18; Heb. 3:12; 10:22; Jas. 2:4; 4:16; 1 John 3:12; 2 John 1:11; 3 John 1:10; (b) with the meaning toilsome, painful, Eph. 5:16; 6:13; Rev. 16:2. Cp. *poneria*, "iniquity, wickedness." For its use as a noun see B, No. 2.

<A-3, Adjective, 5337, *phaulos*>

primarily denotes "slight, trivial, blown about by every wind;" then, "mean, common, bad," in the sense of being worthless, paltry or contemptible, belonging to a low order of things; in John 5:29, those who have practiced "evil" things, RV, "ill" (*phaula*), are set in contrast to those who have done good things (*agatha*); the same contrast is presented in Rom. 9:11; 2 Cor. 5:10, in each of which the most authentic mss. have *phaulos* for *kakos*; he who practices "evil" things (RV, "ill") hates the light, John 3:20; jealousy and strife are accompanied by "every vile deed," Jas. 3:16. It is used as a noun in Titus 2:8 (see B, No. 4). See [BAD](#), [ILL](#), [VILE](#).

<B-1, Noun, 2549, *kakia*>

primarily, "badness" in quality (akin to A, No. 1), denotes (a) "wickedness, depravity, malignity," e.g., Acts 8:22, "wickedness;" Rom. 1:29, "maliciousness;" in Jas. 1:21, AV, "naughtiness;" (b) "the evil of trouble, affliction," Matt. 6:34, only, and here alone translated "evil." See [MALICE](#), [MALICIOUSNESS](#), [NAUGHTINESS](#), [WICKEDNESS](#).

<B-2, Noun, 4190, *poneros*>

the adjective (A, No. 2), is used as a noun, (a) of Satan as the "evil" one, Matt. 5:37; 6:13; 13:19,38; Luke 11:4 (in some texts); John 17:15; Eph. 6:16; 2 Thess. 3:3; 1 John 2:13,14; 3:12; 5:18,19; (b) of human beings, Matt. 5:45; (probably ver. 39); 13:49; 22:10; Luke 6:35; 1 Cor. 5:13; (c) neuter, "evil (things)," Matt. 9:4; 12:35; Mark 7:23; Luke 3:19; "that which is evil," Luke 6:45; Rom. 12:9; Acts 28:21, "harm."

<B-3, Noun, 2556, *kakon*>

the neuter of A, No. 1, is used with the article, as a noun, e.g., Acts 23:9; Rom. 7:21; Heb. 5:14; in the plural, "evil things," e.g., 1 Cor. 10:6; 1 Tim. 6:10, "all kinds of evil," RV.

<B-4, Noun, 5337, *phaulon*>

the neuter of A, No. 3, is used as a noun in Titus 2:8.

<B-5, Noun, 2555, *kakopois*>

properly the masculine gender of the adjective, denotes an "evil-doer" (*kakon*, "evil," *poieo*, "to do"), 1 Pet. 2:12,14; 4:15; in some mss. in 1 Pet. 3:16; John 18:30 (so the AV). For a synonymous word see Note (1). Cp. the verb below. In the Sept., Prov. 12:4; 24:19. See [MALEFACTOR](#).

Notes: (1) *Kakourgos*, "an evil-worker" (*kakon*, "evil," *ergon*, "a work"), is translated "evil-doer" in 2 Tim. 2:9, AV (RV, "malefactor"). Cp. Luke 23:32,33,39.

(2) *Adikema*, "an injustice" (a, negative, *dikaio*s, "just"), is translated "evil-doing," in Acts 24:20, AV,

RV, "wrong-doing." See [INIQUITY](#), [WRONG](#).

<C-1,Verb,2559,*kakoo*>

"to ill-treat" (akin to A, No. 1), is rendered "to entreat evil" in Acts 7:6,19; "made (them) evil affected," Acts 14:2. See AFFECT, [AFFLICT](#), [HARM](#), HURT, [VEX](#).

<C-2,Verb,2554,*kakopoieo*>

signifies "to do evil" (cp. B, No. 5), Mark 3:4 (RV, "to do harm"); so, Luke 6:9; in 3 John 1:11, "doeth evil," in 1 Pet. 3:17, "evil doing." See [HARM](#).

Note: Cp. kakologeo, "to speak evil" (see [CURSE](#), [SPEAK](#)); kakopatheo, "to endure evil" (see [ENDURE](#), [SUFFER](#)); kakopatheia, "suffering affliction" (see [SUFFER](#)); kakoucheo, "to suffer adversity" (see [SUFFER](#)).

<D-1,Adverb,2560,*kakos*>

"badly, evilly," akin to A, No. 1, is used in the physical sense, "to be sick," e.g., Matt. 4:24; Mark 1:32,34; Luke 5:31 (see [DISEASE](#)). In Matt. 21:41 this adverb is used with the adjective, "He will miserably destroy those miserable men," more lit., "He will evilly destroy those men (evil as they are)," with stress on the adjective; (b) in the moral sense, "to speak evilly," John 18:23; Acts 23:5; "to ask evilly," Jas. 4:3. See AMISS, [GRIEVOUSLY](#), [SICK](#), [SORE](#).

Evil speaking <1,,988,*blasphemia*>

is translated "evil speaking" in Eph. 4:31, AV (RV, "railing"). See [BLASPHEMY](#).

<2,,2636,*katalalia*>

"evil speaking," 1 Pet. 2:1; see [BACKBITING](#).

Exact (Verb) <1,,4238,*prasso*>

"to do, to practice," also has the meaning of "transacting," or "managing in the matter of payment, to exact, to get money from a person," Luke 3:13 (RV, "extort"). Cp. the English idiom "to do a person in." This verb is rendered "required," in Luke 19:23.

<2,,4811,*sukophanteo*>

"to accuse falsely," Luke 3:14, has its other meaning, "to exact wrongfully," in Luke 19:8. See [ACCUSE](#).

Exact, Exactly <1,,197,*akribesteron*>

the comparative degree of akribos, "accurately, carefully," is used in Acts 18:26, AV, "more perfectly," RV, "more carefully;" Acts 23:15, AV, "more perfectly," RV, "more exactly;" so Acts 23:20; 24:22, AV, "more perfect," RV, "more exact" (lit., "knowing more exactly"). See [CAREFULLY](#), [PERFECTLY](#). Cp. akribeia, "precision, exactness," Acts 22:3, and akriboo, "to learn carefully, to enquire with exactness," Matt. 2:7,16.

Exalt, Exalted <A-1,Verb,5312,*hupsoo*>

"to lift up" (akin to *hupsos*, "height"), is used (a) literally of the "lifting" up of Christ in His crucifixion, John 3:14; 8:28; 12:32,34; illustratively, of the serpent of brass, John 3:14; (b) figuratively, of spiritual privileges bestowed on a city, Matt. 11:23; Luke 10:15; of "raising" to dignity and happiness, Luke 1:52; Acts 13:17; of haughty self-exaltation, and, contrastingly, of being "raised" to honor, as a result of self-humbling, Matt. 23:12; Luke 14:11; 18:14; of spiritual "uplifting" and revival, Jas. 4:10; 1 Pet. 5:6; of bringing into the blessings of salvation through the Gospel, 2 Cor. 11:7; (c) with a combination of the literal and metaphorical, of the "exaltation" of Christ by God the Father, Acts 2:33; 5:31. See [LIFT](#).

<A-2,Verb,5251,*huperupsoo*>

"to exalt highly" (*huper*, "over," and No. 1), is used of Christ, as in No. 1, (c), in Phil. 2:9.

<A-3,Verb,1869,*epairo*>

"to lift up" (*epi*, "up," *airo*, "to raise"), is said (a) literally, of a sail, Acts 27:40; hands, Luke 24:50; 1 Tim. 2:8; heads, Luke 21:28; eyes, Matt. 17:8, etc.; (b) metaphorically, of "exalting" oneself, being "lifted up" with pride, 2 Cor. 10:5; 11:20. See [LIFT](#).

<A-4,Verb,5229,*huperairo*>

"to raise over" (*huper*, "above," and *airo*, see No. 3), is used in the Middle Voice, of "exalting" oneself exceedingly, 2 Cor. 12:7; 2 Thess. 2:4.

<B-1,Adjective,5308,*hupselos*>

"high, lofty," is used metaphorically in Luke 16:15, as a noun with the article, RV, "that which is exalted," AV, "that which is highly esteemed." See [ESTEEM](#), [HIGH](#).

Note: For Jas. 1:9, RV, "in his high estate," see [ESTATE](#), No. 3.

Examination, Examine <A-1,Noun,351,*anakrasis*>

from *ana*, "up or through," and *krino*, "to distinguish," was a legal term among the Greeks, denoting the preliminary investigation for gathering evidence for the information of the judges, Acts 25:26.

<B-1,Verb,350,*anakrino*>

"to examine, investigate," is used (a) of searching or enquiry, Acts 17:11; 1 Cor. 9:3; 10:25,27; (b) of reaching a result of the enquiry, judging, 1 Cor. 2:14,15; 4:3,4; 14:24; (c) forensically, of examining by torture, Luke 23:14; Acts 4:9; 12:19; 24:8; 28:18. See [ASK](#), [DISCERN](#), [JUDGE](#), [SEARCH](#).

<B-2,Verb,426,*anetazo*>

"to examine judicially" (*ana*, "up," *etazo*, "to test"), is used in Acts 22:24,29. Cp. the synonymous verb *exetazo*, "to search" or "enquire carefully," Matt. 2:8; 10:11; John 21:12.

<B-3,Verb,1381,*dokimazo*>

"to prove, test, approve," is rendered "examine" in 1 Cor. 11:28, AV (RV, "prove"). See [APPROVE](#).

<B-4,Verb,3985,*peirazo*>

"to tempt, try," is rendered "examine" in 2 Cor. 13:5, AV (RV, "try"). See GO, [PROVE](#), [TEMPT](#), [TRY](#).

Example <A-1,Noun,1164,*deigma*>

primarily "a thing shown, a specimen" (akin to *deiknumi*, "to show"), denotes an "example" given as a warning, Jude 1:7. Note: The corresponding word in 2 Pet. 2:6 is No. 2.

<A-2,Noun,5262,*hupodeigma*>

see [ENSAMPLE](#), No. 3.

<A-3,Noun,5179,*tupos*>

see [ENSAMPLE](#), No. 1.

<A-4,Noun,5261,*hupogrammos*>

lit., "an under-writing" (from *hupographo*, "to write under, to trace letters" for copying by scholars); hence, "a writing-copy, an example," 1 Pet. 2:21, said of what Christ left for believers, by His sufferings (not expiatory, but exemplary), that they might "follow His steps."

<B-1,Verb,1165,*deigmatizo*>

"to make a show of, to expose" (akin to A, No. 1), is translated "to make a public example," in Matt. 1:19 (some mss. have the strengthened form *paradeigmatizo* here; "put ... to an open shame," Heb. 6:6); in Col. 2:15, "made a show of."

<B-2,Verb,5263,*hupodeiknumi*>

primarily, "to show secretly" (*hupo*, "under," *deiknumi*, "to show"), "to show by tracing out" (akin to A, No. 2); hence, "to teach, to show by example," Acts 20:35, RV, "[I](#) gave you an example," for AV, "[I](#) showed you." Elsewhere, "to warn," Matt. 3:7; Luke 3:7; 12:5, RV, for AV, "forewarn;" "to show," Luke 6:47; Acts 9:16. See [FOREWARN](#), SHOW, [WARN](#).

Exceed, Exceeding, Exceedingly <A-1,Verb,5235,*huperballo*>

"to throw over or beyond" (*huper*, "over," *ballo*, "to throw"), is translated "exceeding" in 2 Cor. 9:14; Eph. 1:19; 2:7; "excelleth" (RV, "surpasseth") in 2 Cor. 3:10; "passeth" in Eph. 3:19 ("surpasseth" might be the meaning here). See [EXCEL](#), SURPASS. Cp. *huperbole*, under [EXCEL](#), B, No. 1.

<A-2,Verb,4052,*perisseuo*>

"to be over and above, over a certain number or measure, to abound, exceed," is translated "exceed" in Matt. 5:20; 2 Cor. 3:9. See [ABUNDANCE](#), B, No. 1.

<B-1,Adverb and Adverbial Phrase,3029,*lian*>

"very, exceedingly," is translated "exceeding" in Matt. 2:16 (for ver. 10, see No. 2); 4:8; 8:28; Mark 9:3; Luke 23:8. See GREATLY ([GREAT](#)), [SORE](#), [VERY](#).

<B-2,Adverb and Adverbial Phrase,4970,*sphodra*>

properly the neuter plural of *sphodros*, "excessive, violent" (from a root indicating restlessness), signifies "very, very much, exceedingly," Matt. 2:10; 17:6, "sore;" Matt. 17:23; 18:31, RV,

"exceeding," for AV, "very;" Matt. 19:25; 26:22; 27:54, RV, "exceedingly" for AV, "greatly;" Mark 16:4, "very;" Luke 18:23 (ditto); Acts 6:7, RV, "exceedingly," for AV, "greatly;" Rev. 16:21. See [GREATLY](#), [SORE](#), [VERY](#).

<B-3,Adverb and Adverbial Phrase,4971,*sphodros*>
"exceedingly" (see No. 2), is used in Acts 27:18.

<B-4,Adverb and Adverbial Phrase,4057,*perissos*>
is used in Matt. 27:23, RV, "exceedingly," for AV, "the more;" Mark 10:26, RV, "exceedingly," for AV, "out of measure;" in Acts 26:11, "exceedingly." In Mark 15:14, the most authentic mss. have this word (RV, "exceedingly") for No. 5 (AV, "the more exceedingly"). See [MORE](#).

<B-5,Adverb and Adverbial Phrase,4056,*perissoteros*>
the comparative degree of No. 4, "abundantly, exceedingly" (akin to A, No. 2), Gal. 1:14, "more exceedingly;" 1 Thess. 2:17, RV, "the more exceedingly," for AV, "the more abundantly;" see ABUNDANCE, D, No. 2.

<B-6,Adverb and Adverbial Phrase,5528 1537 4053,*huperekperissou*>
denotes "superabundantly" (huper, "over," ek, "from," perissos, "abundant"); in 1 Thess. 3:10, "exceedingly;" Eph. 3:20, "exceeding abundantly." Another form, huperekperissos (huper, and ek and No. 4), is used in 1 Thess. 5:13 (in the best mss.), "exceeding highly." Cp. the verb huperperisseuo, "to abound more exceedingly," Rom. 5:21; in 2 Cor. 7:4, "[I](#) overflow (with joy)," RV, for AV, "[I](#) am exceeding (joyful). See [ABUNDANT](#), D, No. 2.

Notes: (1) In Acts 7:20, the phrase "exceeding fair" (asteios) is, lit., "fair to God" (see marg.). (2) In Matt. 26:7, barutimos (barus, "weighty," time "value"), is rendered "exceeding precious," RV, for AV, "very precious." (3) In Mark 4:41, "they feared exceedingly" is, lit., "they feared a great fear." see [FEAR](#). (4) For other combinations of the adverb, see GLAD, [GREAT](#), JOYFUL, [SORROWFUL](#), [SORRY](#).

Excel, Excellency, Excellent <A-1,Verb,5235,*huperballo*>
lit., "to throw over:" see [EXCEED](#), No. 1.

<A-2,Verb,4052,*perisseuo*>
"to be over and above," is rendered "abound" in 1 Cor. 14:12, RV, for AV, "excel." See [ABUNDANCE](#), B, No. 1, and [EXCEED](#), A, No. 2.

<A-3,Verb,5242,*huperecho*>
lit., "to have over" (huper, "over," echo, "to have"), is translated "excellency" in Phil. 3:8, "the surpassingness" (Moule); the phrase could be translated "the surpassing thing, which consists in the knowledge of Christ Jesus," and this is the probable meaning. This verb is used three times in Philippians, here and in Phil. 2:3; 4:7. See also Rom. 13:1; 1 Pet. 2:13. See [BETTER](#), No. 4.

<A-4,Verb,1308,*diaphero*>
"to differ," is used in the neuter plural of the present participle with the article, in Phil. 1:10, "the

things that are excellent" (marg., "the things that differ"), lit., "the excellent things." See [DIFFER](#).

<B-1,Noun,5236,*huperbole*>

lit., "a throwing beyond," hence, "a surpassing, an excellence," is translated "excellency" in 2 Cor. 4:7, AV; RV, "exceeding greatness." It always betokens pre-eminence. It is used with kata, "according to," in the phrase kath' huperbolēn, signifying "beyond measure, exceedingly," Rom. 7:13, "exceeding sinful;" in 2 Cor. 1:8, RV, "exceedingly," for AV, "out of measure;" in Gal. 1:13, "beyond measure;" in 1 Cor. 12:31, "more excellent." In 2 Cor. 4:17, there is an expanded phrase kath' huperbolēn eis huperbolēn, lit., "according to a surpassing unto a surpassing," RV, "more and more exceedingly," which corrects the AV, "a far more exceedingly;" the phrase refers to "worketh," showing the surpassing degree of its operation, and not to the noun "weight" (nor does it qualify, "eternal"). In 2 Cor. 12:7, the RV has "exceeding greatness," the AV, "abundance." See [ABUNDANCE](#).

<B-2,Noun,5247,*huperoche*>

akin to A, No. 3, strictly speaking, "the act of overhanging" (huper, and echo, "to hold") or "the thing which overhangs," hence, "superiority, preeminence," is translated "excellency (of speech)" in 1 Cor. 2:1; elsewhere, in 1 Tim. 2:2, RV, "high place," for AV, "authority." See [AUTHORITY](#), [PLACE](#).

Note: In 1 Pet. 2:9 RV renders arete (virtue) "excellencies."

<C-1,Adjective,3169,*megaloprepes*>

signifies "magnificent, majestic, that which is becoming to a great man" (from megas, "great," and prepo, "to be fitting or becoming"), in 2 Pet. 1:17, "excellent."

<C-2,Adjective,1313,*diaphoroteros*>

comparative degree of diaphoros, "excellent," akin to A, No. 4, is used twice, in Heb. 1:4, "more excellent (name)," and Heb. 8:6, "more excellent (ministry)." For the positive degree see Rom. 12:6; Heb. 9:10. See under [DIFFER](#).

<C-3,Adjective,4119,*pleion*>

"more, greater," the comparative degree of polus, "much," is translated "more excellent" in Heb. 11:4, of Abel's sacrifice; pleion is used sometimes of that which is superior by reason of inward worth, cp. Heb. 3:3, "more (honor);" in Matt. 6:25, of the life in comparison with meat.

<C-4,Adjective,2903,*kratistos*>

"mightiest, noblest, best," the superlative degree of kratus, "strong" (cp. kratos, "strength"), is used as a title of honor and respect, "most excellent," Luke 1:3 (Theophilus was quite possibly a man of high rank); Acts 23:26; 24:3; 26:25, RV, for AV, "most noble."

Note: The phrase kath' huperbolēn (for which see B, No. 1) is translated "more excellent" in 1 Cor. 12:31.

[Matt Curtin](#)

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Revive <1,,330,*anathallo*>

"to flourish anew" (ana, "again, anew," thallo, "to flourish or blossom"), hence, "to revive," is used metaphorically in Phil. 4:10, RV, "ye have revived (your thought for me)," AV, "(your care of me) hath flourished again." In the Sept., Ps. 28:7; Ezek. 17:24; Hos. 8:9.

<2,,326,*anazao*>

"to live again" (ana, "and" zao, "to live"), "to regain life," is used of moral "revival," Luke 15:24, "is alive again;" (b) of sin, Rom. 7:9, "revived," lit., "lived again" i.e., it sprang into activity, manifesting the evil inherent in it; here sin is personified, by way of contrast to the man himself. Some mss. have it in Rom. 14:9, for zao, as in the RV, which italicizes "again."

Reward (Noun and Verb) <A-1,Noun,3408,*misthos*>

primarily "wages, hire," and then, generally, "reward," (a) received in this life, Matt. 5:46; 6:2,5,16; Rom. 4:4; 1 Cor. 9:17,18; of evil "rewards," Acts 1:18; see also [HIRE](#); (b) to be received hereafter, Matt. 5:12; 10:41 (twice),42; Mark 9:41; Luke 6:23,35; 1 Cor. 3:8,14; 2 John 1:8; Rev. 11:18; 22:12. See WAGES.

Notes: (1) In Luke 23:41, axios, "worthy, befitting," used in the plur., is rendered "the due reward," lit., "things worthy." (2) For antapodosis, rendered "reward" in Col. 3:24, AV, see [RECOMPENSE](#). (3) For katabrabeuo, "to rob of a reward," Col. 2:18, see [BEGUILE](#), Note and [ROB](#).

<B-1,Verb,591,*apodidomi*>

"to give back," is nowhere translated "to reward" in the RV; AV, Matt. 6:4,6,18 (see [RECOMPENSE](#), B. No. 2); Matt. 16:27; 2 Tim. 4:14; Rev. 18:6 (see [RENDER](#)).

Rewarder <1,,3406,*misthapodotes*>

"one who pays wages" (misthos, "wages," apo, "back," didomi, "to give"), is used by metonymy in Heb. 11:6, of God, as the "Rewarder" of those who "seek after Him" (RV). Cp. misthapodosia, "recompence."

Rich, Riches, Richly, Rich man <A-1,Adjective,4145,*plousios*>

akin to B, C, No. 1, "rich, wealthy," is used ([I](#)) literally, (a) adjectivally (with a noun expressed separately) in Matt. 27:57; Luke 12:16; 14:12; 16:1,19; (without a noun), 18:23; 19:2; (b) as a noun, singular, a "rich" man (the noun not being expressed), Matt. 19:23,24; Mark 10:25; 12:41; Luke 16:21,22; 18:25; Jas. 1:10,11, "the rich," "the rich (man);" plural, Mark 12:41, lit., "rich (ones);" Luke 6:24 (ditto); 21:1; 1 Tim. 6:17, "(them that are) rich," lit., "(the) rich;" Jas. 2:6, RV, "the rich;" Jas. 5:1, RV, "ye rich;" Rev. 6:15; 13:16, RV, "the rich;" (II) metaphorically, of God, Eph. 2:4 ("in mercy"); of Christ, 2 Cor. 8:9; of believers, Jas. 2:5, RV, "(to be) rich (in faith);" Rev. 2:9, of spiritual "enrichment" generally; Rev. 3:17, of a false sense of "enrichment."

<B-1,Verb,4147,*plouteo*>

"to be rich," in the aorist or point tense, "to become rich," is used (a) literally, Luke 1:53, "the rich," present participle, lit., "(ones or those) being rich;" 1 Tim. 6:9,18; Rev. 18:3,15,19 (all three in the aorist tense); (b) metaphorically, of Christ, Rom. 10:12 (the passage stresses the fact that Christ is Lord; see Rom. 10:9, and the RV); of the "enrichment" of believers through His poverty, 2 Cor. 8:9

(the aorist tense expressing completeness, with permanent results); so in Rev. 3:18, where the spiritual "enrichment" is conditional upon righteousness of life and conduct (see [GOLD](#), No. 2); of a false sense of "enrichment," 1 Cor. 4:8 (aorist), RV, "ye are become rich" (AV, "ye are rich"); Rev. 3:17 (perfect tense, RV, "[I](#) ... have gotten riches," AV, "[I](#) am ... increased with goods"), see [GOODS](#), Note (3); of not being "rich" toward God, Luke 12:21.

<B-2,Verb,4148,*ploutizo*>

"to make rich, enrich," is rendered "making (many) rich" in 2 Cor. 6:10 (metaphorical of "enriching" spiritually). See [ENRICH](#).

<C-1,Noun,4149,*ploutos*>

is used in the singular ([I](#)) of material "riches," used evilly, Matt. 13:22; Mark 4:19; Luke 8:14; 1 Tim. 6:17; Jas. 5:2; Rev. 18:17; (II) of spiritual and moral "riches," (a) possessed by God and exercised towards men, Rom. 2:4, "of His goodness and forbearance and longsuffering;" Rom. 9:23 and Eph. 3:16, "of His glory" (i.e., of its manifestation in grace towards believers); Rom. 11:33, of His wisdom and knowledge; Eph. 1:7; 2:7, "of His grace;" Eph. 1:18, "of the glory of His inheritance in the saints;" Eph. 3:8, "of Christ;" Phil. 4:19, "in glory in Christ Jesus," RV; Col. 1:27, "of the glory of this mystery ... Christ in you, the hope of glory;" (b) to be ascribed to Christ, Rev. 5:12; (c) of the effects of the gospel upon the Gentiles, Rom. 11:12 (twice); (d) of the full assurance of understanding in regard to the mystery of God, even Christ, Col. 2:2, RV; (e) of the liberality of the churches of Macedonia, 2 Cor. 8:2 (where "the riches" stands for the spiritual and moral value of their liberality); (f) of "the reproach of Christ" in contrast to this world's treasures, Heb. 11:26.

<C-2,Noun,5536,*chrema*>

"what one uses or needs" (*chraomai*, "to use"), "a matter, business," hence denotes "riches," Mark 10:23,24; Luke 18:24; see [MONEY](#), No. 2.

<D-1,Adverb,4146,*plousios*>

"richly, abundantly," akin to A, is used in Col. 3:16; 1 Tim. 6:17; Titus 3:6, RV, "richly" (AV, "abundantly"); 2 Pet. 1:11 (ditto).

Rid * For [RID](#) see [CARE](#), A, No. 1, Note

Ride <1,1910,*epibaino*>

"to go upon" (*epi*, "upon," *baino*, "to go"), is used of Christ's "riding" into Jerusalem, Matt. 21:5, RV, "riding" (AV, "sitting"). See [COME](#), No. 16.

Right (not wrong--Noun and Adjective), Rightly <A-1,Noun,1849,*exousia*>

"authority, power," is translated "right" in the RV, for AV, "power," in John 1:12; Rom. 9:21; 1 Cor. 9:4,5,6,12 (twice),18; 2 Thess. 3:9, where the "right" is that of being maintained by those among whom the ministers of the gospel had labored, a "right" possessed in virtue of the "authority" given them by Christ, Heb. 13:10; Rev. 22:14.

Exousia first denotes "freedom to act" and then "authority for the action." This is first true of God,

Acts 1:7. It was exercised by the Son of God, as from, and in conjunction with, the Father when the Lord was upon earth, in the days of His flesh, Matt. 9:6; John 10:18, as well as in resurrection, Matt. 28:18; John 17:2. All others hold their freedom to act from God (though some of them have abused it), whether angels, Eph. 1:21, or human potentates, Rom. 13:1. Satan offered to delegate his authority over earthly kingdoms to Christ, Luke 4:6, who, though conscious of His "right" to it, refused, awaiting the Divinely appointed time. See [AUTHORITY](#), No. 1, and for various synonyms see [DOMINION](#), No. 1, Note.

<B-1, Adjective, 1342, *dikaïos*>

"just, righteous, that which is in accordance with" dike, "rule, right, justice," is translated "right" in Matt. 20:4; Matt. 20:7, AV only (RV omits, according to the most authentic mss. the clause having been inserted from ver. 4, to the detriment of the narrative); Luke 12:57; Acts 4:19; Eph. 6:1; Phil. 1:7, RV (AV, "meet"); 2 Pet. 1:13 (AV, "meet"). See [JUST](#), [RIGHTEOUS](#).

<B-2, Adjective, 2117, *euthus*>

"straight," hence, metaphorically, "right," is so rendered in Acts 8:21, of the heart; Acts 13:10, of the ways of the Lord; 2 Pet. 2:15. See [STRAIGHT](#).

<C-1, Adverb, 3723, *orthos*>

"rightly" (akin to *orthos*, "straight, direct"), is translated "plain" in Mark 7:35; in Luke 7:43; 20:21, "rightly;" in Luke 10:28, "right."

Notes: (1) For "right mind" see MIND, B, No. 5. (2) For the AV, "rightly" in 2 Tim. 2:15, see [DIVIDE](#), A, No. 8.

Right (opp. to left), Right hand, Right side <1., 1188, *dexios*>

an adjective, used (a) of "the right" as opposite to the left, e.g., Matt. 5:29,30; Rev. 10:5, RV, "right hand;" in connection with armor (figuratively), 2 Cor. 6:7; with *en*, followed by the dative plural, Mark 16:5; with *ek*, and the genitive plural, e.g., Matt. 25:33,34; Luke 1:11; (b) of giving the "right hand" of fellowship, Gal. 2:9, betokening the public expression of approval by leaders at Jerusalem of the course pursued by Paul and Barnabas among the Gentiles; the act was often the sign of a pledge, e.g. 2 Kings 10:15; 1 Chron. 29:24, marg.; Ezra 10:19; Ezek. 17:18; figuratively, Lam. 5:6; it is often so used in the papyri; (c) metaphorically of "power" or "authority," Acts 2:33; with *ek*, signifying "on," followed by the genitive plural, Matt. 26:64; Mark 14:62; Heb. 1:13; (d) similarly of "a place of honor in the messianic kingdom," Matt. 20:21; Mark 10:37.

Righteous, Righteously <A-1, Adjective, 1342, *dikaïos*>

signifies "just," without prejudice or partiality, e.g., of the judgment of God, 2 Thess. 1:5,6; of His judgments, Rev. 16:7; 19:2; of His character as Judge, 2 Tim. 4:8; Rev. 16:5; of His ways and doings, Rev. 15:3. See further under [JUST](#), A, No. 1, RIGHT, B, No. 1.

In the following the RV substitutes "righteous" for the AV "just;" Matt. 1:19; 13:49; 27:19,24; Mark 6:20; Luke 2:25; 15:7; 20:20; 23:50; John 5:30; Acts 3:14; 7:52; 10:22; 22:14; Rom. 1:17; 7:12; Gal. 3:11; Heb. 10:38; Jas. 5:6; 1 Pet. 3:18; 2 Pet. 2:7; 1 John 1:9; Rev. 15:3.

<B-1,Adverb,1346,*dikaaios*>

is translated "righteously" in 1 Cor. 15:34, RV, "(awake up) righteously," AV, "(awake to) righteousness;" 1 Thess. 2:10, RV (AV, "justly"); Titus 2:12; 1 Pet. 2:23. See [JUSTLY](#).

Notes: (1) In Rev. 22:11 the best texts have *dikaiosune*, "righteousness," with *poieo*, "to do," RV, "let him do righteousness;" the AV follows those which have the Passive Voice of *dikaioo* and renders it "let him be righteous," lit., "let him be made righteous." (2) *Dikaiokrisia*, "righteous judgement" (*dikaaios*, and *krisis*), occurs in Rom. 2:5.

Righteousness <1,,1343,*dikaiosune*>

is "the character or quality of being right or just;" it was formerly spelled "rightwiseness," which clearly expresses the meaning. It is used to denote an attribute of God, e.g., Rom. 3:5, the context of which shows that "the righteousness of God" means essentially the same as His faithfulness, or truthfulness, that which is consistent with His own nature and promises; Rom. 3:25,26 speaks of His "righteousness" as exhibited in the Death of Christ, which is sufficient to show men that God is neither indifferent to sin nor regards it lightly. On the contrary, it demonstrates that quality of holiness in Him which must find expression in His condemnation of sin.

"*Dikaiosune* is found in the sayings of the Lord Jesus, (a) of whatever is right or just in itself, whatever conforms to the revealed will of God, Matt. 5:6,10,20; John 16:8,10; (b) whatever has been appointed by God to be acknowledged and obeyed by man. Matt. 3:15; 21:32; (c) the sum total of the requirements of God, Matt. 6:33; (d) religious duties, Matt. 6:1 (distinguished as almsgiving, man's duty to his neighbor, Matt. 6:2-4, prayer, his duty to God, Matt. 6:5-15, fasting, the duty of self-control, Matt. 6:16-18).

"In the preaching of the Apostles recorded in Acts the word has the same general meaning. So also in Jas. 1:20; 3:18, in both Epp. of Peter, 1st John and the Revelation. In 2 Pet. 1:1, 'the righteousness of our God and Savior Jesus Christ,' is the righteous dealing of God with sin and with sinners on the ground of the Death of Christ. 'Word of righteousness,' Heb. 5:13, is probably the gospel, and the Scriptures as containing the gospel, wherein is declared the righteousness of God in all its aspects.

"This meaning of *dikaiosune*, right action, is frequent also in Paul's writings, as in all five of its occurrences in Rom. 6; Eph. 6:14, etc. But for the most part he uses it of that gracious gift of God to men whereby all who believe on the Lord Jesus Christ are brought into right relationship with God. This righteousness is unattainable by obedience to any law, or by any merit of man's own, or any other condition than that of faith in Christ ... The man who trusts in Christ becomes 'the righteousness of God in Him,' 2 Cor. 5:21, i.e., becomes in Christ all that God requires a man to be, all that he could never be in himself. Because Abraham accepted the Word of God, making it his own by that act of the mind and spirit which is called faith, and, as the sequel showed, submitting himself to its control, therefore God accepted him as one who fulfilled the whole of His requirements, Rom. 4:3. ...

"Righteousness is not said to be imputed to the believer save in the sense that faith is imputed ('reckoned' is the better word) for righteousness. It is clear that in Rom. 4:6,11, 'righteousness reckoned' must be understood in the light of the context, 'faith reckoned for righteousness,' Rom. 4:3,5,9,22. 'For' in these places is *eis*, which does not mean 'instead of,' but 'with a view to.' The faith

thus exercised brings the soul into vital union with God in Christ, and inevitably produces righteousness of life, that is, conformity to the will of God." * [* From Notes on Galatians, by Hogg and Vine, pp. 246, 247.]

<2,,1345,*dikaioma*>

is the concrete expression of "righteousness:" see JUSTIFICATION, A, No. 2.

Note: In Heb. 1:8, AV, euthutes, "straightness, uprightness" (akin to euthus "straight, right"), is translated "righteousness" (RV, "uprightness;" AV, marg., "rightness, or straightness").

Ring <1,,1146,*daktulios*>

"a finger ring," occurs in Luke 15:22.

Note: Chrusodaktulios, an adjective signifying "with a gold ring," "a gold-ringed (person)," from chrusos, "gold," and daktulos, "a finger," occurs in Jas. 2:2.

Ringleader <1,,4414,*protostates*>

"one who stands first" (protos, "first," histemi, "to cause to stand"), was used of soldiers, one who stands in the front rank; hence, metaphorically, "a leader," Acts 24:5.

Riot, Rioting, Riotous, Riotously <A-1,Noun,810,*astia*>

"prodigality, a wastefulness, profligacy" (a negative, sozo, "to save") is rendered "riot" in Eph. 5:18, RV (AV, "excess"); Titus 1:6; 1 Pet. 4:4 (AV and RV, "riot"). The corresponding verb is found in a papyrus writing, telling of "riotous living" (like the adverb asotos, see B). In the Sept., Prov. 28:7. Cp. the synonymous word aselgeia (under [LASCIVIOUSNESS](#)).

<A-2,Noun,2970,*komos*>

"a revel," is rendered "rioting" in Rom. 13:13, AV: See [REVEL](#).

<A-3,Noun,5172,*truphe*>

"luxuriousness," is rendered "riot" in 2 Pet. 2:13, AV; see DELICATELY, [REVEL](#).

<A-4,Noun,4714,*stasis*>

primarily "a standing" (akin to histemi, "to caused to (stand)," then "an insurrection," is translated "riot" in Acts 19:40, RV (AV, "uproar"). See [DISSENSION](#), [INSURRECTION](#), [SEDITION](#), UPROAR.

<B-1,Adverb,811,*asotos*>

"wastefully" (akin to A, No. 1), is translated "with riotous living" in Luke 15:13; though the word does not necessarily signify "dissolutely," the parable narrative makes clear that this is the meaning here. In the Sept., Prov. 7:11.

Note: The verb ekchuno, a Hellenistic form of ekcheo (though the form actually used is the regular classical aorist Passive of ekcheo), "to pour out, shed," is translated "ran riotously" in Jude 1:11, RV (AV, "ran greedily"); see [POUR](#), SHED.

Ripe (to be fully) <1,,187,*akmazo*>

"to be at the prime" (akin to *akme*, "a point"), "to be ripe," is translated "are fully ripe" in Rev. 14:18.

<2,,3583,*xeraino*>

"to dry up, wither," is used of "ripened" crops in Rev. 14:15, RV, "overripe," AV, "ripe" (marg., "dried"). See [DRY](#), B, OVERRIPE, WITHER.

<3,,3860,*paradidomi*>

"to give over, commit, deliver," etc., also signifies "to permit;" in Mark 4:29, of the "ripe" condition of corn, RV, and AV marg., "is ripe;" RV marg., "alloweth" (the nearest rendering); AV, "is brought forth."

Rise, Rising * Notes: (1) For the various verbs *anistemi*, *exanistemi*, *egeiro*, *anabaino*, *anatello*, *sunephistemi*, see under [ARISE](#). (2) For the AV, "should rise" in Acts 26:23, See [RESURRECTION](#). (3) *Exanistemi*, transitively, "to raise up" (*ek*, "out, from, out of"), is used intransitively in Acts 15:5, "there rose up," i.e., from the midst of a gathered company. See [RAISE](#). (4) For the AV and RV of *sunegeiro*, "to raise together with," and in the Passive Voice in Col. 2:12; 3:1, see [RAISE](#). (5) For the word "rising," which is used to translate the verbs *anatello* in Mark 16:2, and *anistemi*, in Mark 9:10, see under [ARISE](#), Nos. 9 and 1 respectively. (6) For *katephistemi*, Acts 18:12, RV, See [INSURRECTION](#), B. (7) *Epanistamai*, "to rise up against," occurs in Matt. 10:21; Mark 13:12. (8) *Anastasis*, is rendered "rising up" in Luke 2:34, RV.

River <1,,4215,*potamos*>

denotes (a) "a stream," Luke 6:48,49; (b) "a flood or floods," Matt. 7:25,27; (c) "a river," natural, Matt. 3:6, RV; Mark 1:5; Acts 16:13; 2 Cor. 11:26, RV (AV, "waters"); Rev. 8:10; 9:14; 16:4,12; symbolical, Rev. 12:15 (1st part), RV, "river" (AV, "flood"); so Rev. 12:16; 22:1,2 (cp. Gen. 2:10; Ezek. 47); figuratively, John 7:38, "the effects of the operation of the Holy Spirit in and through the believer." See [FLOOD](#), WATER.

Note: For *potamophoretos* in Rev. 12:15, see [FLOOD](#), B.

Roar, Roaring <A-1,Verb,3455,*mukaomai*>

properly of oxen, an onomatopoeic word, "to low, bellow," is used of a lion, Rev. 10:3.

<A-2,Verb,5612,*oruomai*>

"to howl" or "roar," onomatopoeic, of animals or men, is used of a lion, 1 Pet. 5:8, as a simile of Satan.

<B-1,Noun,2279,*echos*>

"a noise" or "sound" (Eng., "echo"), is used of the "roaring" of the sea in Luke 21:25, in the best mss., "for the roaring (of the sea and the billows)," RV; some mss. have the present participle of *echeo*, "to sound," AV, "(the sea and the waves) roaring. See [RUMOR](#), SOUND.

Rob <1,,4813,*sulao*>

"to plunder, spoil," is translated "[I](#) robbed" in 2 Cor. 11:8. Cp. sulagogo, "to make spoil of," Col. 2:8.

<2,,2603,katabrabeuo>

"to give judgment against, to condemn" (kata, "against," and brabeus, "an umpire;" cp. brabeion, "a prize in the games," 1 Cor. 9:24; Phil. 3:14, and brabeuo, "to act as an umpire, arbitrate," Col. 3:15), occurs in Col. 2:18, RV, "let (no man) rob (you) of your prize" (AV, "... beguile ... of your reward"), said of false teachers who would frustrate the faithful adherence of the believers to the truth, causing them to lose their reward. Another rendering closer to the proper meaning of the word, as given above, is "let no man decide for or against you" (i.e., without any notion of a prize); this suitably follows the word "judge" in ver. 16, i.e., "do not give yourselves up to the judgment and decision of any man" (AV, marg., "judge against").

Robber <1,,3027,lestes>

"a robber, brigand" (akin to leia, "booty"), "one who plunders openly and by violence" (in contrast to kleptes, "a thief," see below), is always translated "robber" or "robbers" in the RV, as the AV in John 10:1,8; 18:40; 2 Cor. 11:26; the AV has "thief" or "thieves" in Matt. 21:13, and parallel passages; Matt. 26:55, and parallel passages; Matt. 27:38,44; Mark 15:27; Luke 10:30,36; but "thief" is the meaning of kleptes. See [THIEF](#).

<2,,2417,hierosulos>

an adjective signifying "robbing temples" (hieron, "a temple," and sulao, "to rob"), is found in Acts 19:37. Cp. hierosuleo, "to rob a temple," Rom. 2:22, AV, "commit sacrilege."

Robbery * For [ROBBERY](#) see PRIZE

Robe <1,,4749,stole>

for which see [CLOTHING](#), No. 8, is translated "robe" in Mark 16:5, RV (AV, "garment"); "long robes" in Luke 20:46.

<2,,5511,chlamus>

"a cloak," is translated "robe" in Matt. 27:28,31. See [CLOTHING](#), Note (4).

<3,,2440,himation>

is translated "robe" in the AV of John 19:2,5 (RV, "garment"). See [APPAREL](#), No. 2, [CLOTHING](#), No. 2, [GARMENT](#).

<4,,2066,esthes>

"apparel," is translated "robe" in Luke 23:11 (RV, "apparel"). See [APPAREL](#), No. 1.

Rock <1,,4073,petra>

denotes "a mass of rock," as distinct from petros, "a detached stone or boulder," or a stone that might be thrown or easily moved. For the nature of petra, see Matt. 7:24,25; 27:51,60; Mark 15:46; Luke 6:48 (twice), a type of a sure foundation (here the true reading is as in the RV, "because it had been well builded"); Rev. 6:15,16 (cp. Isa. 2:19,ff.; Hos. 10:8); Luke 8:6,13, used illustratively; 1 Cor. 10:4

(twice), figuratively, of Christ; in Rom. 9:33; 1 Pet. 2:8, metaphorically, of Christ; in Matt. 16:18, metaphorically, of Christ and the testimony concerning Him; here the distinction between *petra*, concerning the Lord Himself, and *Petros*, the Apostle, is clear (see above).

<2,,4694,*spilas*>

"a rock or reef," over which the sea dashes, is used in Jude 1:12, "hidden rocks," RV, metaphorical of men whose conduct is a danger to others. A late meaning ascribed to it is that of "spots," (AV), but that rendering seems to have been influenced by the parallel passage in 2 Pet. 2:13, where *spiloi*, "spots," occurs.

Rocky <1,,4075,*petrodes*>

"rock-like" (*petra*, "a rock," *eidos*, "a form, appearance"), is used of "rock" underlying shallow soil, Matt. 13:5,20, RV, "the rocky places" (AV, "stony places"); Mark 4:5, RV, "the rocky ground" (AV, "stony ground"); Mark 4:16, RV, "rocky places" (AV, "stony ground").

Note: In Acts 27:29, AV, the phrase *tracheis topoi*, lit., "rough places," is translated "rocks" (RV, "rocky ground").

Rod <A-1,Noun,4464,*rhabdos*>

"a staff, rod, scepter," is used (a) of Aaron's "rod," Heb. 9:4; (b) a staff used on a journey, Matt. 10:10, RV, "staff" (AV, "staves"); so Luke 9:3; Mark 6:8, "staff;" Heb. 11:21, "staff;" (c) a ruler's staff, a "scepter," Heb. 1:8 (twice); elsewhere a "rod," Rev. 2:27; 12:5; 19:15; (d) a "rod" for chastisement (figuratively), 1 Cor. 4:21; (e) a measuring "rod," Rev. 11:1. See [STAFF](#).

<B-1,Verb,4463,*rhabdizo*>

"to beat with a rod," is used in Acts 16:22, RV, "to beat ... with rods;" 2 Cor. 11:25. The "rods" were those of the Roman lictors or "serjeants" (*rhabdouchoi*, lit., "rod-bearers"); the Roman beating with "rods" is distinct from the Jewish infliction of stripes. In the Sept., Jud., 6:11; Ruth 2:17. Cp. Matt. 26:67, RV marg.; John 18:22 (AV marg., and RV marg.); 19:3, RV marg.; see [SMITE](#).

Roll (Noun and Verb) <A-1,Verb,617,*apokulio* | *apokulizo*> "to roll away" (*apo*, "from," *kulio*, "to roll;" cp. Eng., "cylinder," etc.), is used of the sepulchre stone, Matt. 28:2; Mark 16:3 (ver. 4 in some mss.; see No. 2); Luke 24:2. In the Sept., Gen. 29:3,8,10.

<A-2,Verb,303 2947,*anakulio*>

"to roll up or back" (*ana*), is found in the best texts, in Mark 16:4 (see No. 1).

<A-3,Verb,4351,*proskulio*>

"to roll up or to" (*pros*), is used in Matt. 27:60; Mark 15:46, of the sepulchre stone.

<A-4,Verb,1507,*heilisso* | *helisso*> "to roll," or "roll up," is used (a) of the "rolling" up of a mantle, illustratively of the heavens, Heb. 1:12, RV; (b) of the "rolling" up of a scroll, Rev. 6:14, illustratively of the removing of the heaven.

<A-5,Verb,1794,*entulisso*>

"to wrap up, roll round or about," is translated "rolled up" in John 20:7, RV, of the cloth or "napkin" that had been wrapped around the head of the Lord before burial. Both the RV and the AV, "wrapped together," might suggest that this cloth had been "rolled" or wrapped up and put in a certain part of the tomb at the Lord's resurrection, whereas, as with the body wrappings, the head cloth was lying as it had been "rolled" round His head, an evidence, to those who looked into the tomb, of the fact of His resurrection without any disturbance of the wrappings either by friend or foe or when the change took place. It is followed by en, "in," and translated "wrapped" in Matt. 27:59, a meaning and construction which Moulton and Milligan illustrate from the papyri; in Luke 23:53 it is followed by the dative of the noun sindon, "linen cloth," used instrumentally. See [WRAP](#).

<B-1,Noun,2777,kephalis>

lit., "a little head" (a diminutive of kephale, "a head;" Lat., capitulum, a diminutive of caput), hence, "a capital of a column," then, "a roll" (of a book), occurs in Heb. 10:7, RV, "in the roll" (AV, "in the volume"), lit., "in the heading of the scroll" (from Ps. 40:7).

Roman <1,,4514,rhomaiois>

occurs in John 11:48; Acts 2:10, RV, "from Rome" (AV, "of Rome"); 16:21,37,38; 22:25-27,29; 23:27; 25:16; 28:17. For a note on Roman citizenship see [CITIZEN](#), No. 3.

Roof <1,,4721,stege>

"a covering" (stego, "to cover"), denotes "a roof," Mark 2:4; said of entering a house, Matt. 8:8; Luke 7:6.

Room <A-1,Noun,5117,topos>

"a place," is translated "room" in Luke 2:7; 14:22, i.e., "place;" in the AV in Luke 14:9,10, RV, "place" (of a couch at a feast); of a position or condition which a person occupies, 1 Cor. 14:16 (RV, "place"). See OPPORTUNITY, [PLACE](#).

<A-2,Noun,4411,protoklisia>

"the chief reclining place at table," is rendered "uppermost rooms," in Matt. 23:6, AV (RV, "chief place"); in Mark 12:39, "uppermost rooms," AV (RV, "chief places"); in Luke 14:7, "chief rooms," AV (RV, "chief seats"); in Luke 14:8, AV, "highest room" (RV, "chief seat"); in Luke 20:46, AV, "highest seats" (RV, "chief seats"). See [CHIEF](#), B, No. 7, [PLACE](#), No. 5.

<A-3,Noun,508,anagaion | anogeon> "an upper room" (ana, "above," ge, "ground"), occurs in Mark 14:15; Luke 22:12, "a chamber," often over a porch, or connected with the roof, where meals were taken and privacy obtained.

<A-4,Noun,5253,huperoon>

the neuter of the adjective huperoos, "upper" (from huper, "above"), used as a noun, denoted in classical Greek "an upper story" or "room" where the women resided; in the Sept. and the NT, "an upper chamber, a roof-chamber," built on the flat "roof" of the house, Acts 1:13, RV, "upper chamber" (AV "upper room"); see [CHAMBER](#), No. 2.

<B-1,Verb,5562,choreo>

"to make room," is translated "there was ... room" in Mark 2:2. See [CONTAIN](#), No. 1

<C-1,Preposition,473,*anti*>

"in place of, instead of," is translated "in the room of" in Matt. 2:22.

Notes: (1) In Luke 12:17, AV, pou, "anywhere" or "where," with a negative, is translated "no room" (RV, "not where"). (2) In Acts 24:27, AV, diadochos, "a successor," with lambano, "to receive," is translated "came into (Felix') room," RV, "(Felix) was succeeded by." Diadochos often meant a deputy, a temporary successor."

Root <A-1,Noun,4491,*rhiza*>

is used (a) in the natural sense, Matt. 3:10; 13:6,21; Mark 4:6,17; 11:20; Luke 3:9; 8:13;

(b) metaphorically (1) of "cause, origin, source," said of persons, ancestors, Rom. 11:16-18 (twice); of things, evils, 1 Tim. 6:10, RV, of the love of money as a "root" of all "kinds of evil" (marg., "evils;" AV, "evil"); bitterness, Heb. 12:15; (2) of that which springs from a "root," a shoot, said of offspring, Rom. 15:12; Rev. 5:5; 22:16.

<B-1,Verb,4492,*rhizoo*>

"to cause to take root," is used metaphorically in the Passive Voice in Eph. 3:17, of being "rooted" in love; Col. 2:7, in Christ, i.e., in the sense of being firmly planted, or established. In the Sept., Isa. 40:24; Jer. 12:2.

<B-2,Verb,1610,*ekrizoo*>

"to root out or up" (ek, "out," and No. 1), is rendered "to root up" in Matt. 13:29; 15:13; see [PLUCK](#).

Rope <1,,4979,*schoinion*>

a diminutive of schoinos, "a rush," is used of the small cords of which Christ made a scourge, John 2:15; of the "ropes" of a boat, Acts 27:32. See [CORD](#).

Rose * For [ROSE](#) see [RISE](#)

Rough <1,,4672,*skleros*>

"hard," is translated "rough" in Jas. 3:4, RV, of winds (AV, "fierce"). See [AUSTERE](#), [FIERCE](#), Note (1).

<2,,5138,*trachus*>

"rough, uneven," is used of paths, Luke 3:5; of rocky places, Acts 27:29. See [ROCKY](#).

Round, Round about <1,,2943,*kuklothen*>

from kuklos, "a circle, ring" (Eng., "cycle," etc.), occurs in Rev. 4:3,4; in Rev 4:8, RV, "round about," with reference to the eyes.

<2,,3840,*panothen*>

"on all sides" (from pas, "all"), is translated "round about" in Heb. 9:4. See [EVERYWHERE](#), No. 3.

<3,,4038,*perix*>

from the preposition *peri*, "around," occurs in Acts 5:16, "round about" (of cities).

<4,,2945,*kuklo*>

the dative case of the noun *kuklos*, "a ring," is used as an adverb, and translated "round about" in Mark 3:34, AV (RV, "round"); 6:6,36; Luke 9:12; Rom. 15:19; Rev. 4:6; 7:11.

Note: For combinations with other words see, e.g., [COME](#), No. 38, [COUNTRY](#), A, No. 6, A, No. 4, [DWELL](#), No. 5, GO, No. 9, HEDGE, [LOOK](#), A, No. 3, [REGION](#), [SHINE](#), STAND, B, No. 5.

Rouse <1,,1853,*exupnos*>

"roused out of sleep" (*ek*, "out of," *hupnos*, "sleep"), occurs in Acts 16:27. Cp. *exupnizo*, [AWAKE](#), No. 4.

Row (Verb) <1,,1643,*elauno*>

"to drive," is used of "rowing" or sailing a boat, Mark 6:48; John 6:19. See [DRIVE](#).

Royal <1,,934,*basileios*>

from *basileus*, "a king," is used in 1 Pet. 2:9 of the priesthood consisting of all believers. Cp. Luke 7:25, for which see [COURT](#), No. 3. In the Sept., Ex. 19:6; 23:22; Deut. 3:10.

<2,,937,*basilikos*>

"belonging to a king," is translated "royal" in Acts 12:21; Jas. 2:8. See [KING](#) B, No. 2 [NOBLEMAN](#).

Rub <1,,5597,*psocho*>

"to rub, to rub to pieces," is used in Luke 6:1.

Rudder <1,,4079,*pedalion*>

"a rudder" (*akin* to *pedos*, "the blade of an oar"), occurs in Jas. 3:4, RV, "rudder" (AV, "helm"), and Acts 27:40, plural, RV, "(the bands of) the rudders," AV, "the rudder (bands)." The *pedalia* were actually steering paddles, two of which were used as "rudders" in ancient ships.

Rude <1,,2399,*idiotes*>

for which see [IGNORANT](#), No. 4, is translated "rude" in 2 Cor. 11:6.

Rudiments <1,,4747,*stoicheion*>

"one of a row or series," is translated "rudiments" in the RV of Gal. 4:3,9; Heb. 5:12, and the AV and RV of Col. 2:8,20. See ELEMENTS.

Rue <1,,4076,*peganon*>

a shrubby plant with yellow flowers and a heavy smell, cultivated for medicinal purposes, is mentioned in Luke 11:42.

Ruin <1,,4485,*rhegma*>

akin to *rhegunimi*, "to break," denotes "a cleavage, fracture" (so in the Sept., e.g., 1 Kings 11:30,31); by metonymy, that which is broken, "a ruin," Luke 6:49.

<2,,2690,*katestrammena*>

the neuter plural, perfect participle, Passive, of *katastrepho*, "to overturn," is translated "ruins" in Acts 15:16; cp. [DIG](#), No. 3. See OVERTHROW.

Rule (Noun and Verb) <A-1,Noun,746,*arche*>

"a beginning," etc., denotes "rule," Luke 20:20, RV, "rule" (AV, "power"); 1 Cor. 15:24; Eph. 1:21, RV, "rule" (AV, "principality"). See [BEGINNING](#), B.

<A-2,Noun,2583,*kanon*>

is translated "rule" in the AV of 2 Cor. 10:13,15; in Gal. 6:16, AV and RV; in Phil. 3:16, AV (RV, in italics): see [PROVINCE](#), No. 2.

<B-1,Verb,756,*archo*>

(akin to A, No. 1), in the Active Voice denotes "to rule," Mark 10:42; Rom. 15:12, RV, "to rule" (AV, "to reign"). See [BEGIN](#), A, No. 1.

<B-2,Verb,3616,*oikodespoteo*>

from *oikos*, "a house," and *despotes*, "a master," signifies "to rule the household;" so the RV in 1 Tim. 5:14 (AV, "guide the house"). See GUIDE, B, Note (1). Cp. *oikodespotes*, "a householder."

<B-3,Verb,4291,*proistemi*>

lit., "to stand before," hence, "to lead, attend to" (indicating care and diligence), is translated "to rule" (Middle Voice), with reference to a local church, in Rom. 12:8; perfect Active in 1 Tim. 5:17; with reference to a family, 1 Tim. 3:4,12 (Middle Voice); 1 Tim. 3:5 (2nd aorist, Active). See [MAINTAIN](#).

<B-4,Verb,2233,*hegeomai*>

"to lead," is translated "to rule" in Heb. 13:7,17,24 (AV marg., in the first two, "are the guides" and "guide."

<B-5,Verb,4165,*poimaino*>

"to act as a shepherd, tend flocks," is translated "to rule" in Rev. 2:27; 12:5; 19:15, all indicating that the governing power exercised by the Shepherd is to be of a firm character; in Matt. 2:6, AV, "shall rule" (RV, "shall be shepherd of"). See [FEED](#).

<B-6,Verb,1018,*brabeuo*>

properly, "to act as an umpire" (*brabeus*), hence, generally, "to arbitrate, decide," Col. 3:15, "rule" (RV, marg., "arbitrate"), representing "the peace of Christ" (RV) as deciding all matters in the hearts of believers; some regard the meaning as that of simply directing, controlling, "ruling." Cp. *katabrabeuo*; see ROB.

Ruler <1,,758,*archon*>

"a ruler, chief, prince," is translated "rulers," e.g., in 1 Cor. 2:6,8, RV (AV, "princes"); "ruler," Rev. 1:5 (AV, "prince"). See [MAGISTRATE](#), [PRINCE](#), No. 2.

<2,,746,*arche*>

"a rule, sovereignty," is rendered "rulers" in Luke 12:11, RV (AV, "magistrates"). See [BEGINNING](#).

<3,,2888,*kosmokrator*>

denotes "a ruler of this world" (contrast pantokrator, "almighty"). In Greek literature, in Orphic hymns, etc., and in rabbinic writings, it signifies a "ruler" of the whole world, a world lord. In the NT it is used in Eph. 6:12, "the world rulers (of this darkness)," RV, AV, "the rulers (of the darkness) of this world." The context ("not against flesh and blood") shows that not earthly potentates are indicated, but spirit powers, who, under the permissive will of God, and in consequence of human sin, exercise satanic and therefore antagonistic authority over the world in its present condition of spiritual darkness and alienation from God. The suggested rendering "the rulers of this dark world" is ambiguous and not phraseologically requisite. Cp. John 12:31; 14:30; 16:11; 2 Cor. 4:4.

<4,,4173,*politarches*>

"a ruler of a city" (polis, "a city," *archo*, "to rule"), "a politarch," is used in Acts 17:6,8, of the magistrates in Thessalonica, before whom the Jews, with a mob of market idlers, dragged Jason and other converts, under the charge of showing hospitality to Paul and Silas, and of treasonable designs against the emperor. Thessalonica was a "free" city and the citizens could choose their own politarchs. The accuracy of Luke has been vindicated by the use of the term, for while classical authors use the terms *poliarchos* and *politarchos* of similar "rulers," the form used by Luke is supported by inscriptions discovered at Thessalonica, one of which mentions Sosipater, Secundus, and Gaius among the politarchs, names occurring as those of Paul's companions. Prof. Burton of Chicago, in a paper on "The Politarchs," has recorded 17 inscriptions which attest their existence, thirteen of which belong to Macedonia and five presumably to Thessalonica itself, illustrating the influence of Rome in the municipal organization of the place.

<5,,755,*architriklinos*>

denotes "the superintendent of a banquet," whose duty lay in arranging the tables and food (*arche*, "ruler," *triklinos*, lit., "a room with three couches"), John 2:8,9.

Notes: (1) In Mark 13:9; Luke 21:12, AV, *hegemon*, "a leader, a governor of a province," is translated "ruler" (RV, "governor"). See Gov. ERNOR, [PRINCE](#), No. 3. (2) For "ruler" of the synagogue, see [SYNAGOGUE](#). (3) In Matt. 24:45, AV, *kathistemi*, "to appoint," is translated "hath made ruler" (RV, "hath set"); so in Matt. 24:47; 25:21,23; Luke 12:42,44.

Rumor <1,,189,*akoe*>

"a hearing," is translated "rumor" in Matt. 24:6; Mark 13:7. See HEARING, B, No. 1.

<2,,2279,*echos*>

"a noise, sound," is translated "rumor" in Luke 4:37, RV (AV, "fame"). See [ROAR](#), SOUND.

Note: In Luke 7:17, AV, *logos*, "a word," is translated "rumor" (RV, "report").

Run, Ran <1,,5143,*trecho*>

"to run," is used (a) literally, e.g., Matt. 27:48 (dramon, an aorist participle, from an obsolete verb dramō, but supplying certain forms absent from *trecho*, lit., "having run, running," expressive of the decisiveness of the act); the same form in the indicative mood is used, e.g., in Matt. 28:8; in the Gospels the literal meaning alone is used; elsewhere in 1 Cor. 9:24 (twice in 1st part); Rev. 9:9, AV, "running" (RV, "rushing"); (b) metaphorically, from the illustration of "runners" in a race, of either swiftness or effort to attain an end, Rom. 9:16, indicating that salvation is not due to human effort, but to God's sovereign right to exercise mercy; 1 Cor. 9:24 (2nd part), and 1 Cor. 9:26, of persevering activity in the Christian course with a view to obtaining the reward; so Heb. 12:1; in Gal. 2:2 (1st part), RV, "(lest) I should be running," continuous present tense, referring to the activity of the special service of his mission to Jerusalem; (2nd part), "had run," aorist tense, expressive of the continuous past, referring to the activity of his antagonism to the Judaizing teachers at Antioch, and his consent to submit the case to the judgment of the church in Jerusalem; in Gal. 5:7 of the erstwhile faithful course doctrinally of the Galatian believers; in Phil. 2:16, of the Apostle's manner of life among the Philippian believers; in 2 Thess. 3:1, of the free and rapid progress of "the word of the Lord."

<2,,4370,*prostrecho*>

"to run to" (*pros*, "to," and No. 1), is used in Mark 9:15; 10:17; Acts 8:30.

<3,,4063,*peritrecho*>

"to run about" (*peri* "around," and No. 1), is used in Mark 6:55, RV, "ran round about" (AV, "ran through").

<4,,4936,*suntrecho*>

"to run together with" (*sun*, "with"), is used (a) literally, Mark 6:33; Acts 3:11; (b) metaphorically, 1 Pet. 4:4, of "running" a course of evil with others. In the Sept., Ps. 50:18.

<5,,4390,*protrecho*>

"to run before," Luke 19:4: see [OUTRUN](#).

<6,,1532,*eistrecho*>

"to run in" (*eis*, "in"), occurs in Acts 12:14.

<7,,5295,*hupotrecho*>

"to run under" (*hupo*, "under"), is used nautically in Acts 27:16.

<8,,1998,*episuntrecho*>

"to run together again" (*epi*, "upon, or again," and No. 4), occurs in Mark 9:25.

<9,,1632,*ekchunno* | *ekchuno*> "to shed," is translated "ran riotously" in Jude 1:11, RV (AV, "ran greedily"). See [RIOTOUSLY](#), Note. See [SHED](#), [SPILL](#).

<10,,5240,*huperekchunno*>

a late form of huperekcheo, "to overflow," is rendered "running over" in Luke 6:38.

<11,,2207,epikello | epokello> "to drive upon," is used in Acts 27:41 of "running" a ship ashore.

Notes: (1) Hormao, "to set in motion urge on," but intransitively, "to hasten on, rush," is always translated "to rush" in the RV: AV, "ran violently," Matt. 8:32; Mark 5:13; Luke 8:33; "ran," Acts 7:57; "rushed," Acts 19:29. See [RUSH](#). (2) In Acts 21:30, sundrome, "a running together," with ginomai, "to become, take place," is translated "ran together," lit., "a running together took place." (3) In Matt. 9:17, AV ekcheo, "to pour out," used in the Passive Voice (RV, "is spilled"), is translated "runneth out." (4) In Acts 14:14, RV, ektopedao, "to spring forth," is translated "sprang forth" (this verb is found in the papyri); the AV, "ran in" translates the mss. which have eispedao, "to spring in." (5) Katatrecho, "to run down," occurs in Acts 21:32.

Rush, Rushing <1,,3729,hormao>

for which see [RUN](#), Note (1), with refs., is akin to horme (see ASSAULT) and hormema, "a rushing" (see [VIOLENCE](#)).

<2,,5342,phero>

"to bear," is used in the present participle, Passive Voice, in Acts 2:2, and translated "rushing" RV, "the rushing (of a mighty wind)," AV "a rushing (mighty wind)" lit "a violent wind borne (along)."

<3,,5143,trecho>

"to run," is translated "rushing (to war)" in Rev. 9:9, RV, AV, "running (to battle)."

Rust (Noun and Verb) <A-1,Noun,1035,brosis>

"an eating" (akin to bibrosko, "to eat"), is used metaphorically to denote "rust" in Matt. 6:19,20. See [EAT](#), B, No. 1, [FOOD](#), MEAT, [MORSEL](#).

<A-2,Noun,2447,ios>

"poison," denotes "rust" in Jas. 5:3. See [POISON](#).

<B-1,Verb,2728,katioo>

an intensive form of ioo, "to poison" (akin to A, No. 2), strengthened by kata, "down," "to rust over," and in the Passive Voice, "to become rusted over," occurs in Jas. 5:3, RV, "are rusted" (AV, "are cankered"). Cp. gangraina, "a gangrene," 2 Tim. 2:17, RV.

Sabachthani <1,,4518,sabachthanei>

an Aramaic word signifying "Thou hast forsaken Me," is recorded as part of the utterance of Christ on the Cross, Matt. 27:46; Mark 15:34, a quotation from Ps. 22:1. Recently proposed renderings which differ from those of the AV and RV have not been sufficiently established to require acceptance.

Sabaoth <1,,4519,sabaoth>

is the transliteration of a Hebrew word which denotes "hosts" or "armies," Rom. 9:29; Jas. 5:4. While the word "hosts" probably had special reference to angels, the title "the Lord of hosts" became used to

designate Him as the One who is supreme over all the innumerable hosts of spiritual agencies, or of what are described as "the armies of heaven." Eventually it was used as equivalent to "the Lord all-sovereign." In the prophetical books of the OT the Sept. sometimes has Kurios Sabaoth as the equivalent of "the [LORD](#) of hosts," sometimes Kurios Pantokrator, in Job, it uses Pantokrator to render the Hebrew Divine title Shadday (see [ALMIGHTY](#)).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Helmet <1,,4030,*perikephalaia*>

from *peri*, "around," and *kephale*, "a head," is used figuratively in Eph. 6:17, with reference to salvation, and 1 Thess. 5:8, where it is described as "the hope of salvation." The head is not to be regarded here as standing for the seat of the intellect; the word is not so used elsewhere in Scripture. In Eph. 6:17 salvation is a present experience of the Lord's deliverance of believers as those who are engaged in spiritual conflict; in 1 Thess. 5:8, the hope is that of the Lord's return, which encourages the believer to resist the spirit of the age in which he lives.

Help, Holpen <A-1,Noun,484,*antilepsis* | *antilempsis*> properly signifies "a laying hold of, an exchange" (*anti*, "in exchange," or, in its local sense, "in front," and *lambano*, "to take, lay hold of," so as to support); then, "a help" (akin to B, No. 1); it is mentioned in 1 Cor. 12:28, as one of the ministrations in the local church, by way of rendering assistance, perhaps especially of "help" ministered to the weak and needy. So Theophylact defines the injunction in 1 Thess. 5:14, "support the weak;" cp. Acts 20:35; not official functionaries are in view in the term "helps," but rather the functioning of those who, like the household of Stephanas, devote themselves to minister to the saints. Hort defines the ministration as "anything that would be done for poor or weak or outcast brethren."

<A-2,Noun,996,*boetheia*>

from *boe*, "a shout," and *theo*, "to run," denotes "help, succour," Heb. 4:16, lit., "(grace) unto (timely) help;" in Acts 27:17, where the plural is used, the term is nautical, "frapping."

<A-3,Noun,1947,*epikouria*>

strictly denotes such aid as is rendered by an *epikouros*, "an ally, an auxiliary;" Paul uses it in his testimony to Agrippa, "having therefore obtained the help that is from God," Acts 26:22, RV.

<B-1,Verb,482,*antilambano*>

lit., "to take instead of, or in turn" (akin to A, No. 1), is used in the Middle Voice, and rendered "He hath holpen" in Luke 1:54; "to help," RV, "to support," AV, in Acts 20:35; its other meaning, to partake of, is used of partaking of things, 1 Tim. 6:2, "that partake of," for AV, "partakers of." See [PARTAKE](#), [SUPPORT](#).

<B-2,Verb,4815,*sullambano*>

"to assist, take part with" (*sun*, "with," and *lambano*), is used, in the Middle Voice, of rendering help in what others are doing, Luke 5:7, of bringing in a catch of fish; in Phil. 4:3, in an appeal to Synzygus ("yokefellow") to help Euodia and Syntyche (ver. 2). See [CATCH](#), [CONCEIVE](#).

<B-3,Verb,4878,*sunantilambano*>

signifies "to take hold with at the side for assistance" (*sun*, "with," and No. 1); hence, "to take a share in, help in bearing, to help in general." It is used, in the Middle Voice, in Martha's request to the Lord to bid her sister help her, Luke 10:40; and of the ministry of the Holy Spirit in helping our infirmities, Rom. 8:26. In the Sept., Exod. 18:22; Num. 11:17; Ps. 89:21.

<B-4,Verb,997,*boetheo*>

"to come to the aid of anyone, to succour" (akin to A, No. 2), is used in Matt. 15:25; Mark 9:22,24; Acts 16:9; 21:28; 2 Cor. 6:2, "did [I](#) succour;" Heb. 2:18, "to succour;" Rev. 12:16.

<B-5,Verb,4820,*sumballo*>

lit., "to throw together" (sun, "with," ballo, "to throw"), is used in the Middle Voice in Acts 18:27, of helping or benefiting believers by discussion or ministry of the Word of God. See CONFER, [ENCOUNTER](#), [MAKE](#) (war), MEET, [PONDER](#).

<B-6,Verb,4943,*sunupourgeo*>

denotes "to help together, join in helping, to serve with anyone as an underworker" (sun, "with," hupourgeo, "to serve;" hupo, "under," ergon, "work"); it is used in 2 Cor. 1:11.

<B-7,Verb,4903,*sunergeo*>

"to help in work, to co-operate, be a co-worker," is rendered "that helpeth with" in 1 Cor. 16:16. See WORK.

Note: Paristemi, "to place beside" (para, "by," histemi, "to cause to stand"), "to stand by, be at hand," is used of "standing" up for help," in Rom. 16:2, "that ye assist," and 2 Tim. 4:17, "stood with." See [BRING](#), [COME](#), [COMMEND](#), [GIVE](#), PRESENT, [PROVE](#), [PROVIDE](#), SHEW, STAND, [YIELD](#).

Helper, Fellow-helper <1,,998,*boethos*>

an adjective, akin to A, No. 2, and B, No. 4, under [HELP](#), signifying "helping," is used as a noun in Heb. 13:6, of God as the helper of His saints.

<2,,4904,*sunergos*>

an adjective, akin to B, No. 7, under [HELP](#), "a fellow worker," is translated "helper" in the AV of Rom. 16:3,9, RV, "fellow worker;" in 2 Cor. 1:24, AV and RV, "helper;" in 2 Cor. 8:23, AV, "fellow helper," RV, "fellow worker;" so the plural in 3 John 1:8: See CAMPANION, [LABORER](#), etc.

Hem * For [HEM](#) see BORDER

Hen <1,,3733,*ornis*>

"a bird," is used, in the NT, only of a "hen," Matt. 23:27; Luke 13:34.

Hence <1,,1782,*enthen*>

is found in the best mss. in Matt. 17:20; Luke 16:26.

<2,,1782,*enteuthen*>

akin to No. 1, is used (a) of place, "hence," or "from hence," Luke 4:9; 13:31; John 2:16; 7:3; 14:31; 18:36; in John 19:18, "on either side (one)," lit., "hence and hence;" in Rev. 22:2; it is contrasted with ekeithen, "thence," RV, "on this side ... on that" (AV, "on either side"), lit. "hence ... thence;" (b) causal; Jas. 4:1, "(come they not) hence," i.e., "owing to."

Notes: (1) For makran, "far hence," in Acts 22:21, see FAR. (2) In Acts 1:5, the phrase "not many days hence" is, lit., "not after (meta) many days."

Henceforth (from, and negatives), Henceforward * Notes: (1) Positively, "henceforth" stands for the following: (a) ap' arti (i.e., apo arti), lit., "from now," e.g., Matt. 26:64; Luke 22:69; John 13:19, RV, and AV marg., "from henceforth;" Rev. 14:13 (where aparti is found as one word in the best mss.); (b) to loipon, lit., "(for) the remaining (time)," Heb. 10:13; tou loipou, Gal. 6:17; (c) apo tou nun, lit., "from the now," e.g., Luke 1:48; 5:10; 12:52; Acts 18:6; 2 Cor. 5:16 (1st part); (2) negatively, "henceforth ... not" (or "no more") translates one or other of the negative adverbs ouketi and meketi, "no longer," e.g., Acts 4:17, AV, and RV, "henceforth (to no man);" in the following the RV has "no longer" for the AV, "henceforth" (with a negative), John 15:15; Rom. 6:6; 2 Cor. 5:15; Eph. 4:17; in 2 Cor. 5:16 (last part), RV, "no more;" in Matt. 21:19; Mark 11:14, "no (fruit ...)" henceforward;" AV in the latter, "hereafter." See [HEREAFTER](#).

Her and Herself * For HER and HERSELF see the forms under HE

Herb <1,,3001,*lachanon*>

denotes "a garden herb, a vegetable" (from lachaino, "to dig"), in contrast to wild plants, Matt. 13:32; Mark 4:32; Luke 11:42; Rom. 14:2.

<2,,1008,*botane*>

denotes "grass, fodder, herbs" (from bosko, "to feed;" cp. Eng., "botany"), Heb. 6:7.

Herd <1,,34,*aglee*>

from ago, "to lead," is used, in the NT, only of swine, Matt. 8:30,31,32; Mark 5:11,13; Luke 8:32,33.

Here <1,,5602,*hode*>

an adverb signifying (a) "here" (of place), e.g., Matt. 12:6; Mark 9:1; used with the neuter plural of the article, Col. 4:9, "(all) things (that are done) here," lit., "(all) the (things) here;" in Matt. 24:23, hode is used in both parts, hence the RV, "Lo, here (is the Christ, or) Here;" in Mark 13:21 hode is followed by ekei, "there." The word is used metaphorically in the sense of "in this circumstance," or connection, in 1 Cor. 4:2; Rev. 13:10,18; 14:12; 17:9. See [HITHER](#).

<2,,1759,*enthade*>

has the same meanings as No. 1; "here" in Luke 24:41; Acts 16:28; 25:24. See [HITHER](#) (John 4:15,16; Acts 25:17).

<3,,847,*autou*>

the genitive case of autos, "self," signifies "just here" in Matt. 26:36. See [THERE](#), No. 5.

Here (to be, be present) <1,,3918,*pareimi*>

"to be by or beside or here" (para, "by," and eimi, "to be"), is rendered "to have been here" in Acts 24:19. See [COME](#), PRESENT.

Note: For sumpareimi, "to be here present," see PRESENT.

Hereafter * Notes: (1) This adverb translates the phrase meta tauta, lit., "after these things," John

13:7; Rev. 1:19, and frequently in the Apocalypse, see Rev. 4:1 (twice); 7:9; 9:12; 15:5; 18:1; 19:1; 20:3. (2) For Matt. 26:64; Luke 22:69 (AV, "hereafter") see [HENCEFORTH](#); for Mark 11:14 see [HENCEFORWARD](#). (3) In John 14:30, ouk eti is rendered "no more" in the RV (AV, "Hereafter ... not"). (4) In 1 Tim. 1:16, "hereafter" translates the verb mello, "to be about to."

Hereby * Notes: (1) This translates the phrase en toutq, lit., "in this," 1 Cor. 4:4; 1 John 2:3,5; 3:16,19,24; 4:2,13; 5:2 (RV, "hereby," AV, "by this"). (2) In 1 John 4:6, AV, ek toutou, lit., "out of this," i.e., in consequence of this, is rendered "hereby" (RV, "by this").

Herein * Note: This translates the phrase en toutq, "in this," in John 4:37; 9:30; 15:8; Acts 24:16; 2 Cor. 8:10; 1 John 4:9 (AV, "in this"),10,17.

Hereof * Notes: (1) This translates the word haute, "this," the feminine of houtos, "this," in Matt. 9:26, lit., "this (fame)," AV, and RV marg. (2) In Heb. 5:3, AV, dia tauten, lit., "by reason of (dia) this" (i.e., this infirmity), is rendered "hereof;" the best texts have auten, RV, "thereof."

Heresy <1,,139,*hairesis*>

denotes (a) "a choosing, choice" (from haireomai, "to choose"); then, "that which is chosen," and hence, "an opinion," especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal. 5:20 (marg., "parties"); such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage; see 2 Pet. 2:1, where "destructive" (RV) signifies leading to ruin; some assign even this to (b); in the papyri the prevalent meaning is "choice" (Moulton and Milligan, Vocab.); (b) "a sect;" this secondary meaning, resulting from (a), is the dominating significance in the NT, Acts 5:17; 15:5; 24:5,14; 26:5; 28:22; "heresies" in 1 Cor. 11:19 (see marg.). See [SECT](#).

Heretical <1,,141,*hairetikos*>

akin to the above, primarily denotes "capable of choosing" (haireomai); hence, "causing division by a party spirit, factious," Titus 3:10, RV, "heretical."

Heretofore * For [HERETOFORE](#) see SIN, C, No. 2

Hereunto * Note: This translates the phrase eis touto, lit., "unto this," in 1 Pet. 2:21.

Herewith * For [HEREWITH](#) see TRADE, A, No. 2

Heritage <1,,2820,*kleroo*>

primarily, "to cast lots" or "to choose by lot," then, "to assign a portion," is used in the Passive Voice in Eph. 1:11, "we were made a heritage," RV (AV, "we have obtained an inheritance"). The RV is in agreement with such OT passages as Deut. 4:20, "a people of inheritance;" Deut. 9:29; 32:9; Ps. 16:6. The meaning "were chosen by lot," as in the Vulgate, and in 1 Sam. 14:41, indicating the freedom of election without human will (so Chrysostom and Augustine), is not suited to this passage.

Hew, Hew down, Hewn <A-1,Verb,1581,*ekkopto*>

"to cut out or down" (ek, "out of," kopto, "to cut"), is rendered "to hew down," of trees, Matt. 3:10; 7:19 (a similar testimony by John the Baptist and Christ); Luke 3:9. See [CUT](#), HINDER.

<A-2,Verb,2998,*latomeo*>

signifies "to hew out stones" (from latomos, "a stone-cutter;" las, "a stone," temno, "to cut"), and is used of the sepulchre which Joseph of Arimathaea had "hewn" out of a rock for himself, where the body of the Lord was buried, Matt. 27:60; Mark 15:46.

<B-1,Adjective,2991,*laxeutos*>

denotes "hewn in stone" (las, "a stone," xeo, "to scrape;" cp. A, No. 2), is used of Christ's tomb, in Luke 23:53.

Hide, Hid, Hidden <A-1,Verb,2928,*krupto*>

"to cover, conceal, keep secret" (Eng., "crypt," "cryptic," etc.), is used (a) in its physical significance, e.g., Matt. 5:14; 13:44; 25:18 (some mss. have No. 2); (b) metaphorically, e.g., Matt. 11:25 (some mss. have No. 2 here); 13:35, RV, "(things) hidden;" AV, "(things) which have been kept secret;" Luke 18:34; 19:42; John 19:38, "secretly." See [SECRET](#).

<A-2,Verb,613,*apokrupto*>

"to conceal from, to keep secret" (apo, "from," and No. 1), is used metaphorically, in Luke 10:21, of truths "hidden" from the wise and prudent and revealed to babes; 1 Cor. 2:7, of God's wisdom; Eph. 3:9, of the mystery of the unsearchable riches of Christ, revealed through the Gospel; Col. 1:26, of the mystery associated with the preceding.

<A-3,Verb,1470,*enkrupto*>

"to hide in anything" (en, "in," and No. 1), is used in Matt. 13:33, of leaven "hidden" in meal.

<A-4,Verb,4032,*perikrupto*>

signifies "to hide by placing something around, to conceal entirely, to keep hidden" (peri, "around," used intensively, and No. 1), Luke 1:24.

<A-5,Verb,2572,*kalupto*>

signifies "to cover, conceal," so that no trace of it can be seen (hence somewhat distinct from No. 1): it is not translated "to hide" in the RV; in 2 Cor. 4:3 it is rendered "veiled," suitably continuing the subject of 3:13-18; in Jas. 5:20, "shall hide," AV (RV, "shall cover"). See [COVER](#).

<A-6,Verb,3871,*parakalupto*>

lit., "to cover with a veil," AV, "hid," in Luke 9:45, "it was veiled from them;" see [CONCEAL](#).

<A-7,Verb,2990,*lanthano*>

"to escape notice, to be hidden from," is rendered "(could not) be hid" in Mark 7:24, of Christ; "was (not) hid," Luke 8:47, of the woman with the issue of blood; "is hidden," Acts 26:26, of the facts concerning Christ; the sentence might be rendered "none of these things has escaped the king's notice." See FORGET, [UNAWARES](#).

<B-1,Adjective,2927,*kruptos*>

akin to A, No. 1, "hidden, secret," is translated "hid" in Matt. 10:26; Mark 4:22; Luke 8:17, RV, for AV, "secret;" Luke 12:2 (last part); in 1 Cor. 4:5, "hidden (things of darkness);" 2 Cor. 4:2, "hidden (things of shame);" 1 Pet. 3:4, "hidden (man of the heart)." See [INWARDLY](#), [SECRET](#).

<B-2,Adjective,614,*apokruphos*>

"hidden away from" (corresponding to A, No. 2; cp. Eng., "apocryphal"), is translated, "made (AV, kept) secret," in Mark 4:22; in Luke 8:17, RV, "secret," for AV, "hid;" in Col. 2:3, RV, "hidden," AV, "hid." See [SECRET](#).

High (from on, Most), Highly <A-1,Adjective,5308,*hupselos*>

"high, lofty," is used (a) naturally, of mountains, Matt. 4:8; 17:1; Mark 9:2; Rev. 21:10; of a wall, Rev. 21:12; (b) figuratively, of the arm of God, Acts 13:17; of heaven, "on high," plural, lit., "in high (places)," Heb. 1:3; (c) metaphorically, Luke 16:15, RV, "exalted" (AV, "highly esteemed"); Rom. 11:20, in the best texts, "high-minded" [lit., "mind (not) high things"]; Rom. 12:16.

<A-2,Adjective,5310,*hupsistos*>

"most high," is a superlative degree, the positive not being in use; it is used of God in Luke 1:32,35,76; 6:35, in each of which the RV has "the most High," for AV, "the highest;" AV and RV in Mark 5:7; Luke 8:28; Acts 7:48; 16:17; Heb. 7:1. See HIGHEST (below).

<A-3,Adjective,3173,*meas*>

"great," is translated "high" in John 19:31, of the Sabbath day at the Passover season; here the meaning is virtually equivalent to "holy," See [GREAT](#).

Note: In Heb. 10:21, the RV rightly has "a great (priest)," AV, "high." For "high places," Eph. 6:12, AV, see HEAVENLY, B. No. 2.

<B-1,Noun,5311,*hupsos*>

"height," is used with ex (ek) "from," in the phrase "on high," Luke 1:78; 24:49; with eis, "in" or "into," Eph. 4:8. See ESTATE, [HEIGHT](#), No. 1.

<B-2,Noun,5313,*hupsoma*>

"high thing," 2 Cor. 10:5; in Rom. 8:39; "height. " See [HEIGHT](#), No. 2.

<C-1,Adverb,507,*ano*>

"above, upward," is used in Phil. 3:14, of the "high calling of God in Christ Jesus," the prize of which is set before believers as their goal, lit., "calling upward" (RV, marg.), a preferable rendering to "heavenly calling." See [ABOVE](#).

Higher <1,,511,*anoteron*>

the neuter of anoteron, "higher," the comparative of ano (see C, under [HIGH](#)), is used as an adverb of place in Luke 14:10; for the meaning "above," in Heb. 10:8, see [ABOVE](#).

<2,Verb,5242,*huperecho*>

lit., "to hold over anything," as being superior, is used metaphorically in Rom. 13:1, of rulers, as the "higher" powers; cp. 1 Pet. 2:13, "supreme." See [BETTER](#), [EXCELLENCY](#), [PASS](#), SUPREME.

Highest <1,,5310,*hupsistos*>

is used in the plural in the phrase "in the highest," i.e., in the "highest" regions, the abode of God, Matt. 21:19; Mark 11:10; Luke omits the article, Luke 2:14; 19:38.; for use as a title of God, see [HIGH](#), A, No. 2.

Highly * For [HIGHLY](#) see DISPLEASE, [EXALT](#), [EXCEEDING](#), [FAVOR](#), THINK

High-minded <1,,5187,*tuphoo*>

properly means "to wrap in smoke" (from tuphos, "smoke;" metaphorically, for "conceit"); it is used in the Passive Voice, metaphorically in 1 Tim. 3:6, "puffed up," RV (AV, "lifted up with pride"); so 1 Tim. 6:4, AV, "proud," and 2 Tim. 3:4, AV, "highminded." See [PROUD](#), PUFF (up). Cp. tuphomai, "to smoke," Matt. 12:20, and tuphonikos, "tempestuous" (with anemos, "wind," understood), Acts 27:14.

<2,,5309,*hupselophroneo*>

"to be highminded," is used in 1 Tim. 6:17.

Highway, Highwayside <1,,3598,*hodos*>

"a way, path, road," is rendered "highways" in Matt. 22:10; Luke 14:23; in Mark 10:46, RV, "way side," AV, "highway side;" in Matt. 22:9, the word is used with diexodoi ("ways out through"), and the phrase is rightly rendered in the RV, "the partings of the highways" (i.e., the crossroads), AV, "the highways." See WAY.

Hill <1,,3735,*oros*>

"a hill or mountain," is translated "hill" in Matt. 5:14; Luke 4:29; "mountain" in Luke 9:37, RV, AV, "hill" (of the mount of transfiguration) as in Luke 9:28. See [MOUNTAIN](#).

<2,,3714,*oreinos*>

an adjective meaning "mountainous, hilly," is used in the feminine, oreine, as a noun, and rendered "hill country" in Luke 1:39,65. See [COUNTRY](#).

<3,,1015,*bounos*>

"a mound, heap, height," is translated "hill" in Luke 3:5; "hills" in Luke 23:30.

Note: In Acts 17:22, AV, pagos is translated "hill." "The Areopagus," RV, stands for the council (not hill) held near by.

Him and Himself * For HIM and HIMSELF see HE

Hinder, Hindrance <A-1,Verb,1465,*enkopto*>

lit., "to cut into" (en, "in," kopto, "to cut"), was used of "impeding" persons by breaking up the road,

or by placing an obstacle sharply in the path; hence, metaphorically, of "detaining" a person unnecessarily, Acts 24:4; of "hindrances" in the way of reaching others, Rom. 15:22; or returning to them, 1 Thess. 2:18; of "hindering" progress in the Christian life, Gal. 5:7 (anakopto in some mss.), where the significance virtually is "who broke up the road along which you were travelling so well?"; of "hindrances" to the prayers of husband and wife, through low standards of marital conduct, 1 Pet. 3:7 (ekkopto, "to cut out, repulse," in some mss.).

<A-2,Verb,2967,*koluo*>

"to hinder, forbid, restrain," is translated "to hinder" in Luke 11:52; Acts 8:36; Rom. 1:13, RV (AV, "was let"); Heb. 7:23, RV (AV, "were not suffered"). See [FORBID](#).

<A-3,Verb,1254,*diakoluo*>

a strengthened form of No. 2, "to hinder thoroughly," is used in Matt. 3:14, of John the Baptist's endeavor to "hinder" Christ from being baptized, AV, "forbad," RV, "would have hindered," lit., "was hindering."

<B-1,Noun,1464,*enkope*>

"a hindrance," lit., "a cutting in," akin to A, No. 1, with corresponding significance, is used in 1 Cor. 9:12, with didomi, "to give," RV, "(that) we may cause (no) hindrance," AV, "(lest) we should hinder."

Hinder (part) * For [HINDER](#) (part) see STERN

Hire, Hired <A-1,Noun,3408,*misthos*>

denotes (a) "wages, hire," Matt. 20:8; Luke 10:7; Jas. 5:4; in 1 Tim. 5:18; 2 Pet. 2:13; Jude 1:11, RV, "hire" (AV, "reward"); in 2 Pet. 2:15, RV, "hire" (AV, "wages"). See REWARD.

<B-1,Verb,3409,*misthoo*>

"to let out for hire," is used in the Middle Voice, signifying "to hire, to engage the services of anyone by contract," Matt. 20:1,7.

Note: In Matt. 20:9 there is no word for "hired" in the original.

Hired house <1,,3410,*misthoma*>

akin to A and B, above, primarily denotes "a hire," as in the Sept. of Deut. 23:18; Prov. 19:13; Ezek. 16:31,34,41, etc.; in the NT, it is used of "a hired dwelling," Acts 28:30.

Hired servant, Hireling <1,,3411,*misthotos*>

an adjective denoting "hired," is used as a noun, signifying "one who is hired," "hired servants," Mark 1:20; "hireling," John 10:12,13; here, it expresses, not only one who has no real interest in his duty (that may or may not be present in its use in Mark 1:20, and in *misthios*, No. 2), but one who is unfaithful in the discharge of it; that sense attaches always to the word rendered "hireling."

<2,,3407,*misthios*>

an adjective, akin to No. 1, and similarly signifying "a hired servant," is used in Luke 15:17,19 (in

some texts, ver. 21).

His, His own * Note: These translate (a) forms of pronouns under [HE](#), No. 1 (a frequent use: in 1 Pet. 2:24, "His own self"); the form autou, "his," becomes emphatic when placed between the article and the noun, e.g., 1 Thess. 2:19; Titus 3:5; Heb. 2:4; also under [HE](#), No. 3 (in which "his" is emphasized), e.g., John 5:47; 9:28; 1 Cor. 10:28; 2 Cor. 8:9; 2 Tim. 2:26; titus 3:7; 2 Pet. 1:16; (b) heautou, "of himself, his own;" the RV rightly puts "his own," for the AV, "his," in Luke 11:21; 14:26; Rom. 4:19; 5:8, "His own (love);" 1 Cor. 7:37; Gal. 6:8; Eph. 5:28,33; 1 Thess. 2:11,12; 4:4; in Rev. 10:7 the change has not been made; it should read "his own servants;" (c) idios, "one's own," "his own," in the RV, in Matt. 22:5; John 5:18; 2 Pet. 2:16; in Matt. 25:15, it is rendered "his several;" in John 19:27, "his own home," lit., "his own things;" in 1 Tim. 6:15, RV, "its own (times)," referring to the future appearing of Christ; in Heb. 4:10 (end of verse), both AV and RV have "his," where it should be "his own;" so in Acts 24:23, for AV and RV, "his;" in 1 Cor. 7:7, RV, "his own," AV, "his proper;" (d) in Acts 17:28, the genitive case of the definite article, "His (offspring)," lit., "of the" (i.e., the one referred to, namely, God).

Hither <1,,5602,hode>

primarily an adverb of manner, then, of place, (a) of "motion" or "direction towards a place," e.g., Matt. 8:29; Mark 11:3; Luke 9:41; John 6:25; (b) of "position;" See [HERE](#), [PLACE](#).

<2,,1759,enthade>

has the same meaning as No. 1; "hither," John 4:15,16; Acts 17:6; 25:17. See [HERE](#).

Note: For deuro, "come hither," see [COME](#), and [HITHERTO](#), Note (2).

Hitherto * Notes: (1) The phrase Heos arti, "until now," is rendered "hitherto" in John 16:24, AV, and RV; in John 5:17, RV, "even until now," which more definitely express the meaning that the AV, "hitherto;" the rest of the Father and the Son having been broken by man's sin, they were engaged in the accomplishment of their counsels of grace with a view to redemption. (2) The phrase achri tou deuro, lit., "until the hither," or "the present," is used of time in Rom. 1:13, "hitherto." (3) In 1 Cor. 3:2, AV, oupo, "not yet," is translated "hitherto ... not," RV, "not yet."

Hoise up, Hoist up <1,,142,airo>

"to raise," is used of "hoisting up" a skiff, or little boat, before undegirding the ship, Acts 27:17, RV, "had hoisted up," for AV, "had taken up." See [AWAY](#), [TAKE](#).

<2,,1869,epairo>

"to raise up" (epi, "up," and No. 1), is used of "hoisting up" the foresail of a vessel, Acts 27:40, RV, "hoisting up." See EXALT, [LIFT](#).

Hold (Noun) <1,,5084,teresis>

translated "hold" in Acts 4:3, AV, "prison" in Acts 5:18 (RV, "ward"), signifies (a) "a watching, guarding;" hence, "imprisonment, ward" (from tereo, "to watch, keep"); the RV, has "ward" in both places; (b) "a keeping," as a commandments, 1 Cor. 7:19. See KEEPING, [WARD](#).

<2,,5438,phulake>

"a guarding" or "guard" (akin to phulasso, "to guard or watch"), also denotes "a prison, a hold," Rev, 18:2 (twice), RV, "hold" in both places, AV, "cage," in the second (RV, marg., "prison," in both). See [CAGE](#), IMPRISONMENT, [PRISON](#).

Hold (down, fast, forth, on, to, up), Held, Holden, (take) Hold <1,,2192,echo>

"to have or hold," is used of mental conception, "to consider, account," e.g., Matt. 21:26; of "steadfast adherence to faith, or the faith," e.g., 1 Tim. 1:19; 3:9; 2 Tim. 1:13. See [HAVE](#).

<2,,2722,katecho>

"to hold firmly, hold fast" (kata, "down," and No. 1), is rendered "hold fast" in 1 Cor. 11:2, RV (AV, "keep"); 1 Thess. 5:21; Heb. 3:6,14 (RV); 10:23; "hold down," Rom. 1:18, RV, of unrighteous men who restrain the spread of truth by their unrighteousness, or, as RV marg., "who hold the truth in (or with) unrighteousness," contradicting their profession by their conduct (cp. Rom. 2:15, RV); in Rom. 7:6, RV, "holden," AV, "held," of the Law as that which had "held" in bondage those who through faith in Christ were made dead to it as a means of life. See [KEEP](#), [MAKE](#) (toward), [POSSESS](#), [RESTRAIN](#), [SEIZE](#), [STAY](#), [TAKE](#).

<3,,472,antecho>

anti "against, or to," and No. 1, signifies in the Middle Voice, (a) "to hold firmly to, cleave to," of "holding" or cleaving to a person, Matt. 6:24; Luke 16:13; of "holding" to the faithful word, Titus 1:9, RV, AV, "holding fast;" (b) "to support," 1 Thess. 5:14 (the weak). See [SUPPORT](#).

<4,,4912,sunecho>

sun, "with," intensive, and No. 1, is used of "holding" a prisoner, in Luke 22:63. See [CONSTRAIN](#), [KEEP](#), PRESS, [STOP](#), STRAIT, [STRAITENED](#), [TAKE](#).

<5,,1907,epecho>

is used in Phil. 2:16, of "holding" forth the word of life (epi, "forth," and No. 1). See (give) [HEED](#), (take) HEED, MARK, [STAY](#).

<6,,2902,krateo>

"to be strong, mighty, to prevail," (1) is most frequently rendered "to lay or take hold on" (a) literally, e.g., Matt. 12:11; 14:3; 18:28; 21:46, RV (AV, "laid on hands on"); Matt. 22:6, RV (AV, "took"); Matt. 26:55, AV (RV, "took"); RV, "took hold of" (AV, "held by"); Mark 3:21; 6:17; 12:12; 14:51; Acts 24:6, RV (AV, "took"); Rev. 20:2; (b) metaphorically, of "laying hold of the hope of the Lord's return," Heb. 6:18; (2) also signifies "to hold" or "hold fast," i.e., firmly, (a), literally, Matt. 26:48, AV (RV, "take"); Acts 3:11; Rev. 2:1; (b) metaphorically, of "holding fast a tradition or teaching," in an evil sense, Mark 7:3,4,8; Rev. 2:14,15; in a good sense, 2 Thess. 2:15; Rev. 2:25; 3:11; of "holding" Christ, i.e., practically apprehending Him, as the head of His church, Col. 2:19; a confession, Heb. 4:14; the name of Christ, i.e., abiding by all that His name implies, Rev. 2:13; of restraint, Luke 24:16, "(their eyes) were holden;" of the winds, Rev. 7:1; of the impossibility of Christ's being "holden" of death, Acts 2:24. See [KEEP](#), [RETAIN](#) (of sins), [TAKE](#).

<7,,1949,*epilambano*>

"to lay hold of, to take hold of" (epi, "upon," lambano, "to take"), with a special purpose, always in the Middle Voice, is so translated in Luke 20:20,26, of taking "hold" of Christ's words; in Luke 23:26; Acts 21:33, RV, of laying "hold" of persons; in 1 Tim. 6:12,19, of laying "hold" on eternal life, i.e., practically appropriating all the benefits, privileges and responsibilities involved in the possession of it; in Heb. 2:16, RV "He taketh hold" (AV "took on") perhaps to be viewed in connection with "deliver" (ver. 15) and "succor" (ver. 18). See APPREHEND [CATCH](#), [TAKE](#).

<8,,5083,*tereo*>

akin to A, No. 1, under [HOLD](#) (Noun), "to watch over, keep, give heed to, observe," is rendered "hold fast" in Rev. 3:3, AV (RV, "keep"). See [KEEP](#), [OBSERVE](#) [RESERVE](#), WATCH.

<9,,1510,*eimi*>

"to be," is used in the imperfect tense, with the preposition, sun, "with," in the idiomatic phrase "held with," in Acts 14:4, lit., "were with."

Notes: (1) In Rom. 14:4, histemi, "to cause to stand," in the Passive Voice, "to be made to stand," is used in both forms, the latter in the first part, RV, "he shall be made to stand" (AV, "he shall be holden up"), the Active Voice in the second part, AV, and RV, "to make stand." (2) In Matt. 12:14, RV, lambano, "to take," is translated "took (counsel)," AV, "held (a council)." (3) In Mark 15:1, some mss. have the verb poieo, "to make," rendered "held (a consultation);" the most authentic have hetoimazo, "to prepare," also translated "held."

Hole <1,,5454,*pholeos*>

"a lair, burrow, den or hole," is used of foxes in Matt. 8:20; Luke 9:58.

<2,,3692,*ope*>

is translated "holes" in Heb. 11:38, RV, AV "caves." See [CAVE](#), OPENING.

Holiness, Holy, Holily <A-1,Noun,38,*hagiasmos*>

translated "holiness" in the AV of Rom. 6:19,22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14, is always rendered "sanctification" in the RV. It signifies (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2; (b) the resultant state, the conduct befitting those so separated, 1 Thess. 4:3,4,7, and the four other places mentioned above. "Sanctification" is thus the state predetermined by God for believers, into which in grace He calls them, and in which they begin their Christian course and so pursue it. Hence they are called "saints" (hagioi). See SANTIFICATION.

Note: The corresponding verb hagiazo denotes "to set apart to God." See [HALLOW](#), [SANCTIFY](#).

<A-2,Noun,42,*hagiosune*>

denotes the manifestation of the quality of "holiness" in personal conduct; (a) it is used in Rom. 1:4, of the absolute "holiness" of Christ in the days of His flesh, which distinguished Him from all merely human beings; this (which is indicated in the phrase "the spirit of holiness") and (in vindication of it) His resurrection from the dead, marked Him out as (He was "declared to be") the Son of God; (b) believers are to be "perfecting holiness in the fear of God," 2 Cor. 7:1, i.e., bringing "holiness" to

its predestined end, whereby (c) they may be found "unblameable in holiness" in the Parousia of Christ, 1 Thess. 3:13.

"In each place character is in view, perfect in the case of the Lord Jesus, growing toward perfection in the case of the Christian. Here the exercise of love is declared to be the means God uses to develop likeness to Christ in His children. The sentence may be paraphrased thus:-- 'The Lord enable you more and more to spend your lives in the interests of others, in order that He may so establish you in Christian character now, that you may be vindicated from every charge that might possibly be brought against you at the Judgement-seat of Christ;' cp. 1 John 4:16,17." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 108, 115.]

<A-3,Noun,41,*hagiotes*>

"sanctity," the abstract quality of "holiness," is used (a) of God, Heb. 12:10; (b) of the manifestation of it in the conduct of the Apostle Paul and his fellow-laborers, 2 Cor. 1:12 (in the best mss., for haplotes).

<A-4,Noun,3742,*hosits*>

is to be distinguished from No. 3, as denoting that quality of "holiness" which is manifested in those who have regard equally to grace and truth; it involves a right relation to God; it is used in Luke 1:75; Eph. 4:24, and in each place is associated with righteousness.

Notes: (1) In Acts 3:12, the AV translates eusebeia, by "holiness," RV, "godliness," as everywhere, the true meaning of the word. See [GODLINESS](#). (2) In Titus 2:3, AV, hieroprepes, which denotes "suited to a sacred character, reverent," is rendered "as becometh holiness," RV, "reverent." See [REVERENT](#).

<B-1,Adjective,40,*hagios*>

akin to A, Nos. 1 and 2, which are from the same root as hagnos (found in hazo, "to venerate"), fundamentally signifies "separated" (among the Greeks, dedicated to the gods), and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred.

(a) It is predicted of God (as the absolutely "Holy" One, in His purity, majesty and glory): of the Father, e.g., Luke 1:49; John 17:11; 1 Pet. 1:15,16; Rev. 4:8; 6:10; of the Son, e.g., Luke 1:35; Acts 3:14; 4:27,30; 1 John 2:20; of the Spirit, e.g., Matt. 1:18 and frequently in all the Gospels, Acts, Romans, 1 and 2 Cor., Eph., 1 Thess.; also in 2 Tim. 1:14; Titus 3:5; 1 Pet. 1:12; 2 Pet. 1:21; Jude 1:20.

(b) It is used of men and things (see below) in so far as they are devoted to God. Indeed the quality, as attributed to God, is often presented in a way which involves Divine demands upon the conduct of believers. These are called hagioi, "saints," i.e., "sanctified" or "holy" ones.

This sainthood is not an attainment, it is a state into which God in grace calls men; yet believers are called to sanctify themselves (consistently with their calling, 2 Tim. 1:9), cleansing themselves from all defilement, forsaking sin, living a "holy" manner of life, 1 Pet. 1:15; 2 Pet. 3:11, and experiencing

fellowship with God in His holiness. The saints are thus figuratively spoken of as "a holy temple," 1 Cor. 3:17 (a local church); Eph. 2:21 (the whole Church), cp. Eph. 5:27; "a holy priesthood," 1 Pet. 2:5; "a holy nation," 1 Pet. 2:9.

"It is evident that *hagios* and its kindred words ... express something more and higher than *hieros*, sacred, outwardly associated with God; ... something more than *semnos*, worthy, honorable; something more than *hagnos*, pure, free from defilement. *hagios* is ... more comprehensive ... It is characteristically godlikeness" (G.B. Stevens, in Hastings' Bib. Dic.).

The adjective is also used of the outer part of the tabernacle, Heb. 9:2 (RV, "the holy place"); of the inner sanctuary, Heb. 9:3, RV, "the Holy of Holies;" Heb. 9:24, "a holy place," RV; Heb. 9:25 (plural), of the presence of God in heaven, where there are not two compartments as in the Tabernacle, all being "the holy place;" Heb. 9:8,12 (neuter plural); Heb. 10:19, "the holy place," RV (AV, "the holiest," neut. plural), see [SANCTUARY](#); of the city of Jerusalem, Rev. 11:2; its temple, Acts 6:13; of the faith, Jude 1:20; of the greetings of saints, 1 Cor. 16:20; of angels, e.g., Mark 8:38; of apostles and prophets, Eph. 3:5; of the future heavenly Jerusalem, Rev. 21:2,10; 22:19.

<B-2, Adjective, 3741, *hosios*>

akin to A, No. 4, signifies "religiously right, holy," as opposed to what is unrighteous or polluted. It is commonly associated with righteousness (see A, No. 4). It is used "of God, Rev. 15:4; 16:5; and of the body of the Lord Jesus, Acts 2:27; 13:35, citations from Ps. 16:10, Sept.; Heb. 7:26; and of certain promises made to David, which could be fulfilled only in the resurrection of the Lord Jesus, Acts 13:34. In 1 Tim. 2:8; Titus 1:8, it is used of the character of Christians ... In the Sept., *hosios* frequently represents the Hebrew word *chasid*, which varies in meaning between 'holy' and 'gracious,' or 'merciful;' cp. Ps. 16:10 with 145:17." * [* From Notes on Thessalonians, by Hogg and Vine, p. 64.]

Notes: (1) For Acts 13:34, see the RV and the AV marg.; the RV in Rev. 16:5, "Thou Holy One," translates the most authentic mss. (AV "and shalt be"). (2) For *hieros* (see No. 1), subserving a sacred purpose, translated "holy" in 2 Tim. 3:15, AV (of the Scriptures), see [SACRED](#).

<C-1, Adverb, 3743, *hosios*>

akin to A, No. 4, and B, No. 2, "holily," i.e., pure from evil conduct, and observant of God's will, is used in 1 Thess. 2:10, of the conduct of the Apostle and his fellow-missionaries.

<D-1, Verb, 37, *hagiazō*>

"to hallow, sanctify," in the Passive Voice, "to be made holy, be sanctified," is translated "let him be made holy" in Rev. 22:11, the aorist or point tense expressing the definiteness and completeness of the Divine act; elsewhere it is rendered by the verb "to sanctify." See [HALLOW](#), [SANCTIFY](#).

Holy Ghost * For [HOLY GHOST](#) see under [SPIRIT](#) and HOLY, B, No. 1 (a)

Holyday <1, 1859, *heorte*>

denotes "a feast, festival;" it is translated "a holy day" in the AV of Col. 2:16; RV, "a feast day." See [FEAST](#).

Home, at Home (to be; workers) <A-1,Noun and Phrase,3624,*oikos*>

"a house, dwelling," is used (a) with the preposition eis, "unto," with the meaning "to home," lit., "to a house," in Mark 8:3, RV, "to (their) home," AV, "to (their own) houses;" so Mark 8:26, "to (his) home;" Luke 15:6, "home," lit., "into the house;" (b) with the preposition en, "in," 1 Cor. 11:34, "(let him eat) at home;" 1 Cor. 14:35, "(let them ask ...) at home;" (c) with the preposition kata, "down," Acts 2:46, "(breaking bread) at home," RV (AV, "from house to house"); so in Acts 5:42 (AV, "in every house").

Notes: (1) In Mark 3:19, the AV and RV marg., have "home," for the text "to a house;" the latter seems the more probable. See [HOUSE](#).

(2) In 1 Tim. 5:4, the phrase ton idion oikon, is rendered "at home," of the necessity that children should show piety there; RV, "towards their own family," the house being put by metonymy for the family. The neuter plural of idios, "one's own," with the article, preceded by eis, "unto," lit., "unto one's own (things)," is translated "home" in Acts 21:6; in John 19:27, "unto his own home" ("home" being italicized).

Note: In John 16:32, this phrase is rendered "to his own" (of the predicted scattering of the disciples), AV marg., "his own home;" cp. John 1:11, "His own things," RV, marg. (i.e., "His possessions").

For oikia in Matt. 8:6, AV, "at home," see [HOUSE](#).

(3) In Luke 24:12 the reflexive pronoun hauton (in some mss. heauton), preceded by pros, to, is rendered "to his home," RV (lit., "to himself"), of the departure of Peter from the Lord's tomb; in John 20:10, the same construction is used, in the plural, of Peter and John on the same occasion, and rendered "unto their own home."

<B-1,Adjective,3626,*oikourgos*>

"working at home" (oikos, and a root of ergon, "work"), is used in Titus 2:5, "workers at home," RV, in the injunction given to elder women regarding the training of the young women. Some mss. have oikouros, "watching" or "keeping the home" (oikos, and ouros, "a keeper"), AV, "keepers at home."

<C-1,Verb,1736,*endemeo*>

lit., "to be among one's people" (en, "in," demos, "people;" endemos, "one who is in his own place or land"), is used metaphorically of the life on earth of believers, 2 Cor. 5:6, "at home (in the body);" in 2 Cor. 5:8 of the life in Heaven of the spirits of believers, after their decease, "at home (with the Lord)," RV (AV, "present"); in 2 Cor. 5:9, "at home" (AV, "present") refers again to the life on earth. In each verse the verb is contrasted with ekdemeo, "to be away from home, to be absent;" in ver. 6, "we are absent," i.e., away from "home" (from the Lord); in ver. 8, "to be absent" (i.e., away from the "home" of the body); so in ver. 9, "absent." The implication in being "at home with the Lord" after death is a testimony against the doctrine of the unconsciousness of the spirit, when freed from the natural body.

Honest, Honestly, Honesty <A-1,Adjective,2570,*kalos*>

"good, admirable, becoming," has also the ethical meaning of what is "fair, right, honorable, of such

conduct as deserves esteem;" it is translated "honest" [cp. Latin *honestus* (from *honor*, "honor")], which has the same double meaning as "honest" in the AV, namely, regarded with honor, honorable, and bringing honor, becoming; in Luke 8:15 (AV, and RV), "an honest and good (*agathos*) heart;" Rom. 12:17; 2 Cor. 8:21; 13:7, RV, "honorable" (AV, "honest"), of things which are regarded with esteem; in 1 Pet. 2:12, of behavior, RV, "seemly," AV, "honest" (i.e., becoming). See [GOOD](#).

Note: In Titus 3:14, the RV and AV margins give what is probably the accurate meaning, "(to profess) honest occupations" (AV, "trades"); in the texts "(to maintain) good works."

<A-2,Adjective,4586,*semnos*>

"august, venerable," is rendered "honest" in Phil. 4:8, AV (marg., "venerable"), RV, "honorable" (marg., "reverent"). Matthew Arnold suggests "nobly serious." See GRAVE.

Note: In Acts 6:3, "men of honest (RV, 'good') report" translates the Passive Voice of *martureo*, lit., "having had witness borne."

<B-1,Adverb,2573,*kalos*>

corresponding to A, No. 1, is used in Heb. 13:18, "honestly," i.e., honorably. See [PLACE](#), C, Note (4), WELL.

<B-2,Adverb,2156,*euschemonos*>

"becomingly, decently," is rendered "honestly" in Rom. 13:13, where it is set in contrast with the confusion of gentile social life, and in 1 Thess. 4:12, of the manner of life of believers as a witness to "them that are without;" in 1 Cor. 14:40, "decently," in contrast with confusion in the churches. See DECENTLY.

<C-1,Noun,4587,*semnotes*>

denotes "gravity, dignified seriousness;" it is rendered "honesty" in the AV of 1 Tim. 2:2, RV, "gravity." See [GRAVITY](#).

Honey <1,,3192,*meli*>

occurs with the adjective *agrios*, "wild," in Matt. 3:4; Mark 1:6; in Rev. 10:9,10, as an example of sweetness. As "honey" is liable to ferment, it was precluded from offerings to God, Lev. 2:11. The liquid "honey" mentioned in Ps. 19:10; Prov. 16:24 is regarded as the best; a cruse of it was part of the present brought to Ahijah by Jeroboam's wife, 1 Kings 14:3.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Parable <1,,3850,*parabole*>

lit. denotes "a placing beside" (akin to *paraballo*, "to throw" or "lay beside, to compare"). It signifies "a placing of one thing beside another" with a view to comparison (some consider that the thought of comparison is not necessarily contained in the word). In the NT it is found outside the Gospels, only in Heb. 9:9; 11:19. It is generally used of a somewhat lengthy utterance or narrative drawn from nature or human circumstances, the object of which is to set forth a spiritual lesson, e.g., those in Matt. 13 and Synoptic parallels; sometimes it is used of a short saying or proverb, e.g., Matt. 15:15; Mark 3:23; 7:17; Luke 4:23; 5:36; 6:39. It is the lesson that is of value; the hearer must catch the analogy if he is to be instructed (this is true also of a proverb). Such a narrative or saying, dealing with earthly things with a spiritual meaning, is distinct from a fable, which attributes to things what does not belong to them in nature.

Christ's "parables" most frequently convey truths connected with the subject of the kingdom of God. His withholding the meaning from His hearers as He did from the multitudes, Matt. 13:34, was a Divine judgment upon the unworthy.

Two dangers are to be avoided in seeking to interpret the "parables" in Scripture, that of ignoring the important features, and that of trying to make all the details mean something.

<2,,3942,*paroima*>

denotes "a wayside saying" (from *paroimos*, "by the way"), "a byword," "maxim," or "proverb," 2 Pet. 2:22. The word is sometimes spoken of as a "parable," John 10:6, i.e., a figurative discourse (RV marg., "proverb"); see also John 16:25,29, where the word is rendered "proverbs" (marg. "parables") and "proverb."

Paradise <1,,3857,*paradeisos*>

is an Oriental word, first used by the historian Xenophon, denoting "the parks of Persian kings and nobles." It is of Persian origin (Old Pers. *pairidaeza*, akin to Gk. *peri*, "around," and *teichos*, "a wall") whence it passed into Greek. See the Sept., e.g., in Neh. 2:8; Eccl. 2:5; Song of Sol. 4:13. The Sept. translators used it of the garden of Eden, Gen. 2:8, and in other respects, e.g., Num. 24:6; Isa. 1:30; Jer. 29:5; Ezek. 31:8,9.

In Luke 23:43, the promise of the Lord to the repentant robber was fulfilled the same day; Christ, at His death, having committed His spirit to the Father, went in spirit immediately into Heaven itself, the dwelling place of God (the Lord's mention of the place as "paradise" must have been a great comfort to the malefactor; to the oriental mind it expressed the sum total of blessedness). Thither the Apostle Paul was caught up, 2 Cor. 12:4, spoken of as "the third heaven" (ver. 3 does not introduce a different vision), beyond the heavens of the natural creation (see Heb. 4:14, RV, with reference to the Ascension). The same region is mentioned in Rev. 2:7, where the "tree of life," the figurative antitype of that in Eden, held out to the overcomer, is spoken of as being in "the Paradise of God" (RV), marg., "garden," as in Gen. 2:8.

Parcel * For [PARCEL](#) see [GROUND](#), No. 4

Parchment <1,,3200,*membrana*>

is a Latin word, properly an adjective, from *membrum*, "a limb," but denoting "skin, parchment." The Eng. word "parchment" is a form of *pergamena*, an adjective signifying "of Pergamum," the city in Asia Minor where "parchment" was either invented or brought into use. The word *membrana* is found in 2 Tim. 4:13, where Timothy is asked to bring to the Apostle "the books, especially the parchments." The writing material was prepared from the skin of the sheep or goat. The skins were first soaked in lime for the purpose of removing the hair, and then shaved, washed, dried, stretched and ground or smoothed with fine chalk or lime and pumice stone. The finest kind is called "vellum," and is made from the skins of calves or kids.

Parents <1,,1118,*goneus*>

"a begetter, a father" (akin to *ginomai*, "to come into being, become"), is used in the plural in the NT, Matt. 10:21; Mark 13:12; six times in Luke (in Luke 2:43, RV, "His parents," AV, "Joseph and His mother"); six in John; elsewhere, Rom. 1:30; 2 Cor. 12:14 (twice); Eph. 6:1; Col. 3:20; 2 Tim. 3:2.

<2,,4269,*progonos*>

an adjective signifying "born before" (*pro*, before, and *ginomai*, see No. 1), is used as a noun, in the plural, (a) of ancestors, "forefathers," 2 Tim. 1:3; (b) of living "parents," 1 Tim. 5:4. See [FOREFATHER](#).

<3,,3962,*pater*>

"a father," is used in Heb. 11:23, in the plural, of both father and mother, the "parents" of Moses. See [FATHER](#).

Part (Noun, a portion; Verb, to give or divide, partake) <A-1,Noun,3313,*meros*>

denotes (a) "a part, portion," of the whole, e.g., John 13:8; Rev. 20:6; 22:19; hence, "a lot" or "destiny," e.g., Rev. 21:8; in Matt. 24:51; Luke 12:46, "portion;" (b) "a part" as opposite to the whole, e.g., Luke 11:36; John 19:23; 21:6, "side;" Acts 5:2; 23:6; Eph. 4:16; Rev. 16:19; a party, Acts 23:9; the divisions of a province, e.g., Matt. 2:22; Acts 2:10; the regions belonging to a city, e.g., Matt. 15:21, RV, "parts" (AV, "coasts"); Matt. 16:13 (ditto); Mark 8:10, AV and RV, "parts;" "the lower parts of the earth," Eph. 4:9; this phrase means the regions beneath the earth (see [LOWER](#), A, No. 1); (c) "a class," or "category" (with *en*, *in*, "in respect of"), Col. 2:16; "in this respect," 2 Cor. 3:10; 9:3, RV (AV, "in this behalf"). See BEHALF, [COAST](#), [CRAFT](#), [PIECE](#), [PORTION](#), RESPECT.

<A-2,Noun,3310,*meris*>

denotes (a) "a part" or "portion," Luke 10:42; Acts 8:21; 2 Cor. 6:15 (RV, "portion"); in Col. 1:12, "partakers," lit., "unto the part of;" (b) "a district" or "division," Acts 16:12, RV, "district" (AV, "part"). See [DISTRICT](#), [PARTAKER](#).

<A-3,Noun,2824,*klima*>

primarily "an incline, slope" (Eng., "clime, climate"), is used of "a region," Rom. 15:23, AV, "parts" (RV, "regions"); 2 Cor. 11:10, AV and RV, "regions;" Gal. 1:21 (ditto). See [REGION](#).

<A-4,Noun,2078,*eschatos*>

an adjective signifying "last, utmost, extreme," is often used as a noun; in Acts 13:47, RV, "uttermost part" (AV, "ends"). See END, [LAST](#), [LOWEST](#), [UTTERMOST](#).

<A-5,Noun,5117,*topos*>

"a place," is translated "parts" in Acts 16:3, RV (AV, "quarters"). See [PLACE](#), etc. The plural of the article, followed first by the particle *men*, "indeed," and then by *de*, "but," is translated "part ... and part" in Acts 14:4.

<A-6,Noun,4009,*peras*>

"an end, boundary," is translated "utmost parts" in the AV of Matt. 12:42; Luke 11:31. See [END](#), A, No. 3.

Notes: (1) *Meros* is used with certain prepositions in adverbial phrases, (a) with *ana*, used distributively, 1 Cor. 14:27, "in turn," RV, AV, "by course;" (b) with *kata*, "according to," Heb. 9:5, RV, "severally" (AV, "particularly"); (c) with *apo*, "from," "in part," Rom. 11:25; 2 Cor. 1:14; 2:5 (see also [MEASURE](#)); (d) with *ek*, "from," 1 Cor. 13:9,10,12; in 1 Cor. 12:27, RV, "severally," marg., "each in his part" (AV, "in particular"). (2) In Mark 4:38; Acts 27:41, AV, *prumna*, "a stern," is translated "hinder part" (RV, "stern"). (3) In Acts 1:17, AV, *kleros*, "a lot," is translated "part" (RV, "portion;" marg., "lot"), of that portion allotted to Judas in the ministry of the Twelve. See [INHERITANCE](#), [LOT](#). (4) In Acts 1:25, where the best mss. have *topos*, "a place," RV, "(to take) the place (in this ministry)," some texts have *kleros*, which the AV translates "part." (5) In Mark 9:40, AV, the preposition *huper*, "on behalf of," is translated "on (our) part," RV, "for (us)." (6) In 1 Pet. 4:14, AV, "on (their) part," "on (your) part," represents the preposition *kata*, "according to," followed by the personal pronouns; the statements are not found in the most authentic mss. (7) In Acts 9:32, AV, the phrase *dia panton*, lit., "through all," is rendered "throughout all quarters" (RV, "throughout all parts"). (8) In 1 Cor. 12:23, the RV has "parts" for "members;" AV and RV have "parts" in the end of the verse; see also 1 Cor. 12:24. (9) In 2 Cor. 10:16, the RV translates the neuter plural of the article "the parts" (AV, "the regions"). (10) For "inward part" see [INWARD](#).

<B-1,Verb,3307,*merizo*>

"to divide, to distribute" (akin to A, No. 1), is translated "divided (AV, gave) a ... part" in Heb. 7:2, RV. See [DEAL](#).

<B-2,Verb,3348,*metecho*>

"to partake of, share in," Heb. 2:14: see [PARTAKE](#).

<B-3,Verb,3854,*paraginomai*>

"to be beside, support" (*para*, "beside," *ginomai*, "to become"), is rendered "took (my) part" in 2 Tim. 4:16 (AV, "stood with"); some mss. have *sunparaginomai*. See [COME](#), No. 13, GO, PRESENT (to be).

Notes: (1) In Rev. 6:8, *tetartos*, "a fourth," is rendered "the fourth part." (2) See [GREATER](#), [HINDER](#), [INWARD](#), MORE, [TENTH](#), [THIRD](#), UTMOST, [UTTERMOST](#).

Part (Verb, to separate) <1,,1266,*diamerizo*>

"to part among, to distribute," is translated by the verb "to part" (a) in the Middle Voice, with reference to the Lord's garments, Matt. 27:35, 1st part (in some mss., 2nd part); Mark 15:24; Luke

23:34; John 19:24; (b) in the Active Voice, of "the proceeds of the sale of possessions and goods," Acts 2:45; (c) in the Passive Voice in Acts 2:3, of the "parting asunder" (RV) of tongues like fire (AV, "cloven"). See [CLOVEN](#), [DIVIDE](#), No. 7.

<2,,1339,*diistemi*>

"to set apart, separate" (dia, "apart," histemi, "to cause to stand"), is used in the Active Voice in Luke 24:51, RV, "He parted (from them)," AV, "was parted." See GO, [SPACE](#).

<3,,645,*apospao*>

"to draw off" or "tear away," is used in the Passive Voice in Luke 22:41, RV, "He was parted" (AV, "was withdrawn"), lit. "He was torn away," indicating the reluctance with which Christ parted from the loving sympathy of the disciples. Moulton and Milligan suggest that the ordinary use of the verb does not encourage this stronger meaning, but since the simpler meaning is not found in the NT, except in Acts 21:1, and since the idea of withdrawal is expressed in Matt. by anachoreo, Luke may have used *apospao* here in the stronger sense. See [DRAW](#), A, No. 6.

<4,,5563,*chorizo*>

in Philem. 1:15, RV, "parted:" see [DEPART](#), No. 13.

<5,,673,*apochorizo*>

"to part from," Acts 15:39, RV; see [DEPART](#), No. 14.

Partake, Partaker <A-1,Noun,2844,*koinonos*>

an adjective, signifying "having in common" (*koinos*, "common"), is used as a noun, denoting "a companion, partner, partaker," translated "partakers" in Matt. 23:30; 1 Cor. 10:18, AV (see COMMUNION, B); 2 Cor. 1:7; Heb. 10:33, RV (see [COMPANION](#), No. 2); 2 Pet. 1:4; "partaker" in 1 Pet. 5:1. See [PARTNER](#).

<A-2,Noun,4791,*sunkoinonos*>

denotes "partaking jointly with" (*sun*, and No. 1), Rom. 11:17, RV, "(didst become) partaker with them" (AV, "partakest"); 1 Cor. 9:23, RV, "a joint partaker," i.e., with the Gospel, as cooperating in its activity; the AV misplaces the "with" by attaching it to the superfluous italicized pronoun "you;" Phil. 1:7, "partakers with (me of grace)," RV, and AV marg.; not as AV text, "partakers (of my grace);" Rev. 1:9, "partaker with (you in the tribulation, etc.)," AV, "companion." See [COMPANION](#).

<A-3,Noun,3353,*metochos*>

see [FELLOW](#), No. 3, [PARTNER](#).

<A-4,Noun,4830,*summetochos*>

"partaking together with" (*sun*, "with," and No. 3), is used as a noun, a joint partaker, Eph. 3:6, RV, "fellow partakers" (AV, "partakers"); in Eph. 5:7, RV and AV, "partakers."

Notes: (1) For *antilambano*, "to partake of," rendered "partakers" in 1 Tim. 6:2, AV, see B, No. 4. (2) For the phrase "to be partakers," Col. 1:12, see PART, A, No. 2.

<B-1,Verb,2841,*koinoneo*>

"to have a share of, to share with, take part in" (akin to A, No. 1), is translated "to be partaker of" in 1 Tim. 5:22; Heb. 2:14 (1st part), AV, "are partakers of," RV, "are sharers in" (for the 2nd part see No. 3); 1 Pet. 4:13; 2 John 1:11, RV, "partaketh in" (AV, "is partaker of"); in the Passive Voice in Rom. 15:27. See [COMMUNICATE](#), [DISTRIBUTE](#).

<B-2,Verb,4790,*sunkoinoneo*>

see [FELLOWSHIP](#), B, No. 2.

<B-3,Verb,3348,*metecho*>

"to partake of, share in" (meta, "with," echo, "to have"), akin to A, No. 3, is translated "of partaking" in 1 Cor. 9:10, RV (AV, "be partaker of"); "partake of" in 1 Cor. 9:12, RV (AV, "be partakers of"); so in 1 Cor. 10:17,21; in 1 Cor. 10:30 "partake;" in Heb. 2:14, the AV "took part of" is awkward; Christ "partook of" flesh and blood, RV; cp. No. 1 in this verse; in Heb. 5:13, metaphorically, of receiving elementary spiritual teaching, RV, "partaketh of (milk)," AV, "useth;" in Heb. 7:13, it is said of Christ (the antitype of Melchizedek) as "belonging to" (so RV) or "partaking of" (RV marg.) another tribe than that of Levi (AV, "pertaineth to"). See PERTAIN, USE. See [PARTNER](#), Note.

<B-4,Verb,482,*antilambano*>

"to take hold of, to lay hold of" something before one, has the meaning "to partake of" in 1 Tim. 6:2, RV, "partake of," marg., "lay hold of," AV, "are ... partakers of" (anti, "in return for," lambano, "to take or receive"); the benefit mentioned as "partaken" of by the masters would seem to be the improved quality of the service rendered; the benefit of redemption is not in view here. See [HELP](#).

<B-5,Verb,3335,*metalambano*>

"to have, or get, a share of," is translated "to be partaker (or partakers) of" in 2 Tim. 2:6; Heb. 12:10. See [EAT](#), [HAVE](#), RECEIVE, [TAKE](#).

<B-6,Verb,4829,*summerizo*>

primarily, "to distribute in shares" (sun, "with," meros, "a part"), in the Middle Voice, "to have a share in," is used in 1 Cor. 9:13, AV, "are partakers with (the altar)," RV, "have their portion with," i.e., they feed with others on that which, having been sacrificed, has been placed upon an altar; so the believer feeds upon Christ (who is the altar in Heb. 13:10).

Partial, Partiality <A-1,Verb,1252,*diakrino*>

"to separate, distinguish, discern, judge, decide" (dia, "asunder," krino, "to judge"), also came to mean "to be divided in one's mind, to hesitate, doubt," and had this significance in Hellenistic Greek (though not so found in the Sept.). For the AV, "are ye (not) partial" in Jas. 2:4, see [DIVIDE](#), No. 4. "'This meaning seems to have had its beginning in near proximity to Christianity.' It arises very naturally out of the general sense of making distinctions" (Moulton and Milligan).

<B-1,Noun,4346,*prosklisis*>

denotes "inclination" (pros, "towards," klino, "to lean"); it is used with kata in 1 Tim. 5:21, lit., "according to partiality."

<C-1,Adjective,87,*adiakritos*>

primarily signifies "not to be parted" (a, negative, and an adjectival form akin to A), hence, "without uncertainty," or "indecision," Jas. 3:17, AV, "without partiality" (marg. "wrangling"), RV, "without variance" (marg., "Or, doubtfulness Or, partiality"). See [VARIANCE](#). In the Sept., Prov. 25:1.

Particular and Particularly * For PARTICULAR and PARTICULARLY see [EVERY](#), No. 3, SEVERALLY

Note: In Acts 21:19, for the AV "particularly" the RV has "one by one," translating the phrase. lit., "according to each one."

Parting * For [PARTING](#) see HIGHWAY

Partition <1,,5418,*phragmos*>

primarily "a fencing in" (akin to phrasso, "to fence in, stop, close"), is used metaphorically in Eph. 2:14, of "the middle wall of partition;" "the partition" is exegetical of "the middle wall," namely, the "partition" between Jew and Gentile. J. A. Robinson suggests that Paul had in mind the barrier between the outer and inner courts of the Temple, notices fixed to which warned Gentiles not to proceed further on pain of death (see Josephus, Antiq. xv. 11. 5; B. J. v. 5. 2; vi. 2. 4; cp. Acts 21:29). See [HEDGE](#).

Partly * Notes: (1) In the statement "[I](#) partly believe it," 1 Cor. 11:18, "partly" represents the phrase "meros (part) ti (some)," used adverbially, i.e., "in some part," "in some measure," (2) In Heb. 10:33, "partly ... partly" is a translation of the antithetic phrases "touto men," ("this indeed,") and "touto de," ("but this,"), i.e., "on the one hand ... and on the other hand."

Partner <1,,2844,*koinonos*>

an adjective, signifying "having in common" (koinos), is used as a noun, "partners" in Luke 5:10, "partner" in 2 Cor. 8:23; Philem. 1:17 (in spiritual life and business). See [COMMUNION](#), B, COMPANION, No. 2, [PARTAKER](#).

<2,,3353,*metochos*>

an adjective, signifying "having with, sharing," is used as a noun, "partners" in Luke 5:7. See [FELLOW](#), [PARTAKER](#).

Note: Koinonos stresses the fact of having something in common, metochos, "the fact of sharing;" the latter is less thorough in effect than the former.

Pass, come to Pass <1,,3928,*parerchomai*>

from para, "by," erchomai, "to come" or "go," denotes ([I](#)), literally, "to pass, pass by," (a) of persons, Matt. 8:28; Mark 6:48; Luke 18:37; Acts 16:8; (b) of things, Matt. 26:39,42; of time, Matt. 14:15; Mark 14:35; Acts 27:9, AV, "past" (RV, "gone by"); 1 Pet. 4:3; (II), metaphorically, (a) "to pass away, to perish," Matt. 5:18; 24:34,35; Mark 13:30,31; Luke 16:17; 21:32,33; 2 Cor. 5:17; Jas. 1:10; 2

Pet. 3:10; (b) "to pass by, disregard, neglect, pass over," Luke 11:42; 15:29, "transgressed." For the meaning "to come forth or come," see Luke 12:37; 17:7, RV (Acts 24:7 in some mss.). See [COME](#), No. 9.

<2,,1330,*dierchomai*>

denotes "to pass through or over," (a) of persons, e.g., Matt. 12:43, RV, "passeth (AV, walketh) through;" Mark 4:35, AV, "pass (RV, go) over;" Luke 19:1,4; Heb. 4:14, RV, "passed through" (AV "into"); Christ "passed through" the created heavens to the throne of God; (b) of things, e.g., Matt. 19:24, "to go through;" Luke 2:35, "shall pierce through" (metaphorically of a sword). See [COME](#), No. 5.

<3,,565,*aperchomai*>

"to go away," is rendered "to pass" in Rev. 9:12; 11:14; "passed away" in Rev. 21:4. See [DEPART](#), No. 4.

<4,,4281,*proerchomai*>

"to go forward," is translated "passed on" in Acts 12:10. See GO.

<5,,492,*antiparerchomai*>

denotes "to pass by opposite to" (anti, "over against," and No. 1), Luke 10:31,32.

<6,,1224,*diabaino*>

"to step across, cross over," is translated "to pass" in Luke 16:26 (of "passing" across the fixed gulf: for the AV in the 2nd part of the ver., see No. 13); in Heb. 11:29, "passed through." See [COME](#), No. 18.

<7,,3327,*metabaino*>

"to pass over from one place to another" (meta, implying change), is translated "we have passed out of" (AV, "from") in 1 John 3:14, RV, as to the change from death to life. See [REMOVE](#), No. 1.

<8,,390,*anastrepho*>

lit., "to turn back" (ana, "back," strepho, "to turn"), in the Middle Voice, "to conduct oneself, behave, live," is translated "pass (the time)" in 1 Pet. 1:17. See [ABIDE](#), No. 8.

<9,,3855,*parago*>

"to pass by, pass away," in Matt. 9:9, RV, "passed by" (AV, "forth"), is used in the Middle Voice in 1 John 2:8, RV, "is passing away" (AV, "is past"), of the "passing" of spiritual darkness through the light of the Gospel, and in 1 John 2:17 of the world. See [DEPART](#), No. 2.

<10,,3899,*paraporeuomai*>

primarily, "to go beside, accompany" (para, "beside," poreuomai, "to proceed"), denotes "to go past, pass by," Matt. 27:39; Mark 9:30, "passed through" (some mss. have poreuomai); Mark 11:20; 15:29; in Mark 2:23, "going ... through." See GO.

<11,,1279,*diaporeuomai*>

"to pass across, journey through," is used in the Middle Voice, translated "pass by" in Luke 18:36, AV, RV, "going by." See GO.

<12,,5235,*huperballo*>

in Eph. 3:19, "passeth:" see [EXCEED](#), A, No. 1.

<13,,5242,*huperecho*>

"passeth" in Phil. 4:7: see [BETTER](#) (be), No. 4.

<14,,1276,*diaperao*>

"to pass over, cross over" (used in Luke 16:26, 2nd part: see No. 6): see [CROSS](#).

<15,,1353,*diodeuo*>

"to travel through, or along" (dia, "through," hodos "a way"), is translated "they had passed through" in Acts 17:1, lit., "having passed through;" in Luke 8:1, "He went about," RV (AV, "throughout").

<16,,5562,*choreo*>

used intransitively, signifies "to make room, retire, pass;" in Matt. 15:17, RV, "passeth (into the belly)," AV, "goeth." See COME, No. 24.

<17,,2673,*katargeo*>

is translated "was passing away" in 2 Cor. 3:7 (AV, "was to be done away"); "passeth away" in 2 Cor. 3:11, RV (AV, "is done away"). See [ABOLISH](#).

<18,,3944,*paroichomai*>

"to have passed by, to be gone by," is used in Acts 14:16, of past generations, AV, "(in times) past," RV, "(in the generations) gone by."

Notes: (1) Ginomai, "to become, take place," is often translated "to come to pass;" frequently in the Synoptic Gospels and Acts (note the RV of Luke 24:21); elsewhere in John 13:19; 14:22, RV, "(what) is come to pass...?" AV, "(how) is it...?"; John 14:29 (twice); 1 Thess. 3:4; Rev. 1:1. (2) In Acts 2:17,21; 3:23; Rom. 9:26, the AV translates the future of eimi, "to be," "it shall come to pass" (RV, "it shall be"). (3) In Acts 5:15, AV, erchomai, "to come," is translated "passing by" (RV, "came by"). (4) For the AV, "passing" in Acts 27:8, see [COASTING](#), C. (5) In Mark 6:35; AV, "the time is far passed" (RV, "the day is...far spent") is, lit., "the hour is much (polus)." (6) For huperakmos in 1 Cor. 7:36, RV, "past the flower of her age," see FLOWER.

Passing over <1,,3929,*paresis*>

primarily "a letting go, dismissal" (akin to pariemi, "to let alone, loosen"), denotes "a passing by" or "praetermission (of sin)," "a suspension of judgment," or "withholding of punishment," Rom. 3:25, RV, "passing over" (AV, "remission"), with reference to sins committed previously to the propitiatory sacrifice of Christ, the "passing by" not being a matter of Divine disregard but of forbearance.

Passion <A-1,Noun,3804,*pathema*>

"a suffering" or "a passive emotion," is translated "passions" in Rom. 7:5, RV, "(sinful) passions," AV, "motions," and Gal. 5:24, RV; see [AFFECTION](#), A, No. 3, [AFFLICT](#), B, No. 3.

<A-2,Noun,3806,*pathos*>

see [AFFECTION](#), A, No. 1.

<B-1,Verb,3958,*pascho*>

"to suffer," is used as a noun, in the aorist infinitive with the article, and translated "passion" in Acts 1:3, of the suffering of Christ at Calvary. See [SUFFER](#).

<C-1,Adjective,3663,*homoiopathes*>

"of like feelings or affections" (homoios, "like," and A, No. 2; Eng., "homeopathy"), is rendered "of like passions" in Acts 14:15 (RV marg., "nature"); in Jas. 5:17, RV, ditto (AV, "subject to like passions").

Passover <1,,3957,*pascha*>

the Greek spelling of the Aramaic word for the Passover, from the Hebrew pasach, "to pass over, to spare," a feast instituted by God in commemoration of the deliverance of Israel from Egypt, and anticipatory of the expiatory sacrifice of Christ. The word signifies (I) "the Passover Feast," e.g., Matt. 26:2; John 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:39; 19:14; Acts 12:4; Heb. 11:28; (II) by metonymy, (a) "the Paschal Supper," Matt. 26:18,19; Mark 14:16; Luke 22:8,13; (b) "the Paschal lamb," e.g., Mark 14:12 (cp. Exod. 12:21); Luke 22:7; (c) "Christ Himself," 1 Cor. 5:7.

Past <A-1,Verb,1096,*ginomai*>

"to become, come to pass," is translated "was past" in Luke 9:36, AV, and RV marg. (RV, "came"), of the voice of God the Father at the Transfiguration; "is past," 2 Tim. 2:18.

<A-2,Verb,1230,*diaginomai*>

dia, "through," a stronger form than No. 1, used of time, denotes "to intervene, elapse, pass," Mark 16:1, "was past;" Acts 25:13, RV, "were passed;" Acts 27:9, "was spent."

<A-3,Verb,4266,*proginomai*>

"to happen before" (pro, before, and No. 1), is used in Rom. 3:25, AV, "that are past" (RV, "done aforetime"), of sins committed in times previous to the atoning sacrifice of Christ (see [PASSING OVER](#)).

Note: For the past tense of the verb "to pass," see PASS, e.g., Nos. 1 and 17.

<B-1,Particle,4218,*pote*>

"once, formerly, sometime," is translated "in time (or times) past," in Rom. 11:30; Gal. 1:13; Gal 1:23, AV (RV, "once"); Eph. 2:2,11 (RV, "aforetime"); Eph. 2:3 (RV, "once"); Philem. 1:11 (RV, "aforetime"); 1 Pet. 2:10.

Pastor <1,,4166,*poimen*>

"a shepherd, one who tends herds or flocks" (not merely one who feeds them), is used metaphorically of Christian "pastors," Eph. 4:11. "Pastors" guide as well as feed the flock; cp. Acts 20:28, which, with ver. 17, indicates that this was the service committed to elders (overseers or bishops); so also in 1 Pet. 5:1, 2, "tend the flock ... exercising the oversight," RV; this involves tender care and vigilant superintendence. See [SHEPHERD](#).

Pasture <1,,3542,*nome*>

denotes (a) "pasture, pasturage," figuratively in John 10:9; (b) "grazing, feeding," figuratively in 2 Tim. 2:17, of the doctrines of false teachers, lit., "their word will have feeding as a gangrene." See [EAT](#).

Path <1,,5147,*tribos*>

"a beaten track" (akin to *tribo*, "to rub, wear down"), "a path," is used in Matt. 3:3; Mark 1:3; Luke 3:4.

<2,,5163,*trochia*>

"the track of a wheel" (*trochos*, "a wheel;" *trecho*, "to run"), hence, "a track, path," is used figuratively in Heb. 12:13. In the Sept., Prov. 2:15; 4:11,26,27; 5:6,21; in some texts, Ezek. 27:19.

Patience, Patient, Patiently <A-1,Noun,5281,*hupomone*>

lit., "an abiding under" (*hupo*, "under," *meno*, "to abide"), is almost invariably rendered "patience." "Patience, which grows only in trial, Jas. 1:3, may be passive, i.e., == "endurance," as, (a) in trials, generally, Luke 21:19 (which is to be understood by Matt. 24:13); cp. Rom. 12:12; Jas. 1:12; (b) in trials incident to service in the gospel, 2 Cor. 6:4; 12:12; 2 Tim. 3:10; (c) under chastisement, which is trial viewed as coming from the hand of God our Father, Heb. 12:7; (d) under undeserved affliction, 1 Pet. 2:20; or active, i.e. == "persistence, perseverance," as (e) in well doing, Rom. 2:7 (AV, "patient continuance"); (f) in fruit bearing, Luke 8:15; (g) in running the appointed race, Heb. 12:1.

"Patience perfects Christian character, Jas. 1:4, and fellowship in the patience of Christ is therefore the condition upon which believers are to be admitted to reign with Him, 2 Tim. 2:12; Rev. 1:9. For this patience believers are 'strengthened with all power,' Col. 1:11, 'through His Spirit in the inward man,' Eph. 3:16.

"In 2 Thess. 3:5, the phrase 'the patience of Christ,' RV, is possible of three interpretations, (a) the patient waiting for Christ, so AV paraphrases the words, (b) that they might be patient in their sufferings as Christ was in His, see Heb. 12:2, (c) that since Christ is 'expecting till His enemies be made the footstool of His feet,' Heb. 10:13, so they might be patient also in their hopes of His triumph and their deliverance. While a too rigid exegesis is to be avoided, it may, perhaps, be permissible to paraphrase: 'the Lord teach and enable you to love as God loves, and to be patient as Christ is patient.'"

* [* From Notes on Thessalonians by Hogg and Vine, pp. 222,285.]

In Rev. 3:10, "the word of My patience" is the word which tells of Christ's patience, and its effects in producing "patience" on the part of those who are His (see above on 2 Thess. 3:5).

<A-2,Noun,3115,*makrothumia*>

"long-suffering" (see B, No. 2), is rendered "patience" in Heb. 6:12; Jas. 5:10; see LONGSUFFERING.

<B-1,Verb,5278,*hupomeno*>

akin to A, No. 1, (a) used intransitively, means "to tarry behind, still abide," Luke 2:43; Acts 17:14; (b) transitively, "to wait for," Rom. 8:24 (in some mss.), "to bear patiently, endure," translated "patient" (present participle) in Rom. 12:12; "ye take it patiently," 1 Pet. 2:20 (twice). See also under A, No. 1.

<B-2,Verb,3114,*makrothumeo*>

akin to A, No. 2, "to be long-tempered," is translated "to have patience," or "to be patient," in Matt. 18:26,29; 1 Thess. 5:14, AV (RV, "be longsuffering"); Jas. 5:7 (1st part, "be patient;" 2nd part, RV, "being patient," AV, "hath long patience"); in Heb. 6:15, RV, "having (AV, after he had) patiently endured." See LONGSUFFERING.

Notes: (Adjectives). (1) For *epieikes*, translated "patient" in 1 Tim. 3:3, AV, see [GENTLE](#). (2) For *anexikakos*, translated, "patient" in 2 Tim. 2:24, AV, see FOREBEAR.

<C-1,Adjective,3116,*makrothumos*>

akin to A, No. 2, and B, No. 2, denotes "patiently" Acts 26:3.

Patriarch <1,,3966,*patriarches*>

from *patria*, "a family," and *archo*, "to rule," is found in Acts 2:29; 7:8,9; Heb. 7:4. In the Sept., 1 Chron. 24:31; 27:22; 2 Chron. 19:8; 23:20; 26:12.

Pattern <A-1,Noun,5179,*tupos*>

is translated "pattern" in Titus 2:7, AV; Heb. 8:5 (AV and RV). See [ENSAMPLE](#).

<A-2,Noun,5296,*hupotuposis*>

is translated "pattern" in 1 Tim. 1:16, AV; 2 Tim. 1:13, RV. See ENSAMPLE, FORM.

<A-3,Noun,5262,*hupodeigma*>

is translated "patterns" in Heb. 9:23, AV. See [COPY](#).

<B-1,Adjective,499,*antitupos*>

is translated "like in pattern" in Heb. 9:24, RV. See [FIGURE](#), No. 2.

Pavement <1,,3038,*lithostrotos*>

an adjective, denoting "paved with stones" (*lithos*, "a stone," and *stronnuo*, "to spread"), especially of tessellated work, is used as a noun in John 19:13, of a place near the Praetorium in Jerusalem, called Gabbatha, a Greek transliteration of an Aramaic word. In the Sept., 2 Chron. 7:3; Esth. 1:6; Song of Sol. 3:10.

Pay (Verb), Payment <1,,591,*apodidomi*>

"to give back, to render what is due, to pay," used of various obligations in this respect, is translated "to pay, to make payment," in Matt. 5:26; 18:25 (twice), 26, 28, 29, 30, 34; 20:8; RV (AV, "give"). See [DELIVER](#).

<2,,5055,*teleo*>

"to bring to an end, complete, fulfill," has the meaning "to pay" in Matt. 17:24; Rom. 13:6. See [ACCOMPLISH](#).

Notes: 17:24; Rom. 13:6, AV, *apodekatoo*, "to tithe," is translated "ye pay tithe" (RV, "ye tithe"). (2) In Heb. 7:9, *dekatoos* (Passive Voice), "to pay tithe," is translated "hath paid tithes," RV (perfect tense). See TITHE.

Peace, Peaceable, Peaceably <A-1,Noun,1515,*eirene*>

"occurs in each of the books of the NT, save 1 John and save in Acts 7:26 ['(at) one again'] it is translated "peace" in the RV. It describes (a) harmonious relationships between men, Matt. 10:34; Rom. 14:19; (b) between nations, Luke 14:32; Acts 12:20; Rev. 6:4; (c) friendliness, Acts 15:33; 1 Cor. 16:11; Heb. 11:31; (d) freedom from molestation, Luke 11:21; 19:42; Acts 9:31 (RV, 'peace,' AV, 'rest'); 16:36; (e) order, in the State, Acts 24:2 (RV, 'peace,' AV, 'quietness'); in the churches, 1 Cor. 14:33; (f) the harmonized relationships between God and man, accomplished through the gospel, Acts 10:36; Eph. 2:17; (g) the sense of rest and contentment consequent thereon, Matt. 10:13; Mark 5:34; Luke 1:79; 2:29; John 14:27; Rom. 1:7; 3:17; 8:6; in certain passages this idea is not distinguishable from the last, Rom. 5:1." * [* From Notes on Thessalonians by Hogg and Vine, p. 154.]

"The God of peace" is a title used in Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20; cp. 1 Cor. 14:33; 2 Cor. 13:11. The corresponding Heb. word *shalom* primarily signifies "wholeness:" see its use in Josh. 8:31, "unhewn;" Ruth 2:12, "full;" Neh. 6:15, "finished;" Isa. 42:19, marg., "made perfect." Hence there is a close connection between the title in 1 Thess. 5:23 and the word *holokleros*, "entire," in that verse. In the Sept. *shalom* is often rendered by *soteria*, "salvation, e.g., Gen. 26:31; 41:16; hence the "peace-offering" is called the "salvation offering." Cp. Luke 7:50; 8:48. In 2 Thess. 3:16, the title "the Lord of peace" is best understood as referring to the Lord Jesus. In Acts 7:26, "would have set them at one" is, lit., "was reconciling them (conative imperfect tense, expressing an earnest effort) into peace."

<B-1,Verb,1514,*eireneuo*>

primarily, "to bring to peace, reconcile," denotes in the NT, "to keep peace or to be at peace:" in Mark 9:50, RV, the Lord bids the disciples "be at peace" with one another, gently rebuking their ambitious desires; in Rom. 12:18 (RV, "be at peace," AV, "live peaceably") the limitation "if it be possible, as much as in you lieth," seems due to the phrase "with all men," but is not intended to excuse any evasion of the obligation imposed by the command; in 2 Cor. 13:11 it is rendered "live in peace," a general exhortation to believers; in 1 Thess. 5:13, "be at peace (among yourselves)."

<B-2,Verb,1517,*eirenopoieo*>

"to make peace" (*eirene*, and *poieo*, "to make"), is used in Col. 1:20. In the Sept., Prov. 10:10.

<C-1, Adjective, 1516, *eirenikos*>

akin to A, denotes "peaceful." It is used (a) of the fruit of righteousness, Heb. 12:11, "peaceable" (or "peaceful") because it is produced in communion with God the Father, through His chastening; (b) of "the wisdom that is from above," Jas. 3:17.

Note: In 1 Tim. 2:2, AV, *hesuchios*, "quiet," is translated "peaceable" (RV, "quiet").

Peace (hold one's) <1,,4601, *sigao*>

signifies (a), used intransitively, "to be silent" (from *sige*, "silence"), translated "to hold one's peace," in Luke 9:36; 18:39; 20:26; Acts 12:17; 15:13 (in Acts 15:12, "kept silence;" similarly rendered in 1 Cor. 14:28,30, AV, "hold his peace," 1 Cor. 14:34); (b) used transitively, "to keep secret;" in the Passive Voice, "to be kept secret," Rom. 16:25, RV, "hath been kept in silence." See [SECRET](#), [SILENCE](#).

<2,,4623, *siopao*>

"to be silent or still, to keep silence" (from *siope*, "silence"), is translated "to hold one's peace," in Matt. 20:31; 26:63; Mark 3:4; 9:34; 10:48; 14:61; Luke 19:40; Acts 18:9; in the Lord's command to the sea, in Mark 4:39, it is translated "peace" (for the next word "be still" see No. 4); in Luke 1:20, RV, "thou shalt be silent" (AV, "dumb"). See [DUMB](#), B.

<3,,2270, *hesuchazo*>

signifies "to be still;" it is used of "holding one's peace," being "silent," Luke 14:4; Acts 11:18; 21:14, "we ceased." See CEASE, A, No. 3, [QUIET](#).

<4,,5392, *phimoo*>

"to muzzle," is used metaphorically in the Passive Voice, in Mark 1:25; Luke 4:35, "hold thy peace;" in Mark 4:39, "be still." See [MUZZLE](#).

Peacemaker <1,,1518, *eirenopoios*>

an adjective signifying peace making (*eirene*, and *poieo*, "to make"), is used in Matt. 5:9, "peacemakers." Cp. [PEACE](#), B, No. 2.

Pearl <1,,3135, *margarites*>

"a pearl" (Eng., Margaret), occurs in Matt. 7:6 (proverbially and figuratively); 13:45,46; 1 Tim. 2:9; Rev. 17:4; 18:12,16; 21:21 (twice).

Peculiar * For [PECULIAR](#) see [POSSESSION](#), B, No. 3, and C

Pen <1,,2563, *kalamos*>

"a reed, reed pipe, flute, staff, measuring rod," is used of a "writing-reed" or "pen" in 3 John 1:13. This was used on papyrus. Different instruments were used on different materials; the *kalamos* may have been used also on leather. "Metal pens in the form of a reed or quill have been found in the so-called Grave of Aristotle at Eretria." See [REED](#).

Pence, Penny, Pennyworth <1,,1220,*denarion*>

a Roman coin, a denarius, a little less than the value of the Greek drachme (see [PIECE](#)), now estimated as amounting to about 9 1/2d. in the time of our Lord, occurs in the singular, e.g., Matt. 20:2; 22:19; Mark 12:15; Rev. 6:6; in the plural, e.g., Matt. 18:28; Mark 14:5; Luke 7:41; 10:35; John 12:5; "pennyworth" in Mark 6:37; John 6:7, lit., "(loaves of two hundred) pence." Considering the actual value, "shilling" would have been a more accurate translation, as proposed by the American translators, retaining "penny" for the as, and "farthing" for the quadrans.

Pentecost <1,,4005,*pentekostos*>

an adjective denoting "fiftieth," is used as a noun, with "day" understood, i.e., the "fiftieth" day after the Passover, counting from the second day of the Feast, Acts 2:1; 20:16; 1 Cor. 16:8. For the Divine instructions of Israel see Exod. 23:16; 34:22; Lev. 23:15-21; Num. 28:26-31; Deut. 16:9-11.

Penury * For [PENURY](#) (Luke 21:4, AV, RV, "want") see LACK

People <1,,2992,*laos*>

is used of (a) "the people at large," especially of people assembled, e.g., Matt. 27:25; Luke 1:21; 3:15; Acts 4:27; (b) "a people of the same race and language," e.g., Rev. 5:9; in the plural, e.g., Luke 2:31; Rom. 15:11; Rev. 7:9; 11:9; especially of Israel, e.g., Matt. 2:6; 4:23; John 11:50; Acts 4:8; Heb. 2:17; in distinction from their rulers and priests, e.g., Matt. 26:5; Luke 20:19; Heb. 5:3; in distinction from Gentiles, e.g., Acts 26:17,23; Rom. 15:10; (c) of Christians as the people of God, e.g., Acts 15:14; Titus 2:14; Heb. 4:9; 1 Pet. 2:9.

<2,,3793,*ochlos*>

"a crowd, throng:" see [CROWD](#), [MULTITUDE](#).

<3,,1218,*demos*>

"the common people, the people generally" (Eng., "demagogue," "democracy," etc.), especially the mass of the "people" assembled in a public place, Acts 12:22; 17:5; 19:30,33.

<4,,1484,*ethnos*>

denotes (a) "a nation," e.g., Matt. 24:7; Acts 10:35; "the Jewish people," e.g., Luke 7:5; Acts 10:22; 28:19; (b) in the plural, "the rest of mankind" in distinction from Israel or the Jews, e.g., Matt. 4:15; Acts 28:28; (c) "the people of a city," Acts 8:9; (d) Gentile Christians, e.g., Rom. 10:19; 11:13; 15:27; Gal. 2:14. See [GENTILES](#), [NATION](#).

<5,,444,*anthropos*>

"man," without distinction of sex (cp. aner, "a male"), is translated "people" in John 6:10, RV (AV, "men").

Peradventure <A-1,Adverb,5029,*tacha*>

primarily "quickly" (from tachus, "quick"), signifies "peradventure" in Rom. 5:7; in Philem. 1:15, "perhaps." See PERHAPS.

<B-1,Conjunction,3379,mepote>

often written as two words, usually signifies "lest ever, lest haply, haply;" in indirect questions, "if haply" or "whether haply," e.g., Luke 3:15, RV; in Matt. 25:9, RV, "peradventure" (AV, "lest"); "if peradventure," in 2 Tim. 2:25. See [HAPLY](#).

Perceive <1,,1097,ginosko>

"to know by experience and observation," is translated "to perceive" in Matt. 12:15, RV (AV, "knew"); Matt. 16:8; 21:45; 22:18; 26:10, RV, (AV, "understood"); Mark 8:17; 12:12; 15:10, RV (AV, "knew"); so Luke 9:11; 18:34; in Luke 7:39, RV (AV, "known"); Luke 20:19 (cp. No. 7 in ver. 23); John 6:15; 8:27, RV (AV, "understood"); John 16:19, RV (AV, "knew"); Acts 23:6; Gal. 2:9; in 1 John 3:16, AV, "perceive" (RV, "know," perfect tense, lit., "we have perceived," and therefore "know"). See [KNOW](#).

<2,,1921,epiginosko>

a strengthened form of No. 1, "to gain a full knowledge of, to become fully acquainted with," is translated "to perceive" in Mark 5:30, RV (AV, "Knowing"); Luke 1:22; 5:22; Acts 19:34, RV (AV, "knew"). See [ACKNOWLEDGE](#), [KNOW](#).

<3,,3708,eidon>

(akin to oida, "to know"), an aorist form used to supply that tense of horao, "to see," is translated "to perceive" in Matt. 13:14; Mark 4:12; Acts 28:26; in Luke 9:47, AV (RV, "saw"); in Acts 14:9, AV, "perceiving" (RV, "seeing"). See [BEHOLD](#), No. 1.

<4,,2334,theoreo>

"to be a spectator of, look at, discern," is translated "to perceive" in John 4:19 (indicating the woman's earnest contemplation of the Lord); so Acts 17:22; in John 12:19, RV, "behold" (AV, "perceive ye"). See [BEHOLD](#), No. 6.

<5,,143,aisthanomai>

"to perceive, to notice, understand," is used in Luke 9:45, RV, "(that they should not) perceive," AV, "(that) they perceived ... (not)."

<6,,3539,noeo>

"to perceive with the mind, to understand," is translated "to perceive" in Matt. 15:17, RV (AV, "understand"); so 16:9,11; John 12:40; Rom. 1:20; Eph. 3:4; in Mark 7:18; 8:17, AV and RV, "perceive." See [CONSIDER](#), No. 4.

<7,,2657,katanoeo>

a strengthened form of No. 6, "to take note of, consider carefully," is translated "to perceive" in Luke 6:41, AV (RV, "considerest"); Luke 20:23; Acts 27:39, RV (AV, "discovered"). See [BEHOLD](#), No. 11.

<8,,2638,katalambano>

"to lay hold of, apprehend, comprehend," is translated "to perceive" in Acts 4:13; 10:34. See [APPREHEND](#), No. 1.

Notes: (1) In Mark 12:28 the best mss. have oida, "to know" (so RV), for eidon, "to see, perceive" (AV). (2) In Acts 8:23, AV, horao, "to see," is translated "[I](#) perceive" (RV, "I see"). (3) In 2 Cor. 7:8, AV, blepo, "to look at, consider, see," is translated "[I](#) perceive" (RV, "I (see)"). (4) In Acts 23:29, AV, heurisko, "to see"). (4) In Acts 23:29, AV, heurisko, "to find," is translated "perceived" (RV, "found").

Perdition * For [PERDITION](#) see [DESTRUCTION](#), No. 1

Perfect (Adjective and Verb), Perfectly <A-1, Adjective, 5049, *teleios*>

signifies "having reached its end" (telos), "finished, complete, perfect." It is used ([I](#)) of persons, (a) primarily of physical development, then, with ethical import, "fully grown, mature," 1 Cor. 2:6; 14:20 ("men;" marg., "of full age"); Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12; in Heb. 5:14, RV, "fullgrown" (marg., "perfect"), AV, "of full age" (marg., "perfect"); (b) "complete," conveying the idea of goodness without necessary reference to maturity or what is expressed under (a), Matt. 5:48; 19:21; Jas. 1:4 (2nd part); 3:2. It is used thus of God in Matt. 5:48; (II) of "things, complete, perfect," Rom. 12:2; 1 Cor. 13:10 (referring to the complete revelation of God's will and ways, whether in the completed Scriptures or in the hereafter); Jas. 1:4 (of the work of patience); Jas 1:25; 1 John 4:18.

<A-2, Adjective, 5046, *teleiotes*>

the comparative degree of No. 1, is used in Heb. 9:11, of the very presence of God.

<A-3, Adjective, 739, *artios*>

is translated "perfect" in 2 Tim. 3:17: see [COMPLETE](#), B.

<B-1, Verb, 5048, *teleioo*>

"to bring to an end by completing or perfecting," is used ([I](#)) of "accomplishing" (see [FINISH](#), [FULFILL](#)); (II) of "bringing to completeness," (a) of persons: of Christ's assured completion of His earthly course, in the accomplishment of the Father's will, the successive stages culminating in His death, Luke 13:32; Heb. 2:10, to make Him "perfect," legally and officially, for all that He would be to His people on the ground of His sacrifice; cp. 5:9; 7:28, RV, "perfected" (AV, "consecrated"); of His saints, John 17:23, RV, "perfected" (AV, "made perfect"); Phil. 3:12; Heb. 10:14; 11:40 (of resurrection glory); 12:23 (of the departed saints); 1 John 4:18; of former priests (negatively), Heb. 9:9; similarly of Israelites under the Aaronic priesthood, Heb. 10:1; (b) of things, Heb. 7:19 (of the ineffectiveness of the Law); Jas. 2:22 (of faith made "perfect" by works); 1 John 2:5, of the love of God operating through him who keeps His word; 1 John 4:12, of the love of God in the case of those who love one another; 1 John 4:17, of the love of God as "made perfect with" (RV) those who abide in God, giving them to be possessed of the very character of God, by reason of which "as He is, even so are they in this world."

<B-2, Verb, 2005, *epiteleo*>

"to bring through to the end" (epi, intensive, in the sense of "fully," and teleo, "to complete"), is used in the Middle Voice in Gal. 3:3, "are ye (now) perfected," continuous present tense, indicating a process, lit., "are ye now perfecting yourselves;" in 2 Cor. 7:1, "perfecting (holiness);" in Phil. 1:6, RV, "will perfect (it)," AV, "will perform." See [ACCOMPLISH](#), No. 4.

<B-3,Verb,2675,*katartizo*>

"to render fit, complete" (artios), "is used of mending nets, Matt. 4:21; Mark 1:19, and is translated 'restore' in Gal. 6:1. It does not necessarily imply, however, that that to which it is applied has been damaged, though it may do so, as in these passages; it signifies, rather, right ordering and arrangement, Heb. 11:3, 'framed;" it points out the path of progress, as in Matt. 21:16; Luke 6:40; cp. 2 Cor. 13:9; Eph. 4:12, where corresponding nouns occur. It indicates the close relationship between character and destiny, Rom. 9:22, 'fitted.' It expresses the pastor's desire for the flock, in prayer, Heb. 13:21, and in exhortation, 1 Cor. 1:10, RV, 'perfected' (AV, 'perfectly joined'); 2 Cor. 13:11, as well as his conviction of God's purpose for them, 1 Pet. 5:10. It is used of the Incarnation of the Word in Heb. 10:5, 'prepare,' quoted from Ps. 40:6 (Sept.), where it is apparently intended to describe the unique creative act involved in the Virgin Birth, Luke 1:35. In 1 Thess. 3:10 it means to supply what is necessary, as the succeeding words show."* [* From Notes on Thessalonians by Hogg and Vine, p. 101. See FIT, B, No. 3.

Note: Cp. *exartizo*, rendered "furnished completely," in 2 Tim. 3:17, RV; see [ACCOMPLISH](#), No. 1.

<C-1,Adverb,199,*akribos*>

accurately, is translated "perfectly" in 1 Thess. 5:2, where it suggests that Paul and his companions were careful ministers of the Word. See [ACCURATELY](#), and see Note (2) below.

<C-2,Adverb,197,*akribesteron*>

the comparative degree of No. 1, Acts 18:26; 23:15: see CAREFULLY, [EXACTLY](#).

<C-3,Adverb,5049,*teleios*>

"perfectly," is so translated in 1 Pet. 1:13, RV (AV, "to the end"), of setting one's hope on coming grace. See [END](#).

Notes: (1) In Rev. 3:2, AV, *pleroo*, "to fulfill," is translated "perfect" (RV, "fulfilled"). (2) For the adverb *akribos* in Luke 1:3, AV, see [ACCURATELY](#): in Acts 24:22, AV, see EXACT. (3) For the noun *akribeia* in Acts 22:3, see [MANNER](#).

Perfection, Perfecting (Noun), Perfectness <A-1,Noun,2676,*katartisis*>

"a making fit," is used figuratively in an ethical sense in 2 Cor. 13:9, RV, "perfecting" (AV, "perfection"), implying a process leading to consummation (akin to *katartizo*, see PERFECT, B, No. 3).

<A-2,Noun,2677,*katartismos*>

denotes, in much the same way as No. 1, "a fitting or preparing fully," Eph. 4:12.

<A-3,Noun,5050,*teleiosis*>

denotes "a fulfillment, completion, perfection, and end accomplished as the effect of a process," Heb. 7:11; in Luke 1:45, RV, "fulfillment" (AV, "performance").

<A-4,Noun,5047,*teleiotes*>

denotes much the same as No. 3, but stressing perhaps the actual accomplishment of the end in view, Col. 3:14, "perfectness;" Heb. 6:1, "perfection." In the Sept., Judg. 9:16,19; Prov. 11:3; Jer. 2:2.

<B-1,Verb,5052,telesphoreo>

"to bring to a completion" or "an end in view" (telos, "an end," phero, "to bear"), is said of plants, Luke 8:14.

Perform, Performance <1,,5055,teleo>

"to finish," is translated "performed" in Luke 2:39, AV: see ACCOMPLISH, No. 3.

<2,,658,apoteleo>

"to bring to an end, accomplish," is translated "I perform" in Luke 13:32, RV (AV, "I do"); some mss. have No. 3; in Jas. 1:15, it is used of sin, "fullgrown" RV (AV, "finished"). See [FINISH](#), Note 2.

<3,,2005,epiteleo>

Rom. 15:28, AV, "performed" (RV, "accomplished"); 2 Cor. 8:11, AV, "perform" (RV, "complete"); Phil. 1:6, AV, "perform" (RV, "perfect"): see [ACCOMPLISH](#), No. 4.

<4,,4160,poieo>

"to do," is translated "to perform" in Rom. 4:21; in Luke 1:72, AV (RV, "to show"). See SHEW.

<5,,591,apodidomi>

"to give back, or in full," is translated "thou ... shalt perform" in Matt. 5:33. See [DELIVER](#). No. 3.

Notes: (1) In Rom. 7:18, AV, katergazomai, "to work," is translated "to perform" (RV, "to do;" marg., "work"). (2) In Luke 1:20, AV, ginomai, "to come to pass" (RV), is translated "shall be performed." (3) For "performance" in Luke 1:45, see FULFILLMENT.

Perhaps <1,,5029,tacha>

is translated "perhaps" in Philem. 1:15. See [PERADVENTURE](#).

<2,,686,ara>

a particle, "then," sometimes marking a result about which some uncertainty is felt, is translated "perhaps" in Acts 8:22.

Note: In 2 Cor. 2:7, AV, pos, "anyhow," "by any means" (RV), is translated "perhaps."

Peril * For [PERIL](#), see [DANGER](#), Note: PERILOUS see GRIEVOUS

Perish <1,,622,apollumi>

"to destroy," signifies, in the Middle Voice, "to perish," and is thus used (a) of things, e.g., Matt. 5:29,30; Luke 5:37; Acts 27:34, RV, "perish" (in some texts pipto, "to fall," as AV); Heb. 1:11; 2 Pet. 3:6; Rev. 18:14 (2nd part), RV, "perished" (in some texts aperchomai, "to depart," as AV); (b) of persons, e.g., Matt. 8:25; John 3:15,16; 10:28; 17:12, RV, "perished" (AV, "is lost"); Rom. 2:12; 1

Cor. 1:18, lit., "the perishing," where the perfective force of the verb implies the completion of the process of destruction (Moulton, Proleg., p. 114); 1 Cor. 8:11; 15:18; 2 Pet. 3:9; Jude 1:11. For the meaning of the word see [DESTROY](#), No. 1.

<2,,4881,*sunapollumi*>

in the Middle Voice, denotes "to perish together" (sun, "with," and No. 1), Heb. 11:31.

<3,,599,*apothnesko*>

"to die;" in Matt. 8:32 "perished," See [DIE](#), No. 2.

<4,,853,*aphanizo*>

"to make unseen" (a, negative, phaino, "to cause to appear"), in the Passive Voice, is translated "perish" in Acts 13:41 (RV, marg., "vanish away"). See [DISFIGURE](#).

<5,,1311,*diaphtheiro*>

"to corrupt," is rendered "perish" in 2 Cor. 4:16, AV (RV, "is decaying"). See [CORRUPT](#), No. 3, [DECAY](#).

Notes: (1) In Acts 8:20, "(thy money) perish" is a translation of a phrase, lit, "be unto destruction," apoleia; see [DESTRUCTION](#), B, (II), No. 1. (2) In Col. 2:22, "to perish" is a translation of the phrase eis pthoran, lit., "unto corruption;" see [CORRUPT](#), B, No. 1. (3) For "shall utterly perish," in 2 Pet. 2:12, AV, see [CORRUPT](#), B, No. 1 (b).

Perjured person * For [PERJURED PERSON](#) see FORSWEAR

Permission <1,,4774,*sungnome*>

lit., "a joint opinion, mind or understanding" (sun, "with," gnome, "an opinion"), "a fellow feeling," hence, "a concession, allowance," is translated "permission," in contrast to "commandment," in 1 Cor. 7:6.

Permit <1,,2010,*epitrepo*>

lit., "to turn to" (epi, "to," trepo, "to turn"), "to entrust," signifies "to permit," Acts 26:1; 1 Cor. 14:34; 1 Cor. 16:7; 1 Tim. 2:12, RV "permit" (AV, "suffer"); Heb. 6:3. See [LEAVE](#).

Pernicious * For [PERNICIOUS](#), 2 Pet. 2:2, AV, see LASCIVIOUS

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Greedily * For [GREEDILY](#) see [RUN](#), No. 9

Greediness * For [GREEDINESS](#) see [COVETOUSNESS](#), B, No. 3

Greedy * For [GREEDY](#) see LUCRE

Green <1,,5515,*chloros*>

akin to chloe, "tender foliage" (cp. the name "Chloe," 1 Cor. 1:11, and Eng., "chlorine"), denotes (a) "pale green," the color of young grass, Mark 6:39; Rev. 8:7; 9:4, "green thing;" hence, (b) "pale," Rev. 6:8, the color of the horse whose rider's name is Death. See [PALE](#).

<2,,5200,*hugros*>

denotes "wet, moist" (the opposite of xeros, "dry"); said of wood, sappy, "green," Luke 23:31, i.e., if they thus by the fire of their wrath treated Christ, the guiltless, holy, the fruitful, what would be the fate of the perpetrators, who were like the dry wood, exposed to the fire of Divine wrath.

Greet, Greeting <A-1, Verb, 782, *aspazomai*>

signifies "to greet, welcome," or "salute." In the AV it is chiefly rendered by either of the verbs "to greet" or "to salute." "There is little doubt that the revisers have done wisely in giving 'salute' ... in the passages where AV has 'greet.' For the cursory reader is sure to imagine a difference of Greek and of meaning when he finds, e.g., in Phil. 4:21, "Salute every saint in Christ Jesus. The brethren which are with me greet you," or in 3 John 1:14, "Our friends salute thee. Greet the friends by name" (Hastings, Bible Dic.). In Acts 25:13 the meaning virtually is "to pay his respects to."

In two passages the renderings vary otherwise; in Acts 20:1, of bidding farewell, AV, "embraced them," RV, "took leave of them," or, as Ramsay translates it, "bade them farewell;" in Heb. 11:13, of welcoming promises, AV, "embraced," RV, "greeted."

The verb is used as a technical term for conveying "greetings" at the close of a letter, often by an amanuensis, e.g., Rom. 16:22, the only instance of the use of the first person in this respect in the NT; see also 1 Cor. 16:19,20; 2 Cor. 13:13; Phil. 4:22; Col. 4:10-15; 1 Thess. 5:26; 2 Tim. 4:21; Titus 3:15; Philem. 1:23; Heb. 13:24; 1 Pet. 5:13,14; 2 John 1:13. This special use is largely illustrated in the papyri, one example of this showing how keenly the absence of the greeting was felt. The papyri also illustrate the use of the addition "by name," when several persons are included in the greeting, as in 3 John 1:14 (Moulton and Milligan, Vocab). See EMBRACE, [LEAVE](#), SALUTE.

<A-2, Verb, 5463, *chairō*>

"to rejoice," is thrice used as a formula of salutation in Acts 15:23, AV, "send greeting," RV, "greeting;" so Acts 23:26; Jas. 1:1. In 2 John 1:10,11, the RV substitutes the phrase (to give) "greeting," for the AV (to bid) "God speed." See [FAREWELL](#), [GLAD](#), HAIL, JOY, [REJOICE](#).

<B-1, Noun, 783, *aspasmos*>

a salutation, is always so rendered in the RV; AV, "greetings" in Matt. 23:7; Luke 11:43; 20:46; it is used (a) orally in those instances and in Mark 12:38; Luke 1:29,41,44; (b) in written salutations, 1

Cor. 16:21 (cp. A, No. 1, in ver. 20); Col. 4:18; 2 Thess. 3:17.

Grief, Grieve <A-1,Noun,3077,*lupe*>

signifies "pain," of body or mind; it is used in the plural in 1 Pet. 2:19 only, RV, "griefs" (AV, "grief"); here, however, it stands, by metonymy, for "things that cause sorrow, grievances;" hence Tyndale's rendering, "grief," for Wycliffe's "sorews;" everywhere else it is rendered "sorrow," except in Heb. 12:11, where it is translated "grievous" (lit., "of grief"). See HEAVINESS, SORROW.

<B-1,Verb,3076,*lupeo*>

akin to A, denotes (a), in the Active Voice, "to cause pain, or grief, to distress, grieve," e.g., 2 Cor. 2:2 (twice, Active and Passive Voices); 2 Cor. 2:5 (twice), RV, "hath caused sorrow" (AV, "have caused grief," and "grieved"); 2 Cor. 7:8, "made (you) sorry;" Eph. 4:30, of grieving the Holy Spirit of God (as indwelling the believer); (b) in the Passive Voice, "to be grieved, to be made sorry, to be sorry, sorrowful," e.g., Matt. 14:9, RV, "(the king) was grieved" (AV, "was sorry"); Mark 10:22, RV, "(went away) sorrowful" (AV, "grieved"); John 21:17, "(Peter) was grieved;" Rom. 14:15, "(if ... thy brother) is grieved;" 2 Cor. 2:4, "(not that) ye should be made sorry," RV, AV, "ye should be grieved." See [HEAVINESS](#), SORROW, [SORROWFUL](#), SORRY.

<B-2,Verb,4818,*sunlupeo*>

or sullupeo, is used in the Passive Voice in Mark 3:5, "to be grieved" or afflicted together with a person, said of Christ's "grief" at the hardness of heart of those who criticized His healing on the Sabbath day; it here seems to suggest the sympathetic nature of His grief because of their self-injury. Some suggest that the sun indicates the mingling of "grief" with His anger.

<B-3,Verb,4727,*stenazo*>

"to groan" (of an inward, unexpressed feeling of sorrow), is translated "with grief" in Heb. 13:17 (marg. "groaning"). It is rendered "sighed" in Mark 7:34; "groan," in Rom. 8:23; 2 Cor. 5:2,4; "murmur," in Jas. 5:9, RV (AV, "grudge"). See [GROAN](#), MURMUR, [SIGH](#).

Notes: (1) Diaponeo, "to work out with labor," in the Passive Voice, "to be sore troubled," is rendered "being grieved" in Acts 4:2; 16:18, AV (RV, "sore troubled"). See TROUBLE. In some mss., Mark 14:4. (2) Prosochthizo, "to be angry with," is rendered "was grieved" in Heb. 3:10,17, AV (RV, "was displeased"). See DISPLEASE.

Grievous, Grievously <A-1,Adjective,926,*barus*>

denotes "heavy, burdensome;" it is always used metaphorically in the NT, and is translated "heavy" in Matt. 23:4, of Pharisaical ordinances; in the comparative degree "weightier," Matt. 23:23, of details of the law of God; "grievous," metaphorically of wolves, in Acts 20:29; of charges, Acts 25:7; negatively of God's commandments, 1 John 5:3 (causing a burden on him who fulfills them); in 2 Cor. 10:10, "weighty," of Paul's letters. See [HEAVY](#), [WEIGHTY](#).

<A-2,Adjective,4190,*poneros*>

"painful, bad," is translated "grievous" in Rev. 16:2, of a sore inflicted retributively. See [BAD](#).

<A-3,Adjective,1419,*dusbastaktos*>

"hard to be borne" (from *dus*, an inseparable prefix, like Eng. "mis---," and "un---," indicating "difficulty, injuriousness, opposition," etc., and *bastazo*, "to bear"), is used in Luke 11:46 and, in some mss., in Matt. 23:4, "grievous to be borne;" in the latter the RV marg. has "many ancient authorities omit."

<A-4, Adjective, 5467, *chalepos*>

"hard," signifies (a) "hard to deal with," Matt. 8:28 (see [FIERCE](#)); (b) "hard to bear, grievous," 2 Tim. 3:1, RV, "greivous" (AV, "perilous"), said of a characteristic of the last days of this age. See [FIERCE](#).

Notes: (1) For the noun *lupe*, "grievous," in Heb. 12:11, see [GRIEF](#). (2) In Phil. 3:1, the adjective *okneros*, "shrinking," or "causing shrinking," hence, "tedious" (akin to *okneo*, "to shrink"), is rendered "irksome" in the RV (AV, "grievous"); the Apostle intimates that, not finding his message tedious, he has no hesitation in giving it. In Matt. 25:26; Rom. 12:11, "slothful."

<B-1, Adverb, 1171, *deinos*>

akin to *deos*, "fear," signifies (a) "terribly," Matt. 8:6, "grievously (tormented);" (b) "vehemently," Luke 11:53. See [VEHEMENTLY](#).

<B-2, Adverb, 2560, *kakos*>

"badly, ill," is translated "grievously (vexed)," in Matt. 15:22. See [AMISS](#), [EVIL](#), [MISERABLY](#), [SORE](#).

Notes: (1) In Mark 9:20; Luke 9:42, the RV renders the verb *susparasso* "tare (him) grievously," the adverb bringing out the intensive force of the prefix *su---* (i.e., *sun*); the meaning may be "threw violently to the ground." (2) In Matt. 17:15, the idiomatic phrase, consisting of No. 2 (above) with echo, "to have," (lit., "hath badly"), is rendered "suffereth grievously," RV (AV, "is ... sore vexed").

Grind <1,,229, *aletho*>

signifies "to grind at the mill," Matt. 24:41; Luke 17:35. The Sept. has both the earlier form *aleo*, Isa. 47:2, and the later one *aletho*, used in the Koine period, Num. 11:8; Judg. 16:21; Eccl. 12:3,4.

<2,,5149, *trizo*>

primarily of animal sounds, "to chirp, cry," etc., is used of grinding the teeth, Mark 9:18, RV, "grindeth" (AV, "gnasheth with"). See [GNASH](#).

Note: In Matt. 21:44; Luke 20:18, *likmao*, "to winnow," as of grain, by throwing it up against the wind, to scatter the chaff and straw, hence has the meaning "to scatter," as chaff or dust, and is translated "will scatter ... as dust," RV (AV, "will grind ... to powder"). In the Sept. it is used of being scattered by the wind or of sifting (cp. Amos 9:9). The use of the verb in the papyri writings suggests the meaning, "to ruin, destroy" (Deissmann).

Groan, Groaning <A-1, Verb, 1690, *embrimaomai*>

from *en*, "in," and *brime*, "strength," is rendered "groaned" in John 11:33 (preferable to the RV marg., "He had indignation"); so in John 11:38. The Lord was deeply moved doubtless with the combination of circumstances, present and in the immediate future. Indignation does not here seem to express His

feelings. See [CHARGE](#).

<A-2,Verb,4727,*stenazo*>

see [GRIEVE](#), B, No. 3.

<A-3,Verb,4959,*sustenazo*>

"to groan together" (sun, "with," and No. 2) is used of the Creation in Rom. 8:22. In Rom. 8:23, No. 2 is used.

<B-1,Noun,4726,*stenagmos*>

akin to A, No. 2, is used in Acts 7:34, in a quotation from Exod. 3:7, but not from the Sept., which there has *krauge*, "a cry;" the word is used, however, in Exod. 2:24; in Rom. 8:26, in the plural, of the intercessory groanings of the Holy Spirit.

Gross (to wax) <1,,3975,*pachuno*>

from *pachus*, "thick," signifies "to thicken, fatten;" in the Passive Voice, "to grow fat;" metaphorically said of the heart, to wax gross or dull, Matt. 13:15; Acts 28:27.

Ground, Grounded <A-1,Noun,1093,*ge*>

"the eath, land," etc., often denotes "the ground," e.g., Matt. 10:29; Mark 8:6. See [EARTH](#).

<A-2,Noun,1475,*edaphos*>

"a bottom, base," is used of the "ground" in Acts 22:7, suggestive of that which is level and hard. Cp. B, No. 1, below.

<A-3,Noun,5561,*chora*>

"land, country," is used of property, "ground," in Luke 12:16, "the ground (of a certain rich man)." See [COUNTRY](#).

<A-4,Noun,5564,*chorion*>

a diminutive of No. 3, "a piece of land, a place, estate," is translated "parcel of ground" in John 4:5. See [FIELD](#).

<A-5,Noun,1477,*hedraioma*>

"a support, bulwark, stay" (from *hedraios*, "steadfast, firm;" from *hedra*, "a seat"), is translated "ground" in 1 Tim. 3:15 (said of a local church); the RV marg., "stay" is preferable.

Notes: (1) In Mark 4:16 the RV rightly has "rocky places" (*petrodes*) for AV, "stoney ground." (2) In Acts 27:29, for the AV, "rocks" the RV has "rocky ground," lit., "rough places," i.e., a rocky shore. (3) In Luke 14:18, *agros*, "a field," is translated "a piece of ground," AV, RV, "a field." See [FIELD](#).

<B-1,Verb,1474,*edaphizo*>

akin to A, No. 2: See [DASH](#).

<B-2,Verb,2311,*themelioo*>

signifies "to lay the foundation of, to found" (akin to *themelios*, "a foundation;" from *tithemi*, "to put"), and is rendered "grounded" in Eph. 3:17, said of the condition of believers with reference to the love of Christ; in Col. 1:23, of their continuance in the faith. See [FOUND](#).

<C-1,Adverb,5476,*chamai*>

(akin to Lat., *humi*, "on the ground," and *homo*, "man"), signifies "on the ground," John 9:6, of the act of Christ in spitting on the "ground" before anointing the eyes of a blind man; in John 18:6, "to the ground," of the fall of the rabble that had come to seize Christ in Gethsemane.

Grow <1,,837,*auxano*>

"to grow or increase," of the grow of that which lives, naturally or spiritually, is used (a) transitively, signifying to make to increase, said of giving the increase, 1 Cor. 3:6,7; 2 Cor. 9:10, the effect of the work of God, according to the analogy of His operations in nature; "to grow, become greater," e.g. of plants and fruit, Matt. 6:28; used in the Passive Voice in 13:32; Mark 4:8, "increase;" in the Active in Luke 12:27; 13:19; of the body, Luke 1:80; 2:40; of Christ, John 3:30, "increase;" of the work of the Gospel of God, Acts 6:7, "increased;" Acts 12:24; 19:20; of people, Acts 7:17; of faith, 2 Cor. 10:15 (Passive Voice), RV, "growth" (AV, "is increased"); of believers individually, Eph. 4:15; Col. 1:6, RV, 10 (Passive Voice), "increasing;" 1 Pet. 2:2; 2 Pet. 3:18; of the church, Col. 2:19; of churches, Eph. 2:21. See INCREASE.

Note: Cp. *auxesis*, "increase," Eph. 4:16; Col. 2:19.

<2,,1096,*ginomai*>

"to become or come to be," is translated "grow" in Acts 5:24, of the development of apostolic work. See [ARISE](#), No. 5.

Notes: (1) In Matt. 21:19, for AV, "let (no fruit) grow," the RV, more strictly, has "let there be (no fruit)." (2) In Heb. 11:24, *ginomai* is used with *megas*, "great," of Moses, lit., "had become great," RV, "had grown up" (AV, "had come to years").

<3,,2064,*erchomai*>

"to come or go," is translated "grew (worse)," in Mark 5:26. See COME, No. 1.

<4,,305,*anabaino*>

"to ascend," when used of plants, signifies "to grow up," Mark 4:7,32; in Mark 4:8, of seed, "growing up," RV, AV, "that sprang up," (for the next word, "increasing," see No. 1). See [ARISE](#), No. 6.

<5,,3373,*mekunomai*>

"to grow long, lengthen, extend" (from *mekos*, "length"), is used of the "growth" of plants, in Mark 4:27.

Note: Three different words are used in Mark 4 of the "growth" of plants, or seed, Nos. 1, 4, 5.

<6,,5232,*huperauxano*>

"to increase beyond measure" (huper, "over," and No. 1), is used of faith and love, in their living and practical effects, 2 Thess. 1:3. Lightfoot compares this verb and the next in the verse (pleonazo, "to abound") in that the former implies "an internal, organic growth, as of a tree," the latter "a diffusive or expansive character, as of a flood irrigating the land."

<7,,4885,*sunauxano*>

"to grow together," is in Matt. 13:30.

<8,,5453,*phuo*>

"to produce," is rendered "grew" (Passive Voice) in Luke 8:6. See SPRING.

<9,,4855,*sumphuo*>

is used in Luke 8:7, RV, "grow with."

Grudge (Jas. 5:9) * For GRUDGE (Jas. 5:9), [GRIEVE](#), B, No. 3, GRUDGING (1 Pet. 4:9) see MURMUR

Grudgingly * Note: In 2 Cor. 9:7, the phrase *ek lupes*, lit., "out of sorrow" (*ek*, "out of," or "from," *lupe*, "sorrow, grief"), is translated "grudgingly" (RV marg., "of sorrow"); the "grudging" regret is set in contrast to cheerfulness enjoined in giving, as is the reluctance expressed in "of necessity."

Guard (Noun and Verb) <A-1,Noun,2892,*koustodia*>

"a guard," (Latin, *custodia*; Eng., "custodian"), is used of the soldiers who "guarded" Christ's sepulchre, Matt. 27:65,66; 28:11, and is translated "(ye have) a guard," "the guard (being with them)," and "(some of) the guard," RV, AV, "... a watch," "(setting a) watch," and "... the watch." This was the Temple guard, stationed under a Roman officer in the tower of Antonia, and having charge of the high priestly vestments. Hence the significance of Pilate's words "Ye have a guard." See WATCH.

<A-2,Noun,4688,*spekoulator*>

Latin, *speculator*, primarily denotes "a lookout officer," or "scout," but, under the emperors, "a member of the bodyguard;" these were employed as messengers, watchers and executioners; ten such officers were attached to each legion; such a guard was employed by Herod Antipas, Mark 6:27, RV, "a soldier of his guard" (AV, "executioner").

<A-3,Noun,5441,*phulax*>

"a guard, keeper" (akin to *phulasso*, "to guard, keep"), is translated "keepers" in Acts 5:23; in Acts 12:6,19, RV, "guards" (AV, "keepers"). See [KEEPER](#).

Notes: (1) In Acts 28:16, some mss. have the sentence containing the word *stratopedarches*, "a captain of the guard." See [CAPTAIN](#). (2) In Phil. 1:13, the noun *praitorion*, the "praetorian guard," is so rendered in the RV (AV, "palace").

<B-1,Verb,5442,*phulasso*>

"to guard, watch, keep" (akin to A, No. 3), is rendered by the verb "to guard" in the RV (AV, "to

keep") of Luke 11:21; John 17:12; Acts 12:4; 28:16; 2 Thess. 3:3; 1 Tim. 6:20; 2 Tim. 1:12,14; 1 John 5:21; Jude 1:24. In Luke 8:29, "was kept under guard," RV (AV, "kept"). See [BEWARE](#), [KEEP](#), [OBSERVE](#), [PRESERVE](#), SAVE, WARE [OF](#), WATCH.

<B-2,Verb,1314,*diaphulasso*>

a strengthened form of No. 1 (dia, "through," used intensively), "to guard carefully, defend," is found in Luke 4:10 (from the Sept. of Ps. 91:11), RV, "to guard" (AV, "to keep").

<B-3,Verb,5432,*phroureo*>

a military term, "to keep by guarding, to keep under guard," as with a garrison (phrouros, "a guard, or garrison"), is used, (a) of blocking up every way of escape, as in a siege; (b) of providing protection against the enemy, as a garrison does; see 2 Cor. 11:32, "guarded." AV, "kept," i.e., kept the city, "with a garrison." It is used of the security of the Christian until the end, 1 Pet. 1:5, RV, "are guarded," and of the sense of that security that is his when he puts all his matters into the hand of God, Phil. 4:7, RV, "shall guard," In these passages the idea is not merely that of protection, but of inward garrisoning as by the Holy Spirit; in Gal. 3:23 ("were kept in ward"), it means rather a benevolent custody and watchful guardianship in view of worldwide idolatry (cp. Isa. 5:2). See [KEEP](#).

Guardian <1,,2012,*epitropos*>

lit., "one to whose care something is committed" (epi, "upon," trepo, "to turn" or "direct"), is rendered "guardians" in Gal. 4:2, RV, AV, "tutors" (in Matt. 20:8; Luke 8:3, "steward").

"The corresponding verb, epitrepo, is translated "permit, give leave, suffer;" see 1 Cor. 14:34; 16:7; 1 Tim. 2:12, e.g., ... An allied noun, epitrope, is translated "commission" in Acts 26:12 and refers to delegated authority over persons. This usage of cognate words suggests that the epitropos was a superior servant responsible for the persons composing the household, whether children or slaves." *
[* From Notes on Galatians, by Hogg and Vine, p. 180.]

Guest <1,,345,*anakeimai*>

"to recline at table," frequently rendered "to sit at meat," is used in its present participial form (lit., "reclining ones") as a noun denoting "guests," in Matt. 22:10,11. See [LEAN](#), LIE, [SIT](#).

Note: For kataluo, "to unloose," rendered "to be a guest" in Luke 19:7, AV, (RV, "to lodge"), see [LODGE](#).

Guest-chamber <1,,2646,*kataluma*>

akin to kataluo (see Note above), signifies (a) "an inn, lodging-place," Luke 2:7; (b) "a guest-room," Mark 14:14; Luke 22:11. The word lit. signifies "a loosening down" (kata, "down," luo, "to loose"), used of the place where travelers and their beasts untied their packages, girdles and sandals. "In the East, no figure is more invested with chivalry than the guest. In his own right he cannot cross the threshold, but when once he is invited in, all do him honor and unite in rendering service; cp. Gen. 18:19; Judg. 19:9,15." These two passages in the NT "concern a room in a private house, which the owner readily placed at the disposal of Jesus and His disciples for the celebration of the Passover ... At the festivals of Passover, Pentecost and Tabernacles the people were commanded to repair to Jerusalem; and it was a boast of the Rabbis that, notwithstanding the enormous crowds, no man could

truthfully say to his fellow, 'I have not found a fire where to roast my paschal lamb in Jerusalem,' or 'I have not found a bed in Jerusalem to lie in,' or 'My lodging is too strait in Jerusalem'" (Hasting, Bib. Dic. GUESTCHAMBER and [INN](#)). See INN.

Guide (Noun and Verb) <A-1,Noun,3595,*hodegos*>

"a leader on the way" (hodos, "a way," hegeomai, "to lead"), "a guide," is used (a) literally, in Acts 1:16; (b) figuratively, Matt. 15:14, RV, "guides" (AV, "leaders"); Matt. 23:16,24, "guides;" Rom. 2:19, "a guide." Cp. B, No. 1.

<B-1,Verb,3594,*hodegeo*>

"to lead the way" (akin to A), is used (a) literally, RV, "guide" (AV, "lead"), of "guiding" the blind, in Matt. 15:14; Luke 6:39; of "guiding" unto fountains of waters of life, Rev. 7:17; (b) figuratively, in John 16:13, of "guidance" into the truth by the Holy Spirit; in Acts 8:31, of the interpretation of Scripture. See [LEAD](#).

<B-2,Verb,2720,*kateuthuno*>

"to make straight," is said of "guiding" the feet into the way of peace, Luke 1:79. See [DIRECT](#).

Notes: (1) in 1 Tim. 5:14, the RV rightly translates the verb oikodespoteo by "rule the household" (AV, "guide the house"), the meaning being that of the management and direction of household affairs. See RULE. (2) Hegeomai, "to lead," in Heb. 13:7,24, is rendered "that had the rule over" and "that have, etc.," more lit., "them that were (are) your leaders," or "guides."

Guile <1,,1388,*dolos*>

"a bait, snare, deceit," is rendered "guile" in John 1:47, negatively of Nathanael; Acts 13:10, RV, AV, "subtlety" (of Bar-Jesus); 2 Cor. 12:16, in a charge made against Paul by his detractors, of catching the Corinthian converts by "guile" (the Apostle is apparently quoting the language of his critics); 1 Thess. 2:3, negatively, of the teaching of the Apostle and his fellow missionaries; 1 Pet. 2:1, of that from which Christians are to be free; 1 Pet. 2:22, of the guileless speech of Christ (cp. GUILLESS, No. 2); 1 Pet. 3:10, of the necessity that the speech of Christians should be guileless. See also Matt. 26:4; Mark 7:22; 14:1. See [CRAFT](#), [DECEIT](#), SUBTLETY.

Note: In Rev. 14:5, some mss. have dolos; the most authentic have pseudos, a "lie."

Guileless (without Guile) <1,,97,*adolos*>

"without guile" (a, negative, and dolos, see [GUILLE](#)), "pure, unadulterated," is used metaphorically of the teaching of the Word of God, 1 Pet. 2:2, RV. It is used in the papyri writings of seed, corn, wheat, oil, wine, etc.

<2,,172,*akakos*>

lit., "without evil" (a, negative, kakos, "evil"), signifies "simple, guileless," Rom. 16:18, "simple," of believers (perhaps = unsuspecting, or, rather, innocent, free from admixture of evil); in Heb. 7:26, RV, "guileless" (AV, "harmless"), the character of Christ (more lit., "free from evil"). Cp. Sept., Job 2:3; 8:20; Prov. 1:4; 14:15. See [HARMLESS](#).

Guiltless <1,,338,*anaitios*>

"innocent, guiltless" (a, negative, n, euphonic, aitia, "a charge of crime"), is translated "blameless" in Matt. 12:5, AV, "guiltless" in Matt. 12:7; RV, "guiltless" in each place. See **BLAMELESS**.

Guilty (Adjective) <1,,1777,*enochos*>

lit., "held in, bound by, liable to a charge or action at law:" see [DANGER](#).

Notes: (1) In Rom. 3:19, AV, hupodikos, "brought to trial," lit., 'under judgment' (hupo, "under," dike, "justice"), is incorrectly rendered "guilty;" RV, "under the judgement of." See [JUDGMENT](#). (2) In Matt. 23:18, opheilo, "to owe, to be indebted, to fail in duty, be a delinquent," is misrendered "guilty" in the AV; RV, "a debtor."

Gulf <1,,5490,*chasma*>

akin to chasko, "to yawn" (Eng., "chasm"), is found in Luke 16:26. In the Sept., 2 Sam. 18:17, two words are used with reference to Absalom's body, bothunos which signifies "a great pit," and chasma, "a yawning abyss, or precipice," with a deep pit at the bottom, into which the body was cast.

Gush out <1,,1632,*ekchuno | ekchunno*> a Hellenistic form of ekcheo, "to pour forth," is translated "gushed out" in Acts 1:18, of the bowels of Judas Iscariot. See **POUR**, [RUN](#), [SHED](#), [SPILL](#).

Ha * For [HA](#) (Mark 15:29, RV) see **AH**

Habitation <1,,3613,*oiketerion*>

"a habitation" (from oiketer, "an inhabitant," and oikos, "a dwelling"), is used in Jude 1:6, of the heavenly region appointed by God as the dwelling place of angels; in 2 Cor. 5:2, RV, "habitation," AV, "house," figuratively of the spiritual bodies of believers when raised or changed at the return of the Lord. See [HOUSE](#).

<2,,2732,*katoiketerion*>

(kata, "down," used intensively, and No. 1), implying more permanency than No. 1, is used in Eph. 2:22 of the church as the dwelling place of the Holy Spirit; in Rev. 18:2 of Babylon, figuratively, as the dwelling place of demons.

<3,,2733,*katoikia*>

"a settlement, colony, dwelling" (kata, and oikos, see above), is used in Acts 17:26, of the localities Divinely appointed as the dwelling places of the nations.

<4,,1886,*epaulis*>

"a farm, a dwelling" (epi, "upon," aulis, "a place in which to pass the night, a country house, cottage or cabin, a fold"), is used in Acts 1:20 of the habitation of Judas.

<5,,4633,*skene*>

akin to skenoo, "to dwell in a tent or tabernacle," is rendered "habitations" in Luke 16:9, AV (RV, "tabernacles"), of the eternal dwelling places of the redeemed. See [TABERNACLE](#).

<6,,4638,*skenoma*>

"a booth," or "tent pitched" (akin to No. 5), is used of the Temple as God's dwelling, as that which David desired to build, Acts 7:46 (RV, "habitation," AV, "tabernacle"); metaphorically of the body as a temporary tabernacle, 2 Pet. 1:13,14. See TABERNACLE.

Hades <1,,86,*hades*>

"the region of departed spirits of the lost" (but including the blessed dead in periods preceding the ascension of Christ). It has been thought by some that the word etymologically meant "the unseen" (from a, negative, and eido, "to see"), but this derivation is questionable; a more probable derivation is from hado, signifying "all-receiving." It corresponds to "Sheol" in the OT. In the AV of the OT and NT; it has been unhappily rendered "hell," e.g., Ps. 16:10; or "the grave," e.g., Gen. 37:35; or "the pit," Num. 16:30,33; in the NT the revisers have always used the rendering "hades;" in the OT, they have not been uniform in the translation, e.g. in Isa. 14:15 "hell" (marg., "Sheol"); usually they have "Sheol" in the text and "the grave" in the margin. It never denotes the grave, nor is the permanent region of the lost; in point of time it is, for such, intermediate between decease and the doom of Gehenna. For the condition, see Luke 16:23-31.

The word is used four times in the Gospels, and always by the Lord, Matt. 11:23; 16:18; Luke 10:15; 16:23; it is used with reference to the soul of Christ, Acts 2:27,31; Christ declares that He has the keys of it, Rev. 1:18; in Rev. 6:8 it is personified, with the signification of the temporary destiny of the doomed; it is to give up those who are therein, Rev. 20:13, and is to be cast into the lake of fire, ver. 14.

Note: In 1 Cor. 15:55 the most authentic mss. have *thanatos*, "death," in the 2nd part of the verse, instead of "hades," which the AV wrongly renders "grave" ("hell," in the marg.).

Hail (Noun) <1,,5464,*chalaza*>

akin to *chalao*, "to let loose, let fall," is always used as an instrument of Divine judgment, and is found in the NT in Rev. 8:7; 11:19; 16:21.

Hail (Verb) <1,,5463,*chairo*>

"to rejoice," is used in the imperative mood, (a) as a salutation, only in the Gospels; in this respect it is rendered simply "hail," in mockery of Christ, Matt. 26:49; 27:29; Mark 15:18; John 19:3; (b) as a greeting, by the angel Gabriel to Mary, Luke 1:28, and, in the plural, by the Lord to the disciples after His resurrection, Matt. 28:9.

Hair <A-1,Noun,2359,*thrix*>

denotes the "hair," whether of beast, as of the camel's "hair" which formed the raiment of John the Baptist, Matt. 3:4; Mark 1:6; or of man. Regarding the latter (a) it is used to signify the minutest detail, as that which illustrates the exceeding care and protection bestowed by God upon His children, Matt. 10:30; Luke 12:7; 21:18; Acts 27:34; (b) as the Jews swore by the "hair," the Lord used the natural inability to make one "hair" white or black, as one of the reasons for abstinence from oaths, Matt. 5:36; (c) while long "hair" is a glory to a woman (see B), and to wear it loose or dishevelled is a dishonor, yet the woman who wiped Christ's feet with her "hair" (in place of the towel which Simon

the Pharisee omitted to provide), despised the shame in her penitent devotion to the Lord (slaves were accustomed to wipe their masters' feet), Luke 7:38,44 (RV, "hair"); see also John 11:2; 12:3; (d) the dazzling whiteness of the head and "hair" of the Son of Man in the vision of Rev. 1:14 is suggestive of the holiness and wisdom of "the Ancient of Days;" (e) the long "hair" of the spirit-beings described as locusts in Rev. 9:8 is perhaps indicative of their subjection of their satanic master (cp. 1 Cor. 11:10, RV); (f) Christian women are exhorted to refrain from adorning their "hair" for outward show, 1 Pet. 3:3.

Note: Goat's hair was used in tentmaking, as, e.g., in the case of Paul's occupation, Acts 18:3; the haircloth of Cilicia, his native province, was noted, being known in commerce as cilicium.

<A-2,Noun,2864,*kome*>

is used only of "human hair," but not in the NT of the ornamental. The word is found in 1 Cor. 11:15, where the context shows that the "covering" provided in the long "hair" of the woman is as a veil, a sign of subjection to authority, as indicated in the headships spoken of in 1 Cor. 11:1-10.

<B-1,Verb,2863,*komao*>

signifies "to let the hair grow long, to wear long hair," a glory to a woman, a dishonor to a man (as taught by nature), 1 Cor. 11:14,15.

<C-1,Adjective,5155,*trichinos*>

akin to A, No. 1, signifies "hairy, made of hair," Rev. 6:12, lit., "hairy sackcloth." Cp. [SACKCLOTH](#).

Hale (Verb) <1,,4951,*suro*>

"to drag, haul," is rendered "haling" in Acts 8:3, of taking to trial or punishment. See [DRAG](#).

<2,,2694,*katasuro*>

an intensive form of No. 1, lit., "to pull down" (kata), hence, "to drag away," is used in Luke 12:58, of haling a person before a judge.

Half <1,,2255,*hemisus*>

an adjective, is used (a) as such in the neuter plural, in Luke 19:8, lit., "the halves (of my goods);" (b) as a noun, in the neuter sing., "the half," Mark 6:23; "half (a time)," Rev. 12:14; "a half," Rev. 11:9,11, RV.

Half-shekel * For [HALF-SHEKEL](#) see SHEKEL

Half dead <1,,2253,*hemithanes*>

from hemi, "half," and thnesko, "to die," is used in Luke 10:30.

Hall <1,,833,*aule*>

"a court," most frequently the place where a governor dispensed justice, is rendered "hall" in Mark 15:16; Luke 22:55, AV (RV, "court"). See [COURT](#), [FOLD](#), [PALACE](#).

<2,,4232,*praitorion*>

is translated "common hall" in Matt. 27:27, AV (RV, "palace"); "Praetorium" in Mark 15:16; "hall of judgment" or "judgment hall" in John 18:28,33; 19:9; Acts 23:35 (RV, "palace," in each place); "praetorian guard," Phil. 1:13 (AV, "palace"). See PALACE.

Hallelujah <1,,239,*hallelouia*>

signifies "Praise ye Jah." It occurs as a short doxology in the Psalms, usually at the beginning, e.g., Ps. 111; 112, or the end, e.g., Ps. 104; 105, or both, e.g., Ps. 106; 135 (where it is also used in ver. 3), Ps. 146; 147; 148; 149; 150. In the NT it is found in Rev. 19:1,3,4,6, as the keynote in the song of the great multitude in heaven. "Alleluia," without the initial "H," is a misspelling.

Hallow <1,,37,*hagiazō*>

"to make holy" (from *hagios*, "holy"), signifies to set apart for God, to sanctify, to make a person or thing the opposite of *koinos*, "common;" it is translated "Hallowed," with reference to the name of God the Father in the Lord's Prayer, Matt. 6:9; Luke 11:2. See [SANCTIFY](#).

Halt <1,,5560,*cholos*>

"lame," is translated "halt" in Matt. 18:8; Mark 9:45; John 5:3; in Acts 14:8, "cripple;" in Luke 14:21, AV, "halt," RV, "lame;" elsewhere, "lame," Matt. 11:5; 15:30,31; 21:14; Luke 7:22; 14:13; Acts 3:2; 8:7; Heb. 12:13; some mss. have it in Acts 3:11 (AV, "the lame man"), RV, "he," translating *autou*, as in the best texts.

Note: For *kullos*, Matt. 18:8, RV, "halt," see [MAIMED](#), No. 2.

Hand <1,,5495,*cheir*>

"the hand" (cp. Eng., "chiropody"), is used, besides its ordinary significance, (a) in the idiomatic phrases, "by the hand of," "at the hand of," etc., to signify "by the agency of," Acts 5:12; 7:35; 17:25; 14:3; Gal. 3:19 (cp. Lev. 26:46); Rev. 19:2; (b) metaphorically, for the power of God, e.g., Luke 1:66; 23:46; John 10:28,29; Acts 11:21; 13:11; Heb. 1:10; 2:7; 10:31; (c) by metonymy, for power, e.g., Matt. 17:22; Luke 24:7; John 10:39; Acts 12:11.

Hand (at hand) <A-1,Adverb,1451,*engus*>

"near, nigh," frequently rendered "at hand," is used (a) of place, e.g., of the Lord's sepulchre, John 19:42, "nigh at hand;" (b) of time, e.g., Matt. 26:18; Luke 21:30,31, RV, "nigh," AV, "nigh at hand;" in Phil. 4:5, "the Lord is at hand," it is possible to regard the meaning as that either of (a) or (b); the following reasons may point to (b): (1) the subject of the preceding context has been the return of Christ, 3:20,21; (2) the phrase is a translation of the Aramaic "Maranatha," 1 Cor. 16:22, a Christian watchword, and the use of the title "the Lord" is appropriate; (3) the similar use of the adverb in Rev. 1:3; 22:10; (4) the similar use of the corresponding verb (see B) in Rom. 13:12; Heb. 10:25, "drawing nigh," RV; Jas. 5:8; cp. 1 Pet. 4:7. See [NEAR](#), [NIGH](#), [READY](#).

<B-1,Verb,1448,*engizo*>

See [APPROACH](#), A.

Notes: (1) In 2 Thess. 2:2, AV, the verb *enistemi*, "to be present" (*en*, "in," *histemi*, "to cause to

stand"), is wrongly translated "is at hand;" the RV correctly renders it, "is (now) present;" the Apostle is counteracting the error of the supposition that "the Day of the Lord" (RV), a period of Divine and retributive judgments upon the world, had already begun.

(2) In 2 Tim. 4:6, AV, the verb ephistemi, "to stand by, to come to or upon" (epi, "upon," histemi, "to make to stand"), is rendered "is at hand," of the Apostle's departure from this life; the RV "is come" represent the vivid force of the statement, expressing suddenness or imminence.

Hand (lead by the) <A-1, Adjective, 5497, *cheiragogos*>

lit., "a hand-leader" (cheir, "the hand," ago, "to lead"), is used as a noun (plural) in Acts 13:11, "some to lead him by the hand."

<B-1, Verb, 5496, *cheiragogeo*>

"to lead by the hand," is used in Acts 9:8; 22:11.

Handed down <1, 3970, *patroparadotos*>

an adjective, denoting "handed down from one's fathers," is used in 1 Pet. 1:18, RV, for AV, "received by tradition from your fathers" (from pater, "a father," and paradidomi, "to hand down").

Hand (take in) <1, 2021, *epicheireo*>

"to put the hand to" (epi, "to," cheir, "the hand"), is rendered "have taken in hand" in Luke 1:1. See [TAKE](#).

Hand (with one's own) <1, 849, *autocheir*>

a noun (autos, "self," cheir, "the hand"), is used in the plural in Acts 27:19, "with their own hands."

Hands (lay hands on) * For [LAY HANDS ON](#) (krateo in Matt. 18:28; 21:46; piazo in John 8:20), see [HOLD](#) and [APPREHEND](#).

Hands (made by, not made with) <1, 5499, *cheiropoiotos*>

"made by hand," of human handiwork (cheir, and poieo, "to make"), is said of the temple in Jerusalem, Mark 14:58; temples in general, Acts 7:48 (RV, "houses"); 17:24; negatively, of the heavenly and spiritual tabernacle, Heb. 9:11; of the holy place in the earthly tabernacle, Heb. 9:24; of circumcision, Eph. 2:11. In the Sept., of idols, Lev. 26:1,30; Isa. 2:18; 10:11; 16:12; 19:1; 21:9; 31:7; 46:6.

<2, 886, *acheiropoiotos*>

"not made by hands" (a, negative, and No. 1), is said of an earthly temple, Mark 14:58; of the resurrection body of believers, metaphorically as a house, 2 Cor. 5:1; metaphorically, of spiritual circumcision, Col. 2:11. This word is not found in the Sept.

Handkerchief <1, 4676, *soudarion*>

a Latin word, sudarium (from sudor, "sweat"), denotes (a) "a cloth for wiping the face," etc., Luke 19:20; Acts 19:12; (b) "a headcovering for the dead," John 11:44; 20:7. See [NAPKIN](#).

Handle <1,,5584,*pselaphao*>

"to feel, touch, handle," is rendered by the latter verb in Luke 24:39, in the Lord's invitation to the disciples to accept the evidence of His resurrection in His being bodily in their midst; in 1 John 1:1, in the Apostle's testimony (against the gnostic error that Christ had been merely a phantom) that he and his fellow Apostles had handled Him. See [FEEL](#).

<2,,2345,*thingano*>

signifies (a) "to touch, to handle" (though "to handle" is rather stronger than the actual significance compared with No 1). In Col. 2:21 the RV renders it "touch," and the first verb (hapto, "to lay hold of") "handle," i.e., "handle not, nor taste, nor touch;" "touch" is the appropriate rendering; in Heb. 12:20 it is said of a beast's touching Mount Sinai; (b) "to touch by way of injuring," Heb. 11:28. See TOUCH. In the Sept., Exod. 19:12.

Note: The shortened form found in the passages mentioned is an aorist (or point) tense of the verb.

<3,,1389,*doloo*>

"to corrupt," is used in 2 Cor. 4:2, "handling (the Word of God) deceitfully," in the sense of using guile (dolos); the meaning approximates to that of adulterating (cp. kapeleuo, in 2 Cor. 2:17).

<4,,818,*antimazo*>

"to dishonor, insult," is rendered "handled shamefully" in Mark 12:4. Some mss. have the alternative verb antimao. See [DESPISE](#), DISHONOR.

<5,,3718,*orthotomeo*>

"to cut straight," as in road-making (orthos, "straight," temno, "to cut"), is used metaphorically in 2 Tim. 2:15, of "handling aright (the word of truth)," RV (AV, "rightly dividing"). The stress is on orthos; the Word of God is to be "handled" strictly along the lines of its teaching. If the metaphor is taken from plowing, cutting a straight furrow, the word would express a careful cultivation, the Word of God viewed as ground designed to give the best results from its ministry and in the life. See DIVIDE. In the Sept., in Prov. 3:6; 11:5, the knowledge of God's wisdom and the just dealing of the upright are enjoined as producing a straight walk in the life.

Handmaid and Handmaiden * For HANDMAID and HANDMAIDEN see under BONDMAN

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[Matt Curtin](#)

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Honeycomb <1,,3193,*melissios*>

signifying "made by bees" from melissa, "a bee," is found, with kerion, "a comb," in some mss. in Luke 24:42.

Honor (Noun and Verb) <A-1,Noun,5092,*time*>

primarily "a valuing," hence, objectively, (a) "a price paid or received," e.g., Matt. 27:6,9; Acts 4:34; 5:2,3; 7:16, RV, "price" (AV, "sum"); Acts 19:19; 1 Cor. 6:20; 7:23; (b) of "the preciousness of Christ" unto believers, 1 Pet. 2:7, RV, i.e., the honor and inestimable value of Christ as appropriated by believers, who are joined, as living stones, to Him the cornerstone; (c) in the sense of value, of human ordinances, valueless against the indulgence of the flesh, or, perhaps of no value in attempts at asceticism, Col. 2:23 (see extended note under [INDULGENCE](#), No. 2); (d) "honor, esteem," (1) used in ascriptions of worship to God, 1 Tim. 1:17; 6:16; Rev. 4:9,11; 5:13; 7:12; to Christ, Rev. 5:12,13; (2) bestowed upon Christ by the Father, Heb. 2:9; 2 Pet. 1:17; (3) bestowed upon man, Heb. 2:7; (4) bestowed upon Aaronic priests, Heb. 5:4; (5) to be the reward hereafter of "the proof of faith" on the part of tried saints, 1 Pet. 1:7, RV; (6) used of the believer who as a vessel is "meet for the Master's use," 2 Tim. 2:21; (7) to be the reward of patience in well-doing, Rom. 2:7, and of working good (a perfect life to which man cannot attain, so as to be justified before God thereby), Rom. 2:10; (8) to be given to all to whom it is due, Rom. 13:7 (see 1 Pet. 2:17, under B, No. 1); (9) as an advantage to be given by believers one to another instead of claiming it for self, Rom. 12:10; (10) to be given to elders that rule well ("double honor"), 1 Tim. 5:17 (here the meaning may be an honorarium); (11) to be given by servants to their master, 1 Tim. 6:1; (12) to be given to wives by husbands, 1 Pet. 3:7; (13) said of the husband's use of the wife, in contrast to the exercise of the passion of lust, 1 Thess. 4:4 (some regard the "vessel" here as the believer's body); (14) of that bestowed upon; parts of the body, 1 Cor. 12:23,24; (15) of that which belongs to the builder of a house in contrast to the house itself, Heb. 3:3; (16) of that which is not enjoyed by a prophet in his own country, John 4:44; (17) of that bestowed by the inhabitants of Melita upon Paul and his fellow-passengers, in gratitude for his benefits of healing, Acts 28:10; (18) of the festive honor to be possessed by nations, and brought into the Holy City, the heavenly Jerusalem, Rev. 21:26 (in some mss., ver. 24); (19) of honor bestowed upon things inanimate, a potters' vessel, Rom. 9:21; 2 Tim. 2:20. See [PRECIOUSNESS](#), PRICE, SUM, [VALUE](#).

Note: For entimos, "in honor," see [HONORABLE](#), No. 2.

<A-2,Noun,1391,*doxa*>

"glory," is translated "honor" in the AV of John 5:41,44 (twice); 8:54; 2 Cor. 6:8; Rev. 19:7; the RV keeps to the word "glory," as the AV everywhere else. See [GLORY](#).

<B-1,Verb,5091,*timao*>

"to honor" (akin to A, No. 1), is used of (a) valuing Christ at a price, Matt. 27:9, cp. A, No. 1, (a); (b) "honoring" a person: (1) the "honor" done by Christ to the Father, John 8:49; (2) "honor" bestowed by the Father upon him who serves Christ, John 12:26; (3) the duty of all to "honor" the Son equally with the Father, John 5:23; (4) the duty of children to "honor" their parents, Matt. 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20; Eph. 6:2; (5) the duty of Christians to "honor" the king, and all men, 1 Pet. 2:17; (6) the respect and material assistance to be given to widows "that are widows indeed," 1 Tim. 5:3; (7) the "honor" done to Paul and his companions by the inhabitants of Melita, Acts 28:10;

(8) mere lip profession of "honor" to God, Matt. 15:8; Mark 7:6.

<B-2,Verb,1392,*doxazo*>

"to glorify" (from *doxa*, A, No. 2), is rendered "honor" and "honoreth" in the AV of John 8:54; in 1 Cor. 12:26, however, in reference to the members of the body, both AV and RV have "honored" (RV marg., "glorified"). Everywhere else it is translated by some form of the verb "to glorify," "have glory," or "be made glorious," except in Rom. 11:13, "magnify," AV. See GLORIFY.

Honorable, without Honor <1,1741,*endoxos*>

denotes (a) "held in honor" (en, "in," *doxa*, "honor;" cp. [HONOR](#), A, No. 2), "of high repute," 1 Cor. 4:10, AV "(are) honorable," RV, "(have) glory," in contrast to *atimos*, "without honor" (see No. 6 below). See [GLORIOUS](#), [GORGEOUSLY](#).

<2,,1784,*entimos*>

lit., "in honor" (en, "in," time, "honor:" see [HONOR](#), A, No. 1), is used of the centurion's servant in Luke 7:2, "dear" (RV marg., "precious ... or honorable"); of self-sacrificing servants of the Lord, said of Epaphroditus, Phil. 2:29, RV "(hold such) in honor" (AV, "in reputation;" marg., "honor such"); of Christ, as a precious stone, 1 Pet. 2:4,6 (RV marg., "honorable"). Cp. *timios* in 1:7,19; see No. 4.

The comparative degree, *entimoteros*, is used (in the best mss.) of degrees of honor attached to persons invited to a feast, a marriage feast, Luke 14:8, "a more honorable man." See PRECIOUS.

<3,,2158,*euschemon*>

signifies "elegant, comely, of honorable position," AV, "honorable," RV, "of honorable estate," Mark 15:43; Acts 13:50; 17:12; for other renderings in 1 Cor. 7:35; 12:24 see [COMELY](#), B.

<4,,5093,*timios*>

"precious, valuable, honorable" (akin to time, "honor;" see No. 2), is used of marriage in Heb. 13:4, AV, as a statement, "(marriage) is honorable (in all)," RV, as an exhortation, "let (marriage) be had in honor (among all)." See [DEAR](#), [PRECIOUS](#), REPUTATION.

<5,,2570,*kalos*>

"good, fair," is translated "honorable" in Rom. 12:17; 2 Cor. 8:21; 13:7, RV (AV, "honest"). See [GOOD](#), [HONEST](#).

<6,,820,*atimos*>

without honor (a, negative, or privative, time, "honor"), "despised," is translated "without honor" in Matt. 13:57; Mark 6:4; "dishonor" in 1 Cor. 4:10, RV (AV, "despised"). See DESPISE.

The comparative degree *atimoteros* is used in the best mss. in 1 Cor. 12:23, "less honorable."

Note: For *semnos*, honorable, Phil. 4:8, RV, see GRAVE.

Hook <1,,44,*ankistron*>

"a fish-hook" (from *ankos*, "a bend;" Lat. *angulus*; Eng., "anchor" and "angle" are akin), is used in Matt. 17:27. In the Sept., 2 Kings 19:28; Job 40:20; Isa. 19:8; Ezek. 32:3; Hab. 1:15.

Hope (Noun and Verb), Hope (for) <A-1,Noun,1680,*elpis*>

in the NT, "favorable and confident expectation" (contrast the Sept. in Isa. 28:19, "an evil hope"). It has to do with the unseen and the future, Rom. 8:24,25. "Hope" describes (a) the happy anticipation of good (the most frequent significance), e.g., Titus 1:2; 1 Pet. 1:21; (b) the ground upon which "hope" is based, Acts 16:19; Col. 1:27, "Christ in you the hope of glory;" (c) the object upon which the "hope" is fixed, e.g., 1 Tim. 1:1.

Various phrases are used with the word "hope," in Paul's Epistles and speeches: (1) Acts 23:6, "the hope and resurrection of the dead;" this has been regarded as a hendiadys (one by means of two), i.e., the "hope" of the resurrection; but the *kai*, "and," is epexegetic, defining the "hope," namely, the resurrection; (2) Acts 26:6,7, "the hope of the promise (i.e., the fulfillment of the promise) made unto the fathers;" (3) Gal. 5:5, "the hope of righteousness;" i.e., the believer's complete conformity to God's will, at the coming of Christ; (4) Col. 1:23, "the hope of the Gospel," i.e., the "hope" of the fulfillment of all the promises presented in the Gospel; cp. Col. 1:5; (5) Rom. 5:2, "(the) hope of the glory of God," i.e., as in Titus 2:13, "the blessed hope and appearing of the glory of our great God and Savior Jesus Christ;" cp. Col. 1:27; (6) 1 Thess. 5:8, "the hope of salvation," i.e., of the rapture of believers, to take place at the opening of the Parousia of Christ; (7) Eph. 1:18, "the hope of His (God's) calling," i.e., the prospect before those who respond to His call in the Gospel; (8) Eph. 4:4, "the hope of your calling," the same as (7), but regarded from the point of view of the called; (9) Titus 1:2; 3:7, "the hope of eternal life," i.e., the full manifestation and realization of that life which is already the believer's possession; (10) Acts 28:20, "the hope of Israel," i.e., the expectation of the coming of the Messiah. See Notes on Galatians by Hogg and Vine, pp. 248, 249.

In Eph. 1:18; 2:12; 4:4, the "hope" is objective. The objective and subjective use of the word need to be distinguished; in Rom. 15:4, e.g., the use is subjective.

In the NT three adjectives are descriptive of "hope:" "good," 2 Thess. 2:16; "blessed," Titus 2:13; "living," 1 Pet. 1:3. To these may be added Heb. 7:19, "a better hope," i.e., additional to the commandment, which became disannulled (ver. 18), a hope centered in a new priesthood.

In Rom. 15:13 God is spoken of as "the God of hope," i.e., He is the author, not the subject; of it. "Hope" is a factor in salvation, Rom. 8:24; it finds its expression in endurance under trial, which is the effect of waiting for the coming of Christ, 1 Thess. 1:3; it is "an anchor of the soul," staying it amidst the storms of this life, Heb. 6:18,19; it is a purifying power, "every one that hath this hope set on Him (Christ) purifieth himself, even as He is pure," 1 John 3:3, RV (the Apostle John's one mention of "hope").

The phrase "fullness of hope," Heb. 6:11, RV, expresses the completeness of its activity in the soul; cp. "fullness of faith," Heb. 10:22, and "of understanding," Col. 2:2 (RV, marg.).

<B-1,Verb,1679,*elpizo*>

"to hope," is not infrequently translated in the AV, by the verb "to trust;" the RV adheres to some

form of the verb "to hope," e.g., John 5:45, "Moses, on whom ye have set our hope;" 2 Cor. 1:10, "on whom we have set our hope;" so in 1 Tim. 4:10; 5:5; 6:17; see also, e.g., Matt. 12:21; Luke 24:21; Rom. 15:12,24.

The verb is followed by three prepositions: (1) *eis*, rendered "on" in John 5:45 (as above); the meaning is really "in" as in 1 Pet. 3:5, "who hoped in God;" the "hope" is thus said to be directed to, and to center in, a person; (2) *epi*, "on," Rom. 15:12. "On Him shall the Gentiles hope," RV; so 1 Tim 4:10; 5:5 (in the best mss.); 6:17, RV; this expresses the ground upon which "hope" rests; (3) *en*, "in," 1 Cor. 15:19, "we have hoped in Christ," RV, more lit., "we are (men) that have hoped in Christ," the preposition expresses that Christ is not simply the ground upon whom, but the sphere and element in whom, the "hope" is placed. The form of the verb (the perfect participle with the verb to be lit., "are having hoped") stresses the character of those who "hope," more than the action; "hope" characterizes them, showing what sort of persons they are. See TRUST.

<B-2,Verb,4276,*proelpizo*>

"to hope before" (*pro*, "before," and *No. 1*), is found in Eph. 1:12.

<B-3,Verb,560,*apelpizo*>

lit., "to hope from" (*apo*, and *No. 1*): See [DESPAIR](#).

Horn <1,,2768,*keras*>

"a horn," is used in the plural, as the symbol of strength, (a) in the apocalyptic visions; (1) on the head of the Lamb as symbolic of Christ, Rev. 5:6; (2) on the heads of beasts as symbolic of national potentates, Rev. 12:3; 13:1,11; 17:3,7,12,16 (cp. Dan. 7:8; 8:9; Zech. 1:18, etc.); (3) at the corners of the golden altar, Rev. 9:13 (cp. Exod. 30:2; the horns were of one piece with the altar, as in the case of the brazen altar, Exod. 27:2, and were emblematic of the efficacy of the ministry connected with it); (b) metaphorically, in the singular, "a horn of salvation," Luke 1:69 (a frequent metaphor in the OT, e.g., Ps. 18:2; cp. 1 Sam. 2:10; Lam. 2:3).

Horse <1,,2462,*hippos*>

apart from the fifteen occurrences in the Apocalypse, occurs only in Jas. 3:3; in the Apocalypse "horses" are seen in visions in Rev. 6:2,4,5,8; 9:7,9,17 (twice); 14:20; 19:11,14,19,21; otherwise in Rev. 18:13; 19:18.

Horsemen <1,,2460,*hippeus*>

"a horseman," is used in the plural in Acts 23:23,32.

<2,,2461,*hippikos*>

an adjective signifying "of a horse" or "of horsemen, equestrian," is used as a noun denoting "cavalry," in Rev. 9:16, "horsemen," numbering "twice ten thousand times ten thousand," RV.

Hosanna <1,,5614,*hosanna*>

in the Hebrew, means "save, we pray." The word seems to have become an utterance of praise rather than of prayer, though originally, probably, a cry for help. The people's cry at the Lord's triumphal entry into Jerusalem (Matt. 21:9,15; Mark 11:9,10; John 12:13) was taken from Ps. 118, which was

recited at the Feast of Tabernacles (see [FEAST](#)) in the great Hallel (Psalms 113 to 118) in responses with the priest, accompanied by the waving of palm and willow branches. "The last day of the feast" was called "the great Hosanna;" the boughs also were called "hosannas."

Hospitality <A-1,Noun,5381,*philoxenia*>

"love of strangers" (*philos*, "loving," *xenos*, "a stranger"), is used in Rom. 12:13; Heb. 13:2, lit. "(be not forgetful of) hospitality." See [ENTERTAIN](#), Note.

<B-1,Adjective,5382,*philoxenos*>

"hospitable," occurs in 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9.

Note: For *xenodocheo*, 1 Tim. 5:10, see [STRANGER](#), B.

Host (of angels, etc.) <1,,4756,*stratia*>

"an army," is used of angels, Luke 2:13; of stars, Acts 7:42; some mss. have it instead of *strateia*, in 2 Cor. 10:4 ("warfare"). Cp. *strateuma*, "an army."

Host (of guests) <1,,3581,*xenos*>

in addition to the meaning "stranger," mentioned above under HOSPITALITY A, denotes one or other of the parties bound by ties of hospitality, (a) "the guest" (not in the NT), (b) "the host," Rom. 16:23.

<2,,3830,*pandocheus*>

lit., "one who receives all" (*pas*, "all," *dechomai*, "to receive"), denotes "an innkeeper, host," Luke 10:35.

Hot <1,,2200,*zestos*>

"boiling hot" (from *zeo*, "to boil, be hot, fervent;" cp. Eng., "zest"), is used, metaphorically, in Rev. 3:15,16.

Hour <1,,5610,*hora*>

whence Lat., *hora*, Eng., "hour," primarily denoted any time or period, especially a season. In the NT it is used to denote (a) "a part of the day," especially a twelfth part of day or night, an "hour," e.g., Matt. 8:13; Acts 10:3,9; 23:23; Rev. 9:15; in 1 Cor. 15:30, "every hour" stands for "all the time;" in some passages it expresses duration, e.g., Matt. 20:12; 26:40; Luke 22:59; inexactly, in such phrases as "for a season," John 5:35; 2 Cor. 7:8; "for an hour," Gal. 2:5; "for a short season," 1 Thess. 2:17, RV (AV, "for a short time," lit., "for the time of an hour"); (b) "a period more or less extended," e.g., 1 John 2:18, "it is the last hour," RV; (c) "a definite point of time," e.g., Matt 26:45, "the hour is at hand;" Luke 1:10; 10:21; 14:17, lit., "at the hour of supper;" Acts 16:18; 22:13; Rev. 3:3; 11:13; 14:7; a point of time when an appointed action is to begin, Rev. 14:15; in Rom. 13:11, "it is high time," lit., "it is already an hour," indicating that a point of time has come later than would have been the case had responsibility been realized. In 1 Cor. 4:11, it indicates a point of time previous to which certain circumstances have existed.

Notes: (1) In 1 Cor. 8:7, AV, "unto this hour," the phrase in the original is simply, "until now," as RV (2) In Rev. 8:1, *hemieron*, "half an hour" (*hemi*, "half," and *hora*), is used with *hos*, "about," of a

period of silence in Heaven after the opening of the 7th seal, a period corresponding to the time customarily spent in silent worship in the Temple during the burning of incense.

House <A-1,Noun,3624,*oikos*>

denotes (a) "a house, a dwelling," e.g., Matt. 9:6,7; 11:8; it is used of the Tabernacle, as the House of God, Matt. 12:4, and the Temple similarly, e.g., Matt. 21:13; Luke 11:51, AV, "temple," RV, "sanctuary;" John 2:16,17; called by the Lord "your house" in Matt. 23:38; Luke 13:35 (some take this as the city of Jerusalem); metaphorically of Israel as God's house, Heb. 3:2,5, where "his house" is not Moses', but God's; of believers, similarly, ver. 6, where Christ is spoken of as "over God's House" (the word "own" is rightly omitted in the RV); Heb. 10:21; 1 Pet. 2:5; 4:17; of the body, Matt. 12:44; Luke 11:24; (b) by metonymy, of the members of a household or family, e.g., Luke 10:5; Acts 7:10; 11:14; 1 Tim. 3:4,5,12; 2 Tim. 1:16; 4:19, RV (AV, "household"); Titus 1:11 (plural); of a local church, 1 Tim. 3:15; of the descendants of Jacob (Israel) and David, e.g., Matt. 10:6; Luke 1:27,33; Acts 2:36; 7:42. See [HOME](#), A, No. 1. Note (1), [HOUSEHOLD](#).

<A-2,Noun,3614,*oikia*>

is akin to No. 1, and used much in the same way; in Attic law *oikos* denoted the whole estate, *oikia* stood for the dwelling only; this distinction was largely lost in later Greek. In the NT it denotes (a) "a house, a dwelling," e.g., Matt. 2:11; 5:15; 7:24-27; 2 Tim. 2:20; 2 John 1:10; it is not used of the Tabernacle or the Temple, as in the case of No. 1; (b) metaphorically, the heavenly abode, spoken of by the Lord as "My Father's house," John 14:2, the eternal dwelling place of believers; the body as the dwelling place of the soul, 2 Cor. 5:1; similarly the resurrection body of believers (*id.*); property, e.g., Mark 12:40; by metonymy, the inhabitants of a house, a household, e.g., Matt. 12:25; John 4:53; 1 Cor. 16:15. See [HOUSEHOLD](#).

<B-1,Adverb,3832,*panoikei*>

denotes "with all the house," Acts 16:34, i.e., "the household."

Notes: (1) In 2 Cor. 5:2, *oiketerion*, "a habitation" (see RV) is translated "house" in the AV, of the resurrection body (cp. *oikia* in the preceding verse; see above). (2) In 1 Tim. 5:13, "from house to house" is, lit., "the houses." (3) For "in every house," Acts 5:42 (cp. Acts 2:46), see [HOME](#). (4) For "them which are of the house," 1 Cor. 1:11, AV, see [HOUSEHOLD](#).

House (goodman of the House) * For [GOODMAN](#) of the [HOUSE](#) see HOUSEHOLDER

House (master of the House) * For MASTER of the [HOUSE](#) see HOUSEHOLDER

Household <A-1,Noun,3624,*oikos*>

is translated "household" in Acts 16:15; 1 Cor. 1:16; in the AV of 2 Tim. 4:19 (RV, "house"). See [HOUSE](#), No. 1.

<A-2,Noun,3614,*oikia*>

is translated "household" in Phil. 4:22. See [HOUSE](#), No. 2.

<A-3,Noun,3610,*oiketeia*>

denotes "a household of servants," Matt. 24:45 (some mss. have No. 4 here).

<A-4,Noun,2322,*therapeia*>

"service, care, attention," is also used in the collective sense of "a household," in Luke 12:42 (see No. 3). See [HEALING](#).

Notes: (1) In Rom. 16:10,11, the phrase "those of the household" translates a curtailed phrase in the original, lit., "the (persons) of (ek, 'consisting of') the (members of the household of)." (2) In 1 Cor. 1:11, "they which are of the household (AV, house) of Chloe" is, lit., "the ... of Chloe," the Eng. translation being necessary to express the idiom.

<B-1,Adjective,3609,*oikeios*>

akin to A, No. 1, primarily signifies "of, or belonging to, a house," hence, "of persons, one's household, or kindred," as in 1 Tim. 5:8, RV, "household," AV "house," marg., "kindred;" in Eph. 2:19, "the household of God" denotes the company of the redeemed; in Gal. 6:10, it is called "the household of the faith," RV. In these two cases *oikeios* is used in the same sense as those mentioned under *oikos* (A, No. 1).

<B-2,Adjective,3615,*oikiakos*>

from A, No. 2, denotes "belonging to one's household, one's own;" it is used in Matt. 10:25,36.

Householder <A-1,Noun,3617,*oikodespotes*>

"a master of a house" (*oikos*, "a house," *despotes*, "a master"), is rendered "master of the house" in Matt. 10:25; Luke 13:25; 14:21, where the context shows that the authority of the "householder" is stressed; in Matt. 24:43; Luke 12:39, the RV "master of the house" (AV, "goodman of the house," does not give the exact meaning); "householder" is the rendering in both versions in Matt. 13:27,52; 20:1; 21:33; so the RV in Matt. 20:11 (for AV, "goodman of the house"); both have "goodman of the house" in Mark 14:14; in Luke 22:11, "goodman." See [GOODMAN](#).

<B-1,Verb,3616,*oikodespoteo*>

corresponding to A, "to rule a house," is used in 1 Tim. 5:14, RV, "rule the household" (AV, "guide the house").

Household-servant <1,,3610,*oiketes*>

"a house-servant," is translated "household-servants" in Acts 10:7; elsewhere, "servant" or "servants," Luke 16:13; Rom. 14:4; 1 Pet. 2:18. See [SERVANT](#).

Housetop <1,,1430,*doma*>

akin to *demo*, "to build," denotes a housetop. The housetop was flat, and guarded by a low parapet wall (see Deut. 22:8). It was much frequented and used for various purposes, e.g., for proclamations, Matt. 10:27; Luke 12:3; for prayer, Acts 10:9. The house was often built round a court, across the top of which cords were fixed from the parapet walls for supporting a covering from the heat. The housetop could be reached by stairs outside the building; the paralytic in Luke 5:19 could be let down into the court or area by rolling back the covering. External flight from the housetop in time or danger

is enjoined in Matt. 24:17; Mark 13:15; Luke 17:31.

How and Howbeit * For HOW and HOWBEIT, see + p. 9

How great * For HOW [GREAT](#) see GREAT, Nos. 4, 5, 6

Howl <1,,3649,*ololuzo*>

an onomatopoeic verb (expressing its significance in its sound), "to cry aloud" (the Sept. uses it to translate the Heb. yalal, e.g., Isa. 13:6; 15:3; Jer. 4:8; Ezek. 21:12; Lat., ululare, and Eng., howl are akin), was primarily used of crying aloud to the gods; it is found in Jas. 5:1 in an exhortation to the godless rich.

Humble (Adjective and Verb) <A-1,Adjective,5011,*tapeinos*>

primarily signifies "low-lying." It is used always in a good sense in the NT, metaphorically, to denote (a) "of low degree, brought low," Luke 1:52; Rom. 12:16, AV, "(men) of low estate," RV, "(things that are) lowly" (i.e., of low degree); 2 Cor. 7:6, AV, "cast down," RV, "lowly;" the preceding context shows that this occurrence belongs to (a); Jas. 1:9, "of low degree;" (b) humble in spirit, Matt. 11:29; 2 Cor. 10:1, RV, "lowly," AV "base;" Jas. 4:6; 1 Pet. 5:5. See [BASE](#), [CAST](#), Note (7), DEGREE (Note), [LOWLY](#).

<A-2,Adjective,5011 5424,*tapeinophron*>

"humble-minded" (phren, "the mind"), 1 Pet. 3:8; see [COURTEOUS](#).

<B-1,Verb,5013,*tapeinoo*>

akin to A, signifies "to make low," (a) literally, "of mountains and hills," Luke 3:5 (Passive Voice); (b) metaphorically, in the Active Voice, Matt. 18:4; 23:12 (2nd part); Luke 14:11 (2nd part); 18:14 (2nd part); 2 Cor. 11:7 ("abasing"); 12:21; Phil. 2:8; in the Passive Voice, Matt. 23:12 (1st part), RV, "shall be humbled," AV, "shall be abased;" Luke 14:11 (ditto); 18:14 (ditto); Phil. 4:12, "to be abased;" in the Passive, with Middle voice sense, Jas. 4:10, "humble yourselves;" 1 Pet. 5:6 (ditto). See [ABASE](#), LOW (to bring).

Humbleness of mind, Humility <1,,5012,*tapeinophrosune*>

"lowliness of mind" (tapeinos, see A, above, under HUMBLE, and phren, "the mind"), is rendered "humility of mind" in Acts 20:19, AV (RV, "lowliness of mind"); in Eph. 4:2, "lowliness;" in Phil. 2:3, "lowliness of mind;" in Col. 2:18,23, of a false "humility;" in Col. 3:12, AV, "humbleness of mind," RV, "humility;" 1 Pet. 5:5, "humility." See [LOWLINESS](#).

Humiliation <1,,5014,*tapeinosis*>

akin to tapeinos (see above), is rendered "low estate" in Luke 1:48; "humiliation," Acts 8:33; Phil. 3:21, RV "(the body of our) humiliation," AV, "(our) vile (body);" Jas. 1:10, where "in that he is made low," is, lit., "in his humiliation." See ESTATE, LOW.

Hundred, Hundredfold <1,,1540,*hekaton*>

an indeclinable numeral, denotes "a hundred," e.g., Matt. 18:12,28; it also signifies "a hundredfold,"

Matt. 13:8,23, and the RV in the corresponding passage, Mark 4:8,20 (for AV, "hundred"), signifying the complete productiveness of sown seed. In the passage in Mark the phrase is, lit., "in thirty and in sixty and in a hundred." In Mark 6:40 it is used with the preposition *kata*, in the phrase "by hundreds." It is followed by other numerals in John 21:11; Acts 1:15; Rev. 7:4; 14:1,3; 21:17.

<2,,1542,*hekatontaplasion*>

an adjective, denotes "a hundredfold," Mark 10:30; Luke 8:8; the best mss. have it in Matt. 19:29 for *pollaplasion*, "many times more." See the RV margin.

For multiples of a hundred, see under the numerals [TWO](#), THREE, etc. For "a hundred years," see YEARS.

Hunger (Noun and Verb), Hungered, Hungry <A-1,Noun,3042,*limos*>

has the meanings "famine" and "hunger;" "hunger" in Luke 15:17; 2 Cor. 11:27; in Rev. 6:8, RV "famine" (AV, "hunger"). See FAMINE.

<B-1,Verb,3983,*peinao*>

"to hunger, be hungry, hungered," is used (a) literally, e.g., Matt. 4:2; 12:1; 21:18; Rom. 12:20; 1 Cor. 11:21,34; Phil. 4:12; Rev. 7:16; Christ identifies Himself with His saints in speaking of Himself as suffering in their sufferings in this and other respects, Matt. 25:35,42; (b) metaphorically, Matt. 5:6; Luke 6:21,25; John 6:35.

<C-1,Adjective,4361,*prospeinos*>

signifies "hungry" (*pros*, "intensive," *peina*, "hunger"), Acts 10:10, AV, "very hungry," RV, "hungry."

Hurt (Noun and Verb), Hurtful <A-1,Noun,5196,*hubris*>

is rendered "hurt" in Acts 27:10, AV only. See [HARM](#).

<B-1,Verb,91,*adikeo*>

signifies, intransitively, "to do wrong, do hurt, act unjustly" (a, negative, and *dike*, "justice"), transitively, "to wrong, hurt or injure a person." It is translated "to hurt" in the following: (a), intransitively, Rev. 9:19; (b) transitively, Luke 10:19; Rev. 2:11 (Passive); 6:6; 7:2,3; 9:4,10; 11:5. See INJURY, [OFFENDER](#), [UNJUST](#), [UNRIGHTEOUSNESS](#), [WRONG](#), [WRONG-DOER](#).

<B-2,Verb,984,*blapto*>

signifies "to injure, mar, do damage to," Mark 16:18, "shall (in no wise) hurt (them);" Luke 4:35, "having done (him no) hurt," RV. *Adikeo* stresses the unrighteousness of the act, *blapto* stresses the injury done.

<B-3,Verb,2559,*kakoo*>

"to do evil to anyone:" see [HARM](#).

<C-1,Adjective,983,*blaberos*>

akin to B, No. 2, signifies "hurtful," 1 Tim. 6:9, said of lusts. In the Sept., Prov. 10:26.

Husband <A-1,Noun,435,*aner*>

denotes, in general, "a man, an adult male" (in contrast to anthropos, which generically denotes "a human being, male or female"); it is used of man in various relations, the context deciding the meaning; it signifies "a husband," e.g., Matt. 1:16,19; Mark 10:12; Luke 2:36; 16:18; John 4:16,17,18; Rom. 7:23. See [MAN](#).

<B-1,Adjective,5362,*philandros*>

primarily, "loving man," signifies "loving a husband," Titus 2:4, in instruction to young wives to love their husbands, lit., "(to be) lovers of their husbands." The word occurs frequently in epitaphs.

<B-2,Adjective,5220,*hupandros*>

lit., "under (i.e. subject to) a man," married, and therefore, according to Roman law under the legal authority of the husband, occurs in Rom. 7:2, "that hath a husband."

Husbandman <1,,1092,*georgos*>

from ge, "land, ground," and ergo (or erdo), "to do" (Eng., "George"), denotes (a) "a husbandman," a tiller of the ground, 2 Tim. 2:6; Jas. 5:7; (b) "a vine-dresser," Matt. 21:33-35,38,40,41; Mark 12:1,2,7,9; Luke 20:9,10,14,16; John 15:1, where Christ speaks of the Father as the "Husbandman," Himself as the Vine, His disciples as the branches, the object being to bear much fruit, life in Christ producing the fruit of the Spirit, i.e., character and ways in conformity to Christ.

Husbandry <1,,1091,*georgion*>

akin to the above, denotes "tillage, cultivation, husbandry," 1 Cor. 3:9, where the local church is described under this metaphor (AV, marg., "tillage," RV, marg., "tilled land"), suggestive of the diligent toil of the Apostle and his fellow missionaries, both in the ministry of the Gospel, and the care of the church at Corinth; suggestive, too, of the effects in spiritual fruitfulness. Cp. georgeomai, "to till the ground," Heb. 6:7.

Husks <1,,2769,*keration*>

"a little horn" (a diminutive of keras, "a horn;" see [HORN](#)), is used in the plural in Luke 15:16, of carob pods, given to swine, and translated "husks."

Hymn (Noun and Verb) <A-1,Noun,5215,*humnos*>

denotes "a song of praise addressed to God" (Eng., "hymn"), Eph. 5:19; Col. 3:16, in each of which the punctuation should probably be changed; in the former "speaking to one another" goes with the end of ver. 18, and should be followed by a semicolon; similarly in Col. 3:16, the first part of the verse should end with the words "admonishing one another," where a semicolon should be placed.

Note: The psalmos denoted that which had a musical accompaniment; the ode (Eng., "ode") was the generic term for a song; hence the accompanying adjective "spiritual."

<B-1,Verb,5214,*humneo*>

akin to A, is used (a) transitively, Matt. 26:30; Mark 14:26, where the "hymn" was that part of the Hallel consisting of Psalms 113-118; (b) intransitively, where the verb itself is rendered "to sing

praises" or "praise," Acts 16:25; Heb. 2:12. The Psalms are called, in general, "hymns," by Philo; Josephus calls them "songs and hymns."

Hypocrisy <1,,5272,*hupokrisis*>

primarily denotes "a reply, an answer" (akin to *hupokrinomai*, "to answer"); then, "play-acting," as the actors spoke in dialogue; hence, "pretence, hypocrisy;" it is translated "hypocrisy" in Matt. 23:28; Mark 12:15; Luke 12:1; 1 Tim. 4:2; the plural in 1 Pet. 2:1. For Gal. 2:13 and *anupokritos*, "without hypocrisy," in Jas. 3:17, see [DISSIMULATION](#).

Hypocrite <1,,5273,*hupokrites*>

corresponding to the above, primarily denotes "one who answers;" then, "a stage-actor;" it was a custom for Greek and Roman actors to speak in large masks with mechanical devices for augmenting the force of the voice; hence the word became used metaphorically of "a dissembler, a hypocrite." It is found only in the Synoptists, and always used by the Lord, fifteen times in Matthew; elsewhere, Mark 7:6; Luke 6:42; 11:44 (in some mss.); 12:56; 13:15.

Hyssop <1,,5301,*hussopos*>

a bunch of which was used in ritual sprinklings, is found in Heb. 9:19; in John 19:29 the reference is apparently to a branch or rod of "hyssop," upon which a sponge was put and offered to the Lord on the cross. The suggestion has been made that the word in the original may have been *hussos*, "a javelin;" there seems to be no valid reason for the supposition.

I <1,,1473,*ego*>

is the nominative case of the first personal pronoun. The pronoun, "**I**," however, generally forms a part of the verb itself in Greek; thus *luo* itself means "**I** loose," the pronoun being incorporated in the verb form. Where the pronoun *ego* is added to the verb, it is almost invariably, if not entirely, emphatic. The emphasis may not be so apparent in some instances, as e.g., Matt. 10:16, but even here it may be taken that something more of stress is present than if the pronoun were omitted. By far the greater number of instances are found in the Gospel of John, and there in the utterances of the Lord concerning Himself, e.g., John 4:14,26,32,38; 5:34,36,43,45; 6:35,40,41,48,51 (twice),63,70; instances in the Epistles are Rom. 7:9,14,17,20 (twice), 24,25; there are more in that chapter than in any other outside the Gospel of John. In other cases of the pronoun than the nominative, the pronoun is usually more necessary to the meaning, apart from any stress. For *k'ago* (i.e., *kai ego*), see [EVEN](#), Note (6).

Idle <1,,692,*argos*>

denotes "inactive, idle, unfruitful, barren" (a, negative, and *ergon*, "work;" cp. the verb *katargeo*, "to reduce to inactivity:" See [ABOLISH](#)); it is used (a) literally, Matt. 20:3,6; 1 Tim. 5:13 (twice); Titus 1:12, RV, "idle (gluttons);" 2 Pet. 1:8, RV, "idle," AV, "barren;" (b) metaphorically in the sense of "ineffective, worthless," as of a word, Matt. 12:36; of faith unaccompanied by works, Jas. 2:20 (some mss. have *nekra*, "dead").

Idle tales * For [IDLE TALES](#) (Luke 24:11, RV, "idle talk") see [TALK](#)

Idol <1,,1497,*eidolon*>

primarily "a phantom or likeness" (from *eidos*, "an appearance," lit., "that which is seen"), or "an idea, fancy," denotes in the NT (a) "an idol," an image to represent a false god, Acts 7:41; 1 Cor. 12:2; Rev. 9:20; (b) "the false god" worshipped in an image, Acts 15:20; Rom. 2:22; 1 Cor. 8:4,7; 10:19; 2 Cor. 6:16; 1 Thess. 1:9; 1 John 5:21.

"The corresponding Heb. word denotes 'vanity,' Jer. 14:22; 18:15; 'thing of nought,' Lev. 19:4, marg., cp. Eph. 4:17. Hence what represented a deity to the Gentiles, was to Paul a 'vain thing,' Acts 14:15; 'nothing in the world,' 1 Cor. 8:4; 10:19. Jeremiah calls the idol a 'scarecrow' ('pillar in a garden,' Jer. 10:5, marg.), and Isaiah, Isa. 44:9-20, etc., and Habakkuk, Hab. 2:18,19 and the Psalmist, Ps. 115:4-8, etc., are all equally scathing. It is important to notice, however, that in each case the people of God are addressed. When he speaks to idolaters, Paul, knowing that no man is won by ridicule, adopts a different line, Acts 14:15-18; 17:16,21-31."* [* From Notes on Thessalonians, pp. 44, 45 by Hogg and Vine.]

Idols (full of) <1,,2712,*kateidolos*>

an adjective denoting "full of idols" (*kata*, "throughout," and *eidolon*), is said of Athens in Acts 17:16, RV, and AV, marg. (AV, "wholly given to idolatry").

Idols (offered to, sacrificed to) <1,,1494,*eidolothutos*>

is an adjective signifying "sacrificed to idols" (*eidolon*, as above, and *thuo*, "to sacrifice"), Acts 15:29; 21:25; 1 Cor. 8:1,4,7,10; 10:19 (in all these the RV substitutes "sacrificed" for the AV); Rev. 2:14,20 (in these the RV and AV both have "sacrificed"). Some inferior mss. have this adjective in 1 Cor. 10:28; see No. 2. The flesh of the victims, after sacrifice, was eaten or sold.

<2,,2413 2380,*hierothutos*>

"offered in sacrifice" (*hieros*, "sacred," and *thuo*, "to sacrifice"), is found in the best mss. in 1 Cor. 10:28 (see No. 1).

Idol's temple <1,,1493,*eidolion*>

an "idol's temple," is mentioned in 1 Cor. 8:10; feasting in the temple usually followed the sacrifice.

Idolater <1,,1496,*eidololatrias*>

an "idolater" (from *eidolon*, and *latris*, "a hireling"), is found in 1 Cor. 5:10,11; 6:9; 10:7; the warning is to believers against turning away from God to idolatry, whether "openly or secretly, consciously or unconsciously" (Cremer); Eph. 5:5; Rev. 21:8; 22:15.

Idolatry <1,,1495,*eidololatria*>

whence Eng., "idolatry," (from *eidolon*, and *latreia*, "service"), is found in 1 Cor. 10:14; Gal. 5:20; Col. 3:5; and, in the plural, in 1 Pet. 4:3.

Heathen sacrifices were sacrificed to demons, 1 Cor. 10:19; there was a dire reality in the cup and table of demons and in the involved communion with demons. In Rom. 1:22-25, "idolatry," the sin of the mind against God (Eph. 2:3), and immorality, sins of the flesh, are associated, and are traced to lack of the acknowledgment of God and of gratitude to Him. An "idolater" is a slave to the depraved ideas his idols represent, Gal. 4:8,9; and thereby, to divers lusts, Titus 3:3 (see Notes on Thess. by

Hogg and Vine, p. 44).

Idolatry (wholly given to) * For [IDOLATRY](#) (wholly given to) see IDOLS (full of)

If * For [IF](#), See + p. 9

Ignorance, Ignorant, Ignorantly <A-1,Noun,52,*agnoia*>

"want of knowledge or perception" (akin to *agnoeo*, "to be ignorant"), denotes "ignorance" on the part of the Jews regarding Christ, Acts 3:17; of Gentiles in regard to God, 17:30; Eph. 4:18 (here including the idea of willful blindness: see Rom. 1:28, not the "ignorance" which mitigates guilt); 1 Pet. 1:14, of the former unregenerate condition of those who became believers (RV, "in the time of your ignorance").

<A-2,Noun,56,*agnosia*>

denotes "ignorance" as directly opposed to *gnosis*, which signifies "knowledge" as a result of observation and experience (a, negative, *ginosko*, "to know;" cp. Eng., "agnostic"); 1 Cor. 15:34 ("no knowledge"); 1 Pet. 2:15. In both these passages reprehensible "ignorance" is suggested. See [KNOWLEDGE](#).

<A-3,Noun,51,*agnoema*>

"a sin of ignorance," occurs in Heb. 9:7, "errors" (RV marg., "ignorances"). For the corresponding verb in Heb. 5:2 see B, No. 1. What is especially in view in these passages is unwitting error. For Israel a sacrifice was appointed, greater in proportion to the culpability of the guilty, greater, for instance, for a priest or ruler than for a private person. Sins of "ignorance," being sins, must be expiated. A believer guilty of a sin of "ignorance" needs the efficacy of the expiatory sacrifice of Christ, and finds "grace to help." Yet, as the conscience of the believer receives enlightenment, what formerly may have been done in "ignorance" becomes a sin against the light and demands a special confession, to receive forgiveness, 1 John 1:8,9.

<A-4,Noun,2399,*idiotes*>

primarily "a private person" in contrast to a state official, hence, "a person without professional knowledge, unskilled, uneducated, unlearned," is translated "unlearned" in 1 Cor. 14:16,23,24, of those who have no knowledge of the facts relating to the testimony borne in and by a local church; "rude" in 2 Cor. 11:6, of the Apostle's mode of speech in the estimation of the Corinthians; "ignorant men," in Acts 4:13, of the speech of the Apostle Peter and John in the estimation of the rulers, elders and scribes in Jerusalem.

While *agrammattoi* ("unlearned") may refer to their being unacquainted with rabbinical learning, *idiotai* would signify "laymen," in contrast with the religious officials. See [RUDE](#), UNLEARNED.

<B-1,Verb,50,*agnoeo*>

signifies (a) "to be ignorant, not to know," either intransitively, 1 Cor. 14:38 (in the 2nd occurrence in this verse, the RV text translates the Active Voice, the margin the Passive); 1 Tim. 1:13, lit., "being ignorant ([I](#) did it);" Heb. 5:2, "ignorant;" or transitively, 2 Pet. 2:12, AV, "understand not," RV, "are ignorant (of);" Acts 13:27, "knew (Him) not;" Acts 17:23, RV, "(what ye worship) in ignorance," for

AV, "(whom ye) ignorantly (worship)," lit., "(what) not knowing (ye worship);" also rendered by the verb "to be ignorant that," or "to be ignorant of," Rom. 1:13; 10:3; 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 2:11; 1 Thess 4:13; "to know not," Rom. 2:4; 6:3; 7:1; "to be unknown" (Passive Voice), 2 Cor. 6:9; Gal. 1:22; (b) "not to understand," Mark 9:32; Luke 9:45. See [KNOW](#), [UNDERSTAND](#).

<B-2,Verb,2990,*lanthano*>

for 2 Pet. 3:5,8, AV, see [FORGET](#).

Note: For adjectives see [UNLEARNED](#).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Deliciously * For [DELICIOUSLY](#), Rev. 18:7,9, AV, see DELICATELY, Note (1).

Delight in <1,,4913,*sunedomai*>

lit., "to rejoice with (anyone), to delight in (a thing) with (others)," signifies "to delight with oneself inwardly in a thing," in Rom. 7:22.

Note: Cp. hedone, "desire, pleasure."

Deliver, Deliverance, Deliverer <A-1,Verb,1325,*didomi*>

"to give," is translated "delivered" in Luke 7:15; RV, "gave;" so Luke 19:13. See [GIVE](#).

<A-2,Verb,325,*anadidomi*>

ana, "up," and No. 1, "to deliver over, give up," is used of "delivering" the letter mentioned in Acts 23:33.

Note: For the different verb in Acts 15:30, see No. 4.

<A-3,Verb,591,*apodidomi*>

apo, "from," and No. 1, lit., "to give away," hence, "to give back or up," is used in Pilate's command for the Lord's body to be "given up," Matt. 27:58; in the sense of "giving back," of the Lord's act in giving a healed boy back to his father, Luke 9:42. See [GIVE](#), PAY, [PAYMENT](#), [PERFORM](#), [RECOMPENSE](#), [RENDER](#), REPAY, [REQUITE](#), [RESTORE](#), REWARD, [SELL](#), [YIELD](#).

<A-4,Verb,1929,*epididomi*>

lit., "to give upon or in addition," as from oneself to another, hence, "to deliver over," is used of the "delivering" of the roll of Isaiah to Christ in the synagogue, Luke 4:17; of the "delivering" of the epistle from the elders at Jerusalem to the church at Antioch, Acts 15:30. See [DRIVE](#) (let), [GIVE](#), [OFFER](#).

<A-5,Verb,3860,*paradidomi*>

"to deliver over," in Rom. 6:17, RV, "that form of teaching whereunto ye were delivered," the figure being that of a mold which gives its shape to what is cast in it (not as the AV). In Rom. 8:32 it is used of God in "delivering" His Son to expiatory death; so Rom. 4:25; see Mark 9:31; of Christ in "delivering" Himself up, Gal. 2:20; Eph. 5:2,25. See [BETRAY](#), A. In Mark 1:14, RV, it is used of "delivering" John the Baptist to prison. See PUT, No. 12.

<A-6,Verb,525,*apallasso*>

lit., "to change from" (apo, "from," allasso, "to change"), "to free from, release," is translated "might deliver" in Heb. 2:15; in Luke 12:58, it is used in a legal sense of being quit of a person, i.e., the opponent being appeased and withdrawing his suit. For its other meaning, "to depart," in Acts 19:12, see DEPART.

<A-7,Verb,1659,*eleutheroo*>

"to set free," is translated "deliver" in Rom. 8:21. In six other places it is translated "make free," John

8:32,36; Rom. 6:18,22; 8:2; Gal. 5:1, RV, "set free." See [FREE](#).

<A-8,Verb,1807,*exaireo*>

lit., "to take out," denotes, in the Middle Voice, "to take out for oneself," hence, "to deliver, to rescue," the person who does so having a special interest in the result of his act. Thus it is used, in Gal. 1:4, of the act of God in "delivering" believers "out of this present evil world," the Middle Voice indicating His pleasure in the issue of their "deliverance." It signifies to "deliver" by rescuing from danger, in Acts 12:11; 23:27; 26:17; from bondage, Acts 7:10,34. For its other meaning, "to pluck out of," Matt. 5:29; 18:9, see [PLUCK](#).

<A-9,Verb,2673,*katargeo*>

see [ABOLISH](#).

<A-10,Verb,4506,*rhuomai*>

"to rescue from, to preserve from," and so, "to deliver," the word by which it is regularly translated, is largely synonymous with *sozo*, "to save." though the idea of "rescue from" is predominant in *rhuomai* (see Matt. 27:43), that of "preservation from," in *sozo*. In Rom. 11:26 the present participle is used with the article, as a noun, "the Deliverer." This is the construction in 1 Thess. 1:10, where Christ is similarly spoken of. Here the AV wrongly has "which delivered" (the tense is not past); RV, "which delivereth;" the translation might well be (as in Rom. 11:26), "our Deliverer," that is, from the retributive calamities with which God will visit men at the end of the present age. From that wrath believers are to be "delivered." The verb is used with *apo*, "away from," in Matt. 6:13; Luke 11:4 (in some mss.); so also in Luke 11:4; Rom. 15:31; 2 Thess. 3:2; 2 Tim. 4:18; and with *ek*, "from, out of," in Luke 1:74; Rom. 7:24; 2 Cor. 1:10; Col. 1:13, from bondage; in 2 Pet. 2:9, from temptation; in 2 Tim. 3:11, from persecution; but *ek* is used of ills impending, in 2 Cor. 1:10; in 2 Tim. 4:17, *ek* indicates that the danger was more imminent than in ver. 18, where *apo* is used. Accordingly the meaning "out of the midst of" cannot be pressed in 1 Thess. 1:10.

<A-11,Verb,5483,*charizomai*>

"to gratify, to do what is pleasing to anyone," is translated "deliver" in the AV of Acts 25:11,16; RV, "give up" (marg., "grant by favor," i.e., to give over to the Jews so as to gratify their wishes). See [FORGIVE](#), [GIVE](#), [GRANT](#).

Note: For *gennao* and *tikto*, "to bear, to be delivered" (said of women at childbirth), see [BEGET](#).

<B-1,Noun,629,*apolutrosis*>

denotes "redemption" (*apo*, "from," *lutron*, "a price of release"). In Heb. 11:35 it is translated "deliverance;" usually the release is effected by the payment of a ransom, or the required price, the *lutron* (ransom). See [REDEMPTION](#).

<B-2,Noun,859,*aphesis*>

denotes "a release, from bondage, imprisonment, etc." (the corresponding verb is *aphiemi*, "to send away, let go"); in Luke 4:18 it is used of "liberation" from captivity (AV, "deliverance," RV, "release"). See [FORGIVENESS](#), [REMISSION](#).

<B-3,Noun,3086,*lutrotes*>

"a redeemer, one who releases" (see No. 1), is translated "deliverer" in Acts 7:35 (RV marg., "redeemer").

Note: See also [DELIVER](#), A, No. 10.

<C-1,Verbal Adjective,1560,*ekdotos*>

lit., "given up" (ek, "out of," didomi, "to give"), "delivered up" (to enemies, or to the power or will of someone), is used of Christ in Acts 2:23.

Delude, Delusion <A-1,Verb,3884,*paralogizomai*>

see [BEGUILE](#).

<B-1,Noun,4106,*plane*>

lit., "a wandering," whereby those who are led astray roam hither and thither, is always used in the NT, of mental straying, wrong opinion, error in morals or religion. In 2 Thess. 2:11, AV, it is translated "delusion," RV, "error." See DECEIT, [ERROR](#).

Demand * Note: For [DEMAND](#) (Matt. 2:4; Acts 21:33), see [INQUIRE](#); for its use in Luke 3:14; 17:20, see under [ASK](#).

Demeanor <1,,2688,*katastema*>

see [BEHAVIOR](#), B, No. 2.

Demon, Demoniac <A-1,Noun,1142,*daimon*>

"a demon," signified, among pagan Greeks, an inferior deity, whether good or bad. In the NT it denotes "an evil spirit." It is used in Matt. 8:31, mistranslated "devils." Some would derive the word from a root da---, meaning "to distribute." More probably it is from a similar root da---, meaning "to know," and hence means "a knowing one."

<A-2,Noun,1140,*daimonion*>

not a diminutive of daimon, No. 1, but the neuter of the adjective daimonios, pertaining to a demon, is also mistranslated "devil," "devils." In Acts 17:18, it denotes an inferior pagan deity. "Demons" are the spiritual agents acting in all idolatry. The idol itself is nothing, but every idol has a "demon" associated with it who induces idolatry, with its worship and sacrifices, 1 Cor. 10:20,21; Rev. 9:20; cp. Deut. 32:17; Isa. 13:21; 34:14; 65:3,11. They disseminate errors among men, and seek to seduce believers, 1 Tim. 4:1. As seducing spirits they deceive men into the supposition that through mediums (those who have "familiar spirits," Lev. 20:6,27, e.g.) they can converse with deceased human beings. Hence the destructive deception of spiritism, forbidden in Scripture, Lev. 19:31; Deut. 18:11; Isa. 8:19. "Demons" tremble before God, Jas. 2:19; they recognized Christ as Lord and as their future Judge, Matt. 8:29; Luke 4:41. Christ cast them out of human beings by His own power. His disciples did so in His name, and by exercising faith, e.g., Matt. 17:20.

Acting under Satan (cp. Rev. 16:13,14), "demons" are permitted to afflict with bodily disease, Luke

13:16. Being unclean they tempt human beings with unclean thoughts, Matt. 10:1; Mark 5:2; 7:25; Luke 8:27-29; Rev. 16:13; 18:2, e.g. They differ in degrees of wickedness, Matt. 12:45. They will instigate the rulers of the nations at the end of this age to make war against God and His Christ, Rev. 16:14. See [DEVIL](#).

<B-1,Verb,1139,*daimonizomai*>

signifies "to be possessed of a demon, to act under the control of a demon." Those who were thus afflicted expressed the mind and consciousness of the "demon" or "demons" indwelling them, e.g., Luke 8:28. The verb is found chiefly in Matt. and Mark; Matt. 4:24; 8:16,28,33; 9:32; 12:22; 15:22; Mark 1:32; 5:15,16,18; elsewhere in Luke 8:36; John 10:21, "him that hath a devil (demon)."

<C-1,Adjective,1141,*daimoniodes*>

signifies "proceeding from, or resembling, a demon, demoniacal;" see marg. of Jas. 3:15, RV (text, "devilish").

Demonstration <1,,585,*apodeixis*>

lit., "a pointing out" (apo, "forth," deiknumi, "to show"), a "showing" or demonstrating by argument, is found in 1 Cor. 2:4, where the Apostle speaks of a proof, a "showing" forth or display, by the operation of the Spirit of God in him, as affecting the hearts and lives of his hearers, in contrast to the attempted methods of proof by rhetorical arts and philosophic arguments.

Den <1,,4693,*spelaion*>

see [CAVE](#).

Deny <1,,720,*arneomai*>

signifies (a) "to say ... not, to contradict," e.g., Mark 14:70; John 1:20; 18:25,27; 1 John 2:22; (b) "to deny" by way of disowning a person, as, e.g., the Lord Jesus as master, e.g., Matt. 10:33; Luke 12:9; John 13:38 (in the best mss.); 2 Tim. 2:12; or, on the other hand, of Christ Himself, "denying" that a person is His follower, Matt. 10:33; 2 Tim. 2:12; or to "deny" the Father and the Son, by apostatizing and by disseminating pernicious teachings, to "deny" Jesus Christ as master and Lord by immorality under a cloak of religion, 2 Pet. 2:1; Jude 1:4; (c) "to deny oneself," either in a good sense, by disregarding one's own interests, Luke 9:23, or in a bad sense, to prove false to oneself, to act quite unlike oneself, 2 Tim. 2:13; (d) to "abrogate, forsake, or renounce a thing," whether evil, Titus 2:12, or good, 1 Tim. 5:8; 2 Tim. 3:5; Rev. 2:13; 3:8; (e) "not to accept, to reject" something offered, Acts 3:14; 7:35, "refused;" Heb. 11:24, "refused." See REFUSE.

<2,,533,*aparneomai*>

a strengthened form of No. 1, with apo, "from," prefixed (Lat., abnego), means (a) "to deny utterly," to abjure, to affirm that one has no connection with a person, as in Peter's denial of Christ, Matt. 26:34,35,75; Mark 14:30,31,72; Luke 22:34,61 (some mss. have it in John 13:38). This stronger form is used in the Lord's statements foretelling Peter's "denial," and in Peter's assurance of fidelity; the simple verb (No. 1) is used in all the records of his actual denial. The strengthened form is the verb used in the Lord's warning as to being "denied" in the presence of the angels, Luke 12:9; in the preceding clause, "he that denieth Me," the simple verb arneomai is used; the rendering therefore should be "he that denieth Me in the presence of men, shall be utterly denied in the presence of the

angels of God;" (b) "to deny oneself" as a follower of Christ, Matt. 16:24; Mark 8:34; Luke 9:23.

<3,,483,*antilego*>

means "to speak against, contradict." In Luke 20:27, the RV, "they which say that there is no resurrection," follows the texts which have the simple verb *lego*; for the AV, which translates the verb *antilego*, "which deny that there is any resurrection." See [ANSWER](#), [CONTRADICT](#), [GAINSAY](#), [SPEAK](#), No. 6.

Depart * (a) Compounds of *ago*.

<1,,321,*anago*>

lit., "to lead up" (*ana*, "up," *ago*, "to lead"), is used, in the Middle Voice, as a nautical term, signifying "to set sail, put to sea;" "to depart," Acts 27:12, AV (RV, "put to sea"); Acts 28:10 (RV, "sailed"); ver. 11 (RV, "set sail"). Cp. *epanago*, in Luke 5:3, to put out. See [BRING](#), No. 11.

<2,,3855,*parago*>

used intransitively, means "to pass by" (*para*, "by, beside"), and is so translated everywhere in the Gospels, except in the AV of Matt. 9:27, "departed;" RV, "passed by." Outside the Gospels it is used in its other meaning, "to pass away," 1 Cor. 7:31; 1 John 2:8 (RV), 17 See [PASS](#).

<3,,5217,*hupago*>

"to go," translated "depart" in Jas. 2:16, AV, primarily and lit. meant "to lead under" (*hupo*, "under"); in its later use, it implied a "going," without noise or notice, or by stealth. In this passage the idea is perhaps that of a polite dismissal, "Go your ways." See [GET](#), GO.

* (b) Compounds of *erchomai*.

<4,,565,*aperchomai*>

lit., "to come or go away" (*apo*), hence, "to set off, depart," e.g., Matt. 8:18, is frequent in the Gospels and Acts; Rev. 18:14, RV, "are gone." See [COME](#), No. 11 (Note), GO, [PASS](#).

<5,,1330,*dierchomai*>

"to come or go through, to pass through to a place," is translated "departed" in Acts 13:14, AV; RV, "passing through;" elsewhere it is usually translated "pass through" or "go through." See [COME](#), No. 5.

<6,,1831,*exerchomai*>

denotes "to come out, or go out of, to go forth." It is frequently translated by the verb "to depart," e.g., Matt. 9:31; in Luke 4:42, for the AV, "He departed and went (No. 8)," the RV has "He came out and went;" in Luke 9:6 the AV and RV agree. See [COME](#), No. 3.

<7,,2718,*katerchomai*>

"to come down" (its usual meaning), is translated "departed" in Acts 13:4, AV (RV, "went down"). See [COME](#), No. 7.

* (c) Poreuo and a compound.

<8,,4198,poreuo>

akin to poros, "a passage," in the Middle Voice signifies "to go on one's way, to depart from one place to another." In some places, where the AV has the verb "to depart," the RV translates by "to go one's way," e.g., Matt. 2:9, "went their way;" Matt. 11:7; 24:1, "was going on His way." In the following the RV has the verb "to go," for the AV "depart," Luke 4:42 (latter part of verse); Luke 13:31; John 16:7; 2 Tim. 4:10. In Luke 21:8, "go (after)," is said of disciples or partisans. In some places both AV and RV translate by the verb "to depart," e.g., Matt. 19:15; 25:41; Acts 5:41; Acts 22:21. This verb is to be distinguished from others signifying "to go." It is best rendered, as often as possible, "to go on one's way." See GO, JOURNEY, [WALK](#).

<9,,1607,ekporeuo>

ek, "from," in the Middle and Passive, "to proceed from or forth," more expressive of a definite course than simply "to go forth," is translated "go forth," in Mark 6:11; "went out" in Matt. 20:29, RV (AV, "departed"); both have "depart" in Acts 25:4. It is frequently translated by the verb "to proceed," and is often best so rendered, e.g., in Rev. 9:17,18, RV, for AV, "issued." See [COME](#), No. 33.

* (d) Compounds of choreo.

<10,,402,anachoreo>

"to go back, recede, retire" (ana, "back or up," choreo, "to make room for, betake oneself," choros, "a place"), is translated "departed" in Matt. 2:12-14; 4:12 (RV, "withdrew"); so in Matt. 14:13; 15:21, but "departed" in Matt. 27:5; "withdrew" in John 6:15. In Matt. 2:22 the RV has "withdrew," which is preferable to the AV, "turned aside." The most suitable translation wherever possible, is by the verb "to withdraw." See PLACE, B, No. 1, GO, No. 15, [TURN](#), Note (1), [WITHDRAW](#).

<11,,672,apochoreo>

"to depart from" (apo), is so translated in Matt. 7:23; Luke 9:39; Acts 13:13 (both AV and RV). Some mss. have it in Luke 20:20.

<12,,1633,ekchoreo>

signifies "to depart out" (ek), "to leave a place," Luke 21:21.

* (e) Chorizo and compounds.

<13,,5563,chorizo>

"to put apart, separate," means, in the Middle Voice, "to separate oneself, to depart from," Acts 1:4; 18:1,2; in marital affairs, 1 Cor. 7:10,11,15; "departed" (RV corrects to "was parted"), Philem. 1:15. The verb is also used in Matt. 19:6; Mark 10:9; Rom. 8:35,39; Heb. 7:26. See [PUT](#), No. 14, [SEPARATE](#).

<14,,673,apochorizo>

signifies "to separate off" (apo); in the Middle Voice, "to depart from," Acts 15:39, AV, "departed

asunder;" RV, "parted asunder;" Rev. 6:14, RV, "was removed." See PART, [REMOVE](#).

<15,,1316,*diachorizo*>

lit., "to separate throughout" (dia), i.e., "completely," in the Middle Voice, "to separate oneself definitely from," is used in Luke 9:33, RV, "were parting from."

* (f) Various other verbs.

<16,,360,*analuo*>

lit., "to unloose, undo" (ana, "up, or again"), signifies "to depart," in the sense of "departing" from life, Phil. 1:23, a metaphor drawn from loosing moorings preparatory to setting sail, or, according to some, from breaking up an encampment, or from the unyoking of baggage animals. See [DEPARTING](#), No. 1. In Luke 12:36, it has its other meaning, "to return." See [RETURN](#).

<17,,630,*apoluo*>

"to loose from" (apo), in the Middle Voice, signifies "to depart," Luke 2:29; Acts 23:22, RV, "let go;" 28:25. See DISMISS.

<18,,1826,*exeimi*>

"to go out" (ex, "out," eimi, "to go"), is rendered "went out" in Acts 13:42; in Acts 27:43, "got," of mariners getting to shore; in Acts 17:15, "departed;" in Acts 20:7, "to depart." See GET, GO.

<19,,3332,*metairo*>

"to make a distinction, to remove, to lift away" (in its transitive sense), is used intransitively in the NT, signifying "to depart," and is said of Christ, in Matt. 13:53; 19:1. It could be well translated "removed."

<20,,868,*aphistemi*>

in the Active Voice, used transitively, signifies "to cause to depart, to cause to revolt," Acts 5:37; used intransitively, "to stand off, or aloof, or to depart from anyone," Luke 4:13; 13:27; Acts 5:38 ("refrain from"); 12:10; 15:38; 19:9; 22:29; 2 Cor. 12:8; metaphorically, "to fall away," 2 Tim. 2:19; in the Middle Voice, "to withdraw or absent oneself from," Luke 2:37; to "apostatize," Luke 8:13; 1 Tim. 4:1; Heb. 3:12, RV, "falling away." See [DRAW](#) (away), [FALL](#), No. 14, [REFRAIN](#), [WITHDRAW](#).

<21,,525,*apallasso*>

lit., "to change from" (apo, "from," allasso, "to change"), is used once of "departing," said of the removal of diseases, Acts 19:12. In Heb. 2:15 it signifies "to deliver, release." In Luke 12:58, it is used in a legal sense, "to be quit of." See DELIVER.

<22,,3327,*metabaino*>

is rendered "to depart" in Matt. 8:34; 11:1; 12:9; 15:29; John 7:3; 13:1; Acts 18:7.

Departing, Departure <1,,359,*analysis*>

"an unloosing" (as of things woven), "a dissolving into separate parts" (Eng., "analysis"), is once used

of "departure from life," 2 Tim. 4:6, where the metaphor is either nautical, from loosing from moorings (thus used in Greek poetry), or military, from breaking up an encampment; cp. kataluo in 2 Cor. 5:1 (cp. DEPART, No. 16).

<2,,867,aphixis>

most frequently "an arrival" (akin to aphikneomas, see [COME](#)), also signifies a "departure" (apo, "from," hikneomai, "to come:" etymologically, to come far enough, reach; cp. hikanos, "sufficient"), the "departure" being regarded in relation to the end in view. Thus Paul speaks of his "departing," Acts 20:29.

<3,,1841,exodos>

see [DECEASE](#).

Depose <1,,2507,kathaireo>

lit. signifies "to take down" (kata, "down," haireo, "to take"), the technical term for "removing a body after crucifixion," e.g., Mark 15:36; hence, "to pull down, demolish;" in Acts 19:27, according to the most authentic mss., the translation is (as the RV) "that she (Diana) should even be deposed from her magnificence" (possibly, in the partitive sense of the genitive, "destroyed from, or diminished in, somewhat of her magnificence"). See [CAST](#), [DESTROY](#), PULL, [PUT](#), [TAKE](#) (down).

Deposit * For [DEPOSIT](#) see [COMMIT](#), B, No. 1

Depth <1,,899,bathos>

see DEEP

<2,,3989,pelagos>

"the sea," Acts 27:5, denotes also "the depth" (of the sea), Matt. 18:6. The word is most probably connected with a form of plesso, "to strike," and plege, "a blow," suggestive of the tossing of the waves. Some would connect it with plax, "a level board," but this is improbable, and less applicable to the general usage of the word, which commonly denotes the sea in its restless character. See [SEA](#).

Deputy * For [DEPUTY](#) see PROCONSUL

Deride * Note: For ekmukterizo, lit., "to turn up the nose at, to deride out and out," Luke 16:14; 23:35, see [SCOFF](#).

Descend <1,,2597,katabaino>

"to go down" (kata, "down," baino, "to go"), used for various kinds of motion on the ground (e.g., going, walking, stepping), is usually translated "to descend." The RV uses the verb "to come down," for AV, "descend," in Mark 15:32; Acts 24:1; Rev. 21:10. See [COME](#), No. 19.

<2,,2718,katerchomai>

"to come or go down," is translated "descendeth," in Jas. 3:15, AV; RV, "cometh down." See [COME](#), No. 7.

Descent <1,,2600,*katabasis*>

denotes "a going down," akin to No. 1 under [DESCEND](#), "a way down," Luke 19:37.

Note: For "descent" (AV in Heb. 7:3,6), see GENEALOGY (the RV rendering).

Describe <1,,1125,*grapho*>

"to write," is rendered "describeth" in Rom. 10:5, AV, "For Moses describeth the righteousness which is of the Law ...;" this the RV corrects to "For Moses writeth that the man that doeth the righteousness which is of the Law ... " See [WRITE](#).

<2,,3004,*lego*,> "to say," is rendered "describeth" in Rom. 4:6, AV, "David describeth the blessedness ...;" this the RV corrects to, "David pronounceth blessing upon ..." This might be regarded as the meaning, if David is considered as the human agent acting for God as the real pronouncer of blessing. Otherwise the verb *lego* is to be taken in its ordinary sense of "telling or relating;" especially as the blessedness (*makarismos*) is not an act, but a state of felicity resulting from God's act of justification.

Desert (Noun and Adjective) <A-1,Noun,2047,*eremia*>

primarily "a solitude, an uninhabited place," in contrast to a town or village, is translated "deserts" in Heb. 11:38; "the wilderness" in Matt. 15:33, AV, "a desert place," RV; so in Mark 8:4; "wilderness" in 2 Cor. 11:26. It does not always denote a barren region, void of vegetation; it is often used of a place uncultivated, but fit for pasturage. See [WILDERNESS](#).

<B-1,Adjective,2048,*eremos*>

used as a noun, has the same meaning as *eremia*; in Luke 5:16; 8:29, RV, "deserts," for AV, "wilderness;" in Matt. 24:26; John 6:31, RV, "wilderness," for AV, "desert." As an adjective, it denotes (a), with reference to persons, "deserted," desolate, deprived of the friends and kindred, e.g., of a woman deserted by a husband, Gal. 4:27; (b) so of a city, as Jerusalem, Matt. 23:38; or uninhabited places, "desert," e.g., Matt. 14:13,15; Acts 8:26; in Mark 1:35, RV, "desert," for AV, "solitary." See DESOLATE, [WILDERNESS](#).

Desire (Noun and Verb), Desirous <A-1,Noun,1939,*epithumia*>

"a desire, craving, longing, mostly of evil desires," frequently translated "lust," is used in the following, of good "desires:" of the Lord's "wish" concerning the last Passover, Luke 22:15; of Paul's "desire" to be with Christ, Phil. 1:23; of his "desire" to see the saints at Thessalonica again, 1 Thess. 2:17.

With regard to evil "desires," in Col. 3:5 the RV has "desire," for the AV, "concupiscence;" in 1 Thess 4:5, RV, "lust," for AV, "concupiscence;" there the preceding word *pathos* is translated "passion," RV, for AV, "lust" (see [AFFECTION](#)); also in Col. 3:5 *pathos* and *epithumia* are associated, RV, "passion," for AV, "inordinate affection." *Epithumia* is combined with *pathema*, in Gal. 5:24; for the AV, "affections and lusts," the RV has "passions, and the lusts thereof." *Epithumia* is the more comprehensive term, including all manner of "lusts and desires;" *pathema* denotes suffering; in the passage in Gal. (l.c.) the sufferings are those produced by yielding to the flesh; *pathos* points more to the evil state from which "lusts" spring. Cp. *orexis*, "lust," Rom. 1:27. See [CONCUPISCENCE](#), LUST,

and Trench, Syn. lxxxvii.

<A-2,Noun,2107,*eudokia*>

lit., "good pleasure" (eu, "well," dokeo, "to seem"), implies a gracious purpose, a good object being in view, with the idea of a resolve, showing the willingness with which the resolve is made. It is often translated "good pleasure," e.g., Eph. 1:5,9; Phil. 2:13; in Phil. 1:15, "good will;" in Rom. 10:1, "desire," (marg., "good pleasure"); in 2 Thess. 1:11, RV, "desire," AV and RV, marg., "good pleasure."

It is used of God in Matt. 11:26 ("well pleasing," RV, for AV, "seemed good"); Luke 2:14, RV, "men in whom He is well pleased," lit., "men of good pleasure" (the construction is objective); Luke 10:21; Eph. 1:5,9; Phil. 2:13. See [PLEASURE](#), SEEM, [WILL](#).

<A-3,Noun,1972,*epipothesis*>

"an earnest desire, a longing for" (epi, "upon," intensive, potheo, "to desire"), is found in 2 Cor. 7:7,11, AV, "earnest desire," and "vehement desire;" RV, "longing" in both places. See [LONGING](#).

<A-4,Noun,1974,*epipothia*>

with the same meaning as No. 3, is used in Rom. 15:23, RV, "longing," AV, "great desire." Cp. epipothetos, Phil. 4:1, "longed for," and epipotheo, "to long for" [see B, Note (4)]. See [LONGING](#).

<A-5,Noun,2307,*thelema*>

denotes "a will, that which is willed" (akin to B, No. 6). It is rendered "desires," in Eph. 2:3. See [PLEASURE](#), [WILL](#).

Note: In 1 Pet. 4:3, RV, boulema is rendered "desire." See [WILL](#).

<B-1,Verb,515,*axioo*>

"to deem worthy," is translated "desire" in Acts 28:22, where a suitable rendering would be "We think it meet (or good) to hear of thee;" so in Acts 15:38. See [THINK](#).

<B-2,Verb,1937,*epithumeo*>

"to desire earnestly" (as with A, No. 1), stresses the inward impulse rather than the object desired. It is translated "to desire" in Luke 16:21; 17:22; 22:15; 1 Tim. 3:1; Heb. 6:11; 1 Pet. 1:12; Rev. 9:6. See [COVET](#).

<B-3,Verb,2065,*erotao*>

in Luke 7:36 is translated "desired;" in Luke 14:32, RV, "asketh," for AV, "desireth;" so in John 12:21; Acts 16:39; 18:20; 23:20; in ver. 18 "asked," for AV, "prayed." See [ASK](#).

<B-4,Verb,2442,*homeiromai* | *himeiromai*> "to have a strong affection for, a yearning after," is found in 1 Thess. 2:8, "being affectionately desirous of you." It is probably derived from a root indicating remembrance.

<B-5,Verb,3713,*orego*>

"to reach or stretch out," is used only in the Middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired (cp. No. 2); it is translated "desire" in Heb. 11:16; in 1 Tim. 3:1, RV, "seeketh," for AV, "desireth;" in 1 Tim. 6:10, RV, "reached after," for AV, "coveted after." In Heb. 11:16, a suitable rendering would be "reach after." See [COVET](#), [SEEK](#). Cp. orexis, lust, Rom. 1:27.

<B-6,Verb,2309,*thelo*>

"to will, to wish," implying volition and purpose, frequently a determination, is most usually rendered "to will." It is translated "to desire" in the RV of the following: Matt. 9:13; 12:7; Mark 6:19; Luke 10:29; 14:28; 23:20; Acts 24:27; 25:9; Gal. 4:17; 1 Tim. 5:11; Heb. 12:17; 13:18. See [DISPOSED](#), FORWARD, [INTEND](#), LIST, LOVE, MEAN, PLEASED, [RATHER](#), [VOLUNTARY](#), WILL.

<B-7,Verb,1014,*boulomai*>

"to wish, to will deliberately," expresses more strongly than *thelo* (No. 6) the deliberate exercise of the will; it is translated "to desire" in the RV of the following: Acts 22:30; 23:38; 27:43; 28:18; 1 Tim. 2:8; 5:14; 6:9; Jude 1:5. See [DISPOSED](#), [INTEND](#), LIST, [MINDED](#), WILLING, [WISH](#), [WOULD](#).

<B-8,Verb,2206,*zeloo*>

"to have a zeal for, to be zealous towards," whether in a good or evil sense, the former in 1 Cor. 14:1, concerning spiritual gifts RV, "desire earnestly," AV, "desire;" in an evil sense, in Jas. 4:2, RV, "covet," for AV, "desire to have."

<B-9,Verb,154,*aiteo*>

"to ask," is rendered "to desire" in AV, e.g., in Matt. 20:20; Luke 23:25 [RV, always "to ask (for)"].

<B-10,Verb,4692,*speudo*>

is translated "earnestly desiring" in 2 Pet. 3:12, RV. See HASTE.

Note: The following are translated by the verb "to desire" in the AV. (1) Eperotao, No. 3, with epi, intensive, "to ask, interrogate, inquire of, consult, or to demand of a person;" in Matt. 16:1, RV, "asked." See [ASK](#). (2) Zeteo, "to seek;" in Matt. 12:46,47, RV, "seeking;" in Luke 9:9, RV, "sought." See [ENDEAVOR](#), GO, Note (2), (a), [INQUIRE](#), [REQUIRE](#), [SEEK](#). (3) Epizeteo, "to seek earnestly" (No. 2, with epi, intensive), in Acts 13:7, RV, "sought;" in Phil. 4:17, RV, "seek for" (twice). See [INQUIRE](#), [SEEK](#). (4) Epipotheo, "to long after, to lust;" in 2 Cor. 5:2, RV, "longing;" in 1 Thess. 3:6; 2 Tim. 1:4, RV, "longing;" in 1 Pet. 2:2, RV, "long for." See A, Nos. 3,4. See [LONG](#), LUST. (5) Exaiteomai, intensive of No. 9, occurs in Luke 22:31. (6) For parakaleo, see [BESEECH](#), [EXHORT](#), [INTREAT](#). (7) For "desirous of vain glory," see [VAINGLORY](#).

Desolate (Verb and Adjective), Desolation <A-1,Verb,2049,*eremoo*>

signifies "to make desolate, lay waste." From the primary sense of "making quiet" comes that of "making lonely." It is used only in the Passive Voice in the NT; in Rev. 17:16, "shall make desolate" is, lit., "shall make her desolated;" in 18:17,19, "is made desolate;" in Matt. 12:25; Luke 11:17, "is brought to desolation." See [NOUGHT](#) (come to). Cp. DESERT.

<A-2,Verb,3443,*monoo*>

"to leave alone" (akin to monos, "alone"), is used in 1 Tim. 5:5, in the Passive Voice, but translated "desolate," lit., "was made desolate" or "left desolate."

<B-1,Adjective,2048,*eremos*>

is translated "desolate" in the Lord's words against Jerusalem, Matt. 23:38; some mss. have it in Luke 13:35; in reference to the habitation of Judas, Acts 1:20, and to Sarah, from whom, being barren, her husband had turned, Gal. 4:27. See DESERT.

<B-2,Adjective,3737,*orphanos*>

(Eng., "orphan;" Lat., "orbus"), signifies "bereft of parents or of a father." In Jas. 1:27 it is translated "fatherless." It was also used in the general sense of being "friendless or desolate." In John 14:18 the Lord uses it of the relationship between Himself and His disciples, He having been their guide, teacher and protector; RV, "desolate," AV, "comfortless." Some mss. have the word in Mark 12:40. See [FATHERLESS](#).

<C-1,Noun,2050,*eremosis*>

akin to A, No. 1, denotes "desolation," (a) in the sense of "making desolate," e.g., in the phrase "the abomination of desolation," Matt. 24:15; Mark 13:14; the genitive is objective, "the abomination that makes desolate;" (b) with stress upon the effect of the process, Luke 21:20, with reference to the "desolation" of Jerusalem.

Despair <1,,1820,*exaporeo*>

is used in the NT in the Passive Voice, with Middle sense, "to be utterly without a way" (ek, "out of," intensive, a, negative, poros, "a way through;" cp. poreuo, "to go through;" (Eng., "ferry" is connected); "to be quite at a loss, without resource, in despair." It is used in 2 Cor. 1:8, with reference to life; in 2 Cor. 4:8, in the sentence "perplexed, yet not unto (AV, "in") despair," the word "perplexed" translates the verb aporeo, and the phrase "unto despair" translates the intensive form exaporeo, a play on the words. In the Sept., Ps. 88:15, where the translation is "having been lifted up, [I](#) was brought low and into despair."

<2,,560,*apelpizo*>

lit., "to hope away" (apo, "away from," elpizo, "to hope"), i.e., "to give up in despair, to despair," is used in Luke 6:35, RV, "nothing despairing," i.e., without anxiety as to the result, or not "despairing" of the recompense from God; this is probably the true meaning; AV, "hoping for nothing again." The marg., "of no man," is to be rejected.

Despise, Despiser <A-1,Verb,1848,*exoutheneo*>

"to make of no account" (ex, "out," oudeis, "nobody," alternatively written, outheis), "to regard as nothing, to despise utterly, to treat with contempt." This is usually translated to "set at nought," Luke 18:9, RV, AV, "despised." So in Rom. 14:3. Both have "set at nought" in Luke 23:11; Acts 4:11; Rom. 14:10. Both have "despise" in 1 Cor. 16:11; Gal. 4:14; 1 Thess. 5:20; in 2 Cor. 10:10, RV, "of no account," for AV, "contemptible;" in 1 Cor. 1:28, AV and RV, "despised." For the important rendering in 1 Cor. 6:4, RV, see [ACCOUNT](#).

Note: In Mark 9:12 some mss. have this verb; the most authentic have the alternative spelling exoudeneo, "set at nought."

<A-2,Verb,2706,kataphroneo>

lit., "to think down upon or against anyone" (kata, "down," phren, "the mind"), hence signifies "to think slightly of, to despise," Matt. 6:24; 18:10; Luke 16:13; Rom. 2:4; 1 Cor. 11:22; 1 Tim. 4:12; 6:2; Heb. 12:2; 2 Pet. 2:10.

<A-3,Verb,4065,periphroneo>

lit. denotes "to think round a thing, to turn over in the mind;" hence, "to have thoughts beyond, to despise," Titus 2:15.

Notes: The following verbs, translated "to despise, etc." in the AV, are given suitable meanings in the RV: (1) Atheteo, lit., "to displace, to set aside," RV, "to reject," Luke 10:16; 1 Thess. 4:8; in 1 Tim. 5:12, "rejected," for AV, "cast off;" in Heb. 10:28, "hath set at nought;" so Jude 1:8. See [DISANNUL](#), [REJECT](#), [VOID](#), No. 2. (2) Atimazo, "to dishonor" (a, negative, time, "honor"); in Jas. 2:6, RV, "have dishonored." See [DISHONOR](#), [ENTREAT](#), [SHAME](#), C, No. 1, SHAMEFULLY. (3) Oligoreo, "to care little for, regard lightly" (oligos, "little"); in Heb. 12:5, RV, "regard lightly." See [REGARD](#). (4) The phrase logizomai eis ouden signifies "to reckon as nothing;" in the Passive Voice, "to be counted as nothing;" in Acts 19:27, RV, "be made of no account."

<B-1,Adjective,820,atimos>

"without honor," see Note (2), above, is translated as a verb in 1 Cor. 4:10, AV, "are despised;" RV, "have dishonor," lit., "(we are) without honor;" "without honor" in Matt. 13:57; Mark 6:4. The comparative degree atimoteros, "less honorable," is used in 1 Cor. 12:23.

Note: Aphilagathos, "not loving the good" (a, negative, phileo, "to love," agathos, "good"), is used in 2 Tim. 3:3, AV, "despisers of those that are good," RV, "no lovers of good." See [LOVER](#).

<C-1,Noun,2707,kataphronetes>

lit., "one who thinks down against," hence, "a despiser" (see A, No. 2), is found in Acts 13:41. In the Sept., Hab. 1:5; 2:5; Zeph. 3:4.

Despite, Despiteful, Despitefully (use) <1,,1796,enubrizo>

"to treat insultingly, with contumely" (en, intensive, hubrizo, "to insult;" some connect it with huper, "above, over," Lat. super, which suggests the insulting disdain of one who considers himself superior), is translated "hath done despite" in Heb. 10:29.

Notes: (1) Hubrizo, "to insult, act with insolence," is translated "to use despitefully" in Acts 14:5, AV; RV, "to entreat ... shamefully." See ([ENTREAT](#)) SHAMEFULLY, (ENTREAT) SPITEFULLY, [REPROACH](#), B, No. 2.

(2) The noun hubristes, "a violent man," is translated "despiteful" in Rom. 1:30, AV; RV, "insolent;" in 1 Tim. 1:13, "injurious."

<2,,1908,*epereazo*>

for which see [ACCUSE](#), B, No. 3, is found in some mss. in Matt. 5:44, and translated "despitefully use," AV (the RV follows the mss. which omit the sentence). In the corresponding passage in Luke 6:28, the AV and RV have "despitefully use;" in 1 Pet. 3:16, AV, "falsely accuse," RV, "revile." See [ACCUSE](#), [REVILE](#).

Destitute (be, etc.) <1,,650,*apostereo*>

see [DEFRAUD](#).

<2,,5302,*hustereo*>

primarily, "to be behind, to be last," hence, "to lack, fail of, come short of," is translated "being destitute" in Heb. 11:37. See [BEHIND](#), B, No. 1.

<3,,3007,*leipo*>

signifies "to leave, forsake;" in the Passive Voice, "to be left, forsaken, destitute;" in Jas. 2:15, AV, "destitute," RV, "be in lack." See [LACK](#), WANT.

Destroy, Destroyer, Destruction, Destructive <A-1, Verb, 622, *apollumi*>

a strengthened form of *ollumi*, signifies "to destroy utterly;" in Middle Voice, "to perish." The idea is not extinction but ruin, loss, not of being, but of well-being. This is clear from its use, as, e.g., of the marring of wine skins, Luke 5:37; of lost sheep, i.e., lost to the shepherd, metaphorical of spiritual destitution, Luke 15:4,6, etc.; the lost son, Luke 15:24; of the perishing of food, John 6:27; of gold, 1 Pet. 1:7. So of persons, Matt. 2:13, "destroy;" Matt. 8:25, "perish;" Matt. 22:7; 27:20; of the loss of well-being in the case of the unsaved hereafter, Matt. 10:28; Luke 13:3,5; John 3:16 (ver. 15 in some mss.); 10:28; 17:12; Rom. 2:12; 1 Cor. 15:18; 2 Cor. 2:15, "are perishing;" 2 Cor. 4:3; 2 Thess. 2:10; Jas. 4:12; 2 Pet. 3:9. Cp. B, II, No. 1. See [DIE](#), [LOSE](#), [MARRED](#), [PERISH](#).

<A-2, Verb, 2673, *katargeo*>

see [ABOLISH](#).

<A-3, Verb, 2507, *kathaireo*>

"to cast down, pull down by force, etc.," is translated "to destroy" in Acts 13:19. In Acts 19:27, AV, "should be destroyed," the RV suitably has "should be deposed." See [CAST](#), No. 13, [PULL](#), [PUT](#), [TAKE](#).

<A-4, Verb, 3089, *luo*>

"to loose, dissolve, sever, break, demolish," is translated "destroy," in 1 John 3:8, of the works of the Devil. See [BREAK](#), A, No. 4.

<A-5, Verb, 2647, *kataluo*>

kata, "down," intensive, and No. 4, "to destroy utterly, to overthrow completely," is rendered "destroy," in Matt. 5:17, twice, of the Law; Matt. 24:2; 26:61; 27:40; Mark 13:2; 14:58; 15:29; Luke 21:6, of the Temple; in Acts 6:14, of Jerusalem; in Gal. 2:18, of the Law as a means of justification; in

Rom. 14:20 (AV, "destroy," RV, "overthrow"), of the marring of a person's spiritual well-being (in ver. 15 *apollumi*, No. 1, is used in the same sense); in Acts 5:38,39 (RV, "overthrow") of the failure of purposes; in 2 Cor. 5:1, of the death of the body ("dissolved"). See [DISSOLVE](#), [NOUGHT](#) (come to), [OVERTHROW](#), [THROW](#).

For its other meaning, "to lodge," see Luke 9:12 and 19:7. See [GUEST](#), [LODGE](#).

<A-6,Verb,3645,*olothreuo*>

"to destroy," especially in the sense of slaying, is found in Heb. 11:28, where the RV translates the present participle with the article by the noun "destroyer." See B, below. The verb occurs frequently in the Sept., e.g., Ex. 12:23; Josh. 3:10; 7:25; Jer. 2:30; 5:6; 22:7.

<A-7,Verb,1842,*exolothreuo*>

ek, "out of" (intensive), and No. 6, "to destroy utterly, to slay wholly," is found in Acts 3:23, RV, "utterly destroyed," referring to the "destruction" of one who would refuse to hearken to the voice of God through Christ. This verb is far more abundantly used in the Sept. than No. 6; it occurs 35 times in Deut.; 34 in Josh.; 68 in the Psalms.

<A-8,Verb,5351,*phtheiro*>

see [CORRUPT](#), A, No. 2.

<A-9,Verb,1311,*diaphtheiro*>

See [CORRUPT](#), A, No. 3.

Note: *Portheo*, "to ruin by laying waste, to make havock of," is translated "destroyed" in Acts 9:21, of the attacks upon the church in Jerusalem by Saul of Tarsus; "wasted," in Gal. 1:13, with reference to the same; "destroyed" in Gal. 1:23, where "the faith" is put by metonymy (one thing being put for another associated with it), for those who held the faith. In each of these places the RV consistently translates by "made havock of." See [HAVOC](#), [WASTE](#).

* (1) (Personal: [DESTROYER](#))

<B-1,Noun,3644,*olothreutes*>

akin to A, No. 6, "a destroyer," is found in 1 Cor. 10:10.

Note: For the construction in Heb. 11:28, "the destroyer," see A, No. 6. Cp. *apolluon*, in Rev. 9:11, the present participle of *apollumi*, A, No. 1, used as a proper noun.

* (2) (Abstract: [DESTRUCTION](#))

<B-2,Noun,684,*apoleia*>

akin to A, No. 1, and likewise indicating "loss of well-being, not of being," is used (a) of things, signifying their waste, or ruin; of ointment, Matt. 26:8; Mark 14:4; of money, Acts 8:20 ("perish"); (b) of persons, signifying their spiritual and eternal perdition, Matt. 7:13; John 17:12; 2 Thess. 2:3,

where "son of perdition" signifies the proper destiny of the person mentioned; metaphorically of men persistent in evil, Rom. 9:22, where "fitted" is in the Middle Voice, indicating that the vessels of wrath fitted themselves for "destruction;" of the adversaries of the Lord's people, Phil. 1:28 ("perdition"); of professing Christians, really enemies of the cross of Christ, Phil. 3:19 (RV, "perdition"); of those who are subjects of foolish and hurtful lusts, 1 Tim. 6:9 (for the preceding word "destruction" see No. 3, below); of professing Hebrew adherents who shrink back into unbelief, Heb. 10:39; of false teachers, 2 Pet. 2:1,3; of ungodly men, 2 Pet. 3:7; of those who wrest the Scriptures, 2 Pet. 3:16; of the Beast, the final head of the revived Roman Empire, Rev. 17:8,11; (c) of impersonal subjects, as heresies, 2 Pet. 2:1, where "destructive heresies" (RV; AV, "damnable") is, lit., "heresies of destruction" (marg., "sects of perdition"); in ver. 2 the most authentic mss. have *aselgeiais*, "lascivious," instead of *apoleiais*. See [PERDITION](#), PERNICIOUS, WASTE.

<B-3,Noun,2506,*kathairesis*>

akin to A, No. 3, "a taking down, a pulling down," is used three times in 2 Cor., "casting down" in the RV in each place; in 2 Cor. 10:4 (AV, "pulling down"); in 2 Cor. 10:8; 13:10 (AV, "destruction") See PULL.

<B-4,Noun,3639,*olethros*>

"ruin, destruction," akin to A, No. 6, always translated "destruction," is used in 1 Cor. 5:5, of the effect upon the physical condition of an erring believer for the purpose of his spiritual profit; in 1 Thess. 5:3; 2 Thess. 1:9, of the effect of the Divine judgments upon men at the ushering in of the Day of the Lord and the revelation of the Lord Jesus; in 1 Tim. 6:9, of the consequences of the indulgence of the flesh, referring to physical "ruin" and possibly that of the whole being, the following word *apoleia* (see No. 1) stressing the final, eternal and irrevocable character of the "ruin."

<B-5,Noun,5356,*phthora*>

akin to A, No. 8, denotes "the destruction that comes with corruption." In 2 Pet. 2:12 it is used twice; for the AV, "made to be taken and destroyed ... shall utterly perish (*phtheiro*) in their own corruption," the RV has "to be taken and destroyed (lit., 'unto capture and destruction,' *phthora*) ... shall in their destroying (*phthora*) surely be destroyed," taking the noun in the last clause in the sense of their act of "destroying" others. See [CORRUPT](#), [CORRUPTION](#).

<B-6,Noun,4938,*suntrimma*>

"a breaking in pieces, shattering" (the corresponding verb is *suntribo*; see under [BREAK](#), [BRUISE](#)), hence, "ruin, destruction," is compounded of *sun*, "together," and *trimma*, "a rubbing or wearing away." The latter, and *tribo*, "to beat," are derived from a root, signifying "to rub, wear away;" hence Eng., "tribulation and trouble." It is used, metaphorically, of "destruction," in Rom. 3:16 (from Isa. 59:7), which, in a passage setting forth the sinful state of mankind in general, suggest the "wearing" process of the effects of cruelty. The word is frequent in the Sept., especially in Isaiah and Jeremiah.

Determine, Determinate <1,,2919,*krino*>

primarily, "to separate," hence, "to be of opinion, approve, esteem," Rom. 14:5, also "to determine, resolve, decree," is used in this sense in Acts 3:13; 20:16; 25:25; 27:1; 1 Cor. 2:2; 2 Cor. 2:1; Titus 3:12. See [CONDEMN](#), JUDGE, [JUDGMENT](#), [LAW](#), B, No. 2.

<2,,3724,horizo>

denotes "to bound to set a boundary" (Eng., "horizon"); hence, "to mark out definitely, determine;" it is translated "to determine" in Luke 22:22, of the foreordained pathway of Christ; Acts 11:29, of a "determination" to send relief; Acts 17:26, where it is used of fixing the bounds of seasons. In Acts 2:23 the verb is translated "determinate," with reference to counsel. Here the verbal form might have been adhered to by the translation "determined;" that is to say, in the sense of "settled." In Rom. 1:4 it is translated "declared," where the meaning is that Christ was marked out as the Son of God by His resurrection and that of others (see under [DECLARE](#)). In Acts 10:42; 17:31 it has its other meaning of "ordain," that is, "to appoint by determined counsel." In Heb. 4:7, it is translated "limiteth," but preferably in the RV, "defineth," with reference to a certain period; here again it approaches its primary meaning of marking out the bounds of. See [DECLARE](#), No. 9, LIMIT ORDAIN.

<3,,4309,proozio>

pro, "beforehand," and No. 2, denotes "to mark out beforehand, to determine before, foreordain;" in Acts 4:28, AV, "determined before," RV, "foreordained;" so the RV in 1 Cor. 2:7, AV, "ordained;" in Rom. 8:29,30 and Eph. 1:5,11, AV, "predestinate," RV, "foreordain." See [ORDAIN](#), Note (1), [PREDESTINATE](#).

<4,,1956,epiluo>

lit., "to loosen upon," denotes "to solve, expound," Mark 4:34; "to settle," as of a controversy, Acts 19:39, AV, "it shall be determined," RV, "it shall be settled. See [EXPOUND](#), [SETTLE](#).

<5,,1231,diaginosko>

besides its meaning "to ascertain exactly," Acts 23:15, was an Athenian law term signifying "to determine," so used in 24:22, RV, "determine;" AV, "know the uttermost of."

<6,,5021,tasso>

see [APPOINT](#), No. 5.

Note: Boulomai, "to be minded, to purpose," is translated "determined" in Acts 15:37; RV, "was minded." See MINDED, No. 2.

Device <1,,1761,enthumesis>

"a cogitation, an inward reasoning" (generally, evil surmising or supposition), is formed from en, "in," and thumos, "strong feeling, passion" (cp. thumoo, in the Middle Voice, "to be wroth, furious"); Eng., "fume" is akin; the root, thu---, signifies "to rush, rage." The word is translated "device" in Acts 17:29, of man's production of images; elsewhere, "thoughts," Matt. 9:4; 12:25; Heb. 4:12, where the accompanying word ennoia denotes inward intentions, See THOUGHT.

<2,,3540,noema>

denotes "thought, that which is thought out" (cp. noeo, "to understand"); hence, "a purpose, device;" translated "devices" in 2 Cor. 2:11; "minds" in 2 Cor. 3:14; 4:4; 11:3; in 2 Cor. 10:5, "thought;" in Phil. 4:7, AV, "minds," RV, "thoughts" See MIND, THOUGHT.

Devil, Devilish <1,,1228,diabolos>

"an accuser, a slanderer" (from *diaballo*, "to accuse, to malign"), is one of the names of Satan. From it the English word "Devil" is derived, and should be applied only to Satan, as a proper name. *Daimon*, "a demon," is frequently, but wrongly, translated "devil;" it should always be translated "demon," as in the RV margin. There is one "Devil," there are many demons. Being the malignant enemy of God and man, he accuses man to God, Job 1:6-11; 2:1-5; Rev. 12:9,10, and God to man, Gen. 3. He afflicts men with physical sufferings, Acts 10:38. Being himself sinful, 1 John 3:8, he instigated man to sin, Gen. 3, and tempts man to do evil, Eph. 4:27; 6:11, encouraging him thereto by deception, Eph. 2:2. Death having been brought into the world by sin, the "Devil" had the power of death, but Christ through His own death, has triumphed over him, and will bring him to nought, Heb. 2:14; his power over death is intimated in his struggle with Michael over the body of Moses. Jude 1:9. Judas, who gave himself over to the "Devil," was so identified with him, that the Lord described him as such, John 6:70 (see John 13:2). As the "Devil" raised himself in pride against God and fell under condemnation, so believers are warned against similar sin, 1 Tim. 3:6; for them he lays snares, ver. 7, seeking to devour them as a roaring lion, 1 Pet. 5:8; those who fall into his snare may be recovered therefrom unto the will of God, 2 Tim. 2:26, "having been taken captive by him (i.e., by the 'Devil');" "by the Lord's servant" is an alternative, which some regard as confirmed by the use of *zogreo* ("to catch alive") in Luke 5:10; but the general use is that of taking captive in the usual way. If believers resist he will flee from them, Jas. 4:7. His fury and malignity will be especially exercised at the end of the present age, Rev. 12:12. His doom is the lake of fire, Matt. 25:41; Rev. 20:10. The noun is applied to slanderers, false accusers, 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3.

Note: For "devilish," Jas. 3:17, see [DEMON](#), C.

Devised (cunningly) <1,,4679,*sophizo*>

from *sophos*, "wise" (connected etymologically with *sophes*, "tasty"), in the Active Voice signifies "to make wise," 2 Tim. 3:15 (so in the Sept. of Ps. 19:7, e.g., "making babes wise;" in Ps. 119:98, "Thou hast made me wiser than mine enemies"). In the Middle Voice it means (a) "to become wise;" it is not used thus in the NT, but is so found in the Sept., e.g., in Eccles. 2:15,19; 7:17; (b) "to play the sophist, to devise cleverly;" it is used with this meaning in the Passive Voice in 2 Pet. 1:16, "cunningly devised fables." See [WISE](#).

Note: Cp. *katasophizomai*, "to deal subtly. See DEAL WITH, Note (2).

Devotion * Note: For this word, in Acts 17:23, AV, which translates *sebasma*, "devotions," marg., "gods that ye worship," RV, "objects of your worship," in 2 Thess. 2:4, "that is worshiped," see WORSHIP. Cp. Acts 14:15, where, in translating *mataia*, the AV has "vanities," the abstract for the concrete (RV, "vain things").

Devour <1,,2068,*esthio*>

is a strengthened form of an old verb *edo*, from the root *ed---*, whence Lat., *edo*, Eng., "eat." The form *ephagon*, used as the 2nd aorist tense of this verb, is from the root *phag---*, "to eat up." It is translated "devour" in Heb. 10:27; elsewhere, by the verb "to eat." See [EAT](#).

<2,,2719,*katesthio* | *kataphago*> *kata*, "down," intensive, and No. 1, signifies (a) "to consume by eating, to devour," said of birds, Matt. 13:4; Mark 4:4; Luke 8:5; of the Dragon, Rev. 12:4; of a

prophet "eating" up a book, suggestive of spiritually "eating" and digesting its contents, Rev. 10:9 (cp. Ezek. 2:8; 3:1-3; Jer. 15:16); (b) metaphorically, "to squander, to waste," Luke 15:30; "to consume" one's physical powers by emotion, John 2:17; "to devour" by forcible appropriation, as of widows' property, Matt. 23:14 (AV only); Mark 12:40; "to demand maintenance," as false apostles did to the church at Corinth, 2 Cor. 11:20; "to exploit or prey on one another," Gal. 5:15, where "bite ... devour ... consume" form a climax, the first two describing a process, the last the act of swallowing down; to "destroy" by fire, Rev. 11:5; 20:9. See [EAT](#).

<3,,2666,*katapino*>

from kata, "down," intensive, pino, "to drink," in 1 Pet. 5:8 is translated "devour," of Satan's activities against believers. The meaning "to swallow" is found in Matt. 23:24; 1 Cor. 15:54; 2 Cor. 2:7; 5:4; Heb. 11:29, RV (for AV, "drowned"); Rev. 12:16. See SWALLOW.

Devout <1,,2126,*eulabes*>

lit., "taking hold well" (eu, "well," lambano, "to take hold"), primarily, "cautious," signifies in the NT, "careful as to the realization of the presence and claims of God, reverencing God, pious, devout;" in Luke 2:25 it is said of Simeon; in Acts 2:5, of certain Jews; in Acts 8:2, of those who bore Stephen's body to burial; of Ananias, 22:12 (see No. 2). "In that mingled fear and love which, combined, constitute the piety of man toward God, the Old Testament placed its emphasis on the fear, the New places it on the love (though there was love in the fear of God's saints then, as there must be fear in their love now)," Trench, Syn, xlviii.

Note: Cp. the noun eulabeia, "reverence," and the verb eulabeomai, "to reverence."

<2,,2152,*eusebes*>

from eu, "well," sebomai, "to reverence," the root seb--- signifying "sacred awe," describes "reverence" exhibited especially in actions, reverence or awe well directed. Among the Greeks it was used, e.g., of practical piety towards parents. In the NT it is used of a pious attitude towards God, Acts 10:2,7; (in some mss. in Acts 22:12); "godly," in 2 Pet. 2:9. See [GODLY](#). In the Sept., Prov. 12:12; Isa. 24:16; 26:7; 32:8; Mic. 7:2.

Notes: (1) While eulabes especially suggests the piety which characterizes the inner being, the soul, in its attitude towards God, eusebes directs us rather to the energy which, directed by holy awe of God, finds expression in devoted activity.

(2) Cp. theosebeia, and theosebes, which, by their very formation (theos, "God," and sebomai), express "reverence" towards God. See Trench (xlviii).

<3,,4576,*sebomai*>

"to feel awe," whether before God or man, "to worship," is translated "devout," in Acts 13:43, RV (AV, "religious"); 13:50; 17:4,17. See WORSHIP.

Diadem <1,,1238,*diadema*>

is derived from diadeo, "to bind round." It was the kingly ornament for the head, and especially the blue band marked with white, used to bind on the turban or tiara of Persian kings. It was adopted by

Alexander the Great and his successors. Among the Greeks and Romans it was the distinctive badge of royalty. Diocletian was the first Roman emperor to wear it constantly. The word is found in Rev. 12:3; 13:1; 19:12, in which passages it symbolizes the rule respectively of the Dragon, the Beast, and Christ. In the Sept., Esth. 1:11; 2:17; in some mss. in Esth. 6:8 and 8:15; also in Isa. 62:3,4. For the distinction between this and *stephanos*, see [CROWN](#).

Die, Dead (to be, become), Dying <1,,2348,*thnesko*>

"to die" (in the perf. tense, "to be dead"), in the NT is always used of physical "death," except in 1 Tim. 5:6, where it is metaphorically used of the loss of spiritual life. The noun *thanatos*, and the verb *thanatoo* (below) are connected. The root of this group of words probably had the significance of the breathing out of the last breath. Cp. words under [DEATH](#).

<2,,599,*apothnesko*>

lit., "to die off or out," is used (a) of the separation of the soul from the body, i.e., the natural "death" of human beings, e.g., Matt. 9:24; Rom. 7:2; by reason of descent from Adam, 1 Cor. 15:22; or of violent "death," whether of men or animals; with regard to the latter it is once translated "perished," Matt. 8:32; of vegetation, Jude 1:12; of seeds, John 12:24; 1 Cor. 15:36; it is used of "death" as a punishment in Israel under the Law, in Heb. 10:28; (b) of the separation of man from God; all who are descended from Adam not only "die" physically, owing to sin, see (a) above, but are naturally in the state of separation from God, 2 Cor. 5:14. From this believers are freed both now and eternally, John 6:50; 11:26, through the "death" of Christ, Rom. 5:8, e.g.; unbelievers, who "die" physically as such, remain in eternal separation from God, John 8:24. Believers have spiritually "died" to the Law as a means of life, Gal. 2:19; Col. 2:20; to sin, Rom. 6:2, and in general to all spiritual association with the world and with that which pertained to their unregenerate state, Col. 3:3, because of their identification with the "death" of Christ, Rom. 6:8 (see No. 3, below). As life never means mere existence, so "death," the opposite of life, never means nonexistence. See [PERISH](#).

<3,,4880,*sunapothnesko*>

"to die with, to die together," is used of association in physical "death," Mark 14:31; in 2 Cor. 7:3, the Apostle declares that his love to the saints makes separation impossible, whether in life or in "death." It is used once of association spiritually with Christ in His "death," 2 Tim. 2:11. See No. 2 (b).

<4,,5053,*teleutao*>

"to end" (from *telos*, "an end"), hence, "to end one's life," is used (a) of the "death" of the body, Matt. 2:19; 9:18; 15:4, where "die the death" means "surely die," RV, marg., lit., "let him end by death;" Mark 7:10; Matt. 22:25, "deceased;" Luke 7:2; John 11:39, some mss. have verb No. 1 here; Acts 2:29; 7:15; Heb. 11:22 (RV, "his end was nigh"); (b) of the gnawings of conscience in self reproach, under the symbol of a worm, Mark 9:48 (vv. 44,46, AV). See [DECEASE](#).

<5,,2837,*koimao*>

in the Middle and Passive Voices, its only use in the NT, signifies "to fall asleep." It is connected etymologically with *keimai*, "to lie down," the root *ki-*, signifying "to lie." Hence it is used metaphorically of "death," Matt. 27:52, etc. It is translated "be dead" in 1 Cor. 7:39. See [ASLEEP](#).

<6,,581,*apoginomai*>

lit., "to be away from" (apo, "from," ginomai, "to be, become;" apo here signifies "separation"), is used in 1 Pet. 2:24 of the believer's attitude towards sin as the result of Christ's having borne our sins in His body on the tree; RV, "having died unto sins," the aorist or momentary tense, expressing an event in the past.

Note: Apollumi, "to destroy," is found in the Middle Voice in some mss. in John 18:14, and translated "die." The most authentic mss. have apothnesko (No. 2, above).

Differ, Differing, Different, Difference <A-1, Verb, 1308, *diaphero*>

lit., "to bear through, carry different ways," hence, "to be different from," is said of the stars, 1 Cor. 15:41; of a child under age in comparison with a servant, Gal. 4:1; in Phil. 1:10, marg., "things that differ," for "things that are excellent. See BETTER (be).

<A-2, Verb, 3307, *merizo*>

denotes "to divide" (from meros, "a part:" the root mer-, indicates distribution, or measuring out, and is seen in meris, "a district"). In 1 Cor. 7:34 the perfect tense of the Passive Voice is translated "there is a difference." Some take the verb with what precedes, with reference to the married brother, and translate "he has been divided." See [DEAL](#), [DISTRIBUTE](#), [DIVIDE](#), GIVE, PART.

<A-3, Verb, 1252, *diakrino*>

lit., "to separate throughout, to make a distinction," Acts 15:9; RV is translated "to make to differ," in 1 Cor. 4:7. In Jude 1:22, where the Middle Voice is used, the AV has "making a difference," the RV, adopting the alternative reading, the accusative case, has "who are in doubt," a meaning found in Matt. 21:21; Mark 11:23; Acts 10:20; Rom. 14:23; Jas. 1:6; 2:4. See [CONTEND](#).

<B-1, Noun, 1243, *diairesis*>

lit. signifies "to take asunder," from dia, "apart," and haireo, "to take" (Eng., "diaeresis," i.e., distinguishing two successive vowels as separate sounds); it is rendered in the AV, "diversities" in 1 Cor. 12:4,6; "differences" in ver. 5; RV, "diversities," in each place.

<B-2, Noun, 1293, *diastole*>

signifies "a setting asunder" (dia, "asunder," stello, "to set, place, arrange"), hence, "a distinction;" in Rom. 3:22; 10:12, AV, "difference;" RV, "distinction;" in 1 Cor. 14:7 it is used of the "distinction" in musical sounds.

<C-1, Adjective, 1313, *diaphoros*>

akin to A, No. 1, signifies "varying in kind, different, diverse." It is used of spiritual gifts, Rom. 12:6; of ceremonial washings, Heb. 9:10 ("divers"). See [DIVERS](#), and for its other meaning, in Heb. 1:4; 8:6, see [EXCELLENT](#).

<C-2, Adjective, 2087, *heteros*>

RV, "different," for AV, "another," in Rom. 7:23; 2 Cor. 11:4; Gal. 1:6; cp. 1 Tim. 1:3; 6:3. See [ANOTHER](#).

Difficulty <1,,3433,*molis*>

signifies "with difficulty, hardly" (from molos, "toil"). In Luke 9:39, it is rendered "hardly," of the "difficulty" in the departure of a demon. In Acts 27:7,8,16, where the AV has three different renderings, "scarce," "hardly," and "much work," respectively, the RV has "with difficulty" in each place. For its other meanings, "scarce, scarcely," see Acts 14:18; Rom. 5:7; 1 Pet. 4:18. See [HARDLY](#), No. 3.

Dig, Dig down <1,,3736,*orusso*>

"to dig, dig up soil, dig a pit," is said of a place for a winepress, Matt. 21:33; Mark 12:1; of "digging" a pit for hiding something, Matt. 25:18.

Notes: (1) Diorusso, lit., "to dig through" (dia, "through"), is translated "to break through (or up)" in Matt. 6:19,20; 24:43; Luke 12:39. See [BREAK](#).

(2) Exorusso, lit., "to dig out," is translated "to break up" in Mark 2:4; "to pluck out (the eyes)" in Gal. 4:15. See [BREAK](#), PLUCK.

<2,,4626,*skapto*>

primarily, "to dig, by way of hollowing out," hence, denotes "to dig." The root skap is seen in skapane, "a spade," skapetos, "a ditch," skaphe, "a boat," and in Eng., "scoop, skiff, and ship" (i.e., something hollowed out). The verb is found in Luke 6:48; 13:8; 16:3.

<3,,2679,*kataskapto*>

"to dig down" (kata, "down," and No. 2), is found in Rom. 11:3; of altars, and in some mss. in Acts 15:16, "ruins," lit., "the things dug down." Here the best texts have katastrepho, "to overthrow, overturn."

Dignity, Dignities <1,,1391,*doxa*>

primarily denotes "an opinion, estimation, repute;" in the NT, always "good opinion, praise, honor, glory, an appearance commanding respect, magnificence, excellence, manifestation of glory;" hence, of angelic powers, in respect of their state as commanding recognition, "dignities," 2 Pet. 2:10; Jude 1:8. See GLORY, [HONOR](#), [PRAISE](#), WORSHIP.

Diligence, Diligent, Diligently <A-1,Noun,2039,*ergasia*>

lit., "a working" (akin to ergon, "work"), is indicative of a process, in contrast to the concrete, ergon, e.g., Eph. 4:19, lit., "unto a working" (RV marg., "to make a trade of"); contrast ergon in ver. 12; (b) "business," Acts 19:25, RV (for AV, "craft"); or gain got by "work," Acts 16:16,19; 19:24; (c) endeavor, pains, "diligence," Luke 12:58. See [CRAFT](#), GAIN, WORK.

<A-2,Noun,4710,*spoude*>

"earnestness, zeal," or sometimes "the haste accompanying this," Mark 6:25; Luke 1:39, is translated "diligence" in Rom. 12:8; in ver. 11, AV, "business" (RV, "diligence"); in 2 Cor. 8:7, AV, "diligence," RV, "earnestness;" both have "diligence" in Heb. 6:11; 2 Pet. 1:5; Jude 1:3; in 2 Cor. 7:11,12, RV, "earnest care," AV, "carefulness," and "care." See [CARE](#).

<B-1,Verb,4704,*spoudazo*>

has meanings corresponding to A, No. 2; it signifies "to hasten to do a thing, to exert oneself, endeavor, give diligence;" in Gal. 2:10, of remembering the poor, AV, "was forward," RV, "was zealous;" in Eph. 4:3, of keeping the unity of the Spirit, AV "endeavoring," RV, "giving diligence;" in 1 Thess. 2:17, of going to see friends, "endeavored;" in 2 Tim. 4:9; 4:21, "do thy diligence;" in the following the RV uses the verb "to give diligence:" 2 Tim. 2:15, AV, "study;" Titus 3:12, AV, "be diligent;" Heb. 4:11, of keeping continuous Sabbath rest, AV, "let us labor;" in 2 Pet. 1:10, of making our calling and election sure; in 2 Pet. 1:15, of enabling believers to call Scripture truth to remembrance, AV, "endeavour;" in 2 Pet. 3:14, of being found in peace without fault and blameless, when the Lord comes, AV, "be diligent." See [ENDEAVOR](#), FORWARD, LABOR, STUDY, [ZEALOUS](#).

<B-2,Verb,3191,*meletao*>

signifies "to care for, attend carefully" (from *melete*, "care"); in 1 Tim. 4:15, AV, "meditate," RV, "be diligent in;" in Acts 4:25, "imagine" (marg., "meditate"); in Mark 13:11, the most authentic mss. have *promerimnao*. See [IMAGINE](#), [MEDITATE](#).

<C-1,Adjective,4705,*spoudaios*>

akin to A, No. 2 and B, No. 1, primarily signifies "in haste;" hence, diligent, earnest, zealous, 2 Cor. 8:22, AV, "diligent," RV, "earnest." See [EARNEST](#), FORWARD. In the Sept., Ezek. 41:25, "stout (planks)."

<C-2,Adjective,4707,*spoudaioteros*>

the comparative degree of No. 1, 2 Cor. 8:22, AV, "more diligent," RV, "more earnest;" in ver. 17, AV, "more forward," RV, "very earnest." See [EARNEST](#); cp. FORWARD.

<D-1,Adverb,1960,*epimelos*>

from *epi*, intensive, and an adverbial form of the impersonal verb *melei*, "it is a care" (cp. B, No. 2), signifies "carefully, diligently," Luke 15:8.

<D-2,Adverb,4435,*pugme*>

the dative case of *pugme*, "a fist," lit. means "with the fist" (one hand being rubbed with the clenched fist of the other), a metaphorical expression for "thoroughly," in contrast to what is superficial; Mark 7:3, RV and AV marg., "diligently" (AV, text, "oft"). It also signified "boxing" (not in the NT); cp. *puktes* and *pugmachos*, "a boxer" (Lat., *pugnus* and *pugno*; Eng., "pugilist"). In the Sept., Exod. 21:18; Isa. 58:4.

<D-3,Adverb,4709,*spoudaios*>

"speedily, earnestly, diligently" (cp. the corresponding noun, verb and adjective above), is translated "earnestly" in the RV of Luke 7:4 (AV, "instantly"); "diligently" in Titus 3:13. See INSTANTLY.

<D-4,Adverb,4708,*spoudaioteros*>

the comparative degree of No. 3, "more diligently," is used in Phil. 2:28, RV, "the more diligently" (AV, "the more carefully"). See [CAREFULLY](#).

Notes: (1) Some mss. have the neuter of the comparative adjective spoudaioteron in 2 Tim. 1:17. The most authentic texts have the adverb, No. 4.

<D-5,Adverb,199,Akribos>

means "accurately, exactly." The AV translates it "diligently" in Matt. 2:8; Acts 18:25; "perfectly" in 1 Thess. 5:2 (cp. Luke 1:3). See [ACCURATELY](#), [CAREFUL](#), [CIRCUMSPECTLY](#), [PERFECTLY](#).

Diminishing <1,,2275,hettema>

see [DEFECT](#).

Dine, Dinner <A-1,Verb,709,aristao>

primarily, "to breakfast" (see B), was later used also with the meaning "to dine," e.g., Luke 11:37; in John 21:12,15, RV, "break your fast," and "had broken their fast," for AV, "dine;" obviously there it was the first meal in the day. In the Sept., Gen. 43:25; 1 Sam. 14:24; 1 Chron. 13:7.

<B-1,Noun,712,ariston>

primarily, "the first food," taken early in the morning before work; the meal in the Pharisee's house, in Luke 11:37, was a breakfast or early meal (see RV, marg.); the dinner was called deipnon. Later the breakfast was called akratisma (not in NT), and dinner, ariston, as in Matt. 22:4; Luke 11:38; 14:12.

Dip, Dipped, Dippeth <1,,911,bapto>

"to immerse, dip" (derived from a root signifying "deep"), also signified "to dye," which is suggested in Rev. 19:13, of the Lord's garment "dipped (i.e., dyed) in blood" (RV, "sprinkled" translates the verb rhantizo: see [SPRINKLED](#)). It is elsewhere translated "to dip," Luke 16:24; John 13:26. Cp. the longer form baptizo (primarily a frequentative form). See [BAPTIZE](#).

<2,,1686,embapto>

en, "in," and No. 1, "to dip into," is used of the act of Judas in "dipping" his hand with that of Christ in the dish, Matt. 26:23; Mark 14:20.

Direct <1,,2720,kateuthuno>

"to make straight" (kata, "down," intensive, euthus, "straight," euthuno, "to straighten"), is translated "guide" in Luke 1:79, of the Lord's "guidance" of the feet of His people; "direct," in 1 Thess. 3:11, of His "directing" the way of His servants; in 2 Thess. 3:5, of His "directing" the hearts of His saints into the love of God. See [GUIDE](#).

Disallow <1,,593,apodokimazo>

"to reject as the result of disapproval" (apo, "away from," dokimazo, "to approve"), is always translated "to reject," except in the AV of 1 Pet. 2:4,7. See [REJECT](#).

Disannul, Disannulling <A-1,Verb,114,atheteo>

signifies "to put as of no value" (a, negative, theton, "what is placed," from tithemi, "to put, place"); hence, (a) "to act towards anything as though it were annulled;" e.g., to deprive a law of its force by opinions or acts contrary to it, Gal. 3:15, AV, "disannulleth," RV, "maketh void;" (b) "to thwart the

efficacy of anything, to nullify, to frustrate it," Luke 7:30, "rejected;" 1 Cor. 1:19, "will **I** reject;" to make void, Gal. 2:21; to set at nought, Jude 1:8, RV (AV, "despised"); the parallel passage, in 2 Pet. 2:10, has *kataphroneo*. In Mark 6:26, the thought is that of breaking faith with. See [DESPISE](#), A, Note (1).

<A-2,Verb,208,*akuroo*>

"to deprive of authority" (a, negative, *kuros*, "force, authority;" cp. *kurios*, "a lord," *kuroo*, "to strengthen"), hence, "to make of none effect," Matt. 15:6; Mark 7:13, with reference to the commandment or word of God, RV, "to make void," is translated "disannul" in Gal. 3:17, of the inability of the Law to deprive of force God's covenant with Abraham. This verb stresses the effect of the act, while No. 1 stresses the attitude of the rejector. See [VOID](#).

<B-1,Noun,115,*athetesis*>

akin to A, No. 1, "a setting aside, abolition," is translated "disannulling" Heb. 7:18, with reference to a commandment; in Heb. 9:26 "to put away," with reference to sin, lit., "for a putting away." See [PUTTING](#), Note.

Disbelieve <1,,569,*apisteo*>

"to be unbelieving" (a, negative, *pistis*, "faith;" cp. *apistos*, "unbelieving"), is translated "believed not," etc., in the AV (except in 1 Pet. 2:7, "be disobedient"); "disbelieve" (or "disbelieved") in the RV, in Mark 16:11,16; Luke 24:11,41; Acts 28:24; "disbelieve" is the best rendering, implying that the unbeliever has had a full opportunity of believing and has rejected it; some mss. have *apeitheo*, "to be disobedient," in 1 Pet. 2:7; Rom. 3:3, RV, "were without faith;" 2 Tim. 2:13, RV, "are faithless. Cp. [DISOBEDIENT](#), C. [SEE BELIEVE](#).

Discern, Discerner, Discernment <A-1,Verb,350,*anakrino*>

"to distinguish, or separate out so as to investigate (*krino*) by looking throughout (*ana*, intensive) objects or particulars," hence signifies "to examine, scrutinize, question, to hold a preliminary judicial examination preceding the trial proper" (this first examination, implying more to follow, is often present in the nonlegal uses of the word), e.g., Luke 23:14; figuratively, in 1 Cor. 4:3; it is said of searching the Scriptures in Acts 17:11; of "discerning" or determining the excellence or defects of a person or thing, e.g., 1 Cor. 2:14, AV, "discerned;" RV, "judged;" in 1 Cor. 10:27, "asking (no) question" (i.e., not raising the question as to whether the meat is the residue from an idolatrous sacrifice). Except in Luke 23:14, this word is found only in Acts and 1 Cor. See [EXAMINE](#), JUDGE.

<A-2,Verb,1252,*diakrino*>

signifies "to separate, discriminate;" then, "to learn by discriminating, to determine, decide." It is translated "discern" in Matt. 16:3, of discriminating between the varying conditions of the sky (see *dokimazo*, No. 3, below, in Luke 12:56), and in 1 Cor. 11:29, with reference to partaking of the bread and the cup of the Lord's Supper unworthily, by not "discerning" or discriminating what they represent; in ver. 31, the RV has "discerned," for the AV, "would judge," of trying oneself, "discerning" one's condition, and so judging any evil before the Lord; in 1 Cor. 14:29, regarding oral testimony in a gathering of believers, it is used of "discerning" what is of the Holy Spirit, RV, "discern" (AV, "judge"). See [CONTEND](#), DECIDE, [DIFFER](#), etc.

<A-3,Verb,1381,*dokimazo*>

signifies "to test, prove, scrutinize," so as "to decide." It is translated "discern" in the AV of Luke 12:56; RV, "interpret" (marg., "prove"). See [APPROVE](#).

<B-1,Noun,1253,*diakrisis*>

cp. A, No. 2, "a distinguishing, a clear discrimination, discerning, judging," is translated "discernings" in 1 Cor. 12:10, of "discerning" spirits, judging by evidence whether they are evil or of God. In Heb. 5:14 the phrase consisting of pros, with this noun, lit., "towards a discerning," is translated "to discern," said of those who are capable of discriminating between good and evil. In Rom. 14:1 the word has its other sense of decision or judgment, and the phrase "doubtful disputations" is, lit., "judgments of reasonings" (marg., "not for decisions of doubts," i.e., not to act as a judge of the weak brother's scruples). See [DECISION](#), B, No.2.

Note: For "discernment," Phil. 1:19, see [JUDGMENT](#), Note (4).

<C-1,Adjective,2924,*kritikos*>

signifies "that which relates to judging (krino, "to judge"), fit for, or skilled in, judging" (Eng., "critical"), found in Heb. 4:12, of the Word of God as "quick to discern the thoughts and intents of the heart," (lit., "critical of, etc."), i.e., discriminating and passing judgment on the thoughts and feelings.

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Fruit (bear), Fruitful, Unfruitful <A-1,Noun,2590,*karpos*>

"fruit," is used (I) of the fruit of trees, fields, the earth, that which is produced by the inherent energy of a living organism, e.g., Matt. 7:17; Jas. 5:7,18; plural, e.g., in Luke 12:17 [for the next verse, see Note (1) below] and 2 Tim. 2:6; of the human body, Luke 1:42; Acts 2:30; (II) metaphorically, (a) of works or deeds, "fruit" being the visible expression of power working inwardly and invisibly, the character of the "fruit" being evidence of the character of the power producing it, Matt. 7:16. As the visible expressions of hidden lusts are the works of the flesh, so the invisible power of the Holy Spirit in those who are brought into living union with Christ (John 15:2-8,16) produces "the fruit of the Spirit," Gal. 5:22, the singular form suggesting the unity of the character of the Lord as reproduced in them, namely, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance," all in contrast with the confused and often mutually antagonistic "works of the flesh." So in Phil. 1:11, marg., "fruit of righteousness." In Heb. 12:11, "the fruit of righteousness" is described as "peaceable fruit," the outward effect of Divine chastening; "the fruit of righteousness is sown in peace," Jas. 3:18, i.e., the seed contains the fruit; those who make peace, produce a harvest of righteousness; in Eph. 5:9, "the fruit of the light" (RV, and see context) is seen in "goodness and righteousness and truth," as the expression of the union of the Christian with God (Father, Son and Holy Spirit); for God is good, Mark 10:18, the Son is "the righteous One," Acts 7:52, the Spirit is "the Spirit of truth," John 16:13; (b) of advantage, profit, consisting (1) of converts as the result of evangelistic ministry, John 4:36; Rom. 1:13; Phil. 1:22; (2) of sanctification, through deliverance from a life of sin and through service to God, Rom. 6:22, in contrast to (3) the absence of anything regarded as advantageous as the result of former sins, ver. Rom. 6:21; (4) of the reward for ministration to servants of God, Phil. 4:17; (5) of the effect of making confession to God's Name by the sacrifice of praise, Heb. 13:15.

<A-2,Noun,1096,*genema*>

from *ginomai*, "to come into being," denotes "fruit" (a) as the produce of the earth, e.g., the vine; in the following the best mss. have this noun, Matt. 26:29; Mark 14:25; Luke 22:18; [12:18 in some mss.; see Note (1)]; (b) metaphorically, as "the fruits of ... righteousness" (i.e., of material ministrations to the needy), 2 Cor. 9:10.

Notes: (1) In Luke 12:18 some mss. have *gennemata*, a mistake for *genemata*; the best have *sitos*, "corn." (2) *Genema* is to be distinguished from *gennema*, "offspring" (from *gennao*, "to beget"), Matt. 3:7; 12:34; 23:33; Luke 3:7.

<A-3,Noun,3703,*opora*>

primarily denotes "late summer or early autumn," i.e., late July, all August and early September. Since that is the time of "fruit-bearing," the word was used, by metonymy, for the "fruits" themselves, Rev. 18:14.

Note: Cp. *phthinoporinos*, "autumnal," in Jude 1:12, "autumn trees," bearing no "fruit" when "fruit" should be expected.

<B-1,Adjective,2593,*karpophoros*>

denotes "fruitful" (A, No. 1, and *phero*, "to bear"), Acts 14:17. Cp. C, below.

<B-2,Adjective,175,*akarpōs*>

"unfruitful" (a, negative, and A, No. 1), is used figuratively (a) of "the word of the Kingdom," rendered "unfruitful" in the case of those influenced by the cares of the world and the deceitfulness of riches, Matt. 13:22; Mark 4:19; (b) of the understanding of one praying with a "tongue," which effected no profit to the church without an interpretation of it, 1 Cor. 14:14; (c) of the works of darkness, Eph. 5:11; (d) of believers who fail "to maintain good works," indicating the earning of one's living so as to do good works to others, Titus 3:14; of the effects of failing to supply in one's faith the qualities of virtue, knowledge, temperance, patience, godliness, love of the brethren, and love, 2 Pet. 1:8. In Jude 1:12 it is rendered "without fruit," of ungodly men, who oppose the Gospel while pretending to uphold it, depicted as "autumn trees" (see Note under A, No. 3). In the Sept., Jer. 2:6.

<C-1,Verb,2592,*karpophoreō*>

"to bear or bring forth fruit" (see B, No. 1), is used (a) in the natural sense, of the "fruit of the earth," Mark 4:28; (b) metaphorically, of conduct, or that which takes effect in conduct, Matt. 13:23; Mark 4:20; Luke 8:15; Rom. 7:4,5 (the latter, of evil "fruit," borne "unto death," of activities resulting from a state of alienation from God); Col. 1:6 in the Middle Voice; Col. 1:10.

Note: For "bring forth fruit to perfection," Luke 8:14, see [PERFECTION](#), B.

Frustrate * For [FRUSTRATE](#), Gal. 2:21, see VOID

Fulfill, Fulfilling, Fulfillment <A-1,Verb,4137,*plerōō*>

signifies (1) "to fill" (see [FILL](#)); (2) "to fulfill, complete," (a) of time, e.g., Mark 1:15; Luke 21:24; John 7:8 (AV, "full come"); Acts 7:23, RV, "he was well-nigh forty years old" (AV, "was full" etc.), lit., "the time of forty years was fulfilled to him;" Acts 7:30, AV, "were expired;" Acts 9:23; 24:27 (AV, "after two years;" RV, "when two years were fulfilled"); (b) of number, Rev. 6:11; (c) of good pleasure, 2 Thess. 1:11; (d) of joy, Phil. 2:2; in the Passive Voice, "to be fulfilled," John 3:29; 17:13; in the following the verb is rendered "fulfilled" in the RV, for the AV, "full," John 15:11; 16:24; 1 John 1:4; 2 John 1:12; (e) of obedience, 2 Cor. 10:6; (f) of works, Rev. 3:2; (g) of the future Passover, Luke 22:16; (h) of sayings, prophecies, etc., e.g., Matt. 1:22 (twelve times in Matt., two in Mark, four in Luke, eight in John, two in Acts); Jas. 2:23; in Col. 1:25 the word signifies to preach "fully," to complete the ministry of the Gospel appointed. See [FILL](#).

<A-2,Verb,378,*anaplerōō*>

"to fill up, fill completely" (ana, "up, up to," and No. 1), is used (a) of Isaiah's prophecy of Israel's rejection of God, fulfilled in the rejection of His Son, Matt. 13:14; (b) of the status of a person in a church, RV, "filleth the place," for AV, "occupieth the room," 1 Cor. 14:16; (c) of an adequate supply of service, 1 Cor. 16:17, "supplied;" Phil. 2:30, "to supply;" (d) of sins, 1 Thess. 2:16; (e) of the law of Christ; Gal. 6:2. See [FILL](#), [OCCUPY](#), [SUPPLY](#).

<A-3,Verb,5055,*teleō*>

"to end" (akin to telos, "an end"), signifies, among its various meanings, "to give effect to," and is translated "fulfill," of the Law, intentionally, Jas. 2:8, or unconsciously, Rom. 2:27; of the prophetic Scriptures concerning the death of Christ, Acts 13:29; prohibitively, of the lust of the flesh, Gal. 5:16.

See ACCOMPLISH, [FINISH](#).

Notes: (1) In regard to this word in Rev. 15:1,8, the RV, "finished," corrects the AV, "filled up," and "fulfilled," as the judgments there indicated finish the whole series of those consisting of the wrath of God; so in Rev. 20:3, of the thousand years of the Millennium (cp. Rev. 20:5,7). (2) In Rev. 17:17, the RV has "should be accomplished," for AV, "shall be fulfilled." (3) In Luke 22:37 the AV has "be accomplished" (RV, "be fulfilled").

<A-4,Verb,4931,*sunteleo*>

"to complete," is translated "fulfilled" in the AV of Mark 13:4 (RV, "accomplished"). See [COMPLETE](#).

<A-5,Verb,5048,*teleioo*>

"to bring to an end, fulfill," is rendered "to fulfill," of days. Luke 2:43; of the Scripture, John 19:28. See [FINISH](#).

<A-6,Verb,4135,*plerophoreo*>

"to bring in full measure," from pleroo (see No. 1), and phoreo, "to bring;" hence, "to fulfill," of circumstances relating to Christ, Luke 1:1, RV, "have been fulfilled" (AV "are most surely believed"); of evangelical ministry, 2 Tim. 4:5, "fulfill" (AV, "make full proof"); so in 2 Tim. 4:17, RV, "fully proclaimed" (AV, "fully known"). See [ASSURE](#), [PERSUADE](#).

<A-7,Verb,1603,*ekpleroo*>

a strengthened form of No. 1, occurs in Acts 13:33.

Notes: (1) Poieo, "to do," is so rendered in the RV, for AV "fulfill," in Acts 13:22; Eph. 2:3; Rev. 17:17 [for the end of this verse see Note (2) under teleo, above]. (2) Ginomai, "to become, to take place," is rendered "fulfilled" in the AV of Matt. 5:18; 24:34; Luke 21:32, RV, "accomplished," in each place.

<B-1,Noun,4138,*pleroma*>

stands for the result of the action expressed in pleroo, "to fill." It is used to signify (a) "that which has been completed, the complement, fullness," e.g., John 1:16; Eph. 1:23; some suggest that the "fullness" here points to the body as the filled receptacle of the power of Christ (words terminating in ma are frequently concrete in character; cp. dikaioma in Rom. 5:18, act of righteousness); in Mark 8:20 the rendering "basketfuls" (RV) represents the plural of this word, lit., "the fulnesses of (how many baskets);" (b) "that which fills up," Matt. 9:16; Mark 2:21 (see [FILL](#)); (c) "a filling up, fulfillment," Rom. 13:10, of the fulfilling of the Law. See FULLNESS (below).

<B-2,Noun,5058,*teleiosis*>

a fulfillment, is so rendered in Luke 1:45, RV (AV, "performance"). See [PERFECTION](#).

Full <A-1,Adjective,4134,*pleres*>

denotes "full," (a) in the sense of "being filled," materially, Matt. 14:20; 15:37; Mark 8:19 (said of baskets "full" of bread crumbs); of leprosy, Luke 5:12; spiritually, of the Holy Spirit, Luke 4:1; Acts

6:3; 7:55; 11:24; grace and truth, John 1:14; faith, Acts 6:5; grace and power, Acts 6:8; of the effects of spiritual life and qualities, seen in good works, Acts 9:36; in an evil sense, of guile and villany, Acts 13:10; wrath, Acts 19:28; (b) in the sense of "being complete," "full corn in the ear," Mark 4:28; of a reward hereafter, 2 John 1:8.

<A-2, Adjective, 3324, *mestos*>

probably akin to a root signifying "to measure," hence conveys the sense of "having full measure," (a) of material things, a vessel, John 19:29; a net, John 21:11; (b) metaphorically, of thoughts and feelings, exercised (1) in evil things, hypocrisy, Matt. 23:28; envy, murder, strife, deceit, malignity, Rom. 1:29; the utterances of the tongue, Jas. 3:8; adultery, 2 Pet. 2:14; (2) in virtues, goodness, Rom. 15:14; mercy, etc., Jas. 3:17.

<B-1, Verb, 1073, *gemo*>

"to be full, to be heavily laden with," was primarily used of a ship; it is chiefly used in the NT of evil contents, such as extortion and excess, Matt. 23:25; dead men's bones, Matt. 23:27; extortion and wickedness, Luke 11:39; cursing, Rom. 3:14; blasphemy, Rev. 17:3; abominations, Rev. 17:4; of Divine judgments, Rev. 15:17; 21:9; (RV, "laden," AV, "full"); of good things, Rev. 4:6,8; 5:8.

Notes: (1) Gemizo (see [FILL](#), A, No. 9) is always rendered "to fill" in RV. (2) For Acts 2:13, AV, see [FILL](#), No. 11. (3) For "fullgrown," Heb. 5:14, RV, see [AGE](#), No. 2; for Jas. 1:15, RV, see [FINISH](#), Note (2).

Fuller <1,,1102, *gnapheus*>

akin to knapto, "to card wool," denotes "a clothcarder, or dresser" (gnaphos, "the prickly teasel-cloth;" hence, "a carding comb"); it is used of the raiment of the Lord in Mark 9:3.

Fullgrown * For [FULLGROWN](#) see [AGE](#), B, No. 2, [FINISH](#), Note (2)

Fully * For [FULLY](#) see ASSURED, [COME](#), [KNOW](#), [PERSUADE](#), [PREACH](#), RIPE

Fullness <1,,4138, *pleroma*>

denotes "fullness," that of which a thing is "full;" it is thus used of the grace and truth manifested in Christ, John 1:16; of all His virtues and excellencies, Eph. 4:13; "the blessing of Christ," Rom. 15:29, RV (not as AV); the conversion and restoration of Israel, Rom. 11:12; the completion of the number of Gentiles who receive blessing through the Gospel, Rom. 11:25; the complete products of the earth, 1 Cor. 10:26; the end of an appointed period, Gal. 4:4; Eph. 1:10; God, in the completeness of His Being, Eph. 3:19; Col. 1:19; 2:9; the church as the complement of Christ, Eph. 1:23. In Mark 6:43, "basketfuls," RV, is, lit., "fullnesses of baskets." For Matt. 9:16; Mark 2:21 see [FILL](#), (B); for Mark 8:20 see [FULFILL](#), B.

Note: For plerophoria, "fullness," Heb. 6:11, RV, see ASSURANCE.

Furlong <1,,4712, *stadion*>

denotes (a) "a stadium," i.e., a measure of length, 600 Greek feet, or one-eighth of a Roman mile,

Matt. 14:24 (in the best mss.); Luke 24:13; John 6:19; 11:18; Rev. 14:20; 21:16; (b) "a race course," the length of the Olympic course, 1 Cor. 9:24.

Furnace <1,,2575,*kaminos*>

"an oven, furnace, kiln" (whence Lat. *caminus*, Eng., chimney), used for smelting, or for burning earthenware, occurs in Matt. 13:42,50; Rev. 1:15; 9:2.

Furnish <1,,4766,*stronnumi*>

or *stronnuo*, "to spread," is used of "furnishing a room," Mark 14:15; Luke 22:12; of "making a bed," Acts 9:34; in Matt. 21:8; Mark 11:8, "spread" (AV, "strawed," twice). See [SPREAD](#).

<2,,1822,*exartizo*>

"to fit out, to prepare perfectly, to complete for a special purpose" (ex, "out," used intensively, and *artios*, "joined," *artos*, "a joint"), is used of "accomplishing" days, Acts 21:5, i.e., of "terminating" a space of time; of being "completely furnished," by means of the Scriptures, for spiritual service, 2 Tim. 3:17. See [ACCOMPLISH](#).

<3,,4130,*pletho*>

Matt. 21:10, "furnished" RV, "filled." See [FILL](#), No. 5.

Further <1,,2089,*eti*>

"yet, still, further," is used (a) of time, most usually translated "yet," e.g., Matt. 12:46; or negatively, "any more," "no more," e.g., Heb. 8:12; (b) of degree, translated "further," or "any further," Matt. 26:65; Mark 5:35; 14:63; Luke 22:71; Heb. 7:11; in Acts 21:28, RV, "moreover" (AV, "further"). See LONGER, [MORE](#), [MOREOVER](#), STILL, [THENCEFORTH](#), [YET](#).

<2,,4208,*porroteron*>

the comparative degree of *porro*, "far off," signifies "further," Luke 24:28. See [FAR](#).

Note: In Acts 27:28, *brachu*, "a little," is rendered "a little further," AV (RV, "after a little space").

Furtherance * Notes: (1) In Phil. 1:12,25, AV, *prokope*, "a striking forward" (*pro*, "forward," *kopto*, "to cut"), is translated "furtherance;" "progress" in RV, as in 1 Tim. 4:15. Originally the word was used of a pioneer cutting his way through brushwood. See PROGRESS. (2) In Phil. 1:5 the RV "(for your fellowship) in furtherance of the Gospel," and in Phil. 2:22, "in furtherance of the Gospel," are, lit., "unto the Gospel."

Furthermore <1,,1534,*eita*>

which is chiefly used of time or enumerations, signifying "then" or "next," is once used in argument, signifying "furthermore," Heb. 12:9. See [AFTERWARD](#), [THEN](#).

Note: In 1 Thess. 4:1 the AV "furthermore" translates the phrase to *loipon*, lit., "for the rest," RV, "finally." See FINALLY.

Gain (Noun and Verb) <A-1,Noun,2039,*ergasia*>

signifies (a) "work, working, performance" (from *ergon*, "work"), Eph. 4:19; in Luke 12:58, "diligence;" (b) "business or gain got by work," Acts 16:16,19; in 19:24,25, the RV adheres to the meaning "business" (AV, "gain" and "craft"). See [CRAFT](#), DILIGENCE.

<A-2,Noun,4200,*porismos*>

primarily denotes "a providing" (akin to *porizo*, "to procure"), then, "a means of gain," 1 Tim. 6:5 (RV, "a way of gain"); 1 Tim. 6:6.

<A-3,Noun,2771,*kerdos*>

"gain" (akin to *kerdaino*, see below), occurs in Phil. 1:21; 3:7; Titus 1:11. See LUCRE.

<B-1,Verb,2770,*kerdaino*>

akin to A, No. 3, signifies (I), literally, (a) "to gain something," Matt. 16:26; 25:16 (in the best mss.), 17,20,22; Mark 8:36; Luke 9:25; (b) "to get gain, make a profit," Jas. 4:13; (II), metaphorically, (a) "to win persons," said (1) of "gaining" an offending brother who by being told privately of his offense, and by accepting the representations, is won from alienation and from the consequences of his fault, Matt. 18:15; (2) of winning souls into the kingdom of God by the Gospel, 1 Cor. 9:19,20 (twice), 21,22, or by godly conduct, 1 Pet. 3:1 (RV, "gained"); (3) of so practically appropriating Christ to oneself that He becomes the dominating power in and over one's whole being and circumstances, Phil. 3:8 (RV, "gain"); (b) "to gain things," said of getting injury and loss, Acts 27:21, RV, "gotten." See [GET](#).

<B-2,Verb,1281,*diapragmateuomai*>

signifies "to gain by trading," Luke 19:15 (from *dia*, "through," used intensively, and *pragmateuomai*, "to busy oneself, to be engaged in business").

<B-3,Verb,4046,*peripoieo*>

"to save for oneself, gain," is in the Middle Voice in the best mss. in Luke 17:33, RV, "gain." See [PURCHASE](#).

Notes: (1) In Luke 19:16, AV, *prosergazomai*, "to work out in addition," or "to earn in addition," is translated "gained" (RV, "made"); in Luke 19:18 the verb *poieo*, "to make," is translated in the same way, the English verb "make" standing both for "earning" and for "producing." (2) In 2 Cor. 12:17,18, *pleonekteo*, "to claim unduly, to overreach," is translated "make a gain of," AV (RV, "take advantage of"). (3) For *ergazomai*, Rev. 18:17, RV, see TRADE. (4) In Acts 25:9, RV, *katatithemi*, Middle Voice, "to lay up for oneself," is rendered "to gain."

Gainsay, Gainsayer, Gainsaying <A-1,Verb,483,*antilego*>

"to contradict, oppose," lit., "say against," is translated "gainsaying" in Rom. 10:21; Titus 2:9, RV (AV, "answering again"), of servants in regard to masters; in Titus 1:9 "gainsayers." Moulton and Milligan (Vocab.) illustrate from the papyri "the strong sense of *antilego* in Rom. 10:21, 'contradict,' 'oppose'." See [ANSWER](#), [CONTRADICT](#).

<A-2,Verb,471,*anteipon*>

which serves as an aorist tense of No. 1, is rendered "gainsay" in Luke 21:15; "say against" in Acts 4:14. See [SAY](#).

<B-1,Noun,485,*antilogia*>

akin to A, No. 1, is rendered "gainsaying," in Heb. 12:3, RV, and Jude 1:11. Opposition in act seems to be implied in these two places; though this sense has been questioned by some, it is confirmed by instances from the papyri (Moulton and Milligan, Vocab.). See [CONTRADICTION](#), [DISPUTE](#), [STRIFE](#).

<C-1,Adjective,368,*anantirrhotos*>

lit., "not to be spoken against" (a, negative, n, euphonic, anti, "against," rhotos, "spoken"), is rendered "cannot be gainsaid" in Acts 19:36, RV.

<D-1,Adverb,369,*anantirrhotos*>

corresponding to C, is translated "without gainsaying" in Acts 10:29; it might be rendered "unquestioningly."

Gall <1,,5521,*chole*>

a word probably connected with chloe, "yellow," denotes "gall," (a) literal, Matt. 27:34 (cp. Ps. 69:21); some regard the word here as referring to myrrh, on account of Mark 15:23; (b) metaphorical, Acts 8:23, where "gall of bitterness" stands for extreme wickedness, productive of evil fruit. In the OT it is used (a) of a plant characterized by bitterness (probably wormwood), Deut. 29:18; Hos. 10:4; Amos 6:12; (b) as the translation of the word mererah, "bitterness," Job. 13:26, e.g.; (c) as the translation of rosh, "venom;" in Deut. 32:32 "(grapes) of gall." In Job 20:25, the gall bladder is referred to (the receptacle of bile). The ancients supposed that the poison of serpents lay in the gall (see Job 20:14).

Games * For [GAMES](#) see CONTEND

Gangrene <1,,1044,*gangraina*>

"an eating sore," spreading corruption and producing mortification, is used, in 2 Tim. 2:17, of errorists in the church, who, pretending to give true spiritual food, produce spiritual gangrene (AV, "canker," RV, "gangrene").

Garden <1,,2779,*kepos*>

"a garden," occurs in Luke 13:19, in one of the Lord's parables; in John 18:1,26, of the garden of Gethsemane; in John 19:41, of the garden near the place of the Lord's crucifixion.

Gardener <1,,2780,*kepouros*>

lit., "a garden-keeper" (from kepos, see above, and ouros, "a watcher"), occurs in John 20:15.

Garland <1,,4725,*stemma*>

denotes "a wreath" (from stepho, "to put around, enwreath"), as used in sacrifices, Acts 14:13.

Garment * Note: For himation, the usual word for "garment," see CLOTHING, where see also

esthesis (translated "garments" in the AV of Luke 24:4, RV, "apparel"), enduma, chiton, and stole (RV, "robe" in Mark 16:5). The fact of the wedding garment, enduma in Matt. 22:11,12, indicates that persons of high rank showed their magnificence by providing the guests with festal garments. See APPAREL.

Garner <1,,596,apotheke>

"a storehouse, granary" (from apo, "away," and tithemi, "to put"), is translated "garner" in Matt. 3:12; Luke 3:17. See BARN.

Garnish <1,,2885,kosmeo>

is translated by the verb "to garnish" in Matt. 12:44; 23:29; Luke 11:25; and in the AV of Rev. 21:19. See [ADORN](#).

Garrison * For [GARRISON](#) see GUARD, B, No. 3

Gate <1,,4439,pule>

is used (a) literally, for a larger sort of "gate," in the wall either of a city or palace or temple, Luke 7:12, of Nain (burying places were outside the "gates" of cities); Acts 3:10; 9:24; 12:10; Heb. 13:12; (b) metaphorically, of the "gates" at the entrances of the ways leading to life and to destruction, Matt. 7:13,14; some mss. have pule, for thura, "a door," in Luke 13:24 (see the RV); of the "gates" of Hades, Matt. 16:18, than which nothing was regarded as stronger. The importance and strength of "gates" made them viewed as synonymous with power. By metonymy, the "gates" stood for those who held government and administered justice there.

<2,,4440,pulon>

akin to No. 1, primarily signifies "a porch or vestibule," e.g., Matt. 26:71; Luke 16:20; Acts 10:17; 12:13,14; then, the "gateway" or "gate tower" of a walled town, Acts 14:13; Rev. 21:12,13,15,21,25; 22:14.

Notes: (1) In Acts 3:2 thura denotes, not a "gate," but a "door," RV. See [DOOR](#). (2) Probatikos, signifying "of, or belonging to, sheep," denotes a sheep "gate" in John 5:2, RV, and AV marg. (3) The conjectural emendation which suggests the idea of "floods" for "gates" in Matt. 16:18 is not sufficiently substantiated to be accepted.

Gather, Gathering <A-1,Verb,4863,sunago>

"to gather or bring together," is said of (a) persons, e.g., Matt. 2:4; (b) things, e.g., Matt. 13:30; in Luke 15:13 the idea is that of "gathering" his goods together for sale, i.e., "having sold off all." See [ASSEMBLE](#), [BESTOW](#), [COME](#), [RESORT](#).

<A-2,Verb,1996,episunago>

"to gather together," suggesting stress upon the place at which the "gathering" is made (epi, "to"), is said of a hen and her chickens, Matt. 23:37; and so of the Lord's would-be protecting care of the people of Jerusalem, id., and Luke 13:34; of the "gathering" together of the elect, Matt. 24:31; Mark 13:27; of the "gathering" together of a crowd, Mark 1:33; Luke 12:1.

<A-3,Verb,4816,*sullego*>

"to collect, gather up or out" (sun, "with" lego, "to pick out"), is said of "gathering" grapes and figs, Matt. 7:16; Luke 6:44 (cp. No. 5); tares, Matt. 13:28,29,30,40; good fish, Matt. 13:48; "all things that cause stumbling, and them that do iniquity," Matt. 13:41.

<A-4,Verb,4962,*sustrepho*>

signifies (a) "to twist together or roll into a mass" ("sun, together," strepho, "to turn"), said of the bundle of sticks "gathered" by Paul, Acts 28:3; (b) "to assemble or gather together" (possibly, to journey about together), of persons, Matt. 17:22 (in the best mss.), RV, marg.

<A-5,Verb,5166,*trugao*>

signifies "to gather in," of harvest, vintage, ripe fruits (truge denotes "fruit," etc., gathered in autumn), Luke 6:44, of grapes (last part of ver.; for the previous clause, as to figs, see No. 3); metaphorically, of the clusters of "the vine of the earth," Rev. 14:18; of that from which they are "gathered," Rev. 14:19.

<A-6,Verb,119,*athroizo*>

denotes "to assemble, gather together," Luke 24:33 (according to the best mss.); the word is akin to athroos, "assembled in crowds" (not found in the NT).

<A-7,Verb,4867,*sunathroizo*>

sun, "together," and No. 6, signifies (a) "to gather together," Acts 19:25, RV (AV, "called together"); in the Passive Voice, 12:12.

<A-8,Verb,1865,*epathroizo*>

"to assemble besides" (epi), said of multitudes, Luke 11:29, is rendered "were gathering together" (Middle Voice), RV (AV, "were gathered thick together").

Notes: (1) In Eph. 1:10, AV, the verb anakephalaioo, "to sum up, head up," is rendered "might gather together in one" (RV, "sum up"). (2) In Luke 8:4, AV (suneimi, "to come together") as "were gathered together" (see RV). (4) For "assuredly gathering," see [CONCLUDE](#).

<B-1,Noun,1997,*episunagoge*>

"a gathering together," is used in 2 Thess. 2:1, of the "rapture" of the saints; for Heb. 10:25, see [ASSEMBLE](#).

Note: For logia, 1 Cor. 16:2, AV, see [COLLECTION](#).

Gay * For [GAY](#) see [GOODLY](#), A, Note.

Gaze * For [GAZE](#) see [BEHOLD](#), No. 3.

Gazingstock <1,,2301,*theatrizo*>

signifies "to make a spectacle" (from theatron, "a theater, spectacle, show"); it is used in the Passive

Voice in Heb. 10:33, "being made a gazingstock."

Gear <1,,4632,*skeuos*>

"an implement, vessel, utensil," is used of the tackling or "gear" of a ship, Acts 27:17, RV (AV, "sail").

Gender * For [GENDER](#) see [BEGET](#), No. 1

Genealogy <A-1,Noun,1076,*genealogia*>

is used in 1 Tim. 1:4; Titus 3:9, with reference to such "genealogies" as are found in Philo, Josephus and the book of Jubilees, by which Jews traced their descent from the patriarchs and their families, and perhaps also to Gnostic "genealogies" and orders of aeons and spirits. Amongst the Greeks, as well as other nations, mythological stories gathered round the birth and "genealogy" of their heroes. Probably Jewish "genealogical" tales crept into Christian communities. Hence the warnings to Timothy and Titus.

<B-1,Verb,1075,*genealogeo*>

"to reckon or trace a genealogy" (from *genea*, "a race," and *lego*, "to choose, pick out"), is used, in the Passive Voice, of Melchizedek in Heb. 7:6, RV, "whose genealogy (AV, 'descent') is not counted."

<C-1,Adjective (negative),35,*agenealogetos*>

denoting "without recorded pedigree" (a, negative, and an adjectival form from B), is rendered "without genealogy" in Heb. 7:3. The narrative in Gen. 14 is so framed in facts and omissions as to foreshadow the person of Christ.

General (assembly) * For GENERAL (Assembly) see [ASSEMBLY](#), No. 2

Generation <1,,1074,*genea*>

see [AGE](#), No. 2.

<2,,1078,*genesis*>

denotes "an origin, a lineage, or birth," translated "generation" in Matt. 1:1. See [NATURAL](#), [NATURE](#).

Notes: (1) For *gennema*, translated "generation" in the AV of Matt. 3:7; 12:34; 23:33; Luke 3:7, see [OFFSPRING](#). (2) For *genos*, translated "generation" in 1 Pet. 2:9, AV, see [KIND](#).

Gentiles <A-1,Noun,1484,*ethnos*>

whence Eng., "heathen," denotes, firstly, "a multitude or company;" then, "a multitude of people of the same nature or genus, a nation, people;" it is used in the singular, of the Jews, e.g., Luke 7:5; 23:2; John 11:48,50-52; in the plural, of nations (Heb., *goiim*) other than Israel, e.g., Matt. 4:15; Rom. 3:29; 11:11; 15:10; Gal. 2:8; occasionally it is used of gentile converts in distinction from Jews, e.g., Rom. 11:13; 16:4; Gal. 2:12,14; Eph. 3:1.

<A-2,Noun,1672,*hellen*>

originally denoted the early descendants of Thessalian Hellas; then, Greeks as opposed to barbarians, Rom. 1:14. It became applied to such Gentiles as spoke the Greek language, e.g., Gal. 2:3; 3:28. Since that was the common medium of intercourse in the Roman Empire, Greek and Gentile became more or less interchangeable terms. For this term the RV always adheres to the word "Greeks," e.g., John 7:35; Rom. 2:9,10; 3:9; 1 Cor. 10:32, where the local church is distinguished from Jews and Gentiles; 1 Cor. 12:13.

<B-1,Adjective,1482,*ethnikos*>

is used as noun, and translated "Gentiles" in the RV of Matt. 5:47; 6:7; "the Gentile" in Matt. 18:17 (AV, "an heathen man"); "the Gentiles" in 3 John 1:7, AV and RV.

<C-1,Adverb,1483,*ethnikos*>

"in Gentile fashion, in the manner of Gentiles," is used in Gal. 2:14, "as do the Gentiles," RV.

Notes: (1) For the synonymous word laos, "a people," see PEOPLE. (2) When, under the new order of things introduced by the Gospel the mystery of the Church was made known, the word *ethnos* was often used in contrast to the local church, 1 Cor. 5:1; 10:20; 12:2; 1 Thess. 4:5; 1 Pet. 2:12.

Gentle, Gentleness, Gently <A-1,Adjective,1933,*epieikes*>

from *epi*, "unto," and *eikos*, "likely," denotes "seemly, fitting;" hence, "equitable, fair, moderate, forbearing, not insisting on the letter of the law;" it expresses that considerateness that looks "humanely and reasonably at the facts of a case;" it is rendered "gentle" in 1 Tim. 3:3, RV (AV, "patient"), in contrast to contentiousness; in Titus 3:2, "gentle," in association with meekness; in Jas 3:17, as a quality of the wisdom from above; in 1 Pet. 2:18, in association with the good; for the RV rendering "forbearance" in Phil. 4:5, RV, see [FORBEARANCE](#). Cp. B. See [PATIENT](#). In the Sept., Esth. 8:13; Ps. 86:5.

<A-2,Adjective,2261,*epios*>

"mild, gentle," was frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children. In 1 Thess. 2:7, the Apostle uses it of the conduct of himself and his fellow missionaries towards the converts at Thessalonica (cp. 2 Cor. 11:13,20); in 2 Tim. 2:24, of the conduct requisite for a servant of the Lord.

<B-1,Noun,1932,*epieikeia*>

or *epieikia*, denotes "fairness, moderation, gentleness," "sweet reasonableness" (Matthew Arnold); it is said of Christ, 2 Cor. 10:1, where it is coupled with *prautes*, "meekness;" for its meaning in Acts 24:4, see [CLEMENCY](#). Trench (Syn. xlviii) considers that the ideas of equity and justice, which are essential to the meaning, do not adequately express it in English. In contrast with *prautes* ("meekness"), which is more especially a temperament or habit of mind, *epieikeia* expresses an active dealing with others.

Notes: (1) For *chrestotes*, "kindness, goodness of heart," rendered "gentleness" in Gal. 5:22, AV, see [KINDNESS](#). The corresponding adjective *chrestos* is translated "good," "kind," "easy," "gracious."

(2) For *metriopatheo*, to bear gently with, Heb. 5:2, see BEAR, No. 13.

Get, Got, Gotten * (a) In the sense of acquiring:

<1,,2147,*heurisko*>

"to find," is translated "get" in Luke 9:12, of victuals. See [FIND](#).

<2,,2932,*ктаомай*>

"to acquire, procure for oneself, gain," is rendered "get" in the RV of Matt. 10:9 and AV marg. (AV, text, "provide"); in Luke 18:12 (for AV, "possess"). See [OBTAIN](#), [POSSESS](#), [PROVIDE](#), PURCHASE.

<3,,2770,*кердаино*>

"to gain," is rendered "have gotten" in Acts 27:21, RV (of injury and loss); the word is there used metaphorically, however, of avoiding, or saving oneself from. For the meaning, "to get gain," Jas. 4:13, see GAIN.

Notes: (1) For *pleonekteo*; "to get an advantage of" (AV, in 2 Cor. 2:11; RV, "an advantage may be gained over,"), see ADVANTAGE. (2) In Rev. 15:2, AV, *nikao*, "to conquer, prevail over," is translated "had gotten the victory" (RV, "come victorious"). (3) In Rev. 3:17, RV, *pluteo*, "to become rich," is rendered "[I](#) have gotten riches."

(b) In the sense of going:

<4,,1826,*exeimi*>

"to go or come out," is used in Acts 27:43 of "getting" to land. See [DEPART](#), GO, No. 23.

<5,,5217,*hupago*>

"to go away, withdraw," is rendered "get," "get ... hence," in Matt. 4:10; 16:23; Mark 8:33; some mss. have it in Luke 4:8. See DEPART, GO, No. 8.

<6,,1831,*exerchomai*>

"to come or go out," is translated "get ... out" in Luke 13:31; Acts 7:3; 22:18. See [COME](#), No. 3, GO (Notes).

<7,,2597,*katabaino*>

"to descend," is translated "get ... down," in Acts 10:20. See COME, No. 19.

<8,,1684,*embaino*>

"to enter," is translated "they got into" in John 6:24 (of boats), RV [AV, "took (shipping)."]. See [COME](#), No. 21.

<9,,576,*apobaino*>

"to go from," is translated "they got out" in John 21:9, RV (AV, "were come to"). See [COME](#), 21 (Note).

Note: In Acts 21:1, AV, apospao, "to withdraw or part from," is rendered "we had gotten (from)," RV, "had parted (from)." After the scene described at the end of ch. 20, it may well have the force of "being reft away" (or tearing themselves away) from them. Cp. the same verb in Luke 22:41 ("He was reft away from them"). See [DRAW](#), PART, [WITHDRAW](#).

Ghost * For [GHOST](#) see SPIRIT

Ghost (give up the) <1,,1606,*ekpneo*>

lit., "to breathe out" (ek, "out," pneo, "to breathe"), "to expire," is used in the NT, without an object, "soul" or "life" being understood, Mark 15:37,39; and Luke 23:46, of the death of Christ. In Matt. 27:50; John 19:30, where different verbs are used, the act is expressed in a way which stresses it as of His own volition: in the former, "Jesus ... yielded up His spirit (pneuma); in the latter, "He gave up His spirit."

<2,,1634,*ekpsucho*>

"to expire," lit., "to breathe out the soul (or life), to give up the ghost" (ek, "out," psuche, "the soul"), is used in Acts 5:5,10; 12:23.

Gift, Giving <1,,1435,*doron*>

akin to didomi, "to give," is used (a) of "gifts" presented as an expression of honor, Matt. 2:11; (b) of "gifts" for the support of the temple and the needs of the poor, Matt. 15:5; Mark 7:11; Luke 21:1,4; (c) of "gifts" offered to God, Matt. 5:23,24; 8:4; 23:18,19; Heb. 5:1; 8:3,4; 9:9; 11:4; (d) of salvation by grace as the "gift" of God, Eph. 2:8; (e) of "presents" for mutual celebration of an occasion, Rev. 11:10. See [OFFERING](#).

<2,,1431,*dorea*>

denotes "a free gift," stressing its gratuitous character; it is always used in the NT of a spiritual or supernatural gift, John 4:10; Acts 8:20; 11:17; Rom. 5:15; 2 Cor. 9:15; Eph. 3:7; Heb. 6:4; in Eph. 4:7, "according to the measure of the gift of Christ," the "gift" is that given by Christ; in Acts 2:28, "the gift of the Holy Ghost," the clause is epexegetical, the "gift" being the Holy Ghost Himself; cp. Acts 10:45; 11:17, and the phrase, "the gift of righteousness," Rom. 5:17.

Note: For dorean, a form of this noun, used adverbially, see [FREELY](#).

<3,,1434,*dorema*>

see [BOON](#).

<4,,1390,*doma*>

lends greater stress to the concrete character of the "gift," than to its beneficent nature, Matt. 7:11; Luke 11:13; Eph. 4:8; Phil. 4:17.

<5,,1394,*dosis*>

denotes, properly, "the act of giving," Phil. 4:15, euphemistically referring to "gifts" as a matter of debt and credit accounts; then, objectively, "a gift," Jas. 1:17 (1st mention; see [BOON](#)).

<6,,5486,charisma>

"a gift of grace, a gift involving grace" (charis) on the part of God as the donor, is used (a) of His free bestowments upon sinners, Rom. 5:15,16; 6:23; 11:29; (b) of His endowments upon believers by the operation of the Holy Spirit in the churches, Rom. 12:6; 1 Cor. 1:7; 12:4,9,28,30,31; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10; (c) of that which is imparted through human instruction, Rom. 1:11; (d) of the natural "gift" of continence, consequent upon the grace of God as Creator, 1 Cor. 7:7; (e) of gracious deliverances granted in answer to the prayers of fellow believers, 2 Cor. 1:11.

Note: In the AV of 2 Cor. 8:4 charis, "grace," is translated "gift." The RV, "in regard of this grace," adheres to the true meaning, as in 2 Cor. 8:6.

<7,,3311,merismos>

"a dividing" (from meros, "a part"), is translated "gifts" in Heb. 2:4, "gifts of the Holy Ghost" (marg., "distributions"); in 4:12, "dividing." See [DIVIDING](#).

Note: In the AV of Luke 21:5 anathema, "a votive offering," is translated "gifts" (RV, "offerings.")

Gird, Girded, Girt (about, up) <1,,2224,zonnumi>

or zonnuo, "to gird" in the Middle Voice, "to gird oneself," is used of the long garments worn in the east, John 21:18; Acts 12:8 (perizonnumi in some mss.).

<2,,328,anazonnumi>

"to gird up" (ana, "up," and No. 1), is used metaphorically of the loins of the mind, 1 Pet. 1:13; cp. Luke 12:35 (see No. 4). The figure is taken from the circumstances of the Israelites as they ate the Passover in readiness for their journey, Exod. 12:11; the Christian is to have his mental powers alert in expectation of Christ's coming. The verb is in the Middle Voice, indicating the special interest the believer is to take in so doing.

<3,,1241,diazonnumi>

"to gird round," i.e., firmly (dia, "throughout," used intensively), is used of the Lord's act in "girding" Himself with a towel, John 13:4,5, and of Peter's girding himself with his coat, John 21:7.

<4,,4024,perizonnumi>

"to gird around or about," is used (a) literally, of "girding" oneself for service, Luke 12:37; 17:8; for rapidity of movement, Acts 12:8; (b) figuratively, of the condition for service on the part of the followers of Christ, Luke 12:35; Eph. 6:14; (c) emblematically, of Christ's priesthood, Rev. 1:13, indicative of majesty of attitude and action, the Middle Voice suggesting the particular interest taken by Christ in "girding" Himself thus; so of the action of the angels mentioned in 15:6.

Girdle <1,,2223,zone>

Eng., "zone," denotes "a belt or girdle," Matt. 3:4; Mark 1:6; Acts 21:11; Rev. 1:13; 15:6; it was often hollow, and hence served as a purse, Matt. 10:9; Mark 6:8.

Give <1,,1325,didomi>

"to give," is used with various meanings according to the context; it is said, e.g., of seed "yielding fruit," Mark 4:7,8; of "giving" (i.e., exercising) diligence, Luke 12:58; of "giving" lots, Acts 1:26, RV (AV, "gave forth"); of "rendering" vengeance, 2 Thess. 1:8; of "striking or smiting" Christ, John 18:22 (lit., "gave a blow") and John 19:3 (lit., "they gave Him blows"); of "putting" a ring on the hand, Luke 15:22; of Paul's "adventuring" himself into a place, Acts 19:31. (In Rev. 17:13 some mss. have *diadidomi*, "to divide"). See [ADVENTURE](#), [BESTOW](#), No. 1, [COMMIT](#), Note (1), [DELIVER](#), [GRANT](#), [MAKE](#), MINISTER, [OFFER](#), PUT, [SET](#), SHEW, [SUFFER](#), [TAKE](#), [UTTER](#), [YIELD](#).

Note: In the following the RV gives the correct rendering: Acts 7:25, "was giving them deliverance" (AV, "would deliver them"); Acts 10:40, "gave Him to be made manifest" (AV, "shewed Him openly"); Rev. 13:14,15, "it was given him" (AV, "he had power").

<2,,591,*apodidomi*>

signifies "to give up or back, to restore, return, render what is due, to pay, give an account" (apo, "back," and No. 1), e.g., of an account. Matt. 5:26; 12:36; Luke 16:2; Acts. 19:40; Heb. 13:17; 1 Pet. 4:5; of wages, etc., e.g., Matt. 18:25-34; 20:8; of conjugal duty, 1 Cor. 7:3; of a witness, Acts 4:33; frequently of recompensing or rewarding, 1 Tim. 5:4; 2 Tim. 4:8,14; 1 Pet. 3:9; Rev. 18:6; 22:12. In the Middle Voice it is used of "giving" up what is one's own; hence, "to sell," Acts 5:8; 7:9; Heb. 12:16. See [DELIVER](#).

<3,,1929,*epididomi*>

signifies (a) "to give by handing, to hand" (epi, "over"), e.g., Matt. 7:9,10; Luke 4:17; 24:30, here of the Lord's act in "handing" the broken loaf to the two at Emmaus, an act which was the means of the revelation of Himself as the crucified and risen Lord; the simple verb, No. 1, is used of His "handing" the bread at the institution of the Lord's Supper, Matt. 26:26; Mark 14:22; Luke 22:19; this meaning of the verb *epididomi* is found also in Acts 15:30, "they delivered;" (b) "to give in, give way," Acts 27:15, RV, "we gave way to it." See [DELIVER](#).

<4,,3330,*metadidomi*>

"to give a share of, impart" (meta, "with"), as distinct from "giving." The Apostle Paul speaks of "sharing" some spiritual gift with Christians at Rome, Rom. 1:11, "that **I** may impart," and exhorts those who minister in things temporal, to do so as "sharing," and that generously, Rom. 12:8, "he that giveth;" so in Eph. 4:28; Luke 3:11, in 1 Thess. 2:8 he speaks of himself and his fellow missionaries as having been well pleased to impart to the converts both God's Gospel and their own souls (i.e., so "sharing" those with them as to spend themselves and spend out their lives for them). See [IMPART](#).

<5,,3860,*paradidomi*>

"to give or hand over," is said of "giving" up the ghost, John 19:30; of "giving" persons up to evil, Acts 7:42; Rom. 1:24,26; of "giving" one's body to be burned, 1 Cor. 13:3; of Christ's "giving" Himself up to death, Gal. 2:20; Eph. 5:2,25. See BETRAY, [COMMIT](#), [DELIVER](#).

<6,,4272,*prodidomi*>

"to give before, or first" (pro, "before"), is found in Rom. 11:35.

<7,,5483,*charizomai*>

primarily denotes "to show favor or kindness," as in Gal. 3:18, RV, "hath granted" (AV, "gave"); then, to "give" freely, bestow graciously; in this sense it is used almost entirely of that which is "given" by God, Acts 27:24, "God hath granted thee all them that sail with thee" (RV); in Rom. 8:32, "shall ... freely give;" 1 Cor. 2:12, "are freely given;" Phil. 1:29, "it hath been granted" (said of believing on Christ and suffering for Him); Phil. 2:9, "hath given" (said of the name of Jesus as "given" by God); Philem. 1:22, "I shall be granted unto you" (RV). In Luke 7:21, it is said in regard to the blind, upon whom Christ "bestowed" sight (RV). The only exceptions, in this sense of the word, as to Divinely imparted "gifts," are Acts 3:14, of the "granting" of Barabbas by Pilate to the Jews, and Acts 25:11,16, of the "giving" up of a prisoner to his accusers or to execution. See [DELIVER](#), [FORGIVE](#), [GRANT](#).

<8,,3930,*parecho*>

in the Active Voice, signifies "to afford, furnish, provide, supply" (lit., "to hold out or towards;" para, "near," echo, "to hold"); it is translated "hath given" in Acts 17:31; "giveth" in 1 Tim. 6:17 (in the sense of affording); in Col. 4:1, RV, "render" (AV, "give"). See [BRING](#), [DO](#), [KEEP](#), MINISTER, [OFFER](#), RENDER, SHEW, TROUBLE.

<9,,143,*doreo*>

akin to No. 1, and used in the Middle Voice, "to bestow, make a gift of," is translated in the RV by the verb "to grant," instead of the AV, "to give," Mark 15:45; 2 Pet. 1:3,4. See GRANT.

<10,,632,*aponemo*>

"to assign, apportion" (apo, "away," nemo, "to distribute"), is rendered "giving" in 1 Pet. 3:7, of giving honor to the wife. In the papyri writings it is said of a prefect who "gives" to all their dues. In the Sept., Deut. 4:19.

<11,,4160,*poieo*>

"to do," is used in Jude 1:3 of "giving" diligence (the Middle Voice indicating Jude's especial interest in his task).

<12,,2702,*kataphero*>

"to bring down or against" (kata, "down"), said of an accusation in Acts 25:7 (in the best mss.), and of being "borne down" with sleep, Acts 20:9, RV, is used of casting a ballot or "giving" a vote in Acts 26:10. See [FALL](#), Note (8), [SINK](#).

<13,,4369,*prostithemi*>

lit., "to put in addition" (pros, "to," tithemi, "to put"), "to give more," is translated "shall more be given," in Mark 4:24 (Passive Voice). See [ADD](#).

<14,,4980,*scholazo*>

"to be at leisure," hence, "to have time or opportunity for, to be occupied in," is said of "giving" oneself to prayer, 1 Cor.7:5; of an "empty" house, "lying vacant," Matt. 12:44.

<15,,3004,*lego*>

"to say," is rendered "giving out," of the self-advertisement of Simon Magus, Acts 8:9. See [SAY](#).

<16,,4337,*prosecho*>

"to turn one's mind to, attend to," is used of "giving" oneself up to, 1 Tim. 3:8 (to wine); of "giving" heed to, Acts 8:6,10,11 (RV); 16:14 (RV); 1 Tim. 1:4; 4:1,13 (RV); Titus 1:14; Heb. 2:1. See [ATTEND](#).

<17,,1377,*dioko*>

"to pursue," is translated "given to" in Rom. 12:13, lit., "pursuing hospitality." See [FOLLOW](#).

Notes: (1) In John 10:11, RV, *tithemi*, "to put, lay down," is rendered "layeth down," for the AV, "giveth." (2) For *pareisphero*, "to add," rendered "giving" in 2 Pet. 1:5, AV, see ADD. (3) For *martureo*, "to bear witness" AV "gave (record)" in 1 John 5:10, RV, "hath borne (witness)," see WITNESS. (4) For *choregeo*, "to supply minister," rendered "giveth" (RV, "supplieth") in 1 Pet. 4:11, see MINISTER. (5) For *merizo*, "to divide into parts," rendered "gave a part" (RV, "divided") in Heb. 7:2, see [DIVIDE](#). (6) For *paristemi*, "to place by," rendered "give" in Matt. 26:53, AV (RV, "send"), see [SEND](#). (7) For *doulloo*, in the Passive Voice, "to be enslaved," rendered "given to" in Titus 2:3, AV, see ENSLAVE. (8) In 1 Tim. 4:15, the imperative mood of *eimi*, "to be," with *en*, "in," lit., "be in," is translated "give thyself wholly to." (9) In Luke 10:7, the phrase, lit., "the (things) by them," is rendered "such things as they give." (10) For *epikrino*, see [SENTENCE](#). (11) For *proskartero*, "to give oneself continually," Acts 6:4, see CONTINUE. (12) See [CHARGE](#), [COMMANDMENT](#), [DRINK](#), [HOSPITALITY](#), [LAW](#), LIGHT, MARRIAGE, [PLACE](#), [PLEASURE](#), SUCK, THANKS.

Giver <1,,1395,*notes*>

akin to *didomi*, "to give," is used in 2 Cor. 9:7 of him who gives cheerfully (hilariously) and is thereby loved of God.

Glad (be, make), Gladly <A-1,Verb,5463,*chairo*>

is the usual word for "rejoicing, being glad;" it is rendered by the verb "to be glad" in Mark 14:11; Luke 15:32; 22:5; 23:8; John 8:56; 11:15; 20:20; Acts 11:23; 13:48; in the following the RV has "to rejoice" for AV, "to be glad," Rom. 16:19; 1 Cor. 16:17; 2 Cor. 13:9; 1 Pet. 4:13; Rev. 19:7. See [FAREWELL](#), No. 4, GREETING, HAIL, JOY, [REJOICE](#).

<A-2,Verb,21,*agalliao*>

"to exult, rejoice greatly," is chiefly used in the Middle Voice (Active in Luke 1:47; some mss. have the Passive in John 5:35, "to be made glad"). In the OT, it is found abundantly in the Psalms, from 2:11 onward to 149:2,5 (Sept.). It conveys the idea of jubilant exultation, spiritual "gladness," Matt. 5:12, "be exceeding glad," the Lord's command to His disciples; Luke 1:47, in Mary's song; Luke 10:21, of Christ's exultation ("rejoiced"); cp. Acts 2:26, "(My tongue) was glad," AV (RV, "rejoiced"); John 8:56, of Abraham; Acts 16:34, RV, "rejoiced greatly" (of the Philippian jailor); 1 Pet. 1:6,8; 4:13 ("with exceeding joy"), of believers in general; in Rev. 19:7, RV, "be exceeding glad" (AV, "rejoice"). See [REJOICE](#).

<A-3,Verb,2165,*euphraino*>

"to cheer, gladden," is rendered "maketh ... glad" in 2 Cor. 2:2. See [FARE](#), [MERRY](#), [REJOICE](#).

<B-1,Adverb,2234,*hedeos*>

"gladly" (from *hedus*, "sweet"), is used in Mark 6:20; 12:37; 2 Cor. 11:19.

<B-2,Adverb,2236,*hedista*>

the superlative degree of No. 1, "most gladly, most delightedly, with great relish," is rendered "most gladly" in 2 Cor. 12:9,15 (RV; AV, "very gladly").

<B-3,Adverb,780,*asmenos*>

"with delight, delightedly, gladly," is found in Acts 21:17. It is absent from the best texts in Acts 2:41 (see the RV).

Gladness <1,,5479,*chara*>

"joy, delight" (akin to A, No. 1 above), is rendered "gladness" in the AV of Mark 4:16; Acts 12:14; Phil. 2:29 (RV "joy," as elsewhere in both versions). See JOY.

<2,,20,*agalliasis*>

"exultation, exuberant joy" (akin to A, No. 2), is translated "gladness" in Luke 1:14; Acts 2:6; Heb. 1:9; "joy" in Luke 1:44; "exceeding joy" in Jude 1:24. It indicates a more exultant "joy" than No. 1. In the Sept. this word is found chiefly in the Psalms, where it denotes "joy" in God's redemptive work, e.g., Ps. 30:5; 42:4; 45:7, 15. See JOY.

<3,,2167,*euphrosune*>

"good cheer, joy, mirth, gladness of heart" (akin to A, No. 3), from *eu*, "well," and *phren*, "the mind," is rendered "gladness" in Acts 2:28, RV (AV, "joy") and Acts 14:17. See JOY.

Glass, Glassy <A-1,Noun,5194,*hualos*>

primarily denoted anything transparent, e.g., a transparent stone or gem, hence, "a lens of crystal, a glass," Rev. 21:18,21.

<A-2,Noun,2072,*esoptron*>

"a mirror," is rendered "glass" in the AV of 1 Cor. 13:12; Jas. 1:23. See [MIRROR](#).

Note: For the corresponding verb *katoptrizō* in 2 Cor. 3:18 (Middle Voice), see [BEHOLD](#), No. 12.

<B-1,Adjective,5193,*hualinos*>

signifies "glassy, made of glass" (akin to A, No. 1), Rev. 4:6; 15:2 (twice), RV, "glassy."

Glistening * For [GLISTERING](#) see [DAZZLING](#) and [SHINE](#), No. 4

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Usurp * For [USURP](#) see [AUTHORITY](#), B, No. 3

Usury * Note: The RV, "interest," Matt. 25:27; Luke 19:23, is the preferable rendering of tokos here. See [INTEREST](#).

Utmost part * For [UTMOST PART](#) see [END](#), A, No. 3

Utter <1,,2980,*laleo*>

"to speak," is rendered "to utter " in 2 Cor. 12:4; Rev. 10:3,4 (twice). See [PREACH](#), [SAY](#), [SPEAK](#), TALK, [TELL](#).

<2,,2044,*ereugomai*>

primarily, "to spit or spue out," or, of oxen, "to bellow, roar," hence, "to speak aloud, utter," occurs in Matt. 13:35. This affords an example of the tendency for certain words to become softened in force in late Greek.

<3,,863,*aphiemi*>

"to send forth," is used of "uttering" a cry, Mark 15:37, of Christ's final "utterance" on the Cross, RV, "uttered" (AV, "cried"). See [FORGIVE](#), [LAY](#), Note (2), [LEAVE](#), [LET](#), [OMITTED](#), [PUT](#), REMIT, [SUFFER](#), [YIELD](#).

<4,,1325,*didomi*>

"to give," is translated "utter" in 1 Cor. 14:9. See [GIVE](#).

<5,,5350,*phthengomai*>

"to utter a sound or voice," is translated "uttering" in 2 Pet. 2:18, RV: see [SPEAK](#), No. 4.

Notes: (1) In Rom. 8:26, *alaletos*, "inexpressible" (a, negative, *laleo*, "to speak"), is rendered "which cannot be uttered." (2) In Heb. 5:11, AV, *dusermeneutos*, followed by *lego*, "to speak," [translated "hard of interpretation" (RV), *dus* (whence "dys-" in Eng., "dyspeptic," etc.), a prefix like Eng., "un-," or "mis-," and *hermeneuo*, "to interpret"], is rendered "hard to be uttered."

Utterance <1,,3056,*logos*>

"a word," is translated "utterance" in 1 Cor. 1:5; 2 Cor. 8:7; Eph. 6:19. See [WORD](#).

Notes: (1) In Col. 4:3, AV, *logos* is rendered "(a door) of utterance." (2) For *apophthengomai*, rendered "utterance" in Acts 2:4, see [SPEAK](#), No. 5.

Utterly * For [UTTERLY](#), 1 Cor. 6:7, see [ACTUALLY](#); 2 Pet. 2:12, see CORRUPT, A, No. 2 (b)

Uttermost <1,,3838,*panteles*>

the neuter of the adjective *panteles*, "complete, perfect," used with *eis* to ("unto the"), is translated "to the uttermost" in Heb. 7:25, where the meaning may be "finally;" in Luke 13:11 (negatively), "in no

wise."

<2,,5056,telos>

"an end," is rendered "the uttermost" in 1 Thess. 2:16, said of Divine wrath upon the Jews, referring to the prophecy of Duet. 28:15-68; the nation as such, will yet, however, be delivered (Rom. 11:26; cp. Jer. 30:4-11). The full phrase is eis telos, "to the uttermost," which is probably the meaning in John 13:1, "to the end."

Notes: (1) For "uttermost (farthing)," Matt. 5:26, AV, see [LAST](#). For "uttermost" in Acts 24:22, see [DETERMINE](#), No. 5. (2) For "uttermost part (-s)," see [END](#), A, No. 3 (a) and C (b).

Vagabond * For [VAGABOND](#) see STROLLING

Vail * For [VAIL](#) see VEIL

Vain, in Vain, Vainly <A-1,Adjective,2756,kenos>

"empty," with special reference to quality, is translated "vain" (as an adjective) in Acts 4:25; 1 Cor. 15:10,14 (twice); Eph. 5:6; Col. 2:8; Jas. 2:20; in the following the neuter, kenon, follows the preposition eis, "in," and denotes "in vain," 2 Cor. 6:1; Gal. 2:2; Phil. 2:16 (twice); 1 Thess. 3:5. See [EMPTY](#), B, where the applications are enumerated.

<A-2,Adjective,3152,mataios>

"void of result," is used of (a) idolatrous practices, Acts 14:15, RV, "vain things" (AV, "vanities"); (b) the thoughts of the wise, 1 Cor. 3:20; (c) faith, if Christ is not risen, 1 Cor. 15:17; (d) questionings, strifes, etc., Titus 3:9; (e) religion, with an unbridled tongue, Jas. 1:26; (f) manner of life, 1 Pet. 1:18. For the contrast between No. 1 and No. 2 see [EMPTY](#).

Note: For mataiologoi, Titus 1:10, see TALKERS (vain).

<B-1,Verb,3154,mataioo>

"to make vain, or foolish," corresponding in meaning to A, No. 2, occurs in Rom. 1:21, "became vain."

<B-2,Verb,2758,kenoo>

"to empty," corresponding to A, No. 1, is translated "should be in vain" in 2 Cor. 9:3, AV. See [EFFECT](#), [EMPTY](#), [VOID](#).

<C-1,Adverb,3155,maten>

properly the accusative case of mate, "a fault, a folly," signifies "in vain, to no purpose," Matt. 15:9; Mark 7:7.

<C-2,Adverb,1432,dorean>

the accusative of dorea, "a gift," is used adverbially, denoting (a) "freely" (see [FREE](#), D); (b) "uselessly," "in vain," Gal. 2:21, AV (RV, "for nought"). See [CAUSE](#), A, under "without a cause."

<C-3,Adverb,1500,*eike*>

denotes (a) "without cause," "vainly," Col. 2:18; (b) "to no purpose," "in vain," Rom. 13:4; Gal. 3:4 (twice); 4:11. See CAUSE, A, Note (1), under "without a cause."

Vainglory, Vainglorious <A-1,Noun,2754,*kenodoxia*>

from kenos, "vain, empty," doxa, "glory," is used in Phil. 2:3.

<A-2,Noun,212,*alazoneia*[-ia]>

denotes "boastfulness, vaunting," translated "vainglory" in 1 John 2:16, RV (AV, "pride"); in Jas. 4:16, RV, "vauntings" (AV, "boastings"). Cp. alazon, "a boaster."

<B-1,Adjective,2755,*kenodoxos*>

akin to A, No. 1, is rendered "vainglorious" in Gal. 5:26, RV (AV, "desirous of vain glory").

Valiant * For [VALIANT](#) see [MIGHTY](#), B, No. 2, [STRONG](#), No. 2 (a) (3)

Valley <1,,5327,*pharanx*>

denotes "a ravine or valley," sometimes figurative of "a condition of loneliness and danger" (cp. Ps. 23:4); the word occurs in Luke 3:5 (from the Sept. of Isa. 40:4).

Value <A-1,Verb,1308,*diaphero*>

used intransitively, means "to differ, to excel," hence "to be of more value," Matt. 6:26, RV, "are (not) ye of (much) more value," (AV, "better"); Matt. 12:12; Luke 12:24, ditto; Matt. 10:31; Luke 12:7. See [BETTER](#), (be), [CARRY](#), No. 4, [DIFFER](#), [DRIVE](#), No. 7, [EXCELLENT](#), [MATTER](#), Note (1), [PUBLISH](#), No. 2.

Note: For timao, rendered "to value" in Matt. 27:9 (twice), AV, see [PRICE](#).

<B-1,Noun,5092,*time*>

denotes "a valuing, a price, honor;" in Col. 2:23, RV, "(not of any) value (against the indulgence of the flesh)" [AV, "(not in any) honor..."], i.e., the ordinances enjoined by human tradition are not of any value to prevent (pros, "against;" cp. Acts 26:14) indulgence of the flesh. See [HONOR](#), [PRECIOUS](#), [PRICE](#), SUM.

Vanish, Vanishing <A-1,Verb,853,*aphanizo*>

"to render unseen," is translated "vanisheth away" in Jas. 4:14 (Passive Voice, lit., "is made to disappear"). See [CONSUME](#), DISFIGURE, [PERISH](#).

Note: In 1 Cor. 13:8, AV, katargeo, "to abolish," is rendered "it shall vanish away" (RV, "... be done away"). See ABOLISH.

<B-1,Noun,854,*aphanismos*>

a, negative, phaino, "to cause to appear" (akin to A), occurs in Heb. 8:13, RV, "(nigh unto) vanishing

away;" the word is suggestive of abolition.

Note: In Luke 24:31, the adjective *aphantos* (akin to A and B), "invisible," used with *ginomai*, "to become," and followed by *apo*, "from," with the plural personal pronoun, is rendered "He vanished out of their sight" (AV, marg., "He ceased to be seen of them"), lit., "He became invisible from them."

Vanity <1,,3153,*mataiotes*>

"emptiness as to results," akin to *mataios* (see [EMPTY](#), [VAIN](#)), is used (a) of the creation, Rom. 8:20, as failing of the results designed, owing to sin; (b) of the mind which governs the manner of life of the Gentiles, Eph. 4:17; (c) of the "great swelling words" of false teachers, 2 Pet. 2:18.

Note: For *mataios*, in the neut. plur. in Acts 14:15, "vanities," see [VAIN](#), A, No. 2 (a).

Vapor <1,,822,*atmis*>

is used of "smoke," Acts 2:19; figuratively of human life, Jas. 4:14.

Variableness, Variation <1,,3883,*parallage*>

denotes, in general, "a change" (Eng., "parallax," the difference between the directions of a body as seen from two different points), "a transmission" from one condition to another; it occurs in Jas. 1:17, RV, "variation" (AV, "variableness"); the reference may be to the sun, which "varies" its position in the sky. In the Sept. 2 Kings 9:20.

Variance <1,,1369,*dichazo*>

"to cut apart, divide in two," is used metaphorically in Matt. 10:35, "to set at variance."

Notes: (1) In Gal. 5:20, AV, *eris*, "strife" (RV), is rendered "variance." (2) For *adiakritos*, Jas. 3:17, RV, "without variance" (marg., "doubtfulness, or partiality"), AV, "without partiality" (marg., "without wrangling"), see [PARTIAL](#).

Vaunt (oneself) <1,,4068,*perpereuomai*>

"to boast or vaunt oneself" (from *perperos*, "vainglorious, braggart," not in the NT), is used in 1 Cor. 13:4, negatively of love.

Vauntings * For [VAUNTINGS](#) see VAINGLORY

Vehement * see DESIRE, A, No. 3

Vehemently <1,,1171,*deinos*>

for which see [GRIEVOUS](#), B, No. 1, is rendered "vehemently" in Luke 11:53.

<2,,2159,*eutonos*>

vigorously, is translated "vehemently" in Luke 23:10, of accusations against Christ. See [MIGHTY](#), D.

<3,,1537 4053,*ekperissos*>

formed from ek, "out of," and the adverb perissos, "exceedingly, the more," is found in Mark 14:31, in the best texts (some have ek perissou, the genitive case of the adjective perissos, "more"), RV, "exceeding vehemently" (AV, "the more vehemently"), of Peter's protestation of loyalty; the RV gives the better rendering.

Note: For "brake (AV, 'beat') vehemently," Luke 6:48,49, see [BEAT](#), No. 8.

Veil <1,,2665,*katapetasma*>

lit., "that which is spread out" (petannumi) "before" (kata), hence, "a veil," is used (a) of the inner "veil" of the tabernacle, Heb. 6:19; 9:3; (b) of the corresponding "veil" in the Temple, Matt. 27:51; Mark 15:38; Luke 23:45; (c) metaphorically of the "flesh" of Christ, Heb. 10:20, i.e., His body which He gave up to be crucified, thus by His expiatory death providing a means of the spiritual access of believers, the "new and living way," into the presence of God.

<2,,2571,*kalumma*>

"a covering," is used (a) of the "veil" which Moses put over his face when descending Mount Sinai, thus preventing Israel from beholding the glory, 2 Cor. 3:13; (b) metaphorically of the spiritually darkened vision suffered retributively by Israel, until the conversion of the nation to their Messiah takes place, 2 Cor. 3:14-16. See under [UNLIFTED](#).

<3,,4018,*peribolaion*>

rendered "a veil" in the AV marg. of 1 Cor. 11:15: see [COVER](#), B, No. 1, [VESTURE](#).

Vengeance <1,,1557,*ekdikesis*>

lit., "(that which proceeds) out of justice," not, as often with human "vengeance," out of a sense of injury or merely out of a feeling of indignation. The word is most frequently used of Divine "vengeance," e.g., Rom. 12:19; Heb. 10:30. For a complete list see [AVENGE](#), B, No. 2. The judgements of God are holy and right (Rev. 16:7), and free from any element of self-gratification or vindictiveness.

Notes: (1) Dike, "justice," is translated "vengeance" in the AV of Acts 28:4 and Jude 1:7: see [JUSTICE](#). (2) In Rom. 3:5, AV, orge, "wrath" (RV), is rendered "vengeance;" see [ANGER](#), WRATH.

Venomous * For [VENOMOUS](#) see [BEAST](#), No. 2

Verily <1,,230,*alethos*>

"truly" (akin to aletheia, "truth"), is translated "verily" in 1 John 2:5. See [INDEED](#), No. 3, [SURELY](#), [TRULY](#).

<2,,281,*amen*>

the transliteration of a Heb. word = "truth," is usually translated "verily" in the four Gospels; in John's Gospel the Lord introduces a solemn pronouncement by the repeated word "verily, verily" twenty-five times. See [AMEN](#).

<3,,3689,ontos>

"really" (connected with eimi, "to be"), is rendered "verily" in Mark 11:32, RV, and Gal. 3:21. See [INDEED](#), No. 4.

Notes: (1) In Acts 16:37, gar, "for," is translated "verily." (2) In Heb. 2:16, depou (in some texts de pou), a particle meaning "of course, we know," is rendered "verily." (3) In Luke 11:51, AV, nai, "yea" (RV), is translated "verily." (4) The particle men (see [INDEED](#), No. 1) is rendered "verily," e.g., in 1 Cor. 5:3; 14:17; Heb. 12:10; in the AV, Heb. 3:5; 7:5,18; 1 Pet. 1:20; in Acts 26:9 it is combined with oun ("therefore"): see [YEA](#), No. 4.

Verity * For [VERITY](#), 1 Tim. 2:7, AV, see TRUTH

Very * Notes: (1) When "very" forms part of the translation of numerous other words (e.g., act, bold, many, precious, sorrowful, well), there is no separate word in the original. (2) For sphodra, "exceedingly," sometimes rendered "very" in the AV, see [EXCEEDING](#), B, No. 2. (3) Occasionally one of the forms of the pronoun autos, "self, same," is translated "very;" the RV rendering is sometimes "himself," etc., e.g., 1 Thess. 5:23, "(The God of peace) Himself;" see, however, John 14:11, "(the) very (works);" Rom. 13:6; Phil. 1:6, "(this) very (thing);" Heb. 10:1, "(the) very (image);" and the RV, "very" (AV, "same") in Luke 12:12; 20:19; 24:13,33; Acts 16:18; Rom. 9:17; Eph. 6:22. (4) Sometimes it translates the conjunction kai, in the sense of "even," e.g., Matt. 10:30; in Matt. 24:24, AV, "very" (RV, "even"); Luke 12:59. (5) In Philem. 1:12, RV, "my very" translates the possessive pronoun emos (in the neuter plural, ema) used with emphasis. (6) In Mark 8:1 some texts have pampollou, "very great," AV (from pas, "all," polus, "much"), RV, "a great (pollou) multitude" (after palin, "again"). (7) For "very great" in Matt. 21:8 see [GREAT](#), Note (6). (8) The adverb lian is translated "very" in Mark 16:2; 2 Cor. 11:5; 12:11. See [EXCEEDING](#), B, No. 1.

Vessel <1,,4632,skeuos>

is used (a) of "a vessel or implement" of various kinds, Mark 11:16; Luke 8:16; John 19:29; Acts 10:11,16; 11:5; 27:17 (a sail); Rom. 9:21; 2 Tim. 2:20; Heb. 9:21; Rev. 2:27; 18:12; (b) of "goods or household stuff," Matt. 12:29 and Mark 3:27, "goods;" Luke 17:31, RV, "goods" (AV, "stuff"); (c) of "persons," (1) for the service of God, Acts 9:15, "a (chosen) vessel;" 2 Tim. 2:21, "a vessel (unto honor);" (2) the "subjects" of Divine wrath, Rom. 9:22; (3) the "subjects" of Divine mercy, Rom. 9:23; (4) the human frame, 2 Cor. 4:7; perhaps 1 Thess. 4:4; (5) a husband and wife, 1 Pet. 3:7; of the wife, probably, 1 Thess. 4:4; while the exhortation to each one "to possess himself of his own vessel in sanctification and honor" is regarded by some as referring to the believer's body [cp. Rom. 6:13; 1 Cor. 9:27; see No. (4)], the view that the "vessel" signifies the wife, and that the reference is to the sanctified maintenance of the married state, is supported by the facts that in 1 Pet. 3:7 the same word time, "honor," is used with regard to the wife; again in Heb. 13:4, timios, "honorable" (RV, "in honor") is used in regard to marriage; further, the preceding command in 1 Thess. 4 is against fornication, and the succeeding one (1 Thess. 4:6) is against adultery. In Ruth 4:10, Sept., ktaomai, "to possess," is used of a wife.

<2,,30,angos>

denotes "a jar" or "pail," Matt. 13:48, in the best texts (some have No. 3). It is used, in an inscription, of a cinerary urn.

<3,,30,*angeion*>

denotes "a small vessel" (a diminutive of No. 2), e.g., for carrying oil, Matt. 25:4.

Note: For phaulos, Jas. 3:16, RV, see [EVIL](#), A, No. 3.

Vesture <1,,2440,*himation*>

"an outer garment," is rendered "vesture" in Rev. 19:13,16, AV (RV, "garment"). See [APPAREL](#), No. 2.

<2,,2441,*himatismos*>

used of "clothing in general," is translated "vesture" in Matt. 27:35, AV, in a quotation from Ps. 22:18 (RV, following the better texts, omits the quotation); in John 19:24, AV and RV; see [CLOTHING](#), No. 4.

<3,,4018,*peribolaton*>

is translated "vesture" in Heb. 1:12, AV (RV, "mantle"). See COVER, B, No. 1.

Vex <1,,3791,*ochleo*>

"to disturb, trouble," is used in the Passive Voice, of being "troubled" by evil spirits, Acts 5:16.

<2,,928,*basanizo*>

"to torment," is translated "vexed" in 2 Pet. 2:8. See TORMENT.

Notes: (1) In Luke 6:18, the best texts have enochleo, RV, "troubled." See TROUBLE, B, No. 5.

(2) In 2 Pet. 2:7, AV, kataponeo, "to wear down with toil," is translated "vexed." See DISTRESS B, No. 4. (3) In Acts 12:1, AV, kakoo, "to afflict" (RV), is translated "to vex." See [AFFLICT](#), No. 1.

(4) For Matt. 17:15, AV, "vexed," see [GRIEVOUSLY](#), B, Note (2).

Vial * For [VIAL](#) see BOWL

Victory, Victorious <A-1,Noun,3529,*nike*>

"victory," is used in 1 John 5:4.

<A-2,Noun,3534,*nikos*>

a later form of No. 1, is used in Matt. 12:20; 1 Cor. 15:54,55,57.

<B-1,Verb,3528,*nikao*>

"to conquer, overcome," is translated "(them) that come victorious (from)" in Rev. 15:2, RV (AV, "that had gotten the victory"). See [CONQUER](#), [OVERCOME](#), [PREVAIL](#).

Victuals <1,,1979,*epistismos*>

"provisions, food" (epi, "upon," sitizo, "to feed, nourish;" sitos, "food"), is translated "victuals" in Luke 9:12.

Note: In Matt. 14:15, AV, *broma*, "food, meat," is translated "victuals" (RV, "food"). See [MEAT](#).

Vigilant * For [VIGILANT](#), 1 Tim. 3:2, see [TEMPERATE](#); 1 Pet. 5:8, see WATCHFUL

Vile <1,,819,*atimia*>

"dishonor," is translated "vile" in Rom. 1:26, RV, marg., "(passions) of dishonor." See [DISHONOR](#).

<2,Adjective,4508,*rhuparos*>

"filthy, dirty," is used (a) literally, of old shabby clothing, Jas. 2:2, "vile;" (b) metaphorically, of moral defilement, Rev. 22:11 (in the best texts). In the Sept., Zech. 3:3,4.

<3,Adjective,4190,*poneros*>

"evil," is translated "vile" in Acts 17:5, RV (AV, "lewd"). See BAD, [EVIL](#).

Note: For "vile" in the AV of Phil. 3:21, see HUMILIATION.

Village <1,,2968,*kome*>

"a village," or "country town," primarily as distinct from a walled town, occurs in the Gospels; elsewhere only in Acts 8:25. The difference between polis, "a city," and kome, is maintained in the NT, as in Josephus. Among the Greeks the point of the distinction was not that of size or fortification, but of constitution and land. In the OT the city and the village are regularly distinguished. The Mishna makes the three distinctions, a large city, a city, and a village. The RV always substitutes "village(-s)" for AV, "town(-s)," Matt. 10:11; Mark 8:23,26,27; Luke 5:17; 9:6,12; John 7:42; 11:1,30. See [TOWN](#).

Villany <1,,4468,*rhadiourgia*>

lit. and primarily denotes "ease in working" (*rhadios*, "easy," *ergon*, "work"), "easiness, laziness;" hence "recklessness, wickedness," Acts 13:10, RV, "villany," AV, "mischief." In the papyri it is used of "theft."

<2,,4467,*rhadiourgema*>

"a reckless act" (akin to No. 1), occurs in Acts 18:14, RV, "villany" (AV, "lewdness").

Vine, Vintage <1,,288,*ampelos*>

is used (a) lit., e.g., Matt. 26:29 and parallel passages; Jas. 3:12; (b) figuratively, (1) of Christ, John 15:1,4,5; (2) of His enemies, Rev. 14:18,19, "the vine of the earth" (RV, "vintage" in ver. 19), probably figurative of the remaining mass of apostate Christendom.

Vinedresser <1,,289,*ampelourgos*>

"a worker in a vineyard" (from *ampelos*, "a vine," and *ergon*), is rendered "vinedresser" in Luke 13:7, RV (AV, "dresser of the vineyard").

Vinegar <1,,3690,*oxos*>

akin to *oxus*, "sharp," denotes "sour wine," the ordinary drink of laborers and common soldiers; it is

used in the four Gospels of the "vinegar" offered to the Lord at His crucifixion. In Matt. 27:34 the best texts have oinos, "wine" (RV). Some have oxos (AV, "vinegar"), but Mark 15:23 (AV and RV) confirms the RV in the passage in Matthew. This which the soldiers offered before crucifying, was refused by Him, as it was designed to alleviate His sufferings; the "vinegar" is mentioned in Mark 15:36; so Luke 23:36; John 19:29,30. In the Sept., Num. 6:3; Ruth 2:14; Ps. 69:21; Prov. 25:20.

Vineyard <1,,290,*ampelon*>

is used 22 times in the Synoptic Gospels; elsewhere in 1 Cor. 9:7.

Violence, Violent, Violently <A-1,Noun,970,*bia*>

denotes "force, violence," said of men, Acts 5:26; 21:35; 24:7; of waves, 27:41.

<A-2,Noun,3731,*hormema*>

"a rush" (akin to hormao, "to urge on, to rush"), is used of the fall of Babylon, Rev. 18:21, AV, "violence," RV, "mighty fall."

<A-3,Noun,973,*biastes*>

"a forceful or violent man," is used in Matt. 11:12. See [FORCE](#), B, No. 1, Note.

Note: In Heb. 11:34, AV, dunamis, "power" (RV), is rendered "violence."

<B-1,Verb,1286,*diaseio*>

"to shake violently," is used in Luke 3:14, "do violence," including intimidation. In the Sept., Job 4:14.

<B-2,Verb,971,*biazo*>

in the Passive Voice, is rendered "suffereth violence" in Matt. 11:12; see [FORCE](#), B, Nos. 1 and 2. Some, e.g., Cremer (Lexicon) and Dalman (Words of Jesus, pp. 139,ff.), hold that the reference is to the antagonism of the enemies of the kingdom, but Luke 16:16 (Middle Voice: RV, "entereth violently") indicates the meaning as referring to those who make an effort to enter the kingdom in spite of violent opposition: see [PRESS](#), A, No. 3.

Note: For hormao, rendered "ran violently," in Matt. 8:32 and parallels, see [RUN](#), [RUSH](#).

Viper <1,,2191,*echidna*>

is probably a generic term for "poisonous snakes." It is rendered "viper" in the NT, (a) of the actual creature, Acts 28:3; (b) metaphorically in Matt. 3:7; 12:34; 23:33; Luke 3:7.

Virgin <1,,3933,*parthenos*>

is used (a) of "the Virgin Mary," Matt. 1:23; Luke 1:27; (b) of the ten "virgins" in the parable, Matt. 25:1,7,11; (c) of the "daughters" of Philip the evangelist, Acts 21:9; (d) those concerning whom the Apostle Paul gives instructions regarding marriage, 1 Cor. 7:25,28,34; in 1 Cor. 7:36-38, the subject passes to that of "virgin daughters" (RV), which almost certainly formed one of the subjects upon which the church at Corinth sent for instructions from the Apostle; one difficulty was relative to the discredit which might be brought upon a father (or guardian), if he allowed his daughter or ward to

grow old unmarried. The interpretation that this passage refers to a man and woman already in some kind of relation by way of a spiritual marriage and living together in a vow of virginity and celibacy, is untenable if only in view of the phraseology of the passage; (e) figuratively, of "a local church" in its relation to Christ, 2 Cor. 11:2; (f) metaphorically of "chaste persons," Rev. 14:4.

Virginity <1,,3932,*parthenia*>

akin to the above, occurs in Luke 2:36. In the Sept., Jer. 3:4.

Virtue <1,,703,*arete*>

properly denotes whatever procures preeminent estimation for a person or thing; hence, "intrinsic eminence, moral goodness, virtue," (a) of God, 1 Pet. 2:9, "excellencies" (AV, "praises"); here the original and general sense seems to be blended with the impression made on others, i.e., renown, excellence or praise (Hort); in 2 Pet. 1:3, "(by His own glory and) virtue," RV (instrumental dative), i.e., the manifestation of His Divine power; this significance is frequently illustrated in the papyri and was evidently common in current Greek speech; (b) of any particular moral excellence, Phil. 4:8; 2 Pet. 1:5 (twice), where virtue is enjoined as an essential quality in the exercise of faith, RV, "(in your faith supply) virtue."

Note: In the AV of Mark 5:30; Luke 6:19; 8:46, *dunamis*, "power" (RV), is rendered "virtue."

Visible <1,,3707,*horatos*>

from *horao*, "to see," occurs in Col. 1:16.

Vision <1,,3705,*horama*>

"that which is seen" (*horao*), denotes (a) "a spectacle, sight," Matt. 17:9; Acts 7:31 ("sight"); (b) "an appearance, vision," Acts 9:10 (ver. 12 in some mss.); 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9.

<2,,3706,*horasis*>

"sense of sight," is rendered "visions" in Acts 2:17; Rev. 9:17. See [LOOK](#), B.

<3,,3701,*optasia*>

(a late form of *opsis*, "the act of seeing"), from *optano*, "to see, a coming into view," denotes a "vision" in Luke 1:22; 24:23; Acts 26:19; 2 Cor. 12:1.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Arise, Arose, Arouse, Raise, Rise, Rouse <1,,450,*anistemi*>

"to stand up or to make to stand up," according as its use is intransitive or transitive (ana, "up," histemi, "to stand"), is used (a) of a physical change of position, e.g., of "rising" from sleep, Mark 1:35; from a meeting in a synagogue, Luke 4:29; of the illegal "rising" of the high priest in the tribunal in Matt. 26:62; of an invalid "rising" from his couch, Luke 5:25; the "rising" up of a disciple from his vocation to follow Christ, Luke 5:28; cp. John 11:31; "rising" up from prayer, Luke 22:45; of a whole company, Acts 26:30; 1 Cor. 10:7; (b) metaphorically, of "rising" up antagonistically against persons, e.g. of officials against people, Acts 5:17; of a seditious leader, 5:36; of the "rising" up of Satan, Mark 3:26; of false teachers, Acts 20:30; (c) of "rising" to a position of preeminence or power e.g., of Christ as a prophet, Acts 3:22; 7:37; as God's servant in the midst of the nation of Israel, Acts 3:26; as the Son of God in the midst of the nation, 13:33 (not here of resurrection, but with reference to the Incarnation: the AV "again" has nothing corresponding to it in the original, it was added as a misinterpretation: the mention of His resurrection is in the next verse, in which it is stressed by way of contrast and by the addition, "from the dead"); as a priest, Heb. 7:11,15; as king over the nations, Rom. 15:12; (d) of a spiritual awakening from lethargy, Eph. 5:14; (e) of resurrection from the dead: (1) of the resurrection of Christ, Matt. 17:9; 20:19; Mark 8:31; 9:9,10,31; 10:34; Luke 18:33; 24:7,46; John 20:9; Acts 2:24,32; 10:41; 13:34; 17:3,31; 1 Thess. 4:14; (2) of believers, John 6:39,40,44,54; 11:24; 1 Thess. 4:16; of unbelievers, Matt. 12:41. See [LIFT](#), [RAISE](#) (up), STAND.

<2,,1817,*exanistemi*>

a strengthened form of No. 1 (ex, i.e., ek, intensive), signifies "to raise up," Mark 12:19; Luke 20:28; intransitively, "to rise up," Acts 15:5.

<3,,1453,*egeiro*>

is frequently used in the NT in the sense of "raising" (Active Voice), or "rising" (Middle and Passive Voices): (a) from sitting, lying, sickness, e.g., Matt. 2:14; 9:5,7,19; Jas. 5:15; Rev. 11:1; (b) of causing to appear, or, in the Passive, appearing, or raising up so as to occupy a place in the midst of people, Matt. 3:9; 11:11; Mark 13:22; Acts 13:22. It is thus said of Christ in Acts 13:23; cp. No. 1, (c); (c) of rousing, stirring up, or "rising" against, Matt. 24:7; Mark 13:8; (d) of "raising buildings," John 2:19,20; (e) of "raising or rising" from the dead; (1) of Christ, Matt. 16:21; and frequently elsewhere (but not in Phil., 2 Thess., 1 Tim., Titus, Jas., 2 Pet., 1, 2, 3 John, and Jude); (2) of Christ's "raising" the dead, Matt. 11:5; Mark 5:41; Luke 7:14; John 12:1,9,17; (3) of the act of the disciples, Matt. 10:8; (4) of the resurrection of believers, Matt. 27:52; John 5:21; 1 Cor. 15:15,16,29,32,35,42-44,52; 2 Cor. 1:9; 4:14; of unbelievers, Matt. 12:42 (cp. Matt. 12:41, No. 1).

Egeiro stands in contrast to anistemi (when used with reference to resurrection) in this respect, that egeiro is frequently used both in the transitive sense of "raising up" and the intransitive of "rising," whereas anistemi is comparatively infrequent in the transitive use. See [AWAKE](#).

<4,,1326,*diegeiro*>

a strengthened form of No. 3 (dia, "through," intensive), signifies "to rouse, to awaken from sleep." The Active Voice is not used intransitively. In Matt. 1:24, RV, "Joseph arose from his sleep," the Passive participle is, lit., "being aroused." In Mark 4:39 (AV, "he arose," RV, "he awoke"), the lit. rendering is "he being awakened." In John 6:18 the imperfect tense of the Passive Voice is used, and the rendering should be, "the sea was being aroused." See [AWAKE](#), No. 2.

<5,,1096,*ginomai*>

"to become, to take place," is sometimes suitably translated "arise;" e.g., Matt. 8:24; Mark 4:37, "there arose a great tempest." So of the arising of persection, Matt. 13:21; Mark 4:17; this might be translated "taketh place;" of a tumult, Matt. 27:24, RV, "arising," for AV, "made;" of a flood, Luke 6:48; a famine, Luke 15:14; a questioning, John 3:25; a murmuring, Acts 6:1; a tribulation, Acts 11:19 (RV); a stir in the city, Acts 19:23; a dissension, Acts 23:7; a great clamor, Acts 23:9. See [BECOME](#).

<6,,305,*anabaino*>

"to go up, to ascend," is once rendered "arise" in the RV, Luke 24:38, of reasonings in the heart; in Rev. 13:1, RV, "coming up," for AV, "rise up," with reference to the beast; in Rev. 17:8, AV, "ascend," for RV, "to come up;" in Rev. 19:3, RV, "goeth up," for AV, "rose up." See [CLIMB UP](#), [COME](#), [ENTER](#), GO, GROW, [RISE](#), SPRING.

<7,,4911,*sunephistemi*>

"to rise up together" (sun, "together," epi, "up," histemi, "to stand"), is used in Acts 16:22, of the "rising up" of a multitude against Paul and Silas.

<8,,1525,*eiserchomai*>

lit., "to go in" (eis, "in," erchomai, "to go"), "to enter," is once rendered "arose," metaphorically, with reference to a reasoning among the disciples which of them should be the greatest, Luke 9:46. See [COME](#), [ENTER](#), GO.

<9,,393,*anatello*>

"to arise," is used especially of things in the natural creation, e.g., "the rising" of the sun, moon and stars; metaphorically, of light, in Matt. 4:16, "did spring up;" of the sun, Matt. 5:45; 13:6 (RV); Mark 4:6; Jas. 1:11; in Mark 16:2 the RV has "when the sun was risen," keeping to the verb form, for the AV, "at the rising of;" of a cloud, Luke 12:54; of the day-star, 2 Pet. 1:19; in Heb. 7:14 metaphorically, of the Incarnation of Christ: "Our Lord hath sprung out of Judah," more lit., "Our Lord hath arisen out of Judah," as of the rising of the light of the sun. See [RISE](#), SPRING, [UP](#).

Notes: (1) A corresponding noun, anatole, signifies "the east," i.e., the place of the "sunrising."

(2) In Acts 27:14, the verb ballo, "to beat" (intransitive), is translated "arose" in the AV; RV, "beat."

Ark <1,,2787,*kibotos*>

"a wooden box, a chest," is used of (a) Noah's vessel, Matt. 24:38; Luke 17:27; Heb. 11:7; 1 pet. 3:20; (b) the "ark" of the Covenant in the Tabernacle, Heb. 9:4; (c) the "ark" seen in vision in the Heavenly Temple, Rev. 11:19.

Arm (physical) <1,,43,*ankale*>

used in the plural, in Luke 2:28, originally denoted "the curve, or the inner angle, of the arm." The word is derived from a term signifying "to bend, to curve;" the Eng. "angle" is connected.

Note: Enankalizomai (en, "in," and a verb akin to No. 1), "to take into the arms, to embrace," is used

in Mark 9:36; 10:16, of the tenderness of Christ towards little children.

<2,,1023,*brachion*>

"the shorter part of the arm, from the shoulder to the elbow," is used metaphorically to denote strength, power, and always in the NT of the power of God, Luke 1:51; John 12:38; Acts 13:17; frequently so in the OT, especially in Deuteronomy, the Psalms and Isaiah; see, e.g., Deut. 4:34; 5:15; Ps. 44:3; 71:18, where "strength" is, lit., "arm;" Ps. 77:15; Isa. 26:11, where "hand" is, lit., "arm;" Isa. 30:30; 40:10,11, etc.

Arms (weapons), Armor, to Arm <A-1,Noun,3696,*hoplon*>

originally any tool or implement for preparing a thing, became used in the plural for "weapons of warfare." Once in the NT it is used of actual weapons, John 18:3; elsewhere, metaphorically, of (a) the members of the body as instruments of unrighteousness and as instruments of righteousness, Rom. 6:13; (b) the "armor" of light, Rom. 13:12; the "armor" of righteousness, 2 Cor. 6:7; the weapons of the Christian's warfare, 2 Cor. 10:4.

<A-2,Noun,3833,*panoplia*>

(Eng., "panoply"), lit., "all armor, full armor," (pas, "all," *hoplon*, "a weapon"), is used (a) of literal "armor," Luke 11:22; (b) of the spiritual helps supplied by God for overcoming the temptations of the Devil, Eph. 6:11,13. Among the Greeks the *panoplia* was the complete equipment used by heavily armed infantry.

<B-1,Verb,3695,*hoplizo*>

"to arm oneself," is used in 1 Pet. 4:1, in an exhortation "to arm" ourselves with the same mind as that of Christ in regard to His sufferings.

<B-2,Verb,2528,*kathoplizo*>

is an intensive form, "to furnish fully with arms," *kata*, "down," intensive, *hoplon*, "a weapon," Luke 11:21, lit., "a strong man fully armed." In the Sept., Jer. 46:9.

Army <1,,4753,*strateuma*>

denotes (a) "an army" of any size, large or small, Matt. 22:7; Rev. 9:16; 19:14,19 (twice); (b) "a company of soldiers," such as Herod's bodyguard, Luke 23:11 (RV, "soldiers") or the soldiers of a garrison, Acts 23:10,27 (RV, "the soldiers," for AV, "an army"). See [SOLDIER](#), WAR.

<2,,4760,*stratopedon*>

from *stratos*, "a military host," *pedon*, "a plain," strictly denotes "an army encamped, a camp;" in Luke 21:20, of the soldiers which were to be encamped about Jerusalem in fulfillment of the Lord's prophecy concerning the destruction of the city; the phrase might be translated "by camps" (or encampments).

<3,,3925,*parembole*>

lit., "a casting in among, an insertion" (*para*, "among," *ballo*, "to throw"), in the Macedonian dialect, was a military term. In the NT it denotes the distribution of troops in army formation, "armies," Heb. 11:34; a camp, as of the Israelites, Exod. 19:17; 29:14; 32:17; hence, in Heb. 13:11,13, of Jerusalem,

since the city was to the Jews what the camp in the wilderness had been to the Israelites; in Rev. 20:9, the "armies" or camp of the saints, at the close of the Millennium. It also denoted a castle or barracks, Acts 21:34,37; 22:24; 23:10,16,32.

Around * For [AROUND](#) see Note +, p. 9.

Array * For [ARRAY](#) see [CLOTHE](#), [NO.](#) 6, PUT

Arrive <1,,2658,*katantao*>

"to come to, arrive at," is used (a) literally, of locality, Acts 16:1, "came to;" so Acts 18:19,24; 20:15 ("came"); Acts 21:7; 25:13; 27:12 (AV, "attain to," RV, "reach"); Acts 28:13; (b) metaphorically, of attainment, Acts 26:7, "attain;" so Eph. 4:13; Phil. 3:11. In 1 Cor. 10:11 ("upon whom the ends of the ages are come," RV), the metaphor is apparently that of an inheritance as coming down or descending to an heir, the "ends" (tele) being the spiritual revenues (cp. Matt. 17:25, revenues derived from taxes, and Rom. 13:7, where the singular, telos, "custom," is used); the inheritance metaphor is again seen in 1 Cor. 14:36, of the coming (or descending) of the Word of God to the Corinthians. See [ATTAIN](#).

<2,,2668,*katapleo*>

denotes "to sail down" (kata, "down," pleo, "to sail"), i.e., from the high sea to the shore, Luke 8:26.

<3,,3854,*paraginomai*>

lit., "to become near," hence, "to come on the scene," Matt. 3:1, of John the Baptist, is translated, "arrive" in the RV of 1 Cor. 16:3, for AV, "come." See [COME](#), GO, PRESENT.

<4,,3846,*paraballo*>

para, "alongside," ballo, "to throw," signifies, nautically, "touched at;" so the RV of Acts 20:15 (AV, "arrived"); or, perhaps, to strike across, from one place to another. In Mark 4:30, some mss. have this verb (AV, "compare"); the most authentic have tithemi, to set forth (with the word "parable"). See [COMPARE](#).

<5,,5348,*phthano*>

"to anticipate, reach to," is translated "did arrive at," Rom. 9:31, RV, of Israel's failure to attain to the Law (AV, "hath attained to"). See [ATTAIN](#), [COME](#), [PRECEDE](#).

Art, Arts <1,,5078,*techne*>

"an art, handicraft, trade," is used in Acts 17:29, of the plastic art; in Acts 18:3, of a trade or craft (AV, "occupation," RV, "trade"); in Rev. 18:22, "craft" (cp. technites, "a craftsman," Eng., "technical"). See [CRAFT](#), OCCUPATION, TRADE.

<2,,4021,*periergos*>

lit., "a work about" (peri, "about," ergon, "a work"), hence, "busy about trifles," is used, in the plural, of things superfluous, "curious (or magical) arts," Acts 19:19; in 1 Tim. 5:13, "busybodies." See [BUSYBODY](#).

As * For [AS](#) (and connected phrases) see Note +, p. 9.

Ascend * For [ASCEND](#) see [ARISE](#), No. 6

Ashamed (to be), Shame <A-1, Verb, 153, *aischuno*>

from *aischos*, "shame," always used in the Passive Voice, signifies (a) "to have a feeling of fear or shame which prevents a person from doing a thing," e.g., Luke 16:3; (b) "the feeling of shame arising from something that has been done," e.g., 2 Cor. 10:8; Phil. 1:20; 1 John 2:28, of the possibility of being "ashamed" before the Lord Jesus at His Judgment seat in His Parousia with His saints; in 1 Pet. 4:16, of being ashamed of suffering as a Christian.

<A-2, Verb, 1870, *epaischunomai*>

a strengthened form of No. 1 (*epi*, "upon," intensive), is used only in the sense (b) in the preceding paragraph. It is said of being "ashamed" of persons, Mark 8:38; Luke 9:26; the Gospel, Rom. 1:16; former evil doing, Rom. 6:21; "the testimony of our Lord," 2 Tim. 1:8; suffering for the Gospel, 2 Tim. 1:12; rendering assistance and comfort to one who is suffering for the Gospel's sake, 2 Tim. 1:16. It is used in Heb., of Christ in calling those who are sanctified His brethren, Heb. 2:11, and of God in His not being "ashamed" to be called the God of believers, Heb. 11:16. In the Sept., in Job 34:19; Ps. 119:6; Isa. 1:29.

<A-3, Verb, 2617, *kataischuno*>

another strengthened form (*kata*, "down," intensive), is used (a) in the Active Voice, "to put to shame," e.g., Rom. 5:5; 1 Cor. 1:27 (AV, "confound"); 1 Cor. 11:4,5 ("dishonoreth"), and 1 Cor. 11:22; (b) in the Passive Voice, Rom. 9:33; 10:11; 2 Cor. 7:14; 1 Pet. 2:6; 3:16. See [CONFOUND](#), [DISHONOR](#), [SHAME](#).

<A-4, Verb, 1788, *entrepo*>

"to put to shame," in the Passive Voice, to be ashamed, lit. means "to turn in" (*en*, "in," *trepo*, "to turn"), that is, to turn one upon himself and so produce a feeling of "shame," a wholesome "shame" which involves a change of conduct, 1 Cor. 4:14; 2 Thess. 3:14; Titus 2:8, the only places where it has this meaning. See also [REGARD](#), REVERENCE.

<B-1, Noun, 152, *aischune*>

"shame," akin to A, No. 1, signifies (a) subjectively, the confusion of one who is "ashamed" of anything, a sense of "shame," Luke 14:9; those things which "shame" conceals, 2 Cor. 4:2; (b) objectively, ignominy, that which is visited on a person by the wicked, Heb. 12:2; that which should arise from guilt, Phil. 3:19; (c) concretely, a thing to be "ashamed" of, Rev. 3:18; Jude 1:13, where the word is in the plural, lit., "basenesses," "disgraces." See [DISHONESTY](#).

<B-2, Noun, 1791, *entrepo*>

akin to A, No. 4, lit., "a turning in upon oneself," producing a recoil from what is unseemly or vile, is used in 1 Cor. 6:5; 15:34. It is associated with *aischune* in the Psalms, in the Sept., e.g., Ps. 35:26, where it follows *aischune*, "let them be clothed with shame (*aischune*) and confusion (*entrepo*);" Ps. 44:15, "all the day my shame is before me and the confusion of my face has covered me;" Ps. 69:19, "Thou knowest my reproach and my shame and my confusion;" so in Ps. 71:13. In Ps. 109:29 the

words are in the opposite order.

Note: Aidos, used in 1 Tim. 2:9, denotes "modesty, shamefastness" (the right spelling for the AV, "shamefacedness"). In comparison with aischune, aidos is "the nobler word, and implies the nobler motive: in it is involved an innate moral repugnance to the doing of the dishonorable act, which moral repugnance scarcely or not at all exists in aischune" (Trench, Syn, xix). See [SHAMEFASTNESS](#).

<C-1,Adjective,150,*aischros*>

"base" (akin to No. 1), is used in 1 Cor. 11:6; 14:35; Eph. 5:12. See FILTHY B, No. 1. Cp. aischrotes, "filthiness," Eph. 5:4.

<C-2,Adjective,422,*anepaischuntos*>

an intensive adjective (a, negative, n euphonic, epi, "upon," intensive, aischune, "shame"), "not ashamed, having no cause for shame," is used in 2 Tim. 2:15.

Ashes <A-1,Noun,4700,*spodos*>

"ashes," is found three times, twice in association with sackcloth, Matt. 11:21; Luke 10:13, as tokens of grief (cp. Esth. 4:1,3; Isa. 58:5; 61:3; Jer. 6:26; Jonah 3:6); of the ashes resulting from animal sacrifices, Heb. 9:13; in the OT, metaphorically, of one who describes himself as dust and "ashes," Gen. 18:27, etc.

<B-1,Verb,5077,*tephroo*>

"to turn to ashes," is found in 2 Pet. 2:6, with reference to the destruction of Sodom and Gomorrah.

Notes: (1) Tephra, frequently used of the "ashes" of a funeral pile, is not found in the NT.

(2) The Hebrew verb, rendered "accept" in Ps. 20:3, "accept thy burnt sacrifice," signifies "to turn to ashes" (i.e., by sending fire from heaven). See also Exod. 27:3; Num. 4:13, "shall take away the ashes."

Ashore * For [ASHORE](#) (Acts 27:29) see [CAST](#), A, No. 3

Aside * For [ASIDE](#) see [LAY](#), No. 8, [TAKE](#), No. 3, [TURN](#), Nos. 3, 17, Note (1)

Ask <A-1,Verb,154,*aiteo*>

"to ask," is to be distinguished from No. 2. Aiteo more frequently suggests the attitude of a suppliant, the petition of one who is lesser in position than he to whom the petition is made; e.g., in the case of men in asking something from God, Matt. 7:7; a child from a parent, Matt. 7:9,10; a subject from a king, Acts 12:20; priests and people from Pilate, Luke 23:23 (RV, "asking" for AV, "requiring"); a beggar from a passer by, Acts 3:2. With reference to petitioning God, this verb is found in Paul's epistles in Eph. 3:20; Col. 1:9; in James four times, James 1:5,6; 4:2,3; in 1 John, five times, 1 John 3:22; 5:14,15 (twice), 16. See [BEG](#), [CALL FOR](#), [CRAVE](#), DESIRE, [REQUIRE](#).

<A-2,Verb,2065,*erotao*>

more frequently suggests that the petitioner is on a footing of equality or familiarity with the person whom he requests. It is used of a king in making request from another king, Luke 14:32; of the Pharisee who "desired" Christ that He would eat with him, an indication of the inferior conception he had of Christ, Luke 7:36; cp. Luke 11:37; John 9:15; 18:19.

In this respect it is significant that the Lord Jesus never used *aiteo* in the matter of making request to the Father. "The consciousness of His equal dignity, of His potent and prevailing intercession, speaks out in this, that as often as He asks, or declares that He will ask anything of the Father, it is always *erotao*, an asking, that is, upon equal terms, John 14:16; 16:26; 17:9,15,20, never *aiteo*, that He uses. Martha, on the contrary, plainly reveals her poor unworthy conception of His person, that ... she ascribes that *aiteo* to Him which He never ascribes to Himself, John 11:22" (Trench, Syn. xl).

In passages where both words are used, the distinction should be noticed, even if it cannot be adequately represented in English. In John 16:23, "in that day ye shall ask Me nothing," the verb is *erotao*, whereas in the latter part of the verse, in the sentence, "If ye shall ask anything of the Father," the verb is *aiteo*. The distinction is brought out in the RV margin, which renders the former clause "Ye shall ask Me no question," and this meaning is confirmed by the fact that the disciples had been desirous of "asking" Him a question (*arotao*, John 16:19). If the Holy Spirit had been given, the time for "asking" questions from the Lord would have ceased. In John 14:14, where, not a question, but a request is made by the disciples, *aiteo*, is used.

Both verbs are found in 1 John 5:16: in the sentence "he shall ask, and God will give him life for them that sin not unto death," the verb is *aiteo*, but with regard to the sin unto death, in the sentence "not concerning this do I say that he shall make request," the verb is *erotao*.

Later, the tendency was for *erotao* to approximate to *aiteo*. See [BESEECH](#), DESIRE, [INTREAT](#), [PRAY](#), REQUEST.

Note: In Matt. 19:17, the RV, following the most authentic mss., has "Why askest (*erotao*) thou Me concerning that which is good?"

<A-3,Verb,1905,*eperotao*>

a strengthened form of No. 2 (*epi*, "in addition"), is frequently used in the synoptic Gospels, but only twice in the Gospel of John, 18:7,21. In Rom. 10:20 it is rendered "asked of" (AV, "asked after"). The more intensive character of the "asking" may be observed in Luke 2:46; 3:14; 6:9; 17:20; 20:21,27,40; 22:64; 23:3,6,9. In Matt. 16:1, it virtually signifies to demand (its meaning in later Greek). See [DEMAND](#), DESIRE, QUESTION.

Note: For the corresponding noun *eperotema*, see [ANSWER](#).

<A-4,Verb,4441,*punthanomai*>

to ask by way of enquiry, not by way of making a request for something, is found in the Gospels and the Acts, five times in the former, seven in the latter; in Matt. 2:4, AV, "demanded," RV, "enquired," so Acts 21:33. See [DEMAND](#), [INQUIRE](#), [UNDERSTAND](#).

<A-5,Verb,1833,*exetazo*>

"to search out" (ek, "out," intensive, etazo, "to examine"), is translated "ask," in John 21:12, AV (RV, "inquire"); in Matt. 2:8, AV, "search;" RV, "search out," expressing the intensive force of the verb, so Matt. 10:11 (AV, "inquire"). See [INQUIRE](#), [SEARCH](#).

<A-6,Verb,3004,*lego*>

"to say," occasionally signifies "to ask," as of an inquiry, the reason being that lego is used for every variety of speaking, e.g., Acts 25:20, "[I](#) asked whether he would come to Jerusalem." See [BID](#), [BOAST](#), [CALL](#), [DESCRIBE](#), [GIVE](#), [NAME](#), [PUT](#), Note (2), [SAY](#), [SPEAK](#), [TELL](#), [UTTER](#).

<A-7,Verb,350,*anakrino*>

"to judge," sometimes has the meaning to ask a question; e.g., 1 Cor. 10:25,27. See [DISCERN](#), [EXAMINE](#), [JUDGE](#), [SEARCH](#).

Notes: (1) For apaiteo, Luke 6:30, see [REQUIRE](#), No. 3 (2) In Luke 22:31, RV, exaiteomai is rendered "hath asked to have."

<B-1,Noun,155,*aitema*>

akin to No. 1, lit., "that which has been asked for," is used in Luke 23:24, RV, "what they asked for" (AV, "required"); Phil. 4:6, "requests;" 1 John 5:15, "petitions." See [PETITION](#), [REQUEST](#), [REQUIRE](#).

Asleep, Sleep <A-1,Verb,2518,*katheudo*>

"to go to sleep," is chiefly used of natural "sleep," and is found most frequently in the Gospels, especially Matthew and Luke. With reference to death it is found in the Lord's remark concerning Jairus' daughter, Matt. 9:24; Mark 5:39; Luke 8:52. In the epistles of Paul it is used as follows: (a) of natural "sleep," e.g., 1 Thess. 5:7; (b) of carnal indifference to spiritual things on the part of believers, Eph. 5:14; 1 Thess. 5:6,10 (as in Mark 13:36), a condition of insensibility to Divine things involving conformity to the world (cp. hupnos below).

<A-2,Verb,2837,*koimaomai*>

is used of natural "sleep," Matt. 28:13; Luke 22:45; John 11:12; Acts 12:6; of the death of the body, but only of such as are Christ's; yet never of Christ Himself, though He is "the firstfruits of them that have fallen asleep," 1 Cor. 15:20; of saints who departed before Christ came, Matt. 27:52; Acts 13:36; of Lazarus, while Christ was yet upon the earth, John 11:11; of believers since the Ascension, 1 Thess. 4:13-15; Acts 7:60; 1 Cor. 7:39; 11:30; 15:6,18,51; 2 Pet. 3:4.

Note: "This metaphorical use of the word sleep is appropriate, because of the similarity in appearance between a sleeping body and a dead body; restfulness and peace normally characterize both. The object of the metaphor is to suggest that, as the sleeper does not cease to exist while his body sleeps, so the dead person continues to exist despite his absence from the region in which those who remain can communicate with him, and that, as sleep is known to be temporary, so the death of the body will be found to be. ...

"That the body alone is in view in this metaphor is evident, (a) from the derivation of the word

koimaomai, from keimai, to lie down (cp. anastasis, resurrection, from ana, 'up,' and histemi, to cause to stand); cp. Isa. 14:8, where for 'laid down,' the Sept. has 'fallen asleep;' (b) from the fact that in the NT the word resurrection is used of the body alone; (c) from Dan. 12:2, where the physically dead are described as 'them that sleep (Sept. katheudo, as at 1 Thess. 5:6) in the dust of the earth,' language inapplicable to the spiritual part of man; moreover, when the body returns whence it came, Gen. 3:19, the spirit returns to God who gave it, Eccl. 12:7.

"When the physical frame of the Christian (the earthly house of our tabernacle, 2 Cor. 5:1) is dissolved and returns to the dust, the spiritual part of his highly complex being, the seat of personality, departs to be with Christ, Phil. 1:23. And since that state in which the believer, absent from the body, is at home with the Lord, 2 Cor. 5:6-9, is described as 'very far better' than the present state of joy in communion with God and of happy activity in His service, everywhere reflected in Paul's writings, it is evident the word 'sleep,' where applied to the departed Christians, is not intended to convey the idea that the spirit is unconscious. ...

"The early Christians adopted the word koimeterion (which was used by the Greeks of a rest-house for strangers) for the place of interment of the bodies of their departed; thence the English word 'cemetery,' 'the sleeping place,' is derived." * [* From Notes on Thessalonians, by Hogg and Vine. p. 172.]

<A-3,Verb,1852,*exupnizo*>

"to awake" (ek, "out," hupnos, "sleep"), "to awake out of sleep," is used in John 11:11. In the Sept., Judg. 16:14,20; 1 Kings 3:15; Job 14:12.

<A-4,Verb,879,*aphupnoo*>

"to fall asleep" (apo, "away"), is used of natural "sleep," Luke 8:23, of the Lord's falling "asleep" in the boat on the lake of Galilee.

<B-1,Adjective,1853,*exupnos*>

Acts 16:27, signifies "out of sleep."

<C-1,Noun,5278,*hupnos*>

is never used of death. In five places in the NT it is used of physical "sleep;" in Rom. 13:11, metaphorically, of a slumbering state of soul, i.e., of spiritual conformity to the world, out of which believers are warned to awake.

Asp <1,,785,*aspis*>

"a small and very venomous serpent," the bite of which is fatal, unless the part affected is at once cut away, in Rom. 3:13 is said, metaphorically, of the conversation of the ungodly.

Ass <1,,3688,*onos*>

is the usual word. Onarion, the diminutive of onos, "a young ass, or ass's colt," is used in John 12:14, together with onos.

<2,,5268,*hupozugion*>

lit., "under a yoke" (hupo, "under," zugos, "a yoke"), is used as an alternative description of the same animal, in Matt. 21:5, where both words are found together, "Behold, thy king cometh unto thee, meek and riding upon an ass (onos), and upon a colt the foal of an ass (hupozugion)." It was upon the colt that the Lord sat, John 12:14. In 2 Pet. 2:16, it is used of Balaam's "ass."

Assassin <1,4607,*sikarios*>

is a Latin word (sicarius, "from" sica, "a dagger") denoting "one who carries a dagger or short sword under his clothing, an assassin," Acts 21:38, RV. Here it is used as a proper name (see the RV) of the Sicarii, "assassins," the fanatical Jewish faction which arose in Judea after Felix had rid the country of the robbers referred to by Josephus (Ant., XX). They mingled with the crowds at festivals and stabbed their political opponents unobserved (AV, "murderers").

Assault <A-1, Verb, 2186, *ephistemi*>

lit., "to stand over" (epi, "over," histemi, "to stand"), signifies "to assault;" said in Acts 17:5, of those who attacked the house of Jason. For its usual meanings see [COME](#) (in, to, upon), [HAND](#) (at), [INSTANT](#), PRESENT, STAND.

<B-1, Noun, 3730, *horme*>

rendered "assault" in Acts 14:5, AV; RV, "onset," corresponds to hormao, "to rush." See [IMPULSE](#), [ONSET](#).

Assay * For [ASSAY](#) see [TRY](#), No. 2

Assemble <1,4863, *sunago*>

"to assemble" (sun, "together," ago, "to bring"), is used of the "gathering together" of people or things; in Luke 12:17,18, "bestow," with reference to the act of "gathering" one's goods; so in Luke 15:13, suggesting that the Prodigal, having "gathered" all his goods together, sold them off; in John 6:12, of "gathering up" fragments; in John 18:2, "resorted," with reference to the "assembling" of Christ with His disciples in the garden of Gethsemane, there in the Passive Voice (unsuitable, however, in an English translation). In Acts 11:26, the RV has "were gathered together (with the church)," for AV, "assembled themselves" (possibly "they were hospitably entertained by"). The verb is not found in the most authentic mss. in Rev. 13:10. See [BESTOW](#), [GATHER](#), [LEAD](#), [TAKE](#), No. 29.

Note: Episunago, "to gather together," is found only in the synoptic Gospels; twice of the "gathering" together of people, Mark 1:33; Luke 12:1; twice of the desire of the Lord to "gather" together the inhabitants of Jerusalem, Matt. 23:37; Luke 13:34; twice of His future act in "gathering" together His elect through the instrumentality of the angels, Matt. 24:31; Mark 13:27. See [GATHER](#).

<2,4871, *sunalizo*>

"to gather together, to assemble," with the suggestion of a crowded meeting (sun, "with," halizo, "to crowd, or mass:" the corresponding adjective is haless, "thronged"), is used in Acts 1:4. The meaning "to eat with," suggested by some, as if the word were derived from hals, "salt," is not to be accepted.

<3,4905, *sunerchomai*>

"to come together" (sun, "together," *erchomai*, "to come"), is once rendered "assemble," Mark 14:53, AV. It is frequently used of "coming together," especially of the "gathering" of a local church, 1 Cor. 11:17,18,20,33,34; 14:23,26; it is rendered "resorted" in Acts 16:13, AV, where the RV adheres to the lit. rendering, "came together." See [ACCOMPANY](#).

Notes: (1) In Acts 15:25, *ginomai*, "to become," is translated "having come to (one accord)," correcting the AV, "being assembled with (one accord)."

(2) *Sunagoge*, akin to A, No. 1, is lit., "a place where people assemble." In Acts 13:43 the RV suitably has "synagogue," for the AV "congregation," the building standing by metonymy for the people therein (cp. Matt. 10:17, etc.). In Jas. 2:2 (AV, "assembly") the word is "synagogue" (RV). See [SYNAGOGUE](#).

(3) *Episunagoge*, akin to No. 1, Note, "an assembling together," is used in 2 Thess. 2:1, of the rapture of the saints into the air to meet the Lord, "our gathering together;" in Heb. 10:25, of the "gatherings" of believers on earth during the present period. See [GATHERING](#).

Assembly <1,,1577,*ekklesia*>

from *ek*, "out of," and *klesis*, "a calling" (*kaleo*, "to call"), was used among the Greeks of a body of citizens "gathered" to discuss the affairs of state, Acts 19:39. In the Sept. it is used to designate the "gathering" of Israel, summoned for any definite purpose, or a "gathering" regarded as representative of the whole nation. In Acts 7:38 it is used of Israel; in 19:32,41, of a riotous mob. It has two applications to companies of Christians, (a) to the whole company of the redeemed throughout the present era, the company of which Christ said, "I will build My Church," Matt. 16:18, and which is further described as "the Church which is His Body," Eph. 1:22; 5:23, (b) in the singular number (e.g., Matt. 18:17, RV marg., "congregation"), to a company consisting of professed believers, e.g., Acts 20:28; 1 Cor. 1:2; Gal. 1:13; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 3:5, and in the plural, with reference to churches in a district.

There is an apparent exception in the RV of Acts 9:31, where, while the AV has "churches," the singular seems to point to a district; but the reference is clearly to the church as it was in Jerusalem, from which it had just been scattered, Acts 8:1. Again, in Rom. 16:23, that Gaius was the host of "the whole church," simply suggests that the "assembly" in Corinth had been accustomed to meet in his house, where also Paul was entertained. See [CHURCH](#).

<2,,3831,*paneguris*>

from *pan*, "all," and *agora*, "any kind of assembly," denoted, among the Greeks, an assembly of the people in contrast to the council of national leaders, or a "gathering" of the people in honor of a god, or for some public festival, such as the Olympic games. The word is used in Heb. 12:23, coupled with the word "church," as applied to all believers who form the body of Christ.

<3,,4128,*plethos*>

"a multitude, the whole number," is translated "assembly" in Acts 23:7, RV. See [BUNDLE](#), COMPANY, [MULTITUDE](#).

Note: For sunagoge, see [ASSEMBLE](#), Note (2).

Assent * For [ASSENT](#) see [AGREE](#), No. 2

Assist * For [ASSIST](#) see [HELP](#), B, Note

Assurance, Assure, Assuredly <A-1,Noun,4102,*pistis*>

"faith," has the secondary meaning of "an assurance or guarantee," e.g., Acts 17:31; by raising Christ from the dead, God has given "assurance" that the world will be judged by Him (the AV margin, "offered faith" does not express the meaning). Cp. 1 Tim. 5:12, where "faith" means "pledge." See [BELIEF](#), FAITH, [FIDELITY](#).

<A-2,Noun,4136,*plerophoria*>

"a fullness, abundance," also means "full assurance, entire confidence;" lit., a "full-carrying" (pleros, "full," phero, "to carry"). Some explain it as full fruitfulness (cp. RV, "fullness" in Heb. 6:11). In 1 Thess. 1:5 it describes the willingness and freedom of spirit enjoyed by those who brought the Gospel to Thessalonica; in Col. 2:2, the freedom of mind and confidence resulting from an understanding in Christ; in Heb. 6:11 (AV, "full assurance," RV, "fullness"), the engrossing effect of the expectation of the fulfillment of God's promises; in Heb. 10:22, the character of the faith by which we are to draw near to God. See [FULLNESS](#).

<A-3,Noun,5287,*hupostasis*>

lit., "a standing under, support" (hupo, "under," histemi, "to stand"), hence, an "assurance," is so rendered in Heb. 11:1, RV, for AV, "substance." It here may signify a title-deed, as giving a guarantee, or reality. See [CONFIDENCE](#), [PERSON](#), [SUBSTANCE](#).

Note: In Acts 16:10, for the AV (of sumbibazomai), "assuredly gathering," see [CONCLUDE](#).

<B-1,Verb,4104,*pistoo*>

"to trust or give assurance to" (cp. A, No. 1), has a secondary meaning, in the Passive Voice, "to be assured of," 2 Tim. 3:14.

<B-2,Verb,4135,*plerophoreo*>

akin to A, No. 2, "to bring in full measure, to fulfill," also signifies "to be fully assured," Rom. 4:21, RV, of Abraham's faith. In Rom. 14:5 it is said of the apprehension of the will of God. So in Col. 4:12 in the best mss. In these three places it is used subjectively, with reference to an effect upon the mind. For its other and objective use, referring to things external, see [FULFILL](#); see also [BELIEVE](#), [KNOW](#), [PERSUADE](#), [PROOF](#). In the Sept., Eccl. 8:11.

<B-3,Verb,3782,*peitho*>

"to persuade," is rendered "assure" in 1 John 3:19 (marg., "persuade"), where the meaning is that of confidence toward God consequent upon loving in deed and in truth. See [BELIEVE](#), CONFIDENCE, FRIEND, [OBEY](#), [PERSUADE](#), TRUST, [YIELD](#).

<C-1,Adverb,806,asphalos>

means (a) "safely," Mark 14:44; Acts 16:23; (b) "assuredly," Acts 2:36; the knowledge there enjoined involves freedom from fear of contradiction, with an intimation of the impossibility of escape from the effects. See [SAFELY](#).

Astonish, Astonishment * For [ASTONISH](#) and [ASTONISHMENT](#) see [AMAZE](#) and AMAZEMENT

Astray * For [ASTRAY](#) see ERR

Asunder * For [ASUNDER](#) see [BREAK](#), [BURST](#), [CUT](#), PART, [PUT](#), [REND](#), and SAW

At * For [AT](#) see Note +, p. 9.

Athirst * For [ATHIRST](#) see THIRST

Atonement <1,,2643,katallage>

translated "atonement" in the AV of Rom. 5:11, signifies, not "atonement," but "reconciliation," as in the RV. See also Rom. 11:15; 2 Cor. 5:18,19. So with the corresponding verb katallasso, see under [RECONCILE](#). "Atonement" (the explanation of this English word as being "at-one-ment" is entirely fanciful) is frequently found in the OT. See, for instance, Leviticus, chapters 16 and 17. The corresponding NT words are hilasmos, "propitiation," 1 John 2:2; 4:10, and hilasterion, Rom. 3:25; Heb. 9:5, "mercy-seat," the covering of the ark of the covenant. These describe the means (in and through the person and work of the Lord Jesus Christ, in His death on the cross by the shedding of His blood in His vicarious sacrifice for sin) by which God shows mercy to sinners. See [PROPITIATION](#).

Attain <1,,2658,katantao>

a strengthened form of antao, "to come opposite to," signifies "to reach, to arrive at." It is used in its local significance several times in the Acts, e.g., 27:12, RV, "could reach." In its metaphorical sense of "attaining" to something it is used in three places: Acts 26:7, of the fulfillment of the promise of God made to the ancestors of Israel, to which promise the twelve tribes "hope to attain" (RV); in Eph. 4:13, of "attaining" to the unity of the faith and of the knowledge of the Son of God; in Phil. 3:11, of the paramount aims of the Apostle's life, "if by any means," he says, "[I](#) might attain unto the resurrection from the dead," not the physical resurrection, which is assured to all believers hereafter, but to the present life of identification with Christ in His resurrection. For the metaphorical sense in 1 Cor. 10:11; 14:36, see [ARRIVE](#), A, No. 1. See also [COME](#), No. 28.

<2,,2638,katalambano>

"to seize, to apprehend," whether physically or mentally, is rendered "attain" in the sense of making something one's own, appropriating a thing, Rom. 9:30, said of the Gentiles, who through the Gospel have "attained" to, or laid hold of, the righteousness which is of faith, in contrast to the present condition of Israel; in 1 Cor. 9:24, of securing a prize, RV, "attain," for AV, "obtain." See [APPREHEND](#).

<3,,5348,phthano>

"to anticipate," also means "to reach, attain to a thing;" negatively of Israel (see [ARRIVE](#), No. 5). The only other passage where it has this significance is Phil. 3:16, "we have attained." See [COME](#), [PREVENT](#).

<4,,5177,tunchano>

"to reach, meet with," signifies "to attain to," in Luke 20:35, RV (for AV, "obtain"). See [CHANCE](#), [ENJOY](#), [OBTAIN](#).

Notes: (1) Parakoloutheo, rendered "attained" in 1 Tim. 4:6, AV (RV, "hast followed"), does not signify attainment, but "following fully." It is an intensive form of akoloutheo, "to follow." So in 2 Tim. 3:10, RV, "didst follow" (AV, "fully known"); "follow fully" would be suitable. In Mark 16:17 it is translated "follow;" in Luke 1:3, "having traced" (RV). See FOLLOW, [KNOW](#), Notes (1), [UNDERSTAND](#).

(2) Lambano, incorrectly translated "attained" in the AV of Phil. 3:12, means "obtained" (RV).

Attend, Attendance, Attendant <A-1,Verb,4337,prosecho>

"to take heed, give heed," is said of the priests who "gave attendance at the altar," Heb. 7:13. It suggests devotion of thought and effort to a thing. In 1 Tim. 4:13 (in the exhortation regarding the public reading of the Scriptures), the RV translates it "give heed," for the AV, "give attendance." In Acts 16:14, "to give heed" (for AV, "attended"). See [BEWARE](#), GIVE, No. 17, [REGARD](#).

<A-2,Verb,4342,proskartereo>

"to be steadfast," a strengthened form of kartereo (pros, "towards," intensive, karteros, "strong"), denotes to continue steadfastly in a thing and give unremitting care to it, e.g., Rom. 13:6, of rulers in the discharge of their functions. See CONTINUE, [WAIT](#). In the Sept., Num. 13:21.

<B-1,Adjective,2145,euparedros>

lit., "sitting well beside" (eu, "well," para, "beside," hedra, "a seat"), i.e., sitting constantly by, and so applying oneself diligently to, anything, is used in 1 Cor. 7:35, with pros, "upon," "that ye may attend upon." Some mss. have euprosedron.

<C-1,Noun,5257,huperetes>

lit., "an under-rower;" hence, "a servant," is rendered "attendant" in Luke 4:20 and Acts 13:5, RV. See MINISTER, OFFICER, [SERVANT](#).

Attentive * For [ATTENTIVE](#), in the AV of Luke 19:48, see [HANG](#), No. 2

Audience * For [AUDIENCE](#) see [HEARING](#), A, No. 1, B, No. 1

Aught * Aught: See +, page 9 (footnote). It is wrongly spelled "ought" in the AV in some places, e.g., in John 4:33, "ought to eat" (there is no word in the original there for "ought").

Austere <1,,840,austeros>

akin to auo, "to dry up" (Eng., "austere"), primarily denotes "stringent to the taste," like new wine not matured by age, unripe fruit, etc; hence, "harsh, severe," Luke 19:21,22.

Note: Synonymous with austeros, but to be distinguished from it, is skleros (from skello, "to be dry"). It was applied to that which lacks moisture, and so is rough and disagreeable to the touch, and hence came to denote "harsh, stern, hard." It is used by Matthew to describe the unprofitable servant's remark concerning his master, in the parable corresponding to that in Luke 19 (see austeros, above). Austeros is derived from a word having to do with the taste, skleros, "with the touch." Austeros is not necessarily a term of reproach, whereas skleros is always so, and indicates a harsh, even inhuman, character. Austeros is "rather the exaggeration of a virtue pushed too far, than an absolute vice" (Trench, Syn. xiv). Skleros is used of the character of a man, Matt. 25:24; of a saying, John 6:60; of the difficulty and pain of kicking against the ox-goads, Acts 9:5; 26:14; of rough winds, Jas. 3:4 and of harsh speeches, Jude 1:15. See [FIERCE](#), [HARD](#). Cp. sklerotes, "hardness," skleruno, "to harden," sklerokardia, "hardness of heart," and sklerotrachelos, "stiff-necked."

Author <1,,159,*aitios*>

an adjective (cp. aitia, a cause), denotes "that which causes something." This and No. 2 are both translated "author" in Hebrews. Aitios, in Heb. 5:9, describes Christ as the "Author of eternal salvation unto all them that obey Him," signifying that Christ, exalted and glorified as our High Priest, on the ground of His finished work on earth, has become the personal mediating cause (RV, margin) of eternal salvation. It is difficult to find an adequate English equivalent to express the meaning here. Christ is not the merely formal cause of our salvation. He is the concrete and active cause of it. He has not merely caused or effected it, He is, as His name, "Jesus," implies, our salvation itself, Luke 2:30; 3:6.

<2,,747,*archegos*>

translated "Prince" in Acts 3:15 (marg., "Author") and Acts 5:31, but "Author" in Heb. 2:10, RV, "Captain," RV marg., and AV, and "Author" in Heb. 12:2, primarily signifies "one who takes a lead in, or provides the first occasion of, anything." In the Sept. it is used of the chief of a tribe or family, Num. 13:2 (RV, prince); of the "heads" of the children of Israel, Num. 13:3; a captain of the whole people, Num. 14:4; in Micah 1:13, of Lachish as the leader of the sin of the daughter of Sion: there, as in Heb. 2:10, the word suggest a combination of the meaning of leader with that of the source from whence a thing proceeds. That Christ is the Prince of life signifies, as Chrysostom says, that "the life He had was not from another; the Prince or Author of life must be He who has life from Himself." But the word does not necessarily combine the idea of the source or originating cause with that of leader. In Heb. 12:2 where Christ is called the "Author and Perfecter of faith," He is represented as the one who takes precedence in faith and is thus the perfect exemplar of it. The pronoun "our" does not correspond to anything in the original, and may well be omitted. Christ in the days of His flesh trod undeviatingly the path of faith, and as the Perfecter has brought it to a perfect end in His own person. Thus He is the leader of all others who tread that path. See [PRINCE](#).

Note: In 1 Cor. 14:33, the AV, "the author," represents no word in the original; RV "a God of."

Authority <A-1,Noun,1849,*exousia*>

denotes "authority" (from the impersonal verb exesti, "it is lawful"). From the meaning of "leave or

permission," or liberty of doing as one pleases, it passed to that of "the ability or strength with which one is endued," then to that of the "power of authority," the right to exercise power, e.g., Matt. 9:6; 21:23; 2 Cor. 10:8; or "the power of rule or government," the power of one whose will and commands must be obeyed by others, e.g., Matt. 28:18; John 17:2; Jude 1:25; Rev. 12:10; 17:13; more specifically of apostolic "authority," 2 Cor. 10:8; 13:10; the "power" of judicial decision, John 19:10; of "managing domestic affairs," Mark 13:34. By metonymy, or name-change (the substitution of a suggestive word for the name of the thing meant), it stands for "that which is subject to authority or rule," Luke 4:6 (RV, "authority," for the AV "power"); or, as with the English "authority," "one who possesses authority, a ruler, magistrate," Rom. 13:1-3; Luke 12:11; Titus 3:1; or "a spiritual potentate," e.g., Eph. 3:10; 6:12; Col. 1:16; 2:10,15; 1 Pet. 3:22. The RV usually translates it "authority."

In 1 Cor. 11:10 it is used of the veil with which a woman is required to cover herself in an assembly or church, as a sign of the Lord's "authority" over the church. See JURISDICTION, [LIBERTY](#), [POWER](#), [RIGHT](#), [STRENGTH](#).

<A-2,Noun,2003,*epitage*>

an injunction (from epi, "upon," tasso, "to order"), is once rendered "authority," Titus 2:15 (RV, marg., "commandment"). See COMMANDMENT.

Note: The corresponding verb is epitasso, "to command." See COMMAND.

<A-3,Noun,5247,*huperoche*>

primarily, "a projection, eminence," as a mountain peak, hence, metaphorically, "pre-eminence, superiority, excellency," is once rendered "authority," 1 Tim. 2:2, AV (marg., "eminent place"), RV, "high place," of the position of magistrates; in 1 Cor. 2:1, "excellency" (of speech). Cp. huperecho, "to surpass." See EXCELLENCY.

<A-4,Noun,1413,*dunastes*>

akin to dunamis, "power," (Eng., "dynasty,") signifies "a potentate, a high officer;" in Acts 8:27, of a high officer, it is rendered "of great authority;" in Luke 1:52, RV, "princes, (AV, "the mighty"); in 1 Tim 6:15 it is said of God ("Potentate"). See [MIGHTY](#), [POTENTATE](#).

<B-1,Verb,1850,*exousiazo*>

akin to A, No. 1, signifies "to exercise power," Luke 22:25; 1 Cor. 6:12; 7:4 (twice). See [POWER](#).

<B-2,Verb,2175,*katexousiazo*>

kata, "down," intensive, and No. 1, "to exercise authority upon," is used in Matt. 20:25; Mark 10:42.

<B-3,Verb,831,*authenteo*>

from autos, "self," and a lost noun hentes, probably signifying working (Eng., "authentic"), "to exercise authority on one's own account, to domineer over," is used in 1 Tim. 2:12, AV, "to usurp authority," RV, "to have dominion." In the earlier usage of the word it signified one who with his own hand killed either others or himself. Later it came to denote one who acts on his own "authority;" hence, "to exercise authority, dominion." See DOMINION, Note.

Autumn <1,,5352,*phthinoporinos*>

an adjective signifying autumnal (from *phthinoporon*, "late autumn," from *phthino*, "to waste away," or "wane," and *opora*, "autumn"), is used in Jude 1:12, where unfruitful and worthless men are figuratively described as trees such as they are at the close of "autumn," fruitless and leafless (AV, "trees whose fruit withereth").

Avail <1,,2480,*ischuo*>

signifies (a) "to be strong in body, to be robust, in sound health," Matt. 9:12; Mark 2:17; (b) "to have power," as of the Gospel, Acts 19:20; to prevail against, said of spiritual enemies, Rev. 12:8; of an evil spirit against exorcists, Acts 19:16; (c) "to be of force, to be effective, capable of producing results," Matt. 5:13 ("it is good for nothing;" lit., "it availeth nothing"); Gal. 5:6; in Heb. 9:17 it apparently has the meaning "to be valid" (RV, "for doth it ever avail...?," for AV, "it is of no strength"). It is translated "avail" with reference to prayer, in Jas. 5:16; cp. the strengthened form *exischuo* in Eph. 3:18. See [ABLE](#), [CAN](#), [GOOD](#), [MAY](#), [PREVAIL](#), STRENGTH, WHOLE, WORK.

Avenge, Avenger <A-1,Verb,1556,*ekdikeo*>

ek, "from," *dike*, "justice," i.e., that which proceeds from justice, means (a) "to vindicate a person's right," (b) "to avenge a thing." With the meaning (a), it is used in the parable of the unjust judge, Luke 18:3,5, of the "vindication" of the rights of the widow; with the meaning (b) it is used in Rev. 6:10; 19:2, of the act of God in "avenging" the blood of the saints; in 2 Cor. 10:6, of the Apostle's readiness to use his apostolic authority in punishing disobedience on the part of his readers; here the RV substitutes "avenge" for the AV, "revenge;" in Rom. 12:19 of "avenging" oneself, against which the believer is warned.

Note: In Rev. 18:20, the AV mistranslates *krino* and *krima* "hath avenged you;" RV, "hath judged your judgment."

<B-1,Noun,1558,*ekdikos*>

primarily, "without law," then, "one who exacts a penalty from a person, an avenger, a punisher," is used in Rom. 13:4 of a civil authority in the discharge of his function of executing wrath on the evildoer (AV, wrongly, "revenger"); in 1 Thess. 4:6, of God as the avenger of the one who wrongs his brother, here particularly in the matter of adultery.

<B-2,Noun,1557,*ekdikesis*>

"vengeance," is used with the verb *poieo*, "to make," i.e., to avenge, in Luke 18:7,8; Acts 7:24; twice it is used in statements that "vengeance" belongs to God, Rom. 12:19; Heb. 10:30. In 2 Thess. 1:8 it is said of the act of Divine justice which will be meted out to those who know not God and obey not the Gospel, when the Lord comes in flaming fire at His second advent. In the Divine exercise of judgment there is no element of vindictiveness, nothing by way of taking revenge. In Luke 21:22, it is used of the "days of vengeance" upon the Jewish people; in 1 Pet. 2:14, of civil governors as those who are sent of God "for vengeance on evildoers" (AV, "punishment"); in 2 Cor. 7:11, of the "self-avenging" of believers, in their godly sorrow for wrong doing, RV, "avenging," for AV, "revenge." See PUNISHMENT, [VENGEANCE](#).

Avoid <1,,1578,*ekklino*>

"to turn away from, to turn aside," lit., "to bend out of" (ek, "out," klino, "to bend"), is used in Rom. 3:12, of the sinful condition of mankind, AV, "gone out of the way," RV, "turned aside;" in Rom. 16:17, of turning away from those who cause offenses and occasions of stumbling (AV, "avoid"); in 1 Pet. 3:11 of turning away from evil (AV, "eschew"). See [ESCHEW](#), [WAY](#).

<2,,1624,*ektrepo*>

lit., "to turn or twist out," is used in the Passive Voice in Heb. 12:13, "that which is lame be not turned out of the way" (or rather, "put out of joint"); in the sense of the Middle Voice (though Passive in form) of turning aside, or turning away from, 2 Tim. 4:4 (AV, "shall be turned unto fables," RV, "shall turn aside"); in 1 Tim. 1:6, of those who having swerved from the faith, have turned aside unto vain talking; in 2 Tim. 5:15, of those who have turned aside after Satan; in 2 Tim. 6:20, RV, of "turning away from (AV, 'avoiding') profane babblings and oppositions of the knowledge which is falsely so called." See TURN. In the Sept., Amos 5:8.

<3,,3868,*paraiteomai*>

lit., "to ask aside" (para, "aside," aiteo, "to ask"), signifies (a) "to beg of (or from) another," Mark 15:6, in the most authentic mss.; (b) "to deprecate," (1) "to entreat (that) not," Heb. 12:19; (2) "to refuse, decline, avoid," 1 Tim. 4:7; 5:11; 2 Tim. 2:23; Titus 3:10 (see No. 4 for Titus 3:9); Heb. 12:25; (c) "to beg off, ask to be excused," Luke 14:18,19 (some would put Heb. 12:25 here). See [EXCUSE](#), [INTREAT](#), REFUSE, [REJECT](#).

<4,,4026,*periistemi*>

in the Active Voice, means "to stand around" (peri, "around," histemi, "to stand"), John 11:42; Acts 25:7; in the Middle Voice, "to turn oneself about," for the purpose of avoiding something, "to avoid, shun," said of profane babblings, 2 Tim. 2:16; of foolish questions, genealogies, strife, etc., Titus 3:9 (AV, "avoid"). See [SHUN](#), STAND.

<5,,4724,*stello*>

"to place," sometimes signifies, in the Middle Voice, "to take care against a thing, to avoid," 2 Cor. 8:20; in 2 Thess. 3:6, "of withdrawing from a person." See [WITHDRAW](#).

Await * For [AWAIT](#) (AV of Acts 9:24; 20:3,19; 23:30) see PLOT

Awake <1,,1453,*egeiro*>

is used, (a) in the Active Voice, of "arousing a person from sleep;" in Matt. 8:25 of the act of the disciples in awaking the Lord; in Acts 12:7, of the awaking of Peter, RV, "awake him;" (b) in the Passive Voice, with a Middle significance, of the virgins, in "arousing themselves" from their slumber, Matt. 25:7; in Rom. 13:11; Eph. 5:14, metaphorically, "of awaking from a state of moral sloth." See [ARISE](#), [LIFT](#), [RAISE](#), REAR, [RISE](#), STAND, [TAKE](#).

<2,,1326,*diegeiro*>

is used of "awaking from natural sleep," Matt. 1:24; Mark 4:38; of the act of the disciples in "awaking" the Lord, Luke 8:24 (cp. egeiro, in Matt. 8:25); metaphorically, "of arousing the mind," 2

Pet. 1:13; 3:1. See [ARISE](#), [RAISE](#), [STIR UP](#).

<3,,1594,*eknepho*>

primarily, "to return to one's sense from drunkenness to become sober," is so used in the Sept., e.g., Gen. 9:24; metaphorically, in Joel 1:5; Hab. 2:7; lit., in Hab. 2:19, of the words of an idolater to an image; in the NT in 1 Cor. 15:34, "Awake up righteously and sin not" (RV), suggesting a return to soberness of mind from the stupor consequent upon the influence of evil doctrine.

<4,,1852,*exupnizo*>

from ek, "out of," and hupnos, "sleep," "to rouse a person out of sleep," is used metaphorically, in John 11:11.

<5,,1235,*diagregoreo*>

dia, intensive, gregoreo, "to watch," is used in Luke 9:32, RV, "were fully awake." AV "were awake".

Aware * For [AWARE](#) see [KNOW](#), A, No. 1, end of 1st par.

Away * Note: This word is to be taken in connection with various verbs. The verb airo, "to seize, to lift up, take away," is translated "away with," in Luke 23:18; John 19:15; Acts 21:36; 22:22, implying a forcible removal for the purpose of putting to death. See [BEAR](#), No. 9.

Awe <1,,5399,*deos*>

"awe," is so rendered in Heb. 12:28, RV; the previous word "reverence" represents the inferior reading aidos (see SHAMEFASTNESS).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Let down <1,,2524,kathiemi>

"to send," or "let down" (kata, "down," hiemi, "to send"), is translated "to let down," with reference to (a) the paralytic in Luke 5:19; (b) Saul of Tarsus, Acts 9:25; (c) the great sheet in Peter's vision, Acts 10:11; 11:5.

<2,,5465,chalao>

"to slacken, loosen, let loose," denotes in the NT, "to let down, to lower;" it is used with reference to (a) the paralytic, in Mark 2:4, cp. No. 1 (a); (b) Saul of Tarsus, Acts 9:25, "lowering" [see also No. 1 (b)]; 2 Cor. 11:33, "was let down" (Passive Voice); (c) nets, Luke 5:4,5 (in the latter, RV, "nets;" AV, "net"); (d) the gear of a ship, Acts 27:17, RV, "they lowered (the gear)," AV, "they strake (sail);" (e) a ship's boat, Acts 27:30, RV, "lowered" (AV, "let down"). See LOWER, STRIKE.

Let out <1,,1554,ekdidomi>

primarily, "to give out, give up, surrender" (ek, "out, from," didomi, "to give"), denotes "to let out for hire;" in the NT it is used, in the Middle Voice, with the meaning "to let out to one's advantage," in the parable of the husbandman and his vineyard, Matt. 21:33,41; Mark 12:1; Luke 20:9, AV, "let ... forth;" RV, "let ... out."

Letter <1,,1121,amma>

primarily denotes "that which is traced or drawn, a picture;" then, "that which is written," (a) "a character, letter of the alphabet," 2 Cor. 3:7; "written," lit., "(in) letters;" Gal. 6:11; here the reference is not to the length of the Epistle (Paul never uses *gramma*, either in the singular or the plural of his Epistles; of these he uses *epistole*, No. 2), but to the size of the characters written by his own hand (probably from this verse to the end, as the use of the past tense, "l have written," is, according to Greek idiom, the equivalent of our "I am writing"). Moreover, the word for "letters" is here in the dative case, *grammasin*, "with (how large) letters;" (b) "a writing, a written document, a bond" (AV, "bill") Luke 16:6,7; (c) "a letter, by way of correspondence," Acts 28:21; (d) the Scriptures of the OT, 2 Tim. 3:15; (e) "learning," John 7:15, "letters;" Acts 26:24, "(much) learning" (lit., "many letters"); in the papyri an illiterate person is often spoken of as one who does not know "letters," "which never means anything else than inability to write" (Moulton and Milligan); (f) "the letter," the written commandments of the Word of God, in contrast to the inward operation of the Holy Spirit under the New Covenant, Rom. 2:27,29; 7:6; 2 Cor. 3:6; (g) "the books of Moses," John 5:47.

<2,,1992,epistole>

* see EPISTLE

Level * For LEVEL see PLACE, Note (4)

Lewd * For LEWD and LEWDNESS see VILE and VILLANY

Liar <A-1,Noun,5583,pseustes>

"a liar," occurs in John 8:44,55; Rom. 3:4; 1 Tim. 1:10; Titus 1:12; 1 John 1:10; 2:4,22; 4:20; 5:10.

<B-1,Adjective,5571,pseudēs>

"lying, false" (Eng., "pseudo-"), rendered "false" in Acts 6:13 and in the RV of Rev. 2:2 (AV, "liars"),

is used as a noun, "liars," in Rev. 21:8. See [FALSE](#).

Note: Many compound nouns are formed by the prefix pseudo-: see, e.g., APOSTLES, [BRETHREN](#), [CHRISTS](#), PROPHETS, TEACHERS, WITNESS.

Liberal, Liberality, Liberally <A-1,Noun,572,*haplotes*>

denotes (a) "simplicity, sincerity, unaffectedness" (from haplous, "single, simple," in contrast to diplous, "double"), Rom. 12:8, "simplicity;" 2 Cor. 11:3 (in some mss. in 2 Cor. 1:12); Eph. 6:5; Col. 3:22, singleness;" (b) "simplicity as manifested in generous giving," "liberality," 2 Cor. 8:2; 9:11 (AV, "bountifulness," RV marg., "singleness"); 9:13 (AV, "liberal"). See [BOUNTY](#), No. 2.

<A-2,Noun,5485,*charis*>

is rendered "liberality" in 1 Cor. 16:3, AV. See [BOUNTY](#), No. 3.

<B-1,Adverb,574,*haplos*>

"liberally, with singleness of heart," is used in Jas. 1:5 of God as the gracious and "liberal" Giver. The word may be taken either (a) in a logical sense, signifying unconditionally, simply, or (b) in a moral sense, generously; for the double meaning compare A, No. 1. On this passage Hort writes as follows: "Later writers comprehend under the one word the whole magnanimous and honorable type of character in which singleness of mind is the central feature."

Liberty <A-1,Noun,425,*anesis*>

"a loosening, relaxation," is translated "liberty" in Acts 24:23, AV. See [INDULGENCE](#).

<A-2,Noun,859,*aphesis*>

"dismissal, release, forgiveness," is rendered "liberty" in the AV of Luke 4:18, RV, "release." See [FORGIVENESS](#).

<A-3,Noun,1657,*eleutheria*>

see [FREEDOM](#).

<A-4,Noun,1849,*exousia*>

"authority, right," is rendered "liberty" in 1 Cor. 8:9 (marg., "power"), "this liberty of yours," or "this right which you assert." See [AUTHORITY](#).

<B-1,Adjective,1658,*eleutheros*>

is rendered "at liberty" in 1 Cor. 7:39, AV (RV "free"). See FREE.

<C-1,Verb,630,*apoluo*>

for the meanings of which see [LET](#), No. 3, is translated "to set at liberty" in Acts 26:32; Heb. 13:23. See [DISMISS](#).

<C-2,Verb,649,*apostello*>

"to send away," is translated "to set at liberty" in Luke 4:18. See [SEND](#).

Note: In Acts 27:3, AV, epitrepo is rendered "gave ... liberty" (RV "gave ... leave"). See [LEAVE](#) (b)

Licence * For [LICENCE](#) (in Acts 21:40; 25:16, AV) see [LEAVE](#) (b) and OPPORTUNITY, A, No. 3

Lick <1,,1952,*epileicho*>

"to lick over" (epi, "over," leicho, "to lick"), is said of the dogs in Luke 16:21. Some mss. have apoleicho, "to lick off."

Lie (Falsehood: Noun and Verb) <A-1,Noun,5579,*pseudos*>

"a falsehood, lie" (see also under [LIAR](#)), is translated "lie" in John 8:44 (lit., "the lie"); Rom. 1:25, where it stands by metonymy for an idol, as, e.g., in Isa. 44:20; Jer. 10:14; 13:25; Amos 2:4 (plural); 2 Thess. 2:11, with special reference to the lie of 2 Thess. 2:4, that man is God (cp. Gen. 3:5); 1 John 2:21,27; Rev. 21:27; 22:15; in Eph. 4:25, AV "lying," RV, "falsehood," the practice; in Rev. 14:5, RV, "lie." (some mss. have dolos, "guile," AV); 2 Thess. 2:9, where "lying wonders" is, lit., "wonders of falsehood," i.e., wonders calculated to deceive (cp. Rev. 13:13-15), the purpose being to deceive people into the acknowledgement of the spurious claim to deity on the part of the Man of Sin.

Note: In Rom. 1:25 the "lie" or idol is the outcome of pagan religion; in 1 John 2:21,22 the "lie" is the denial that Jesus is the Christ; in 2 Thess. 2:11 the "lie" is the claim of the Man of Sin.

<A-2,Noun,5582,*pseusma*>

"a falsehood," or "an acted lie," Rom. 3:7, where "my lie" is not idolatry, but either the universal false attitude of man toward God or that with which his detractors charged the Apostle; the former seems to be the meaning.

<B-1,Adjective,5573,*pseudologos*>

denotes "speaking falsely" (pseudes, "false," logos, "a word") in 1 Tim. 4:2, where the adjective is translated "that speak lies," RV (AV, "speaking lies") and is applied to "demons," the actual utterances being by their human agents.

<B-2,Adjective,893,*apseudes*>

denotes "free from falsehood" (a, negative, pseudes, "false"), truthful, Titus 1:2, of God, "who cannot lie."

<C-1,Verb,5574,*pseudo*>

"to deceive by lies" (always in the Middle Voice in the NT), is used (a) absolutely, in Matt. 5:11, "falsely," lit., "lying" (AV, marg.); Rom. 9:1; 2 Cor. 11:31; Gal. 1:20; Col. 3:9 (where the verb is followed by the preposition eis, "to"); 1 Tim. 2:7; Heb. 6:18; Jas. 3:14 (where it is followed by the preposition kata, "against"); 1 John 1:6; Rev. 3:9; (b) transitively, with a direct object (without a preposition following), Acts 5:3 (with the accusative case), "to lie to (the Holy Ghost)," RV marg., "deceive;" Acts 5:4 (with the dative case) "thou hast (not) lied (unto men, but unto God)."

Lie (to lie down, on, upon) <1,,2749,keimai>

"to be laid, to lie," used as the Passive Voice of tithemi, "to lay" (see [LAY](#), No. 14), is said (a) of the Child Jesus, Luke 2:12,16; (b) of the dead body of the Lord, Matt. 28:6; John 20:12; in Luke 23:53, "had ... lain," RV, AV, "was laid" [see LAY, No. 14, Note (1)], in the tomb as hitherto empty; (c) of the linen cloths, John 20:5,6,7; (d) figuratively of a veil as "lying" upon the hearts of the Jews, 2 Cor. 3:15, RV, "lieth" (AV, "is"); (e) metaphorically, of the world as "lying" in the evil one, 1 John 5:19, RV; (f) of the heavenly city, Rev. 21:16. For other instances in which the rendering is in the Passive Voice, see [LAY](#), No. 14. See [APPOINT](#).

<2,,2621,katakeimai>

"to lie down" (kata, "down," and No. 1), is used of the sick, Mark 1:30; 2:4; Luke 5:25; John 5:3,6; Acts 28:8; in Acts 9:33 it is rendered "had kept (his bed)," lit., "lying (on a bed)." See [SIT](#).

<3,,906,ballo>

"to throw, cast," is used in the Passive Voice, with reference to the sick, with the meaning "to be laid, to lie," in Matt. 8:6, "(my servant) lieth (in the house)," lit., "is laid;" Matt. 8:14, "lying," RV, (AV, "laid"); Matt. 9:2, "lying (on a bed)." See [CAST](#).

<4,,1945,epikeimai>

"to lie upon, be laid upon," is translated with this meaning, intransitively in John 11:38; Acts 27:20; transitively, in the Passive Voice, in John 21:9; 1 Cor. 9:16. See [IMPOSED](#).

Notes: (1) In Mark 5:40, some mss. have the verb anakeimai, "to be laid up," translated "was lying," AV. In the most authentic the word is absent. (2) In Acts 27:12, AV, blepo, "to look," is rendered "lieth," of the situation of the heaven Phoenix (AV, Phenice); RV, "looketh." (3) In John 11:17, AV, the verb echo, "to have, to hold," used with en, "in," signifying "to be in a certain condition," is translated "had lain" (RV, "had been"). (4) In John 13:25, anapipto, lit., "to fall upon," hence the AV, "lying"), is used of John's position at the table, RV, "leaning back (... on Jesus' breast)."

Lie in wait <A-1,Verb,1748,enedreuo>

"to lie in wait for, to lay wait for" (from en, "in," and hedra, "a seat," cp. B), occurs in Luke 11:54, "laying wait for;" Acts 23:21, "there lie in wait for."

Note: In Acts 23:30, the word epiboule, "a plot," necessitates the RV "(that there would be) a plot." For Eph. 4:14, AV, see [WILES](#).

<B-1,Noun,1747 | 1749,enedra | enedron> akin to A, "a lying in wait, an ambush," occurs in Acts 23:16 (where some mss. have the form enedron); Acts 25:3, "laying wait," lit., "making an ambush." In the Sept., Josh. 8:7,9; Ps. 10:8.

Life, Living, Lifetime, Life-giving <A-1,Noun,2222,zoe>

(Eng., "zoo," "zoology") is used in the NT "of life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, John 5:26, and which the Son manifested in the world, 1 John 1:2. From this life man has become alienated in consequence of the Fall, Eph. 4:18, and of this life men become partakers through

faith in the Lord Jesus Christ, John 3:15, who becomes its Author to all such as trust in Him, Acts 3:15, and who is therefore said to be 'the life' of the believer, Col. 3:4, for the life that He gives He maintains, John 6:35,63. Eternal life is the present actual possession of the believer because of his relationship with Christ, John 5:24; 1 John 3:14, and that it will one day extend its domain to the sphere of the body is assured by the Resurrection of Christ, 2 Cor. 5:4; 2 Tim. 1:10. This life is not merely a principle of power and mobility, however, for it has moral associations which are inseparable from it, as of holiness and righteousness. Death and sin, life and holiness, are frequently contrasted in the Scriptures.

"Zoe is also used of that which is the common possession of all animals and men by nature, Acts 17:25; 1 John 5:16, and of the present sojourn of man upon the earth with reference to its duration, Luke 16:25; 1 Cor. 15:19; 1 Tim. 4:8; 1 Pet. 3:10. 'This life' is a term equivalent to 'the gospel,' 'the faith,' 'Christianity,' Acts 5:20."* [* From Notes on Galatians, by Hogg and Vine. pp. 324,325.]

Death came through sin, Rom. 5:12, which is rebellion against God. Sin thus involved the forfeiting of the "life." "The life of the flesh is in the blood," Lev. 17:11. Therefore the impartation of "life" to the sinner must be by a death caused by the shedding of that element which is the life of the flesh. "It is the blood that maketh atonement by reason of the life" (id., RV). The separation from God caused by the forfeiting of the "life" could be removed only by a sacrifice in which the victim and the offerer became identified. This which was appointed in the typical offerings in Israel received its full accomplishment in the voluntary sacrifice of Christ. The shedding of the blood in the language of Scripture involves the taking or the giving of the "life." Since Christ had no sins of his own to die for, His death was voluntary and vicarious, John 10:15 with Isa. 53:5,10,12; 2 Cor. 5:21. In His sacrifice He endured the Divine judgment due to man's sin. By this means the believer becomes identified with Him in His deathless "life," through His resurrection, and enjoys conscious and eternal fellowship with God.

<A-2,Noun,979,bios>

(cp. Eng. words beginning with bio-), is used in three respects (a) of "the period or duration of life," e.g., in the AV of 1 Pet. 4:3, "the time past of our life" (the RV follows the mss. which omit "of our life"); Luke 8:14; 2 Tim. 2:4; (b) of "the manner of life, life in regard to its moral conduct," 1 Tim. 2:2; 1 John 2:16; (c) of "the means of life, livelihood, maintenance, living," Mark 12:44; Luke 8:43; 15:12,30; 21:4; 1 John 3:17, "goods," RV (AV, "good"). See [GOODS](#).

Note: "While zoe is 'life' intensive ... bios is 'life' extensive. ... In bios, used as manner of 'life,' there is an ethical sense often inhering which, in classical Greek at least, zoe does not possess." In Scripture zoe is "the nobler word, expressing as it continually does, all of highest and best which the saints possess in God" (Trench, Syn. xxvii).

<A-3,Noun,5590,psuche>

besides its meanings, "heart, mind, soul," denotes "life" in two chief respects, (a) "breath of life, the natural life," e.g., Matt. 2:20; 6:25; Mark 10:45; Luke 12:22; Acts 20:10; Rev. 8:9; 12:11 (cp. Lev. 17:11; Esth. 8:11); (b) "the seat of personality," e.g., Luke 9:24, explained in Luke 9:25 as "own self." See list under [SOUL](#). See also [HEART](#), MIND.

Notes: (1) "Speaking generally, psuche, is the individual life, the living being, whereas zoe, is the life of that being, cp. Ps. 66:9, 'God ... which holdeth our soul (psuche) in life (zoe),' and John 10:10, '[I](#) came that they may have life (zoe),' with John 10:11, 'The Good Shepherd layeth down His life (psuche) for the sheep.'" * [* From Notes on Thessalonians, by Hogg and Vine, p. 325.] (2) In Rev. 13:15, AV, pneuma, "breath," is translated "life" (RV, "breath"). (3) In 2 Cor. 1:8, "we despaired even of life," the verb zao, "to live," is used in the infinitive mood, as a noun, and translated "life" (lit., "living"). In Heb. 2:15 the infinitive mood of the same verb is translated "lifetime."

<A-4,Noun,981,biosis>

from bioo, "to spend one's life, to live," denotes "a manner of life," Acts 26:4.

<A-5,Noun,72,agoge>

"a manner of life," 2 Tim. 3:10; see [CONDUCT](#).

<A-6,Noun,391,anastrophe>

"behavior, conduct," is translated "manner of life" (AV "conversation") in the RV of Gal. 1:13; 1 Tim. 4:12; 1 Pet. 1:18; 3:16; "living," in 1 Pet. 1:15. See [BEHAVIOR](#).

<B-1,Adjective,982,biotikos>

"pertaining to life" (bios), is translated "of this life," in Luke 21:34, with reference to cares; in 1 Cor. 6:3, "(things) that pertain to this life," and 1 Cor. 6:4, "(things) pertaining to this life," i.e., matters of this world, concerning which Christians at Corinth were engaged in public lawsuits one with another; such matters were to be regarded as relatively unimportant in view of the great tribunals to come under the jurisdiction of saints hereafter. Moulton and Milligan (Vocab.) illustrate the word from phrases in the papyri, e.g., "business (documents);" "business concerning my livelihood;" "(stories) of ordinary life."

<B-2,Adjective,895,apsuchos>

denotes "lifeless, inanimate" (a, negative, and psuche, see A, No. 3), "without life," 1 Cor. 14:7.

<C-1,Verb,2227,zoopoieo>

"to make alive, cause to live, quicken" (from zoe, "life," and poieo, "to make"), is used as follows: "(a) of God as the bestower of every kind of life in the universe, 1 Tim. 6:13 (zoogoneo, to preserve alive, is the alternative reading adopted by most editors; see [LIVE](#), No. 6), and, particularly, of resurrection life, John 5:21; Rom. 4:17; (b) of Christ, who also is the bestower of resurrection life, John 5:21 (2nd part); 1 Cor. 15:45; cp. 1 Cor. 15:22; (c) of the resurrection of Christ in "the body of His glory," 1 Pet. 3:18; (d) of the power of reproduction inherent in seed, which presents a certain analogy with resurrection, 1 Cor. 15:36; (e) of the 'changing,' or 'fashioning anew,' of the bodies of the living, which corresponds with, and takes place at the same time as, the resurrection of the dead in Christ, Rom. 8:11; (f) of the impartation of spiritual life, and the communication of spiritual sustenance generally, John 6:63; 2 Cor. 3:6; Gal. 3:21." * [* From Notes on Galatians, by Hogg and Vine, pp. 154,155.] See [QUICKEN](#), and cp. sunzoopoieo, "to quicken together with," Eph. 2:5; Col. 2:13.

Notes: (1) For the verb diago, "to lead a life," see [LIVE](#), No. 7. (2) For politeuo, in Phil. 1:27, RV, "let

your manner of life be," see [LIVE](#), No. 8.

Lift <1,,1453,*egeiro*>

"to awaken, raise up," is used in Matt. 12:11, of "lifting" a sheep out of a pit. In the following the RV has "raised" for AV, "lifted:" Mark 1:31; 9:27; Acts 3:7. See [ARISE](#), [AWAKE](#), [RAISE](#).

<2,,142,*airo*>

signifies (a) "to raise, take up, lift, draw up," (b) "to bear, carry," (c) "to take or carry away." It is used of "lifting" up the voice, Luke 17:13; Acts 4:24; eyes, John 11:41; hand, Rev. 10:5. See [AWAY](#), [BEAR](#), [CARRY](#), [DOUBT](#), A, No. 6, [LOOSE](#), [PUT](#), No. 17, [REMOVE](#), [TAKE](#).

<3,,1869,*epairo*>

"to lift up, raise" (epi, "upon," and No. 2), is used of "lifting" up the eyes, Matt. 17:8; Luke 6:20; 16:23; 18:13; John 4:35; 6:5; 17:1; the head, Luke 21:28; the hands, Luke 24:50; 1 Tim. 2:8; the voice, Luke 11:27; Acts 2:14; 14:11; 22:22; a foresail, Acts 27:40 ("hoisting," RV); metaphorically, of the heel, John 13:18, as of one "lifting" up the foot before kicking; the expression indicates contempt and violence; in the Passive Voice, Acts 1:9, of Christ's ascension, "was taken up;" 2 Cor. 10:5, "is exalted" (with pride); 2 Cor. 11:20, "exalteth himself." See [EXALT](#), [HOIST](#), [TAKE](#).

<4,,5312,*hupsoo*>

"to lift or raise up" (akin to hupsos, "height"), is rendered by the verb "to lift up" in John 3:14, of the brazen serpent; of Christ in crucifixion (id.), and John 8:28; 12:32,34; metaphorically, "to exalt, lift up," e.g., Jas. 4:10, AV, "shall lift ... up," RV, "shall exalt." See [EXALT](#).

<5,,450,*anistemi*>

"to raise up" (ana, "up," histemi, "to cause to stand"), is translated "lifted (her) up," in Acts 9:41, AV; RV, "raised (her) up." See [ARISE](#), [RAISE](#).

<6,,461,*anorthoo*>

"to set upright" (ana, "up," orthos, "straight"), is used of "lifting" up "hands that hang down," Heb. 12:12; of setting up a building, restoring ruins, Acts 15:16 (cp., e.g., 2 Sam. 7:13,16; 1 Chron. 17:12; Jer. 10:12; often so used in the papyri); of the healing of the woman with a spirit of infirmity, Luke 13:13, "was made straight" (for ver. 11, see No. 7). See [SET](#), [STRAIGHT](#).

<7,,352,*anakupto*>

"to lift oneself up," is used (a) of the body, Luke 13:11; John 8:7,10; (b) metaphorically, of the mind, to look up, to be elated, Luke 21:28 (followed by No. 3, "lift up"); an instance is found in the papyri in which a person speaks of the impossibility of ever looking up again in a certain place, for very shame (moulton and Milligan, Vocab.). In the Sept., Job 10:15.

Light, Noun, and Verb (bring to, give), Lighten <A-1,Noun,5457,*phos*>

akin to phao, "to give light" (from roots pha---, and phan---, expressing "light as seen by the eye," and, metaphorically, as "reaching the mind," whence phaino, "to make to appear," phaneros, "evident," etc.); cp. Eng., "phosphorus" (lit., "light-bearing"). "Primarily light is a luminous emanation, probably

of force, from certain bodies, which enables the eye to discern form and color. Light requires an organ adapted for its reception (Matt. 6:22). Where the eye is absent, or where it has become impaired from any cause, light is useless. Man, naturally, is incapable of receiving spiritual light inasmuch as he lacks the capacity for spiritual things, 1 Cor. 2:14. Hence believers are called 'sons of light,' Luke 16:8, not merely because they have received a revelation from God, but because in the New Birth they have received the spiritual capacity for it.

"Apart from natural phenomena, light is used in Scripture of (a) the glory of God's dwelling-place, 1 Tim. 6:16; (b) the nature of God, 1 John 1:5; (c) the impartiality of God, Jas. 1:17; (d) the favor of God, Ps. 4:6; of the King, Prov. 16:15; of an influential man, Job 29:24; (e) God, as the illuminator of His people, Isa. 60:19,20; (f) the Lord Jesus as the illuminator of men, John 1:4,5,9; 3:19; 8:12; 9:5; 12:35,36,46; Acts 13:47; (g) the illuminating power of the Scriptures, Ps. 119:105; and of the judgments and commandments of God, Isa. 51:4; Prov. 6:23, cp. Ps. 43:3; (h) the guidance of God, Job 29:3; Ps. 112:4; Isa. 58:10; and, ironically, of the guidance of man, Rom. 2:19; (i) salvation, 1 Pet. 2:9; (j) righteousness, Rom. 13:12; 2 Cor. 11:14,15; 1 John 2:9,10; (k) witness for God, Matt. 5:14,16; John 5:35; (l) prosperity and general well-being, Esth. 8:16; Job 18:18; Isa. 58:8-10." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 159,160.]

<A-2,Noun,5458,*phoster*>

denotes "a luminary, light," or "light-giver;" it is used figuratively of believers, as shining in the spiritual darkness of the world, Phil. 2:15; in Rev. 21:11 it is used of Christ as the "Light" reflected in and shining through the heavenly city (cp. Rev. 21:23). In the Sept., Gen. 1:14,16.

<A-3,Noun,5462,*photismos*>

"an illumination, light," is used metaphorically in 2 Cor. 4:4, of the "light" of the Gospel, and in 2 Cor. 4:6, of the knowledge of the glory of God. In the Sept., Job 3:9; Ps. 27:1; 44:3; 78:14; 90:8; 139:11.

<A-4,Noun,5338,*phengos*>

"brightness, luster," is used of the "light" of the moon, Matt. 24:29; Mark 13:24; of a lamp, Luke 11:33 (some mss. have *phos*, here).

<A-5,Noun,3088,*luchnos*>

"a hand-lamp:" see [LAMP](#).

<A-6,Noun,2985,*lampas*>

"a torch:" see [LAMP](#).

<B-1,Verb,5461,*photizo*>

used (a) intrasitively, signifies "to shine, give light," Rev. 22:5; (b) transitively, (1) "to illumine, to light, enlighten, to be lightened," Luke 11:36; Rev. 21:23; in the Passive Voice, Rev. 18:1; metaphorically, of spiritual enlightenment, John 1:9; Eph. 1:18; 3:9, "to make ... see;" Heb. 6:4; 10:32, "ye were enlightened," RV (AV, "... illuminated"); (2) "to bring to light," 1 Cor. 4:5 (of God's act in the future); 2 Tim. 1:10 (of God's act in the past). See [ENLIGHTEN](#), ILLUMINATE.

<B-2,Verb,2017,*epiphausko*>

or possibly *epiphauo*, "to shine forth," is rendered "shall give ... light," in Eph. 5:14, AV (RV, "shall shine upon"), of the glory of Christ, illumining the believer who fulfills the conditions, so that being guided by His "light" he reflects His character. See [SHINE](#). Cp. *epiphosko*, "to dawn" (really a variant form of *epiphausko*).

<B-3,Verb,2989,*lampo*>

"to give the light of a torch," is rendered "giveth light" in Matt. 5:15, AV (RV, "shineth"). See [SHINE](#).

<B-4,Verb,2014,*epiphaino*>

transitively, "to show forth" (*epi*, "upon," *phaino*, "to cause to shine"), is used intransitively and metaphorically in Luke 1:79, and rendered "to give light," AV (RV, "to shine upon"). See APPEAR, [SHINE](#).

<B-5,Verb,681,*hapto*>

"to kindle a fire" and so give "light:" see [KINDLE](#), No. 1, Note.

<B-6,Verb,2545,*kaio*>

"to burn," is translated "do (men) light" in Matt. 5:15. See BURN.

<B-7,Verb,797,*astrapto*>

"to flash forth, lighten as lightning" (akin to *astrape*, "lightning"), occurs in Luke 17:24; 24:4 (AV "shining;" RV, "dazzling"). See [DAZZLING](#).

Note: In Luke 2:32, AV, the noun *apokalupsis*, "an unveiling, revelation," preceded by *eis*, "unto, with a view to," is rendered "to lighten" (RV, "for revelation;" marg., "(the) unveiling"). See [REVELATION](#).

<C-1,Adjective,5460,*photeinos*>

from *phos* (A, No. 1), "bright," is rendered "full of light" in Matt. 6:22; Luke 11:34,36 (twice), figuratively, of the single-mindedness of the eye, which acts as the lamp of the body; in Matt. 17:5, "bright," of a cloud. See [BRIGHT](#).

Light (to light upon) * Notes: (1) In Matt. 3:16, AV, *erchomai*, "to come," is translated "lighting;" RV, "coming." (2) In Rev. 7:16, AV, *pipto*, "to fall," is translated "shall ... light" (RV, "shall ... strike"). See [STRIKE](#). (3) For Acts 27:41, RV, see [FALL](#), B, No. 8.

Light, Lighten (as to weight) <A-1,Adjective,1645,*elaphros*>

"light in weight, easy to bear," is used of the burden imparted by Christ, Matt. 11:30; of affliction, 2 Cor. 4:17.

<B-1,Verb,2893,*kouphizo*>

"to make light, lighten" (the adjective *kouphos*, not in NT, denotes "slight, light, empty"), is used of "lightening" the ship, in Acts 27:38.

Note: For the phrase in Acts 27:18, AV, "they lightened the ship," See [FREIGHT](#).

<C-1,Noun,1644,*elaphria*>

"lightness," 2 Cor. 1:17, AV: see [FICKLENESS](#).

Light of (make), Lightly <1,,272,*ameleo*>

denotes "to be careless, not to care" (a, negative, and melei, an impersonal verb, signifying "it is a care:" see [CARE](#)), Matt. 22:5, "they made light of (it)," lit., "making light of (it)," aorist participle, indicating the definiteness of their decision. See [NEGLECT](#), [NEGLIGENT](#), [REGARD](#).

Note: In Mark 9:39, AV, the adverb tachy, "quickly," is translated "lightly" (RV, "quickly"). See [QUICKLY](#).

Lightning <1,,796,*astrape*>

denotes (a) "lightning" (akin to [LIGHT](#), B, No. 7), Matt. 24:27; 28:3; Luke 10:18; 17:24; in the plural, Rev. 4:5; 8:5; 11:19; 16:18; (b) "bright shining," or "shining brightness," Luke 11:36. See [SHINING](#).

Like, Like (as to, unto), (be) Like, (make) Like, Like (things), Liken <A-1,Adjective,3664,*homoios*>

"like, resembling, such as, the same as," is used (a) of appearance or form, John 9:9; Rev. 1:13,15; 2:18; 4:3 (twice),6,7; 9:7 (twice),10,19; 11:1; 13:2,11; 14:14; (b) of ability, condition, nature, Matt. 22:39; Acts 17:29; Gal. 5:21, "such like," lit., "and the (things) similar to these;" 1 John 3:2; Rev. 13:4; 18:18; 21:11,18; (c) of comparison in parables, Matt. 13:31,33,44,45,47; 20:1; Luke 13:18,19,21; (d) of action, thought, etc., Matt. 11:16; 13:52; Luke 6:47,48,49; 7:31,32; 12:36; John 8:55; Jude 1:7.

<A-2,Adjective,2470,*isos*>

"equal" (the same in size, quality, etc.), is translated "like," of the gift of the Spirit, Acts 11:17. See [EQUAL](#), [MUCH](#) ([AS](#)).

<A-3,Adjective,3946,*paromoios*>

"much like" (para, "beside," and No. 1), is used in Mark 7:13, in the neuter plural, "(many such) like things."

<B-1,Verb,3666,*homoioo*>

"to make like" (akin to A, No. 1), is used (a) especially in the parables, with the significance of comparing, "likening," or, in the Passive Voice, "being likened," Matt. 7:24,26; 11:16; 13:24; 18:23; 22:2 (RV, "likened"); 25:1; Mark 4:30; Luke 7:31; 13:18, RV, "liken" (AV, "resemble"); Luke 13:20; in several of these instances the point of resemblance is not a specific detail, but the whole circumstances of the parable; (b) of making "like," or, in the Passive Voice, of being made or becoming "like," Matt. 6:8; Acts 14:11, "in the likeness of (men)," lit., "being made like" (aorist participle, Passive); Rom. 9:29; Heb. 2:17, of Christ in being "made like" unto His brethren, i.e., in partaking of human nature, apart from sin (cp. Heb. 2:14).

<B-2,Verb,1503,*eoika*>

a perfect tense with a present meaning (from an obsolete present, *eiko*), denotes "to be like, to resemble," Jas. 1:6,23. In the Sept., Job 6:3,25.

<B-3,Verb,3945,*paromoiazo*>

"to be like" (from *para*, "by," and a verbal form from *homoios*, A, No. 1), is used in Matt. 23:27 (perhaps with intensive force), in the Lord's comparison of the scribes and Pharisees to whitened sepulchres.

<B-4,Verb,871,*aphomoioo*>

"to make like" (*apo*, "from," and No. 1), is used in Heb. 7:3, of Melchizedek as "made like" the Son of God, i.e., in the facts related and withheld in the Genesis record.

Note: For the AV of Rom. 1:23, "made like," see LIKENESS, No. 1.

<C-1,Adverb,5613,*hos*>

used as a relative adverb of manner, means "as, like as," etc. and is translated "like," e.g., in Matt. 6:29; Mark 4:31; Luke 12:27; in Acts 3:22; 7:37 (see RV, marg.); in Acts 8:32 (2nd part), RV, "as" (AV, "like"); Rev. 2:18, RV (the rendering should have been "as" here); Rev. 18:21, RV, "as it were" (AV, "like"); Rev. 21:11, 2nd part (ditto).

<C-2,Adverb,5618,*hosper*>

"just as," is rendered "like as" in Rom. 6:4.

Notes: (1) In Heb. 4:15, the phrase *kath'homoioteta* (*kata*, "according to," *homoiotes*, "a likeness," i.e., "after the similitude"), is rendered "like as," in the statement that Christ has been tempted in all points "like as we are, yet without sin;" this may mean either "according to the likeness of our temptations," or "in accordance with His likeness to us." (2) In the following the most authentic mss. have *hos*, "as," for *hosei*, "like," in the AV; Mark 1:10; Luke 3:22; John 1:32; Rev. 1:14. (3) In John 7:46, AV, the combination of the adverb *houtos*, thus, with *hos*, "as," is translated "like," RV "(never man) so (spake)." (4) For "in like manner" see [MANNER](#). (5) In 1 Thess. 2:14, AV, *ta auta*, "the same (things)," is translated "like (things)," RV, "the same (things)."

Like (did not) * For (DID [NOT](#)) [LIKE](#), Rom. 1:28, AV, see REFUSE; No. 3

Likeminded <1,,2473,*isopsuchos*>

lit., "of equal soul" (*isos*, "equal," *psuche*, "the soul"), is rendered "likeminded" in Phil. 2:20. In the Sept., Ps. 55:13.

<2,,3675,*homophron*>

(*homos*, "the same," *phren*, "the mind"), occurs in 1 Pet. 3:8, RV, "likeminded" (AV, "of one mind").

Note: In Rom. 15:5; Phil. 2:2, *phroneo to auto*, "to think the same thing," is translated, AV, "be likeminded" (RV, "be of the same mind").

Likeness, Likeness of (in the) <1,,3667,*homoioma*>

denotes "that which is made like something, a resemblance," (a) in the concrete sense, Rev. 9:7, "shapes" (RV, marg., "likenesses"); (b) in the abstract sense, Rom. 1:23, RV, "(for) the likeness (of an image);" the AV translates it as a verb, "(into an image) made like to;" the association here of the two words *homoioma* and *eikon* (see [IMAGE](#)) serves to enhance the contrast between the idol and "the glory of the incorruptible God," and is expressive of contempt; in Rom. 5:14, "(the) likeness of Adam's transgression" (AV, "similitude"); in Rom. 6:5, "(the) likeness (of His death); in Rom. 8:3, "(the) likeness (of sinful flesh); in Phil. 2:7, "the likeness of men." "The expression 'likeness of men' does not of itself imply, still less does it exclude or diminish, the reality of the nature which Christ assumed. That ... is declared in the words 'form of a servant.' 'Paul justly says in the likeness of men, because, in fact, Christ, although certainly perfect Man (Rom. 5:15; 1 Cor. 15:21; 1 Tim. 2:5), was, by reason of the Divine nature present in Him, not simply and merely man ... but the Incarnate Son of God'" (Gifford, quoting Meyer). See [SHAPE](#). Cp. [LIKE](#), B, (b).

<2,,3669,*homoiosis*>

"a making like," is translated "likeness" in Jas. 3:9, RV (AV, "similitude").

<3,,3665,*homoiotēs*>

is translated "likeness" in Heb. 7:15, RV (AV, "similitude")

<4,,499,*antitupon*>

is rendered "after a true likeness," in 1 Pet. 3:21, RV (marg., "in the antitype"). See [FIGURE](#), No. 2.

Likewise <1,,3668,*homoios*>

"in like manner" (from the adjective *homoios*, see [LIKE](#), A, No. 1), is rendered "likewise" in the AV of Matt. 22:26; 27:41, Luke 10:32; 16:25; John 5:19; Jas. 2:25; 1 Pet. 3:1,7; Jude 1:8; Rev. 8:12 (in all these the RV has "in like manner"); in the following, AV and RV have "likewise;" Matt. 26:35; Luke 5:33; 6:31; 10:37; 17:28,31; 22:36; John 6:11; 21:13; Rom. 1:27; 1 Pet. 5:5. See [MANNER](#), [SO](#).

<2,,5615,*hosautos*>

a strengthened form of *hos*, "as," denotes "in like manner, just so, likewise;" it is sometimes translated "likewise," e.g., Matt. 20:5; 21:30.

<3,,2532,*kai*>

"and, even," is translated "likewise" in the AV and RV of Matt. 20:10 (last *kai* in the verse), more lit., "even they;" elsewhere the RV has "also," for the AV, "likewise," Matt. 18:35; 24:33; Luke 3:14; 17:10; 19:19; 21:31; Acts 3:24; 1 Cor. 14:9; Col. 4:16; 1 Pet. 4:1; in Matt. 21:24, the AV has "in like wise" (RV, "likewise").

<4,,3898,*paraplesios*>

from *para*, "beside," and the adjective *plesios*, "near" (akin to the adverb *pelas*, "near, hard by"), is used in Heb. 2:14, AV, "likewise" (RV, "in like manner"), expressing the true humanity of Christ in partaking of flesh and blood.

Notes: (1) In Matt. 17:12; Rom. 6:11, AV, the adverb houtos, "thus, so," is translated "likewise," (RV, "so"); in Luke 15:7; 10, AV, "likewise," RV, "even so;" in Luke 14:33, AV, followed by oun, "therefore," it is rendered "so likewise" (RV, "so therefore").

Lily <1,,2918,*krinon*>

occurs in Matt. 6:28; Luke 12:27; in the former the Lord speaks of "the lilies of the field;" the "lily" referred to was a flower of rich color, probably including the gladiolus and iris species. The former "grow among the grain, often overtopping it and illuminating the broad fields with their various shades of pinkish purple to deep violet purple and blue. ... Anyone who has stood among the wheat fields of Galilee ... will see at once the appropriateness of our Savior's allusion. They all have a reedy stem, which, when dry, would make such fuel as is used in the ovens. The beautiful irises ... have gorgeous flowers, and would suit our Savior's comparison even better than the above. But they are plants of pasture grounds and swamps, and seldom found in grain fields. If, however, we understand by 'lilies of the field' simply wild lilies, these would also be included in the expression. Our Savior's comparison would then be like a 'composite photograph,' a reference to all the splendid colors and beautiful shapes of the numerous wild plants comprehended under the name 'lily'" (G. E. Post, in Hastings' Bib. Dic.).

Limit * For [LIMIT](#), in Heb. 4:7, AV, see DEFINE

Line * For [LINE](#) see [PROVINCE](#), No. 2

Lineage * For [LINEAGE](#) in Luke 2:4, AV, see FAMILY

Linen, Linen cloth, fine Linen <1,,4616,*sindon*>

was "a fine linen cloth, an article of domestic manufacture" (Prov. 31:24) used (a) as a garment or wrap, the "linen cloth" of Mark 14:51,52; (b) as shrouds or winding sheets, Matt. 27:59; Mark 15:46, RV, "linen cloth," for AV, "linen;" Luke 23:53 (ditto). In the Sept., Judg. 14:12, "(thirty) sheets;" Prov. 31:24 (see above). The Mishna (the Great Collection of legal decisions by the ancient Rabbis) records that the material was sometimes used for curtains.

<2,,3043,*linon*>

denotes (a) "flax," Matt. 12:20; (b) "linen," in Rev. 15:6, AV; the best texts have lithos, "stone," RV. See [FLAX](#).

<3,,3608,*othonion*>

"a piece of fine linen," is used in the plural, of the strips of cloth with which the body of the Lord was bound, after being wrapped in the sindon, Luke 24:12; John 19:40; 20:5,6,7. In the Sept., Judg. 14:13, "changes of raiment;" Hos. 2:5,9. The word is a diminutive of othone, "a sheet" (see [SHEET](#)).

<4,,1040,*bussos*>

"fine linen," made from a special species of flax, a word of Aramean origin, used especially for the Syrian byssus (Arab. bus is still used for native "linen"). Cp. Heb. bus, in all OT passages quoted here, except Ezek. 27:7; Syriac busa in Luke 16:19. It is the material mentioned in 1 Chron. 4:21, wrought by the house of Ashbea; 1 Chron. 15:27, bussinos, No. 5 (David's robe); 2 Chron. 3:14, bussos (the

veil of the Temple); 2 Chron. 5:12, *bussinos* (the clothing of the Levite singers); Esth. 1:6 (the cords of the hangings in the king's garden); Esth. 8:15 (Mordecai's dress); Ezek. 27:7 (*bussos*, in Syrian trade with Tyre). In the NT, Luke 16:19, the clothing of the "rich man."

<5,,1039,*bussinos*>

an adjective formed from No. 4, denoting "made of fine linen." This is used of the clothing of the mystic Babylon, Rev. 18:12,16, and of the suitable attire of the Lamb's wife, 19:8,14, figuratively describing "the righteous acts of the saints." The presumption of Babylon is conspicuous in that she arrays herself in that which alone befits the bride of Christ. For examples of the use in the Sept. see No. 4.

Linger <1,,691,*argeo*>

"to be idle, to linger" (akin to *argos*, "idle:" see *katargeo*, under [ABOLISH](#)), is used negatively regarding the judgment of the persons mentioned in 2 Pet. 2:3. In the Sept., Ezra 4:24; Eccles. 12:3.

Lion <1,,3023,*leon*>

occurs in 2 Tim. 4:17, probably figurative of the imminent peril of death, the figure being represented by the whole phrase, not by the word "lion" alone; some suppose the reference to be to the lions of the amphitheater; the Greek commentators regarded the "lion" as Nero; others understand it to be Satan. The language not improbably recalls that of Ps. 22:21; Dan. 6:20. The word is used metaphorically, too, in Rev. 5:5, where Christ is called "the Lion of the tribe of Judah." Elsewhere it has the literal meaning, Heb. 11:33; 1 Pet. 5:8; Rev. 4:7; 9:8,17; 10:3; 13:2. Taking the OT and NT occurrences the allusions are to the three great features of the "lion," (1) its majesty and strength, indicative of royalty, e.g., Prov. 30:30, (2) its courage, e.g., Prov. 28:1, (3) its cruelty, e.g., Ps. 22:13.

Lip <1,,5491,*cheilos*>

is used (a) of the organ of speech, Matt. 15:8; Mark 7:6, where "honoring with the lips," besides meaning empty words, may have reference to a Jewish custom of putting to the mouth the tassel of the tallith (the woollen scarf wound round the head and neck during prayer), as a sign of acceptance of the Law from the heart; Rom. 3:13; 1 Cor. 14:21 (from Isa. 28:11,12, speaking of the Assyrian foe as God's message to disobedient Israel); Heb. 13:15; 1 Pet. 3:10; (b) metaphorically, of "the brink or edge of things," as of the sea shore, Heb. 11:12, lit., "the shore (of the sea)."

List (Verb) <1,,2309,*thelo*>

"to will, wish," is translated by the verb "to list" in Matt. 17:12; Mark 9:13; John 3:8. See DESIRE, B, No. 6.

<2,,1014,*boulomai*>

"to will, be minded," is translated "listeth" in Jas. 3:4 (RV, "willeth"). See DESIRE, B, No. 7.

Little <A-1,Adjective,3398,*mikros*>

"little, small" (the opposite of *meGas*, "great"), is used (a) of persons, with regard to (1) station, or age, in the singular, Mark 15:40, of James "the less" (RV marg., "little"), possibly referring to age; Luke 19:3; in the plural, "little" ones, Matt. 18:6,10,14; Mark 9:42; (2) rank or influence, e.g., Matt. 10:42 (see context); Acts 8:10; 26:22, "small," as in Rev. 11:18; 13:16; 19:5,18; 20:12; (b) of things, with

regard to (1) size, e.g., Jas. 3:5 (some mss. have No. 2 here); (2) quantity, Luke 12:32; 1 Cor. 5:6; Gal. 5:9; Rev. 3:8; (3) time, John 7:33; 12:35; Rev. 6:11; 20:3. See B, No. 1. See [LEAST](#), [SMALL](#).

<A-2, Adjective, 3641, *oligos*>

"little, few" (the opposite of *polus*, "much"), is translated "short" in Rev. 12:12; in the neut. sing., e.g., 2 Cor. 8:15. For Jas. 3:5, see No. 1. See [FEW](#), [SHORT](#), [SMALL](#).

<A-3, Adjective, 1024, *brachus*>

"short," is used to some extent adverbially of (a) time, with the preposition *meta*, "after," Luke 22:58, "(after) a little while;" in Acts 5:34, without a preposition, RV, "a little while" (AV, "a little space"); in Heb. 2:7,9, "a little" (AV marg. in ver. 7, and RV marg., in both, "a little while"), where the writer transfers to time what the Sept. in Ps. 8:5 says of rank; (b) of quantity, John 6:7; in Heb. 13:22, preceded by the preposition *dia*, "by means of," and with *logon*, "words" (genitive plural) understood, "(in) few words;" (c) of distance, Acts 27:28, RV, "a little space" (AV, "a little further"). See FEW, [FURTHER](#), [SPACE](#).

<A-4, Adjective, 1646, *elachistos*>

which serves as the superlative of No. 1, is translated "a very little" in Luke 19:17. See [LEAST](#).

Note: For *mikroteros*, "but little," see [LEAST](#), No. 4.

<B-1, Adverb, 3397, *mikron*>

the neuter of A, No. 1, is used adverbially (a) of distance, Matt. 26:39; Mark 14:35; (b) of quantity, 2 Cor. 11:1,16; (c) of time, Matt. 26:73, "a while;" Mark 14:70; John 13:33, "a little while;" John 14:19; 16:16-19; Heb. 10:37, with the repeated *hoson*, "how very," lit., "a little while, how little, how little!" See [WHILE](#).

<B-2, Adverb, 3641, *oligon*>

the neuter of A, No. 2, is used adverbially of (a) time, Mark 6:31, "a while;" 1 Pet. 1:6, RV, "a little while" (AV, "a season"); 1 Pet. 5:10, RV, "a little while" (AV, "a while"); Rev. 17:10, RV, "a little while" (AV, "a short space"); (b) space, Mark 1:19; Luke 5:3; (c) extent, with the preposition *pros*, "for," in 1 Tim. 4:8, RV, "(for) a little" (AV, and RV marg., "little"), where, while the phrase might refer to duration (as AV marg.), yet the antithesis "for all things" clearly indicates extent, i.e., "physical training is profitable towards few objects in life." See [BRIEFLY](#), [FEW](#), SEASON, C, Note.

<B-3, Adverb, 3357, *metrios*>

moderately, occurs in Acts 20:12, "a little."

Little (no little) * For ([NO](#)) [LITTLE](#) see [COMMON](#), B, Note (3)

Live <1, 2198, *zao*>

"to live, be alive," is used in the NT of (a) God, Matt. 16:16; John 6:57; Rom. 14:11; (b) the Son in Incarnation, John 6:57; (c) the Son in Resurrection, John 14:19; Acts 1:3; Rom. 6:10; 2 Cor. 13:4; Heb. 7:8; (d) spiritual life, John 6:57; Rom. 1:17; 8:13; Gal. 2:19,20; Heb. 12:9; (e) the present state

of departed saints, Luke 20:38; 1 Pet. 4:6; (f) the hope of resurrection, 1 Pet. 1:3; (g) the resurrection of believers, 1 Thess. 5:10; John 5:25; Rev. 20:4, and of unbelievers, Rev. 20:5, cp. Rev. 20:13; (h) the way of access to God through the Lord Jesus Christ, Heb. 10:20; (i) the manifestation of Divine power in support of Divine authority, 2 Cor. 13:4; cp. 2 Cor. 12:10; 1 Cor. 5:5; (j) bread, figurative of the Lord Jesus, John 6:51; (k) a stone, figurative of the Lord Jesus, 1 Pet. 2:4; (l) water, figurative of the Holy Spirit, John 4:10; 7:38; (m) a sacrifice, figurative of the believer, Rom. 12:1; (n) stones, figurative of the believer, 1 Pet. 2:5; (o) the oracles, logion, Acts 7:38, and word, logos, Heb. 4:12; 1 Pet. 1:23, of God; (p) the physical life of men, 1 Thess. 4:15; Matt. 27:63; Acts 25:24; Rom. 14:9; Phil. 1:21 (in the infinitive mood used as a noun, with the article, 'living'), 22; 1 Pet. 4:5; (q) the maintenance of physical life, Matt. 4:4; 1 Cor. 9:14; (r) the duration of physical life, Heb. 2:15; (s) the enjoyment of physical life, 1 Thess. 3:8; (t) the recovery of physical life from the power of disease, Mark 5:23; John 4:50; (u) the recovery of physical life from the power of death, Matt. 9:18; Acts 9:41; Rev. 20:5; (v) the course, conduct, and character of men, (1) good, Acts 26:5; 2 Tim. 3:12; Titus 2:12; (2) evil, Luke 15:13; Rom. 6:2; 8:13; 2 Cor. 5:15; Col. 3:7; (3) undefined, Rom. 7:9; 14:7; Gal. 2:14; (w) restoration after alienation, Luke 15:32.

"Note: In 1 Thess. 5:10, to live means to experience that change, 1 Cor. 15:51, which is to be the portion of all in Christ who will be alive upon the earth at the Parousia of the Lord Jesus, cp. John 11:25, and which corresponds to the resurrection of those who had previously died in Christ, 1 Cor. 15:52-54.

<2,,4800,sunzao>

"to live together with" (sun, "with," and zao, "to live"), may be included with zao in the above analysis as follows: (g) Rom. 6:8; 2 Tim. 2:11; (s), 2 Cor. 7:3.

<3,,326,anazao>

ana, "again," and zao, denotes "to live again," "to revive," Luke 15:24; cp. (w) in list above, and Rom. 7:9, to manifest activity again." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 173,174.]

Note: Zao is translated "quick" (i.e., "living") in Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5; in Heb. 4:12, AV (RV "living").

<4,,980,bioo>

"to spend life, to pass one's life," is used in 1 Pet. 4:2.

<5,,390,anastrepho>

used metaphorically, in the Middle Voice, "to conduct oneself, behave, live," is translated "to live," in Heb. 13:18 ("honestly"); in 2 Pet. 2:18 ("in error"). See [ABIDE](#), [BEHAVE](#), etc.

<6,,2225,zoogoneo>

denotes "to preserve alive" (from zoos, "alive," and ginomai, "to come to be, become, be made"); in Luke 17:33, "shall preserve (it)," i.e., his life, RV marg., "save (it) alive;" cp. the parallels sozo, "to save," in Matt. 16:25, and phulasso, "to keep," in John 12:25; in Acts 7:19, "live," negatively of the efforts of Pharaoh to destroy the babes in Israel; in 1 Tim. 6:13, according to the best mss. (some have zoopoieo, "to cause to live"), "quickeneth" (RV, marg., "preserveth ... alive," the preferable

rendering). See [PRESERVE](#), [QUICKEN](#).

<7,,1236,*diago*>

is used of time in the sense of passing a life, 1 Tim. 2:2, "(that) we may lead (a tranquil and quiet, RV) life;" Tit. 3:3, "living (in malice and envy)."

<8,,4176,*politeuo*>

"to be a citizen (polites), to live as a citizen," is used metaphorically of conduct as in accordance with the characteristics of the heavenly community; in Acts 23:1, "[I](#) have lived;" in Phil. 1:27, "let your manner of life (AV, conversation) be." See [CITIZENSHIP](#), No. 4, Note.

<9,,5225,*huparcho*>

"to be in existence, to be," is translated "live (delicately)" in Luke 7:25. See [BEING](#).

Note: In 1 Cor. 9:13, AV, *esthio*, "to eat," is translated "live of." In Tim. 5:6 the AV renders *spatalao* "liveth in pleasure."

Live long <1,,3118,*makrochronios*>

an adjective denoting "of long duration, long-lived" (*makros*, "long," *chronos*, "time"), is used in Eph. 6:3, "(that thou mayest) live long," lit., "(that thou mayest be) long-lived." In the Sept., Ex. 20:12; Deut. 4:40; 5:16; 17:20.

Lively * Note: This is the AV translation of the present participle of the verb; *zao*, "to live," in three passages, in each of which the RV has "living," Acts 7:38; 1 Pet. 1:3; 2:5.

Living * For [LIVING](#) see [BEHAVIOR](#), B, No. 1, [LIFE](#), Nos. 2, 6, and [LIVE](#), No. 3, Note

Living creatures * For [LIVING](#) CREATURES see BEAST

Lo! <1,,2396,*ide*>

an aorist or point tense, marking a definite point of time, of the imperative mood of *eidon*, "to see" (taken as part of *horao*, "to see"), is used as an interjection, addressed either to one or many persons, e.g., Matt. 25:20,22,25; John 1:29,36,47; Gal. 5:2, the only occurrence outside Matthew, Mark and John. See BEHOLD, [SEE](#).

<2,,2400,*idou*>

a similar tense of No. 1, but in the Middle Voice, e.g., Matt. 1:20,23; very frequent in the Synoptists and Acts and the Apocalypse.

Loaf * For [LOAF](#) see BREAD

Locust <1,,200,*akris*>

occurs in Matt. 3:4; Mark 1:6, of the animals themselves, as forming part of the diet of John the Baptist; they are used as food; the Arabs stew them with butter, after removing the head, legs and

wings. In Rev. 9:3,7, they appear as monsters representing satanic agencies, let loose by Divine judgments inflicted upon men for five months, the time of the natural life of the "locust." For the character of the judgment see the whole passage.

Lodge, Lodging <A-1, Verb, 835, *aulizomai*>

properly, "to lodge in a courtyard" (aule, See [COURT](#), No. 2), then, "to lodge in the open," denotes, in the NT, "to pass the night, to lodge anywhere," Matt. 21:17; Luke 21:37, RV, "lodged" (AV, "abode"). See the metaphorical use in the Sept. and the Heb. of Ps. 30:5, "(weeping) may come in to lodge (at even)," i.e., as a passing stranger. See [ABIDE](#).

<A-2, Verb, 2681, *kataskenoo*>

"to pitch one's tent" (kata, "down," skene, "a tent"), is rendered "to lodge," of birds, in Matt. 13:32; Mark 4:32; Luke 13:19. In Acts 2:26, it is used of the body of the Lord in the tomb, as dwelling in hope, RV, "shall dwell" (marg., "tabernacle"), AV, "shall rest." See [DWELL](#), REST. Cp. kataskenosis, "a roosting place."

<A-3, Verb, 2647, *kataluo*>

in one of its meanings, signifies "to unloose" (kata, "down," luo, "to loose"), "unyoke," as of horses, etc., hence intransitively, "to take up one's quarters, to lodge," Luke 9:12; 19:7, RV, "to lodge" (AV, "to be a guest"). See [COME](#), Note (7) (come to nought), [DESTROY](#), [DISSOLVE](#), OVERTHROW, [THROW](#). Cp. kataluma, "a guest chamber, inn."

<A-4, Verb, 3579, *xenizo*>

"to receive as a guest" (xenos, "a guest, stranger"), "to entertain, lodge," is used in the Active Voice in Acts 10:23; 28:7, RV, "entertained" (AV, "lodged"); Heb. 13:2, "have entertained;" in the Passive Voice, Acts 10:6 (lit., "he is entertained"), 18,32; 21:16. Its other meaning, "to think strange," is found in 1 Pet. 4:4,12. See [ENTERTAIN](#), [STRANGE](#).

<B-1, Noun, 3578, *xenia*>

akin to A, No. 4, denotes (a) "hospitality, entertainment," Philem. 1:22; (b) by metonymy, "a place of entertainment, a lodging-place," Acts 28:23 (some put Philem. 1:22 under this section).

Loft * For [LOFT](#), Acts 20:9, see STORY

Loins <1, 3751, *osphus*>

is used (a) in the natural sense in Matt. 3:4; Mark 1:6; (b) as "the seat of generative power," Heb. 7:5,10; metaphorically in Acts 2:30; (c) metaphorically, (1) of girding the "loins" in readiness for active service for the Lord, Luke 12:35; (2) the same, with truth, Eph. 6:14, i.e., bracing up oneself so as to maintain perfect sincerity and reality as the counteractive in Christian character against hypocrisy and falsehood; (3) of girding the "loins" of the mind, 1 Pet. 1:13, RV, "girding," suggestive of the alertness necessary for sobriety and for setting one's hope perfectly on "the grace to be brought ... at the revelation of Jesus Christ" (the present participle, "girding," is introductory to the rest of the verse).

Long (Adjective and Adverb) <A-1,Adjective,3117,*makros*>

is used of "long prayers" (Matt. 23:14, in some mss.), Mark 12:40; Luke 20:47. It denotes "far" in Luke 15:13; 19:12. See FAR.

<A-2,Adjective,2425,*hikanos*>

"sufficient, much, long," is used with *chronos*, "time," in Luke 8:27; in Luke 20:9; 23:8 (AV, "season") the plural is used, lit., "long times;" Acts 8:11; 14:3. See [ABLE](#) ([ABILITY](#)), C, No. 2, [MANY](#), [MUCH](#).

<A-3,Adjective,4183,*polus*>

"much," is used with *chronos*, "time," in Matt. 25:19; John 5:6; in Acts 27:21, with *asitia*, AV, "long abstinence," RV, "long without food." See [COMMON](#), Note (1).

<A-4,Adjective,5118,*tosoutos*>

"so long," is used with *chronos* in John 14:9; Heb. 4:7.

<A-5,Adjective,4214,*posos*>

"how much," is used with *chronos*, in Mark 9:21, "how long time," RV (AV, "how long ago").

<A-6,Adjective,3745,*hosos*>

"how much, so much," is used after the preposition *epi* (eph'), and as an adjective qualifying *chronos*, signifying "for so long time," in Rom. 7:1; 1 Cor. 7:39; Gal. 4:1; see also B, No. 4.

Notes: (1) In Acts 14:28, AV, the adjective *oligos*, "little," with the negative *ou*, "not," and qualifying *chronos*, is rendered "long time;" RV, "no little (time)." (2) For the comparative adjective, *pleion*, see [LONGER](#), B.

<B-1,Adverb,4183,*polus*>

in one or other of its neuter forms, singular or plural, is used (a) of degree, "greatly, much, many," e.g., Mark 1:45; (b) of time, e.g., Acts 27:14. Cp. A, No. 3. See [GREAT](#), [MUCH](#), [OFT](#), SORE, [STRAITLY](#), [WHILE](#).

<B-2,Adverb,1909 2425,*eph' hikanon*> lit., "unto much (time)," is rendered "a long while" in Acts 20:11. Cp. A, No. 2.

<B-3,Adverb,2193 4219,*heos pote*> lit., "until when?" signifies "how long?" Matt. 17:17 (twice); Mark 9:19 (twice); Luke 9:41; John 10:24; Rev. 6:10. *eph' hoson* signifies "so long as, as long as" (*epi*, "upon," *hosos*, "how much"), Matt. 9:15; Mark 2:19; 2 Pet. 1:13. See INASMUCH, No. 2.

Notes: (1) For the adverb [LONGER](#), see below. (2) In 2 Pet. 2:3, AV, the adverb *ekpalai*, "from of old," RV (*ek*, "from," *palai*, "of old, formerly"), is translated "of a long time."

Long (Verb), Long (after, for), Longing <A-1,Verb,1971,*epipotheo*>

"to long for greatly" (a strengthened form of *potheo*, "to long for," not found in the NT), is translated

"[I](#) long," in Rom. 1:11; in 2 Cor. 5:2, RV, "longing" (AV, "earnestly desiring"); in 1 Thess. 3:6; 2 Tim. 1:4, RV, "longing" (AV, "desiring greatly"); to long after, in 2 Cor. 9:14; Phil. 1:8; 2:26; to long for, in 1 Pet. 2:2, RV (AV, "desire"); Jas. 4:5, RV, "long." See DESIRE.

<B-1,Adjective,1973,*epipothetos*>

akin to A, and an intensive form of pothetos, "desired, greatly desired," "longed for," is used in Phil. 4:1.

<C-1,Noun,1974,*epipothia*>

"a longing" (akin to A and B), is found in Rom. 15:23, RV, "longing" (AV, "great desire"). See DESIRE.

<C-2,Noun,1972,*epipothesis*>

"a longing" (perhaps stressing the process more than No. 1), is found in 2 Cor. 7:7, RV, "longing" (AV, "earnest desire"); 2 Cor. 7:11, RV, "longing" (AV, "vehement desire").

Longer <A-1,Adverb,2089,*eti*>

"yet, as yet, still," is translated "longer" in Luke 16:2 (with separate negative); "any longer" in Rom. 6:2. See [ALSO](#), EVEN, FURTHER, [MORE](#), [MOREOVER](#), STILL, [THENCEFORTH](#), [YET](#).

<A-2,Adverb,3765,*ouketi*>

"no more, no longer" (ou, "not," k, euphonic, and No. 1), is rendered "no longer" in the RV of Mark 7:12 (AV, "no more"); John 15:15, RV (AV, "henceforth not"); Rom. 14:15, RV (AV, "now ... not"); Gal. 2:20, RV (AV, "yet not"); Gal. 3:25; 4:7 (AV, "no more"); Philem. 1:16 (AV, "not now"). See [HENCEFORTH](#), [MORE](#), NOW, [YET](#).

<A-3,Adverb,3371,*meketi*>

also means "no more, no longer," but generally suggests what is a matter of thought or supposition, whereas No. 1 refers to what is a matter of fact. It is rendered "any longer" in Acts 25:24; "no longer," in Mark 2:2, RV, "no longer (room)," AV, "no (room);" 2 Cor. 5:15, RV (AV, "not hence-forth"); Eph. 4:14, RV (AV, "no more"); Eph. 4:17, RV (AV, "henceforth ... not"); 1 Thess. 3:1,5; 1 Tim. 5:23; 1 Pet. 4:2. See (negatively) HENCEFORTH, [HENCEFORWARD](#), [HEREAFTER](#), [NO MORE](#).

<A-4,Adverb,4119,*pleion*>

the neuter of pleion, "more," the comparative degree of polu, "much," is rendered "longer" in Acts 20:9, RV (AV "long").

<B-1,Adjective,4119,*pleion*>

"more," (cp. A, No. 4), is used with chronos, "time," in Acts 18:20, "a longer time," RV (AV, "longer").

[Matt Curtin](#)

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Strawed * For [STRAWED](#) see [FURNISH](#) and [SCATTER](#), No. 2

Stream * For [STREAM](#) see RIVER

Street <1,,4113,*plateia*>

grammatically the feminine of *platus*, "broad," is used as a noun (*hodos*, "a way," being understood, i.e., "a broad way"), "a street," Matt. 6:5; 12:19 (in some texts, Mark 6:56); Luke 10:10; 13:26; 14:21; Acts 5:15; Rev. 11:8; 21:21; 22:2.

<2,,296,*amphodon*>

properly "a way around" (*amphi*, "around," *hodos*, "a way"), occurs in Mark 11:4, RV, "the open street" (AV, "where two ways met").

Note: For *rhume*, see [LANE](#). For *agora*, see [MARKET](#).

Strength, Strengthen <A-1,Noun,1411,*dunamis*>

is rendered "strength" in the RV and AV of Rev. 1:16; elsewhere the RV gives the word its more appropriate meaning "power," for AV, "strength," 1 Cor. 15:56; 2 Cor. 1:8; 12:9; Heb. 11:11; Rev. 3:8; 12:10. See [ABILITY](#), No. 1, [POWER](#), No. 1.

<A-2,Noun,2479,*ischus*>

ability, strength," is rendered "strength" in Mark 12:30,33; Luke 10:27; in Rev. 5:12, AV (RV, "might"). See [ABILITY](#), No. 2, MIGHT.

<A-3,Noun,2904,*kratos*>

"force, might," is rendered "strength" in Luke 1:51, RV and AV; RV, "strength" (AV, "power") in Eph. 1:19; 6:10. See [DOMINION](#), No. 1, [POWER](#), No. 4.

Note: In Rev. 17:13, AV, *exousia*, "freedom of action," is rendered "strength" (RV, "authority").

<B-1,Verb,1412,*dunamoo*>

"to make strong," is rendered "increased ... in strength" in Acts 9:22; "to strengthen" in Phil. 4:13; 2 Tim. 2:1, RV, "be strengthened;" 2 Tim. 4:17. See [ENABLE](#), [STRONG](#), B.

<B-2,Verb,1743,*endunamoo*>

"to make strong," is rendered "increased ... in strength" in Acts 9:22; "to strengthen" in Phil. 4:13; 2 Tim. 2:1, RV, "be strengthened;" 2 Tim. 4:17. See [ENABLE](#), [STRONG](#), B.

<B-3,Verb,2480,*ischuo*>

akin to A, No. 2, "to have strength," is so rendered in Mark 5:4, RV (AV, "could"); in Luke 16:3, RV, "**I** have not strength to" (AV, "**I** cannot"). See [AVAIL](#).

<B-4,Verb,1765,*enischuo*>

akin to A, No. 2, a strengthened form of No. 3, is used in Luke 22:43; Acts 9:19.

<B-5,Verb,2901,*krataioo*>

"to strengthen," is rendered "to be strengthened" in Eph. 3:16. See [STRONG](#), B.

<B-6,Verb,4599,*sthenoo*>

from sthenos, "strength," occurs in 1 Pet. 5:10, in a series of future tenses, according to the best texts, thus constituting Divine promises.

Notes: (1) For ischuo, Heb. 9:17, see [AVAIL](#). (2) For sterizo, Luke 22:32, see [ESTABLISH](#), No. 1. (3) For stereoo, Acts 3:7, see [ESTABLISH](#), No. 2. (4) Episterizo is found in some texts in Acts 18:23, AV, "strengthening." See [CONFIRM](#), A, No. 2, ESTABLISH, No. 1. (5) For "without strength," Rom. 5:6, AV, see WEAK.

Stretch <1,,1614,*ekteino*>

"to stretch out or forth," is so rendered in Matt. 12:13 (twice), 49; 14:31; 26:51; Mark 3:5 (twice); Luke 6:10; in Matt. 8:3; Mark 1:41; Luke 5:13, RV (AV, "put forth"); Luke 22:53; John 21:18; Acts 4:30; 26:1. For Acts 27:30 see [LAY](#), No. 13.

<2,,1901,*epekteino*>

an intensive form of No. 1 (epi, "forth"), is used in Phil. 3:13, RV, "stretching forward" (AV, "reaching forth"), a metaphor probably from the foot race (rather than the chariot race), so Lightfoot, who quotes Bengel's paraphrase, "the eye goes before and draws on the hand, the hand goes before and draws on the foot."

<3,,5239,*huperekteino*>

"to stretch out beyond" (huper, "over," and No. 1), occurs in 2 Cor. 10:14, RV, "we stretch (not) ... overmuch" (AV, "... beyond our measure").

Note: For ekpetannumi, Rom. 10:21, see [SPREAD](#), No. 5. For epiballo, Acts 12:1, see [PUT](#), No. 8.

Stricken (in years) <1,,4260,*probaino*>

"to go forward," is used metaphorically of age, in Luke 1:7,18, with the phrases "in their (her) days," translated "well stricken in years" (see marg.); in Luke 2:36, "of a great age" (marg., "advanced in many days"). See GO, No. 20.

Strict * For [STRICT](#), RV, see [MANNER](#), A, No. 5. For STRICTLY, RV, see STRAITLY

Strife <1,,2054,*eris*>

"strife, contention," is the expression of "enmity," Rom. 1:29, RV, "strife" (AV, "debate"); Rom. 13:13; 1 Cor. 1:11, "contentions" (RV and AV); 1 Cor. 3:3; 2 Cor. 12:20, RV, "strife" (AV, "debates"); Gal. 5:20, RV, "strife" (AV, "variance"); Phil. 1:15; 1 Tim. 6:4; Titus 3:9, RV, "strifes" (AV, "contentions"). See [CONTENTION](#), A, No. 1.

<2,,2052,*erithia*>

see [FACTION](#).

<3,,485,*antilogia*>

"strifes," Heb. 6:16, AV: see [DISPUTE](#), A, No. 4.

<4,,3163,*machē*>

"strifes," 2 Tim. 2:23: see [FIGHTING](#), A.

<5,,5379,*philoneikia*>

"strife," Luke 22:24, AV: see [CONTENTION](#), A, No. 3.

<6,,3055,*logomachia*>

"strife of words," 1 Tim. 6:4: see [DISPUTE](#), A, No. 2.

Strike * Notes: (1) In Rev. 7:16, *pipto*, "to fall," is rendered "strike" in the RV, AV, "light (on)." (2) In Acts 27:41, *ereido*, "to fix firmly," is used of a ship driving ashore, RV, "struck" (AV, "stuck fast"). (3) For *paio*, "to smite," Rev. 9:5, AV, "strieth," see [SMITE](#), No. 3. (4) For *patasso*, "to smite," Matt. 26:51, AV, "struck," see [SMITE](#), No. 1. (5) For *chalao*, "to let go," Acts 27:17, AV, "strake," see [LET DOWN](#), No. 2. (6) In Luke 22:64 some mss. have *tupto*, "to beat," imperfect tense, "they were beating." (7) For *rhapizo*, Matt. 26:67, and *rhapisma*, Mark 14:65, see [BLOW](#), [SMITE](#), No. 6 and Note (2). Some mss. have *ballo*, "struck."

Striker <1,,4131,*plektes*>

"a striker, a brawler" (akin to *plesso*, "to strike," smite), occurs in 1 Tim. 3:3; Titus 1:7.

String * For [STRING](#) see [BOND](#), No. 1

Strip <1,,1562,*ekduo*>

"to take off, strip off," is used especially of clothes, and rendered "to strip" in Matt. 27:28 (some mss. have *enduo*, "to clothe"), and Luke 10:30; to take off, Matt. 27:31; Mark 15:20; figuratively, 2 Cor. 5:4, "unclothed" (Middle Voice), of putting off the body at death (the believer's state of being unclothed does not refer to the body in the grave but to the spirit, which awaits the "body of glory" at the resurrection).

Stripe <1,,3468,*molops*>

"a bruise, a wound from a stripe," is used in 1 Pet. 2:24 (from the Sept. of Isa. 53:5), lit., in the original, "by whose bruise," not referring to Christ's scourging, but figurative of the stroke of Divine judgment administered vicariously to Him on the Cross (a comforting reminder to these Christian servants, who were not infrequently buffeted, ver. 20, by their masters).

<2,,4127,*plege*>

"a blow, stripe, wound" (akin to *plesso*, "to strike," and *plektes*, "a strikereo"), is rendered "stripes" in Luke 12:48 (the noun is omitted in the original in ver. 47 and the 2nd part of ver. 48); Acts 16:23,33; 2 Cor. 6:5; 11:23. See [PLAGUE](#), WOUND.

Strive <1,,75,agonizomai>

"to contend" (Eng., "agonize"), is rendered "to strive" in Luke 13:24; 1 Cor. 9:25; Col. 1:29; 4:12, RV (AV, "laboring fervently"). In 1 Tim. 4:10, the best texts have this verb (RV, "strive") for oneidizomai, "to suffer reproach," AV; see [FIGHT](#), B, No. 1.

<2,,3164,machomai>

"to fight, to quarrel, dispute," is rendered "to strive" in John 6:52; Acts 7:26; 2 Tim. 2:24. See [FIGHT](#), B, No. 3.

<3,,1264,diamachomai>

"to struggle against" (dia, intensive, and No. 2), is used of "contending" in an argument, Acts 23:9, "strove."

<4,,2051,erizo>

"to wrangle, strive" (eris, "strife"), is used in Matt. 12:19.

<5,,3054,logomacheo>

"to strive about words" (logos, "a word," and No. 2), is used in 2 Tim. 2:14.

<6,,464,antagonizomai>

"to struggle against" (anti), is used in Heb. 12:4, "striving against."

<7,,4865,sunagonizomai>

"to strive together with" (sun), is used in Rom. 15:30.

<8,,4866,sunathleo>

"to strive together," Phil. 1:27: see LABOR, B, No. 3.

Notes: (1) In 2 Tim. 2:5, AV, athleo, "to contend in games, wrestle" (athlos, "a contest") is rendered "strive." See CONTEND. (2) For philotimeomai, Rom. 15:20, see [AIM](#).

Strivings * For [STRIVINGS](#), Titus 3:9, AV, see FIGHTING

Strolling <1,,4022,perierchomai>

"to go about," as an itinerant (peri, "around," erchomai, "to go"), is used of certain Jews in Acts 19:13, RV, "strolling" (AV, "vagabond"). See [COMPASS](#), No. 6, [WANDER](#).

Strong, Stronger <A-1,Adjective,1415,dunatos>

"powerful, mighty," is translated "strong," in Rom. 15:1, where the "strong" are those referred to in ch. 14, in contrast to "the weak in faith," those who have scruples in regard to eating meat and the observance of days; 2 Cor. 12:10, where the strength lies in bearing sufferings in the realization that the endurance is for Christ's sake; 2 Cor. 13:9, where "ye are strong" implies the good spiritual condition which the Apostle desires for the church at Corinth in having nothing requiring his exercise

of discipline (contrast No. 2 in 1 Cor. 4:10). See ABLE, C, No. 1, [MIGHTY](#), [POSSIBLE](#), [POWER](#).

<A-2,Adjective,2478,*ischuros*>

"strong, mighty," is used of (a) persons: (1) God, Rev. 18:8; (2) angels, Rev. 5:2; 10:1; 18:21; (3) men, Matt. 12:29 (twice) and parallel passages; Heb. 11:34, AV, "valiant" (RV, "mighty"); Rev. 6:15 (in the best texts; some have No. 1); 19:18, "mighty;" metaphorically, (4) the church at Corinth, 1 Cor. 4:10, where the Apostle reproaches them ironically with their unspiritual and self-complacent condition; (5) of young men in Christ spiritually strong, through the Word of God, to overcome the evil one, 1 John 2:14; of (b) things: (1) wind, Matt. 14:30 (in some mss.), "boisterous;" (2) famine, Luke 15:14; (3) things in the mere human estimate, 1 Cor. 1:27; (4) Paul's letters, 2 Cor. 10:10; (5) the Lord's crying and tears, Heb. 5:7; (6) consolation, Heb. 6:18; (7) the voice of an angel, Rev. 18:2 (in the best texts; some have *megas*, "great"); (8) Babylon, Rev. 18:10; (9) thunderings, Rev. 19:6. See [BOISTEROUS](#), [MIGHTY](#).

<A-3,Adjective,2478,*ischuroteros*>

the comparative degree of No. 2, is used (a) of Christ, Matt. 3:11; Mark 1:7; Luke 3:16; (b) of "the weakness of God," as men without understanding regard it, 1 Cor. 1:25; (c) of a man of superior physical strength, Luke 11:22; (d) in 1 Cor. 10:22, in a rhetorical question, implying the impossibility of escaping the jealousy of God when it is kindled.

Notes: (1) For "strong delusion," 2 Thess. 2:11, AV, see ERROR, No. 1. (2) For "strong (meat)," Heb. 5:12,14, AV, see SOLID.

<B-1,Verb,1743,*endunamoo*>

"to make strong" (en, "in," *dunamis*, "power"), "to strengthen," is rendered "waxed strong" in Rom. 4:20, RV (AV, "was strong"); "be strong," Eph. 6:10; "were made strong," Heb. 11:34. See ENABLE, [STRENGTH](#), B, No. 2.

<B-2,Verb,2901,*krataioo*>

"to strengthen" (akin to *kratos*, "strength"), is rendered (a) "to wax strong," Luke 1:80; 2:40; "be strong," 1 Cor. 16:13, lit., "be strengthened;" "to be strengthened," Eph. 3:16 (Passive Voice in each place). See [STRENGTHEN](#).

<B-3,Verb,4732,*stereo*>

see [ESTABLISH](#), No. 2.

Strongholds <1,,3794,*ochuroma*>

"a stronghold, fortress" (akin to *ochuroo*, "to make firm"), is used metaphorically in 2 Cor. 10:4, of those things in which mere human confidence is imposed.

Stubble <1,,2562,*kalame*>

"a stalk of corn," denotes "straw" or "stubble;" in 1 Cor. 3:12, metaphorically of the effect of the most worthless form of unprofitable doctrine, in the lives and conduct of those in a church who are the subjects of such teaching; the teachings received and the persons who receive them are associated; the latter are "the doctrine exhibited in concrete form" (Lightfoot).

Stuck * For [STUCK](#) see STICK

Study * Notes: For philotimeomai, "study," 1 Thess. 4:11, see [AIM](#). For spoudazo, 2 Tim. 2:15, AV, see [DILIGENCE](#), B, No. 1.

Stuff * For [STUFF](#), Luke 17:31, AV, see [GOODS](#), No. 4

Stumble <1,,4350,*proskopto*>

"to strike against," is used of "stumbling," (a) physically, John 11:9,10; (b) metaphorically, (1) of Israel in regard to Christ, whose Person, teaching, and atoning Death, and the Gospel relating thereto, were contrary to all their ideas as to the means of righteousness before God, Rom. 9:32; 1 Pet. 2:8; (2) of a brother in the Lord in acting against the dictates of his conscience, Rom. 14:21. See [BEAT](#), No. 6.

<2,,4417,*ptaio*>

"to cause to stumble," signifies, intransitively, "to stumble," used metaphorically in Rom. 11:11, in the sense (b) (1) in No. 1; with moral significance in Jas. 2:10; 3:2 (twice), RV, "stumble" (AV, "offend"); in 2 Pet. 1:10, RV, "stumble" (AV, "fall").

Note: For aptaistos, "from stumbling," Jude 1:24, RV, see [FALL](#), B, Note (6).

Stumbling, Stumbling Block, Stumbling-Stone * For [STUMBLING](#), [STUMBLING BLOCK](#), STUMBLING-[STONE](#), see OFFENSE, A, Nos. 1, 2, 3 and B

Stupor <1,,2659,*katanuxis*>

"a pricking" (akin to katanusso, "to strike" or "prick violently," Acts 2:37), is used in Rom. 11:8, RV, "stupor" (AV, "slumber"). It is suggested that this meaning arose from the influence of the verb katanustazo, "to nod" or "fall asleep" (Field, Notes on the Translation of the NT). Evidently what is signified is the dulling of the spiritual sense. In the Sept., Ps. 60:3; Isa. 29:10.

Subdue <1,,2610,*katagonizomai*>

primarily, "to struggle against" (kata, "against," agon, "a contest"), came to signify "to conquer," Heb. 11:33, "subdued."

Note: For hupotasso, AV, "to subdue," in 1 Cor. 15:28; Phil. 3:21, see [SUBJECT](#).

Subject, Subjection (Verb, Adjective, Noun) <A-1,Verb,5293,*hupotasso*>

primarily a military term, "to rank under" (hupo, "under," tasso, "to arrange"), denotes (a) "to put in subjection, to subject," Rom. 8:20 (twice); in the following, the RV, has to subject for AV, "to put under," 1 Cor. 15:27 (thrice), 28 (3rd clause); Eph. 1:22; Heb. 2:8 (4th clause); in 1 Cor. 15:28 (1st clause), for AV "be subdued;" in Phil. 3:21, for AV, "subdue;" in Heb. 2:5, AV, "hath ... put in subjection;" (b) in the Middle or Passive Voice, to subject oneself, to obey, be subject to, Luke 2:51; 10:17,20; Rom. 8:7; 10:3, RV, "did (not) subject themselves" [AV, "have (not) submitted

themselves"]; Rom. 13:1,5; 1 Cor. 14:34, RV, "be in subjection" (AV, "be under obedience"); 1 Cor. 15:28 (2nd clause); 16:16 RV, "be in subjection" (AV, "submit, etc."); so Col. 3:18; Eph. 5:21, RV, "submitting yourselves" (AV, "submitting, etc."); Eph. 5:22, RV in italics, according to the best texts; Eph. 5:24, "is subject;" Titus 2:5,9, RV, "be in subjection" (AV, "be obedient"); Titus 3:1, RV, "to be in subjection;" (AV, "to be subject"); Heb. 12:9, "be in subjection;" Jas. 4:7, RV, "be subject" (AV, "submit yourselves"); so 1 Pet. 2:13; 2:18, RV, "be in subjection;" so 1 Pet. 3:1, AV and RV; 1 Pet. 3:5, similarly; 1 Pet. 3:22, "being made subject;" 1 Pet. 5:5, RV, "be subject" (AV, "submit yourselves"); in some texts in the 2nd part, as AV. See [OBEDIENT](#), [SUBMIT](#).

Note: For *doulagogeō*, 1 Cor. 9:27, AV, "bring into subjection," see [BONDAGE](#), B, No. 3. For *anupotaktos*, "not subject," Heb. 2:8, see [DISOBEDIENT](#), B, Note.

<B-1, Adjective, 1777, *enochos*>

"held in, bound by," in Heb. 2:15, "subject to:" see [DANGER](#), B, No. 1.

Note: For "subject to like passions," Jas. 5:17, AV, see [PASSION](#).

<C-1, Noun, 5292, *hupotage*>

"subjection," occurs in 2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11; 3:4.

Submit <1,, 5226, *hupeiko*>

"to retire, withdraw" (*hupo*, under, *eiko*, "to yield"), hence, "to yield, submit," is used metaphorically in Heb. 13:17, of "submitting" to spiritual guides in the churches.

Note: For *hupotasso*, see [SUBJECT](#), A.

Suborn <1,, 5260, *hupoballo*>

"to throw or put under, to subject," denoted "to suggest, whisper, prompt;" hence, "to instigate," translated "suborned" in Acts 6:11. To "suborn" in the legal sense is to procure a person who will take a false oath. The idea of making suggestions is probably present in this use of the word.

Substance <1,, 3776, *ousia*>

derived from a present participial form of *eimi*, "to be," denotes "substance, property," Luke 15:12,13, RV, "substance," AV, "goods" and "substance."

<2,, 5224, *huparchonta*>

the neuter plural of the present participle of *huparcho*, "to be in existence," is used as a noun with the article, signifying one's "goods," and translated "substance" in Luke 8:3. See [GOODS](#), [POSSESS](#), A, No. 3.

<3,, 5223, *huparxis*>

existence (akin to No. 2), possession: see [POSSESS](#), B, No. 4.

<4,, 5287, *hupostasis*>

for which see [CONFIDENCE](#), A No. 2, is translated "substance" (a) in Heb. 1:3, of Christ as "the very image" of God's "substance;" here the word has the meaning of the real nature of that to which reference is made in contrast to the outward manifestation (see the preceding clause); it speaks of the Divine essence of God existent and expressed in the revelation of His Son. The AV, "person" is an anachronism; the word was not so rendered till the 4th cent. Most of the earlier Eng. versions have "substance;" (b) in Heb. 11:1 it has the meaning of "confidence, assurance" (RV), marg., "the giving substance to," AV, "substance," something that could not equally be expressed by *elpis*, "hope."

Subtilly <1,,2686,*katasophizomai*>

"to deal subtly" (from *kata*, "against, under," *sophos*, "wise, subtle," used in the Sept. in 2 Sam. 13:3, of Jonadab), occurs in Acts 7:19. In the Sept., Ex. 1:10.

Subtily * Note: For *dolos*, Matt. 26:4; Acts 13:10, see [GUILE](#). For *panourgia*, 2 Cor. 11:3, see [CRAFTINESS](#).

Subvert, Subverting <A-1,Verb,384,*anaskeuazo*>

primarily, "to pack up baggage" (*ana*, "up," *skeuos*, "a vessel"), hence, from a military point of view, "to dismantle a town, to plunder," is used metaphorically in Acts 15:24, of unsettling or "subverting" the souls of believers. In the papyri it is used of going bankrupt.

Note: For *anatrepo*, Titus 1:11, see OVERTHROW, B, No. 3. For *ekstrepho*, Titus 3:11, see [PERVERT](#), No. 4.

<B-1,Noun,2692,*katastrophe*>

"an overthrow," 2 Pet. 2:6 (Eng., "catastrophe"), is rendered "subverting" in 2 Tim. 2:14. See OVERTHROW.

Succeed * For [SUCCEED](#), Acts 24:27, RV, see [ROOM](#), Note (2)

Succor * For [SUCCOR](#) see [HELP](#), B, No. 4

Succorer <1,,4368,*prostatis*>

a feminine form of *prostas*, denotes "a protectress, patroness;" it is used metaphorically of Phoebe in Rom. 16:2. It is a word of dignity, evidently chosen instead of others which might have been used (see, e.g., under [HELPER](#)), and indicates the high esteem with which she was regarded, as one who had been a protectress of many. *Prostas* was the title of a citizen in Athens, who had the responsibility of seeing to the welfare of resident aliens who were without civic rights. Among the Jews it signified a wealthy patron of the community.

Such * For [SUCH](#) see +, p. 9

Such as * Notes: (1) In Acts 2:47, AV, the article with the present participle, Passive, of *sozo*, "to save," lit., "the (ones), i.e., those, being saved," is translated "such as (should be saved);" the RV, "those that (were being saved)," gives the correct meaning, marking the kind of persons who were

added to the company; (2) "such as" is a rendering of certain relative pronouns: hoios, "what sort of," e.g., Matt. 24:21; 2 Cor. 12:20 (twice); Rev. 16:18; hostis, "whoever," e.g., Mark 4:20; hopoios, "of what sort," preceded by toioutos, "of such a sort," Acts 26:29; (3) deina, Matt. 26:18, denotes "such a one" (whom one cannot, or will not, name). (4) In Heb. 13:5, "such things as ye have" represents the phrase ta paronta, "the (things) present" (present participle of pareimi); (5) in Luke 11:41, ta enonta, AV, "such things as ye have," lit., "the (things) within" (eneimi, "to be in"), RV, "those things which are within" (AV marg., "as you are able," RV, marg., "ye can"), perhaps signifying not outward things such as lustrations, but "what things ye have within your cups and platters," i.e., "your possessions."

Suck (give suck), Suckling <1,,2337,*thelazo*>

from thele, "a breast," is used (a) of the mother, "to suckle," Matt. 24:19; Mark 13:17; Luke 21:23; in some texts in Luke 23:29 (the best have trepho); (b) of the young, "to suck," Matt. 21:16, "sucklings," Luke 11:27.

Sudden, Suddenly <A-1,Adjective,160,*aipnideos*>

"sudden," occurs in 1 Thess. 5:3, where it has the place of emphasis at the beginning of the sentence, as olethros, "destruction," which the adjective qualifies, has at the end; in Luke 21:34, it is used adverbially, RV, "suddenly" (AV, "unawares"). See [UNAWARES](#).

<B-1,Adverb,869,*aphno*>

"suddenly," occurs in Acts 2:2; 16:26; 28:6.

<B-2,Adverb,1810,*exaiphnes*>

a strengthened form, akin to No. 1, occurs in Mark 13:36; Luke 2:13; 9:39; Acts 9:3; 22:6.

<B-3,Adverb,1819,*exapina*>

a later form of No. 2, occurs in Mark 9:8.

Note: For tacheos in 1 Tim. 5:22, AV, "suddenly," RV, "hastily," see [QUICKLY](#), No. 3.

Sue * For [SUE](#) see [LAW](#), B, No. 2

Suffer * to permit <A-1,Verb,1439,*eao*>

"to let, permit," is translated "to suffer" in Matt. 24:43; Luke 4:41; 22:51; Acts 14:16; 16:7; 19:30; 28:4; 1 Cor. 10:13. See [LEAVE](#) (a) No. 9, [LET](#), No. 4.

<A-2,Verb,4330,*proseao*>

"to permit further" (pros, and No. 1), occurs in Acts 27:7.

<A-3,Verb,2010,*epitrepo*>

for which see [LEAVE](#), (b), is rendered "to suffer" in AV and RV in Matt. 8:21; Mark 10:4; Luke 9:59; Acts 28:16; RV only, Luke 9:61 (AV, "let"); AV only, Acts 21:39; in some texts, Matt. 8:31, AV only. See [LIBERTY](#), C, Note, [PERMIT](#).

<A-4,Verb,863,*aphiemi*>

"to send away," signifies "to permit, suffer," in Matt. 3:15 (twice); Matt. 19:14; 23:13; Mark 1:34; 5:19,37; 10:14; 11:16; Luke 8:51; 12:39, AV (RV, "left"); 18:16; John 12:7, RV, AV and RV marg., "let (her) alone;" Rev. 11:9. See [FORGIVE](#).

Notes: (1) In Acts 2:27; 13:35, AV, *didomi*, "to give" (RV), is rendered "to suffer." (2) In 1 Cor. 6:7, AV, *apostereo*, in the Passive Voice, is rendered "suffer yourselves to be defrauded" (RV, "be defrauded"). (3) For *koluo* in Heb. 7:23, AV, "were not suffered," see [HINDER](#).

* (b) to endure suffering

<A-5,Verb,430,*anecho*>

in the Middle Voice, "to bear with," is rendered "to suffer" in Matt. 17:17 and parallel passages; AV only, 1 Cor. 4:12 (RV, "endure"); 2 Cor. 11:19,20 and Heb. 13:22 (RV, "bear with"). See BEAR, [ENDURE](#).

<A-6,Verb,3958,*pascho*>

"to suffer," is used (I) of the "sufferings" of Christ (a) at the hands of men, e.g., Matt. 16:21; 17:12; 1 Pet. 2:23; (b) in His expiatory and vicarious sacrifice for sin, Heb. 9:26; 13:12; 1 Pet. 2:21; 3:18; 4:1; (c) including both (a) and (b), Luke 22:15; 24:26,46; Acts 1:3, "passion;" 3:18; 17:3; Heb. 5:8; (d) by the antagonism of the evil one, Heb. 2:18; (II) of human "suffering" (a) of followers of Christ, Acts 9:16; 2 Cor. 1:6; Gal. 3:4; Phil. 1:29; 1 Thess. 2:14; 2 Thess. 1:5; 2 Tim. 1:12; 1 Pet. 3:14,17; 5:10; Rev. 2:10; in identification with Christ in His crucifixion, as the spiritual ideal to be realized, 1 Pet. 4:1; in a wrong way, 1 Pet. 4:15; (b) of others, physically, as the result of demoniacal power, Matt. 17:15, RV, "suffereth (grievously)," AV, "is (sore) vexed;" cp. Mark 5:26; in a dream, Matt. 27:19; through maltreatment, Luke 13:2; 1 Pet. 2:19,20; by a serpent (negatively), Acts 28:5, RV, "took" (AV, "felt:" see [FEEL](#), Note); (c) of the effect upon the whole body through the "suffering" of one member, 1 Cor. 12:26, with application to a church.

<A-7,Verb,4310,*propascho*>

"to suffer before" (pro, and No. 2), occurs in 1 Thess. 2:2.

<A-8,Verb,4841,*sumpascho*>

"to suffer with" (sun, and No. 2), is used in Rom. 8:17 of "suffering" with Christ; in 1 Cor. 12:26 of joint "suffering" in the members of the body.

<A-9,Verb,5254,*hupecho*>

"to hold under" (*hupo*, "under," echo, "to have or hold"), is used metaphorically in Jude 1:7 of "suffering" punishment. In the Sept., Ps. 89:50; Lam. 5:7.

<A-10,Verb,2558,*kakoucheo*>

"to ill-treat" (*kakos*, "evil," and echo, "to have"), is used in the Passive Voice in Heb. 11:37, RV, "evil entreated" (AV, "tormented"); in Heb. 13:3, RV, "are evil entreated" (AV, "suffer adversity").

<A-11,Verb,4778,*sunkakoucheomai*>

"to endure adversity with," is used in Heb. 11:25 (sun, "with," and No. 6), RV, "to be evil entreated with," AV, "to suffer affliction with."

<A-12,Verb,3114,*makrothumeo*>

is rendered "suffereth long" in 1 Cor. 13:4. See [PATIENCE](#).

<A-13,Verb,91,*adikeo*>

"to do wrong, injustice" (a, negative, dike, "right"), is used in the Passive Voice in 2 Pet. 2:13, RV, "suffering wrong" (some texts have komizo, "to receive," AV); there is a play upon words here which may be brought out thus, "being defrauded (of the wages of fraud)," a use of the verb illustrated in the papyri. See HURT.

Notes: (1) In 1 Cor. 9:12, AV, stego, "to bear up under," is translated "suffer" (RV, "bear"); see [BEAR](#), No. 11. (2) For hupomeno, rendered "to suffer" in 2 Tim. 2:12, see ENDURE, No. 2. (3) For "suffer hardship, suffer trouble," see HARSHIP, Nos. 1 and 2. (4) For "suffer need," Phil. 4:12, see WANT. (5) For "suffer loss," 2 Cor. 7:9, RV, see [LOSE](#), No. 2. (6) For "suffer persecution," see PERSECUTION. (7) For "suffer shipwreck," see [SHIPWRECK](#). (8) For tropophoreo in Acts 13:18, "suffered ... manners," see [MANNER](#), E. (9) For "sufferth violence," biazō, see [FORCE](#), B, No. 1, VOLENCE, B, No. 2. (10) In 2 Thess. 1:9, RV, tino, "to pay a penalty," is rendered "shall suffer (punishment)."

<B-1,Adjective,3805,*pathetos*>

akin to pascho, denotes "one who has suffered," or "subject to suffering," or "destined to suffer;" it is used in the last sense of the "suffering" of Christ, Acts 26:23.

Suffering <1,,3804,*pathema*>

is rendered "sufferings" in the RV (AV, "afflictions") in 2 Tim. 3:11; Heb. 10:32; 1 Pet. 5:9; in Gal. 5:24, "passions," (AV, "affection"). See [AFFLICTION](#), B, No. 3.

Note: For kakopatheia, Jas. 5:10, RV, "suffering," see AFFLICTION, B, No. 1.

Suffice, Sufficient <A-1,Verb,714,*arkeo*>

"to suffice," is rendered "is sufficient" in John 6:7; 2 Cor. 12:9; "it sufficeth" in John 14:8. See CONTENT, [ENOUGH](#).

Note: For 1 Pet. 4:3, see B, No. 2.

<A-2,Verb,2427,*hikanoo*>

"to make sufficient, render fit," is translated "made (us) sufficient" in 2 Cor. 3:6, RV (AV, "hath made ... able"). See ABLE, B, No. 6, Note.

<B-1,Adjective,2425,*hikanos*>

akin to A, No. 2, "enough, sufficient, fit," etc. is translated "sufficient" in 2 Cor. 2:6,16; 3:5. See

[ABLE](#), C, No. 2.

<B-2,Adjective,713,*arketos*>

akin to A, No. 1, used with eimi, "to be," translated "may suffice" in 1 Pet. 4:3. See [ENOUGH](#), A, No. 1.

Sufficiency <1,,841,*autarkeia*>

(autos, "self," arkeo, see A, above; Eng., "autarchy"), "contentment," 1 Tim. 6:6, is rendered "sufficiency" in 2 Cor. 9:8.

<2,,2426,*hikanotes*>

is rendered "sufficiency" in 2 Cor. 3:5.

Suit * For [SUIT](#) (make), Acts 25:24, RV, see [DEAL WITH](#), Note (1)

Sum (Noun), Sum up <1,Noun,346,*anakephalaioo*>

"to sum up, gather up" (ana, "up," kephale, "a head"), "to present as a whole," is used in the Passive Voice in Rom. 13:9, RV, "summed up" (AV, "briefly comprehended"), i.e., the one commandment expresses all that the Law enjoins, and to obey this one is to fulfil the Law (cp. Gal. 5:14); Middle Voice in Eph. 1:10, RV, "sum up" (AV, "gather together"), of God's purpose to "sum up" all things in the heavens and on the earth in Christ, a consummation extending beyond the limits of the church, though the latter is to be a factor in its realization.

Summer <1,,2330,*theros*>

akin to thero, "to heat," occurs in Matt. 24:32; Mark 13:28; Luke 21:30.

Sumptuous, Sumptuously <A-1,Adjective,2986,*lampros*>

"bright," is rendered "sumptuous" in Rev. 18:14, RV. See [BRIGHT](#), GOODLY, Note.

<B-1,Adverb,2988,*lampros*>

the corresponding adverb, is used in Luke 16:19, "sumptuously."

Sun <1,,2246,*helios*>

whence Eng. prefix "helio," is used (a) as a means of the natural benefits of light and heat, e.g., Matt. 5:45, and power, Rev. 1:16; (b) of its qualities of brightness and glory, e.g., Matt. 13:43; 17:2; Acts 26:13; 1 Cor. 15:41; Rev. 10:1; 12:1; (c) as a means of destruction, e.g., Matt. 13:6; Jas. 1:11; of physical misery, Rev. 7:16; (d) as a means of judgment, e.g., Matt. 24:29; Mark 13:24; Luke 21:25; 23:45; Acts 2:20; Rev. 6:12; 8:12; 9:2; 16:8.

Note: In Rev. 7:2; 16:12, anatole, "rising," used with helios, is translated "sunrising," RV (AV, "east").

[Matt Curtin](#)

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Farther side * For [FARTHER SIDE](#), Mark 10:1, see [BEYOND](#), No. 2

Farthing <1,,787,*assarion*>

a diminutive of the Latin as, was one-tenth of a drachma, or one-sixteenth of a Roman denarius, i.e., about three farthings, Matt. 10:29; Luke 12:6.

<2,,2835,*kodrantēs*>

was the Latin quadrans, "the fourth part of an as" (see No. 1), about two thirds of a farthing, Matt. 5:26; Mark 12:42.

Fashion <A-1,Noun,1491,*eidos*>

"that which is seen, an appearance," is translated "fashion" in Luke 9:29, of the Lord's countenance at the Transfiguration. See APPEARANCE, and Note under [IMAGE](#), No. 1.

<A-2,Noun,4383,*prosōpon*>

"the face, countenance," is translated "fashion" in Jas. 1:11, of the flower of grass. See [COUNTENANCE](#). Cp. Jas 1:24, "what manner of man," which translates *hōpoios*, "of what sort."

<A-3,Noun,4976,*schema*>

"a figure, fashion" (akin to *echo*, "to have"), is translated "fashion" in 1 Cor. 7:31, of the world, signifying that which comprises the manner of life, actions, etc. of humanity in general; in Phil. 2:8 it is used of the Lord in His being found "in fashion" as a man, and signifies what He was in the eyes of men, "the entire outwardly perceptible mode and shape of His existence, just as the preceding words *morphe*, "form," and *homoïoma*, "likeness," describe what He was in Himself as Man" (Gifford on the Incarnation, p. 44). "Men saw in Christ a human form, bearing, language, action, mode of life ... in general the state and relations of a human being, so that in the entire mode of His appearance He made Himself known and was recognized as a man" (Meyer).

<A-4,Noun,5179,*tupos*>

"a type, figure, example," is translated "fashion" in the AV of Acts 7:44, RV, "figure," said of the tabernacle. See [ENSAMPLE](#).

<B-1,Adverb,3779,*houtos*>

"thus, so, in this way," is rendered "on this fashion" in Mark 2:12. See EVEN, No. 5, [LIKEWISE](#), [MANNER](#), [SO](#), [THUS](#), [WHAT](#).

<C-1,Verb,3345,*metaschematizo*>

"to change in fashion or appearance" (meta, "after," here implying change, schema, see A, No. 3), is rendered "shall fashion anew" in Phil. 3:21, RV; AV, "shall change," of the bodies of believers as changed or raised at the Lord's return; in 2 Cor. 11:13,14,15, the RV uses the verb "to fashion oneself," for AV, to transform, of Satan and his human ministers, false apostles; in 1 Cor. 4:6 it is used by way of a rhetorical device, with the significance of transferring by a figure. See [CHANGE](#), [TRANSFORM](#).

<C-2,Verb,4964,*suschematizo*>

"to give the same figure or appearance as, to conform to" (sun, "with," schema, cp. No. 1), used in the Passive Voice, signifies "to fashion oneself, to be fashioned," Rom. 12:2, RV, "be not fashioned according to," for AV, "be not conformed to;" 1 Pet. 1:14, "(not) fashioning yourselves." See [CONFORMED](#).

Note: In Rom. 12:2 being outwardly "conformed" to the things of this age is contrasted with being "transformed" (or transfigured) inwardly by the renewal of the thoughts through the Holy Spirit's power. A similar distinction holds good in Phil. 3:21; the Lord will "fashion anew," or change outwardly, the body of our humiliation, and "conform" it in its nature (*summorphos*) to the body of His glory.

<D-1,Adjective,4832,*summorphos*>

"having like form with" (sun, "with," *morphe*, "form"), is used in Rom. 8:29; Phil. 3:21 (AV, "fashioned," RV, "conformed"). See CONFORM.

Fast, Fasting <A-1,Noun,3521,*nesteia*>

"a fasting, fast" (from *ne*, a negative prefix, and *esthio*, "to eat"), is used (a) of voluntary abstinence from food, Luke 2:37; Acts 14:23 (some mss. have it in Matt. 17:21; Mark 9:29); "fasting" had become a common practice among Jews, and was continued among Christians; in Acts 27:9 "the Fast" refers to the Day of Atonement, Lev. 16:29; that time of the year would be one of dangerous sailing; (b) of involuntary abstinence (perhaps voluntary is included), consequent upon trying circumstances, 2 Cor. 6:5; 11:27.

<A-2,Noun,3523,*nestis*>

"not eating" (see No. 1), "fasting," is used of lack of food, Matt. 15:32; Mark 8:3.

Note: *Asitia*, Acts 27:21, means "without food" (not through lack of supplies), i.e., abstinence from food. See ABSTINENCE, and cp. C, below.

<B-1,Verb,3522,*nesteuo*>

"to fast, to abstain from eating" (akin to A, Nos. 1 and 2), is used of voluntary "fasting," Matt. 4:2; 6:16,17,18; 9:14,15; Mark 2:18,19,20; Luke 5:33,34,35; 18:12; Acts 13:2,3. Some of these passages show that teachers to whom scholars or disciples were attached gave them special instructions as to "fasting." Christ taught the need of purity and simplicity of motive.

The answers of Christ to the questions of the disciples of John and of the Pharisees reveal His whole purpose and method. No doubt He and His followers observed such a fast as that on the Day of Atonement, but He imposed no frequent "fasts" in addition. What He taught was suitable to the change of character and purpose which He designed for His disciples. His claim to be the Bridegroom, Matt. 9:15, and the reference there to the absence of "fasting," virtually involved a claim to be the Messiah (cp. Zech. 8:19). Some mss. have the verb in Acts 10:30.

<C-1,Adjective,777,*asitos*>

"without food" (a, negative, *sitos*, "corn, food"), is used in Acts 27:33, "fasting." Cp. *asitia*, Note

under A, No. 2.

Fast (to make) <1,,805,*asphalizo*>

"to make secure, safe, firm" (akin to *asphales*, "safe"), (a, negative, and *sphallo*, "to trip up"), is translated "make ... fast," in Acts 16:24, of prisoners' feet in the stocks. In Matt. 27:64,65,66, it is rendered "to make sure." See [SURE](#).

Note: For [HOLD](#) (fast) and STAND (fast), see HOLD and STAND, No. 7.

Fasten <1,,816,*atenizo*>

from *atenes*, "strained, intent," and *teino*, "to stretch, strain" (from a root *ten*---, seen in Eng., "tension, tense," etc.), signifies "to look fixedly, gaze, fasten one's eyes upon," and is found twelve times in the writings of Luke (ten in the Acts), out of its fourteen occurrences. It always has a strongly intensive meaning, and is translated "to fasten the eyes upon" in the AV and RV in Luke 4:20; Acts 3:4; 11:6; so in the RV, where the AV has different renderings, in Acts 6:15 (for AV, "looking steadfastly"); 10:4 ("looked"); 13:9 ("set his eyes"); 14:9 ("steadfastly beholding"). In Acts 7:55, both have "looked up steadfastly." In the following the RV also varies the translation, Luke 22:56; Acts 1:10; 3:12; 23:1; 2 Cor. 3:7, 13. See [BEHOLD](#), [LOOK](#).

<2,,2510,*kathapto*>

"to fasten on, lay hold of, attack," is used of the serpent which fastened on Paul's hand, Acts 28:3.

Father <A-1,Noun,3962,*pater*>

from a root signifying "a nourisher, protector, upholder" (Lat., *pater*, Eng., "father," are akin), is used (a) of the nearest ancestor, e.g., Matt. 2:22; (b) of a more remote ancestor, the progenitor of the people, a "forefather," e.g., Matt. 3:9; 23:30; 1 Cor. 10:1; the patriarchs, 2 Pet. 3:4; (c) one advanced in the knowledge of Christ, 1 John 2:13; (d) metaphorically, of the originator of a family or company of persons animated by the same spirit as himself, as of Abraham, Rom. 4:11,12,16,17,18, or of Satan, John 8:38,41,44; (e) of one who, as a preacher of the Gospel and a teacher, stands in a "father's" place, caring for his spiritual children, 1 Cor. 4:15 (not the same as a mere title of honor, which the Lord prohibited, Matt. 23:9); (f) of the members of the Sanhedrin, as of those who exercised religious authority over others, Acts 7:2; 22:1; (g) of God in relation to those who have been born anew (John 1:12,13), and so are believers, Eph. 2:18; 4:6 (cp. 2 Cor. 6:18), and imitators of their "Father," Matt. 5:45,48; 6:1,4,6,8,9, etc. Christ never associated Himself with them by using the personal pronoun "our;" He always used the singular, "My Father," His relationship being unoriginated and essential, whereas theirs is by grace and regeneration, e.g., Matt. 11:27; 25:34; John 20:17; Rev. 2:27; 3:5,21; so the Apostles spoke of God as the "Father" of the Lord Jesus Christ, e.g., Rom. 15:6; 2 Cor. 1:3; 11:31; Eph. 1:3; Heb. 1:5; 1 Pet. 1:3; Rev. 1:6; (h) of God, as the "Father" of lights, i.e., the Source or Giver of whatsoever provides illumination, physical and spiritual, Jas. 1:17; of mercies, 2 Cor. 1:3; of glory, Eph. 1:17; (i) of God, as Creator, Heb. 12:9 (cp. Zech. 12:1).

Note: Whereas the everlasting power and divinity of God are manifest in creation, His "Fatherhood" in spiritual relationship through faith is the subject of NT revelation, and waited for the presence on earth of the Son, Matt. 11:27; John 17:25. The spiritual relationship is not universal, John 8:42,44 (cp. John 1:12; Gal. 3:26).

<B-1,Adjective,3971,*patroos*>

signifies "of one's fathers," or "received from one's fathers" (akin to A), Acts 22:3; 24:14; 28:17. In the Sept. Prov. 27:10.

<B-2,Adjective,3967,*patrikos*>

"from one's fathers, or ancestors," is said of that which is handed down from one's "forefathers," Gal. 1:14.

<B-3,Adjective,540,*apator*>

"without father" (a, negative, and pater), signifies, in Heb. 7:3, with no recorded genealogy.

<B-4,Adjective,3970,*patroparadotos*>

"handed down from one's fathers" (pater, and paradidomi, "to hand down"), is used in 1 Pet. 1:18.

Father-in-law <1,,3995,*pentheros*>

"a wife's father" (from a root signifying "a bond, union"), is found in John 18:13.

Fatherless <1,,3737,*orphanos*>

properly, "an orphan," is rendered "fatherless" in Jas. 1:27; "desolate" in John 14:18, for AV, "comfortless." See COMFORTLESS.

Fathom <1,,3712,*orguia*>

akin to orego, "to stretch," is the length of the outstretched arms, about six feet, Acts 27:28 (twice).

Fatling, Fatted <1,,4619,*sitistos*>

"fattened," lit., "fed with grain" (from siteuo, "to feed, to fatten"), is used as a neuter plural noun, "fatlings," in Matt. 22:4. Cp. asitos, under [FASTING](#).

<2,,4618,*siteutos*>

"fed" (with grain), denotes "fatted," Luke 15:23,27,30.

Fatness <1,,4096,*piotes*>

from pion, "fat," from a root, pi---, signifying "swelling," is used metaphorically in Rom. 11:17. The gentile believer had become a sharer in the spiritual life and blessing bestowed by Divine covenant upon Abraham and his descendants as set forth under the figure of "the root of (not 'and') the fatness of the olive tree."

Fault, Faultless <A-1,Noun,158,*aition*>

properly the neuter of aitios, causative of, responsible for, is used as a noun, "a crime, a legal ground for punishment," translated "fault" in Luke 23:4,14; in Luke 23:22, "cause." See AUTHOR, [CAUSE](#).

Notes: (1) For aitia, rendered "fault" in John 18:38; 19:4,6, AV (like aition, denoting "a ground for punishment"), see [ACCUSATION](#), [CAUSE](#), [CHARGE](#). (2) For hettema, "a loss," translated "fault" in 1 Cor. 6:7, AV, see [DEFECT](#) (RV). (3) For paraptoma, "a false step, a trespass," translated "fault" in Gal.

6:1, AV, and "faults" in Jas. 5:16, AV, see SIN, A, No. 2, Note (1), TRESPASS.

<B-1,Adjective,273,*amemptos*>

"without blame," is rendered "faultless," in Heb. 8:7. See BLAMELESS.

Note: For anomos, "without blemish," rendered "faultless," i.e., without any shortcoming, in Jude 1:24, and "without fault" in Rev. 14:5, AV, see [BLEMISH](#).

<C-1,Verb,3201,*memphomai*>

"to blame," is translated "to find fault" in Rom. 9:19 and Heb. 8:8. Some mss. have the verb in Mark 7:2. See [BLAME](#).

<C-2,Verb,1651,*elencho*>

"to convict, reprove, rebuke," is translated "shew (him) his fault" in Matt. 18:15. See [CONVICT](#).

Note: In 1 Pet. 2:20, AV, the verb hamartano, "to sin" (strictly, to miss the mark) is rendered "for your faults." The RV corrects to "when ye sin (and are buffeted for it)."

Favor, Favored <A-1,Noun,5485,*charis*>

denotes (a) objectively, "grace in a person, graciousness," (b) subjectively, (1) "grace on the part of a giver, favor, kindness," (2) "a sense of favor received, thanks." It is rendered "favor" in Luke 1:30; 2:52; Acts 2:47; 7:10,46; 24:27; 25:9, RV (for AV, "pleasure"); Acts 25:3; see more fully under GRACE.

<B-1,Verb,5487,*charitoo*>

akin to A, to endow with charis, primarily signified "to make graceful or gracious," and came to denote, in Hellenistic Greek, "to cause to find favor," Luke 1:28, "highly favored" (marg., "endued with grace"); in Eph. 1:6, it is translated "made ... accepted," AV, "freely bestowed," RV (lit., "graced"); it does not here mean to endue with grace. Grace implies more than favor; grace is a free gift, favor may be deserved or gained.

Fear, Fearful, Fearfulness <A-1,Noun,5401,*phobos*>

first had the meaning of "flight," that which is caused by being scared; then, "that which may cause flight," (a) "fear, dread, terror," always with this significance in the four Gospels; also e.g., in Acts 2:43; 19:17; 1 Cor. 2:3; 1 Tim. 5:20 (lit., "may have fear"); Heb. 2:15; 1 John 4:18; Rev. 11:11; 18:10,15; by metonymy, that which causes "fear," Rom. 13:3; 1 Pet. 3:14, RV, "(their) fear," AV "(their) terror," an adaptation of the Sept. of Isa. 8:12, "fear not their fear;" hence some take it to mean, as there, "what they fear," but in view of Matt. 10:28, e.g., it seems best to understand it as that which is caused by the intimidation of adversaries; (b) "reverential fear," (1) of God, as a controlling motive of the life, in matters spiritual and moral, not a mere "fear" of His power and righteous retribution, but a wholesome dread of displeasing Him, a "fear" which banishes the terror that shrinks from His presence, Rom. 8:15, and which influences the disposition and attitude of one whose circumstances are guided by trust in God, through the indwelling Spirit of God, Acts 9:31; Rom. 3:18; 2 Cor. 7:1; Eph. 5:21 (RV, "the fear of Christ"); Phil. 2:12; 1 Pet. 1:17 (a comprehensive phrase: the reverential "fear" of God will inspire a constant carefulness in dealing with others in His "fear");

3:2,15; the association of "fear and trembling," as e.g., in Phil. 2:12, has in the Sept. a much sterner import, e.g., Gen. 9:2; Exod. 15:16; Deut. 2:25; 11:25; Ps. 55:5; Isa. 19:16; (2) of superiors, e.g., Rom. 13:7; 1 Pet. 2:18. See [TERROR](#).

<A-2,Noun,1167,*deilia*>

"fearfulness" (from deos, "fright"), is rightly rendered "fearfulness" in 2 Tim. 1:7, RV (for AV, "fear"). That spirit is not given us of God. The word denotes "cowardice and timidity" and is never used in a good sense, as No. 1 is. Cp. deilos, B, No. 2, below, and deiliao, to be fearful (AV, "afraid"), John 14:27.

<A-3,Noun,2124,*eulabeia*>

signifies, firstly, "caution;" then, "reverence, godly fear," Heb. 5:7; 12:28, in best mss., "reverence;" in general, "apprehension, but especially holy fear," "that mingled fear and love which, combined, constitute the piety of man toward God; the OT places its emphasis on the fear, the NT ... on the love, though there was love in the fear of God's saints then, as there must be fear in their love now" (Trench, Syn, xlviii). In the Sept., Josh. 22:24; Prov. 28:14.

Note: In Luke 21:11, phobetron (akin to No. 1) denotes a terror, RV, "terrors," for AV, "fearful sights," i.e., objects or instruments of terror.

<B-1,Adjective,5398,*phoberos*>

"fearful" (akin to A, No. 1), is used only in the Active sense in the NT, i.e., causing "fear, terrible," Heb. 10:27,31; 12:21, RV, "fearful," for AV, "terrible."

<B-2,Adjective,1169,*deilos*>

"cowardly" (see A, No. 2), "timid," is used in Matt. 8:26; Mark 4:40; Rev. 21:8 (here "the fearful" are first in the list of the transgressors).

<B-3,Adjective,1630,*ekphobos*>

signifies "frightened outright" (ek, "out," intensive, and A, No. 1), Heb. 12:21 (with eimi, "[I](#) am"), "I exceedingly fear" (see No. 4); Mark 9:6, "sore afraid."

<B-4,Adjective,1790,*entromos*>

"trembling with fear" (en, "in," intensive, and tremo, "to tremble, quake;" Eng., "tremor," etc.), is used with ginomai, "to become," in Acts 7:32, "trembled;" Acts 16:29, RV, "trembling for fear;" with eimi, "to be," in Heb. 12:21, "quake" (some mss. have ektromos here). See [QUAKE](#), [TREMBLE](#). The distinction between No. 3 and No. 4, as in Heb. 12:21, would seem to be that ekphobos stresses the intensity of the "fear," entromos the inward effect, "[I](#) inwardly tremble (or quake)."

<C-1,Adverb,880,*aphobos*>

denotes "without fear" (a, negative, and A, No. 1), and is said of serving the Lord, Luke 1:74; of being among the Lord's people as His servant, 1 Cor. 16:10; of ministering the Word of God, Phil. 1:14; of the evil of false spiritual shepherds, Jude 1:12. In the Sept., Prov. 1:33.

<D-1,Verb,5399,*phobeo*>

in earlier Greek, "to put to flight" (see A, No. 1), in the NT is always in the Passive Voice, with the meanings either (a) "to fear, be afraid," its most frequent use, e.g., Acts 23:10, according to the best mss. (see No. 2); or (b) "to show reverential fear" [see A, No. 1, (b)], (1) of men, Mark 6:20; Eph. 5:33, RV, "fear," for AV, "reverence;" (2) of God, e.g., Acts 10:2,22; 13:16,26; Col. 3:22 (RV, "the Lord"); 1 Pet. 2:17; Rev. 14:7; 15:4; 19:5; (a) and (b) are combined in Luke 12:4,5, where Christ warns His followers not to be afraid of men, but to "fear" God. See MARVEL, B, No. 1, Note.

<D-2,Verb,2125,*eulabeomai*>

"to be cautious, to beware" (see A, No. 3), signifies to act with the reverence produced by holy "fear," Heb. 11:7, "moved with godly fear."

Notes: (1) In Acts 23:10 some mss. have this verb with the meaning (a) under No. 1.

(2) In Luke 3:14, *diaseio*, "to shake violently, to intimidate, to extort by violence, blackmail," is rendered "put no man in fear" in AV marg. See [VIOLENCE](#).

Feast <A-1,Noun,1859,*heorte*>

"a feast of festival," is used (a) especially of those of the Jews, and particularly of the Passover; the word is found mostly in John's Gospel (seventeen times); apart from the Gospels it is used in this way only in Acts 18:21; (b) in a more general way, in Col. 2:16, AV, "holy day," RV, "a feast day."

<A-2,Noun,1173,*deipnon*>

denotes (a) "the chief meal of the day," dinner or supper, taken at or towards evening; in the plural "feasts," Matt. 23:6; Mark 6:21; 12:39; Luke 20:46; otherwise translated "supper," Luke 14:12,16,17,24; John 12:2; 13:2,4; 21:20; 1 Cor. 11:21 (of a social meal); (b) "the Lord's Supper," 1 Cor. 11:20; (c) "the supper or feast" which will celebrate the marriage of Christ with His spiritual Bride, at the inauguration of His Kingdom, Rev. 19:9; (d) figuratively, of that to which the birds of prey will be summoned after the overthrow of the enemies of the Lord at the termination of the war of Armageddon, Rev. 19:17 (cp. Ezek. 39:4,17-20). See [SUPPER](#).

<A-3,Noun,1403,*doche*>

"a reception feast, a banquet" (from *dechomai*, "to receive"), Luke 5:29; 14:13 (not the same as No. 2; see ver. 12).

<A-4,Noun,1062,*gamos*>

"a wedding," especially a wedding "feast" (akin to *gameo*, "to marry"); it is used in the plural in the following passages (the RV rightly has "marriage feast" for the AV, "marriage," or "wedding"), Matt. 22:2,3,4,9 (in verses Matt. 22:11,12, it is used in the singular, in connection with the wedding garment); 25:10; Luke 12:36; 14:8; in the following it signifies a wedding itself, John 2:1,2; Heb. 13:4; and figuratively in Rev. 19:7, of the marriage of the Lamb; in Rev. 19:9 it is used in connection with the supper, the wedding supper (or what in English is termed "breakfast"), not the wedding itself, as in ver. 7.

<A-5,Noun,26,*agape*>

"love," is used in the plural in Jude 1:12, signifying "love feasts," RV (AV, "feasts of charity"); in the

corresponding passage, 2 Pet. 2:13, the most authentic mss. have the word *apate*, in the plural, "deceivings."

Notes: (1) In 1 Cor. 10:27 the verb *kaleo*, "to call," in the sense of inviting to one's house, is translated "biddeth you (to a feast);" in the most authentic texts there is no separate phrase representing "to a feast," as in some mss., *eis deipnon* (No. 2). (2) In Mark 14:2; John 2:23 the AV translates *heorte* (see No. 1) by "feast day" (RV, "feast"). (3) For the "Feast of the Dedication," John 10:22, see [DEDICATION](#).

<B-1, Verb, 1858, *heortazo*>

"to keep festival" (akin to A, No. 1) is translated "let us keep the feast," in 1 Cor. 5:8. This is not the Lord's Supper, nor the Passover, but has reference to the continuous life of the believer as a festival or holy-day (see AV, margin), in freedom from "the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

<B-2, Verb, 4910, *suneuocheo*>

"to entertain sumptuously with," is used in the Passive Voice, denoting "to feast sumptuously with" (*sun*, "together," and *euochia*, "good cheer"), "to revel with," translated "feast with" in 2 Pet. 2:13; Jude 1:12.

Feeble <1, 772, *asthenes*>

"without strength" (*a*, negative, and *sthenos*, "strength"), is translated "feeble" in 1 Cor. 12:22, of members of the body. See IMPOTENT, [SICK](#), [STRENGTH](#), B, Note (5), [WEAK](#).

Notes: (1) In Heb. 12:12 *paraluo*, "to weaken, enfeeble," in the Passive Voice, "to be enfeeble," as by a paralytic stroke, is translated "feeble" in the AV (RV, "palsied"). (2) For "feeble-minded" in 1 Thess. 5:14, AV, see [FAINT-HEARTED](#).

Feed, Fed <1, 1006, *bosko*>

"to feed," is primarily used of a herdsman (from *boo*, "to nourish," the special function being to provide food; the root is *bo---*, found in *boter*, "a herdsman or herd," and *botane*, "fodder, pasture"); its uses are (a) literal, Matt. 8:30; in Matt. 8:33, the RV corrects the AV, "they that kept," to "they that fed," as in Mark. 5:14 (AV and RV); Luke 8:34; in Mark 5:11; Luke 8:32, "feeding;" Luke 15:15; (b) metaphorical, of spiritual ministry, John 21:15, 17 (see Note on No. 2). See [KEEP](#).

<2, 4165, *poimaino*>

"to act as a shepherd" (from *poimen*, "a shepherd"), is used (a) literally, Luke 17:7, RV, "keeping sheep," for AV, "feeding cattle;" 1 Cor. 9:7; (b) metaphorically, "to tend, to shepherd," said of Christ, Matt. 2:6, RV, "shall be Shepherd of" (for AV, "shall rule"); of those who act as spiritual shepherds under Him, John 21:16, RV, "tend" (for AV "feed"); so 1 Pet. 5:2; Acts 20:28, "to feed" ("to tend" would have been a consistent rendering; a shepherd does not only "feed" his flock); of base shepherds, Jude 1:12. See [RULE](#).

Note: In John 21:15, 16, 17, the Lord, addressing Peter, first uses No. 1, *bosko* (ver. 15), then No. 2, *poimaino* (ver. 16), and then returns to *bosko* (ver. 17). These are not simply interchangeable (nor are

other variations in His remarks); a study of the above notes will show this. Nor, again, is there a progression of ideas. The lesson to be learnt, as Trench points out (Syn, xxv), is that, in the spiritual care of God's children, the "feeding" of the flock from the Word of God is the constant and regular necessity; it is to have the foremost place. The tending (which includes this) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are cidental in comparison with the "feeding."

<3,,5142,trepho>

signifies (a) "to make to grow, bring up, rear," Luke 4:16, "brought up;" (b) "to nourish, feed," Matt. 6:26; 25:37; Luke 12:24; Acts 12:20; Rev. 12:6,14; of a mother, "to give suck," Luke 23:29 (some mss. here have thelazo, "to suckle"); "to fatten," as of fattening animals, Jas. 5:5, "ye have nourished (your hearts)." See [BRING](#), A, No. 33.

<4,,5526,chortazo>

"to feed, to fatten," is used (a) primarily of animals, Rev. 19:21; (b) of persons, to fill or satisfy with food. It is usually translated by the verb "to fill," but is once rendered "to be fed," in Luke 16:21, of Lazarus, in his desire for the crumbs (he could be well supplied with them) that fell from the rich man's table, a fact which throws light upon the utter waste that went on at the table of the latter. The crumbs that fell would provide no small meal. See [FILL](#) [SATISFY](#).

<5,,5595,psomizo>

primarily denotes "to feed with morsels," as nurses do children; then, "to dole out or supply with food," Rom. 12:20; 1 Cor. 13:3. Cp. psomion, "a fragment, morsel," John 13:26,27,30 ("sop").

<6,,4222,potizo>

to give to drink, is translated "[I](#) fed (you with milk)" in 1 Cor. 3:2. See [DRINK](#), WATER.

Feel, Feeling, Felt <1,,1097,ginosko>

"to know, perceive," is translated "she felt (in her body)," of the woman with the issue of blood, Mark 5:29, i.e., she became aware of the fact, See [KNOW](#).

<2,,5426,phroneo>

"to think, to be minded," is translated "[I](#) felt" in the RV of 1 Cor. 13:11 (for AV, "[I](#) understood"). See [CAREFUL](#).

<3,,5584,pselaphao>

"to feel or grope about" (from psao, "to touch"), expressing the motion of the hands over a surface, so as to "feel" it, is used (a) metaphorically, of seeking after God, Acts 17:27; (b) literally, of physical handling or touching Luke 24:39; with 1 John 1:1; Heb. 12:18. See [HANDLE](#), TOUCH.

<4,,4834,sumpatheo>

"to have a fellow-feeling for or with," is rendered "touched with the feeling of" in Heb. 4:15; "have compassion" in Heb 10:34. See [COMPASSION](#).

<5,,524,*apalgeo*>

signifies "to cease to feel pain for" (apo, "from," algeo, "to feel pain;" cp. Eng., "neuralgia"); hence, to be callous, "past feeling," insensible to honor and shame, Eph. 4:19.

Note: In Acts 28:5 *pascho*, "to suffer," is rendered "felt (no harm)," RV, "took," lit., "suffered no ill (effect)."

Feet * For [FEET](#) see FOOT

Feign, Feigned <A-1, Verb, 5271, *hupokrinomai*>

primarily denotes "to answer;" then, "to answer on the stage, play a part," and so, metaphorically, "to feign, pretend," Luke 20:20. Cp. *hupokrites*, "a hypocrite," and *hupokrisis*, "hypocrisy."

<B-1, Adjective, 4112, *plastos*>

primarily denotes "formed, molded" (from *plasso*, to mold; Eng., "plastic"); then, metaphorically, "made up, fabricated, feigned," 2 Pet. 2:3. Cp. *plasma*, "that which is molded," Rom. 9:20.

Fell * For [FELL](#) see FALL

Fellow <1,,435, *aner*>

denotes "a man," in relation to his sex or age; in Acts 17:5 (plural) it is rendered "fellows," as more appropriate to the accompanying description of them. See [HUSBAND](#), [MAN](#), [SIR](#).

<2,,2083, *hetairos*>

"a companion, comrade," is translated "fellows" in Matt. 11:16 [where, however, the most authentic mss. have *heterois*, "(the) others"]. The word is used only by Matthew and is translated "friend" in Matt. 20:13; 22:12; 26:50. See FRIEND.

<3,,3353, *metochos*>

properly an adjective signifying "sharing in, partaking of," is translated "partners" in Luke 5:7; "partakers" in Heb. 3:1,14; 6:4; 12:8; "fellows" in Heb. 1:9, of those who share in a heavenly calling, or have held, or will hold, a regal position in relation to the earthly, messianic kingdom. (Cp. *summetochos*, "fellow-partakers," in Eph. 3:6, RV). See [PARTAKER](#), [PARTNER](#).

Notes: (1) In Acts 24:5 *loimos*, "a plague, a pest," is rendered "a pestilent fellow." This is a sample of the strongest use of the epithet "fellow." (2) *Toioutos*, an adjective, "such a one," is often used as a noun, e.g., Acts 22:22, where it is translated "such a fellow." (3) *Houtos*, "this," is translated "this fellow" in the AV of Luke 23:2 (RV, "this man"). So in John 9:29. Both versions have "this man," e.g., in Mark 2:7; John 6:52, in the same contemptuous sense. (4) For the word in combination with various nouns see [CITIZEN](#), [DISCIPLE](#), [ELDER](#), HEIR, [HELPER](#), [LABORER](#), [MEMBER](#), [PARTNER](#), [PRISONER](#), [SERVANT](#), SOLDIER, WORK, [WORKER](#).

Fellowship <A-1, Noun, 2842, *koinonia*>

(a) "communion, fellowship, sharing in common" (from *koinos*, "common"), is translated

"communion" in 1 Cor. 10:16; Philem. 1:6, RV, "fellowship," for AV, "communication;" it is most frequently translated "fellowship;" (b) "that which is the outcome of fellowship, a contribution," e.g., Rom. 15:26; 2 Cor. 8:4. See [COMMUNION](#), [CONTRIBUTION](#), etc.

Note: In Eph. 3:9, some mss. have koinonia, instead of oikonomia, "dispensation," RV.

<A-2,Noun,3352,*metoche*>

"partnership" (akin to No. 3, under [FELLOW](#)), is translated "fellowship" in 2 Cor. 6:14. In the Sept., Ps. 122:3, "Jerusalem is built as a city whose fellowship is complete." The word seems to have a more restricted sense than koinonia. Cp. the verb form in Heb. 2:14.

<A-3,Noun,2844,*koinonos*>

denotes "a partaker" or "partner" (akin to No. 1); in 1 Cor. 10:20 it is used with ginomai, "to become," "that ye should have communion with," RV (AV, "fellowship with"). See [COMPANION](#), PARTAKER, [PARTNER](#).

<B-1,Verb,2841,*koinoneo*>

"to have fellowship," is so translated in Phil. 4:15, RV, for AV, "did communicate." See [COMMUNICATE](#).

<B-2,Verb,4790,*sunkoinoneo*>

"to have fellowship with or in" (sun, "with," and No. 1), is used in Eph. 5:11; Phil. 4:14, RV, "ye had fellowship," for AV, "ye did communicate;" Rev. 18:4, RV, "have (no) fellowship with," for AV, "be (not) partakers of." See [COMMUNICATE](#), PARTAKER.

Felt * For [FELT](#) see FEEL

Female <1,,2338,*thelus*>

an adjective (from thele, "a breast"), is used in the form thelu (grammatically neuter) as a noun, "female," in Matt. 19:4; Mark 10:6; Gal. 3:28; in the feminine form theleia, in Rom. 1:26, "women;" Rom. 1:27 "woman." See [WOMAN](#).

Fervent, Fervently <A-1,Adjective,1618,*ektenes*>

denotes "strained, stretched" (ek, "out," teino, "to stretch"); hence, metaphorically, "fervent," 1 Pet. 4:8. Some mss. have it in Acts 12:5, for the adverb (see B). Cp. ekteneia (with en), "intently, strenuously," in Acts 26:7, AV, "instantly," RV, "earnestly." Cp. [EARNEST](#).

<B-1,Adverb,1619,*ektenos*>

"fervently" (akin to A), is said of love, in 1 Pet. 1:22; of prayer, in some mss. Acts 12:5 (see under A); for the comparative degree in Luke 22:44, see [EARNESTLY](#).

<C-1,Verb,2204,*zeo*>

"to be hot, to boil" (Eng. "zeal" is akin), is metaphorically used of "fervency" of spirit, Acts 18:25; Rom. 12:11.

Notes: (1) In Col. 4:12, the verb agonizomai, "to strive," is translated "laboring fervently," AV (RV, "striving"). (2) In 2 Cor. 7:7, the noun zelos, "zeal" (akin to C.), is translated "fervent mind," AV (RV, "zeal"). (3) In Jas. 5:17, "he prayed fervently" (AV, "earnestly") translates the noun proseuche, followed by the corresponding verb, lit., "he prayed with prayer." In Jas. 5:16 deesis, "supplication," is so translated in the RV, for the AV, "effectual fervent prayer." There is nothing in the original corresponding to the word "effectual." The phrase, including the verb energeomai, "to work in," is, lit., "the inworking supplication," suggesting a supplication consistent with inward conformity to the mind of God. (4) For "fervent heat" see [HEAT](#), B.

Fetch <1,,3343,metapempo>

"to send after of for" (meta, "after," pemp, "to send"), in the Middle Voice, is translated "fetch" in the RV of Acts 10:5; 11:13. See [CALL](#).

Notes: (1) In Acts 16:37, the RV gives to exago, "to bring out," the adequate meaning "let them ... bring us out," for the AV, "let them fetch us out." "Fetch" is not sufficiently dignified for the just demand made. (2) For Acts 28:13, AV, "fetched a compass," see [CIRCUIT](#).

Fetter <1,,3976,pede>

"a fetter" (akin to peza, "the instep," and pous, "a foot;" cp. Eng. prefix ped---), occurs in Mark 5:4; Luke 8:29. Cp. [FOOT](#).

Fever (to be sick of) <A-1,Noun,4446,puretos>

"feverish heat" (from pur, "fire"), hence, "a fever," occurs in Matt. 8:15; Mark 1:31; John 4:52; Acts 28:8; in Luke 4:38, with megas, "great, a high fever;" ver. 39. Luke, as a physician, uses the medical distinction by which the ancients classified fevers into great and little. In the Sept., Deut. 28:22.

<B-1,Verb,4445,puresso>

signifies "to be ill of a fever" (akin to A), Matt. 8:14; Mark 1:30.

Few <A-1,Adjective,3641,oligos>

used of number quantity, and size, denotes "few, little, small, slight," e.g., Matt. 7:14; 9:37; 15:34; 20:16; neuter plural, "a few things," Matt. 25:21,23; Rev. 2:14 (20 in some mss.); in Eph. 3:3, the phrase en oligo, in brief, is translated "in a few words."

<A-2,Adjective,1024,brachus>

denotes (a) "short," in regard to time, e.g., Heb. 2:7; or distance, Acts 27:28; (b) "few," in regard to quantity, Heb. 13:22, in the phrase dia bracheon, lit., "by means of few," i.e., "in few words." See [LITTLE](#).

Note: In Luke 10:42, in the Lord's words to Martha, many ancient authorities provide the rendering, "but there is need of few things (neuter plural) or one."

<B-1,Adverb,4935,suntomos>

"concisely, briefly, cut short" (from suntemno, "to cut in pieces," sun, used intensively, temno, "to

cut"), occurs in the speech of Tertullus, Acts 24:4.

Fickleness <1,,1644,*elaphria*>

denotes lightness, levity, "fickleness," 2 Cor. 1:17, RV (for AV, "lightness"). The corresponding adjective is elaphros, "light," Matt. 11:30; 2 Cor. 4:17.

Fidelity <1,,4102,*pistis*>

"faith, faithfulness," is translated "fidelity" in Titus 2:10. See [FAITH](#) (b).

Field, Cornfield <1,,68,*agros*>

"a cultivated field," or "fields in the aggregate," e.g., Matt. 6:28; Mark 11:8 (some mss. here have dendron, "trees"); Luke 15:15. See [FARM](#).

<2,,5561,*chora*>

"a space, place," then, (b) "land, country, region," is translated "fields" in John 4:35; Jas. 5:4. See [COUNTRY](#).

<3,,5564,*chorion*>

a diminutive of No. 2, denotes (a) "a place, region," (b) "a piece of land, property," rendered "field" in Acts 1:18,19. See LAND, [PARCEL](#), [PLACE](#), [POSSESSION](#).

<4,,4702,*sporimos*>

signifies "fit for sowing" (from sperio, "to sow"), and denotes "a cornfield," Matt. 12:1; Mark 2:23; Luke 6:1. In the Sept., Gen. 1:29; Lev. 11:37.

Fierce, Fierceness <A-1,Adjective,434,*anemeros*>

signifies "not tame, savage" (from a, negative, and hemeros, "gentle"), 2 Tim. 3:3. Epictetus describes those who forget God as their Creator, as resembling lions, "wild, savage and fierce" (anemeroi) (Moulton and Milligan, Greek Test. Vocab.).

<A-2,Adjective,5467,*chalepos*>

"hard," (a) "hard to do or deal with, difficult, fierce," is said of the Gadarene demoniacs, Matt. 8:28; (b) "hard to bear, painful, grievous," said of the last times, 2 Tim. 3:1, RV, "grievous," for AV, "perilous." See [GRIEVOUS](#).

Notes: (1) In Jas. 3:4 skleros, "hard, rough, violent," is said of winds, RV, "rough," for AV, "fierce."
(2) In Luke 23:5, the verb epischuō, "to make or grow stronger" (from epi, "over" intensive, and ischus, "strength"), is used metaphorically, "they were the more urgent," RV, for AV, "the more fierce."

<B-1,Noun,2372,*thumos*>

"hot anger, wrath," is rendered "fierceness" in Rev. 16:19; 19:15, of the wrath of God. See [ANGER](#) (A, Notes), [INDIGNATION](#), WRATH.

<B-2,Noun,2205,zelos>

"zeal, jealousy," is rendered "fierceness" in Heb. 10:27, RV (of fire).

Fiery <1,,4448,puroo>

"to set on fire, burn up" (from pur, "fire"), always used in the Passive Voice in the NT, is translated "fiery" in Eph. 6:16, metaphorically of the darts of the evil one; "fire-tipped" would perhaps bring out the verbal force of the word. The most ancient mss. have the article repeated, lit., "the darts of the evil one, the fiery (darts)," marking them as particularly destructive. Some mss. omit the repeated article. In ancient times, darts were often covered with burning material. See [BURN](#), FIRE, [TRY](#), Note (1).

Notes: (1) For Heb. 10:27, RV, see [FIRE](#) (cp. [FIERCE](#), B, No. 2). (2) For purosis, "a fiery trial," 1 Pet. 4:12, (lit., "a burning," as in Rev. 18:9,18), "a refining, or trial by fire," see [TRIAL](#).

Fifteen, Fifteenth <1,,1178,dekapente>

lit., "ten-five," occurs in John 11:18; Acts 27:28; Gal. 1:18.

Notes: (1) In Acts 7:14, "threescore and fifteen" translates a different numeral, lit., "seventy-five." This refers to all Joseph's kindred whom he sent for. There is no discrepancy between this and Gen. 46:26. The Sept. translations give the number as 75 in Gen. 46:27 and in Exod. 1:5, and this Stephen follows, being a Grecian Jew. (2) The corresponding ordinal numeral pentekaidekatos, "fifteenth" (lit., "five and tenth") is found In Luke 3:1, where Luke dates the reign of Tiberias from the period of his joint rule with Augustus.

Fifth <1,,3991,pemptos>

akin to pente, "five," is found only in the Apocalypse, 6:9; 9:1; 16:10; 21:20.

Fifty <1,,4004,pentekonta>

is found in Luke 7:41; 16:6; John 8:57; 21:11; Acts 13:20; in Mark 6:40 with kata (in the most authentic mss.), according to, "by fifties;" in Luke 9:14, with ana, "up," used distributively, "fifty each," RV (Luke adds hosei, "about").

Fig <1,,4810,sukon>

denotes "the ripe fruit of a suke, a fig-tree" (see below; cp. No. 2), Matt. 7:16; Mark 11:13; Luke 6:44; Jas. 3:12.

<2,,3653,olunthos>

denotes "an unripe fig," which grows in winter and usually falls off in the spring, Rev. 6:13. In the Sept., Song of Sol., 2:13.

Fig tree <1,,4808,suke or sukea> "a fig tree," is found in Matt. 21:19,20,21; 24:32; Mark 11:13,20,21; 13:28; Luke 13:6,7; 21:29; John 1:48,50; Jas. 3:12; Rev. 6:13 (see sukon, above).

Note: A "fig tree" with leaves must have young fruits already, or it will be barren for the season. The first figs ripen in late May or early June. The tree in Mark 11:13 should have had fruit, unripe indeed, but existing. In some lands "fig trees" bear the early fruit under the leaves and the later fruit above the

leaves. In that case the leaves were a sign that there should have been fruit, unseen from a distance, underneath the leaves. The condemnation of this fig tree lay in the absence of any sign of fruit.

Fight <A-1,Noun,73,*agon*>

akin to ago, "to lead," primarily "a gathering," then, "a place of assembly," and hence, "a contest, conflict," is translated "fight" in 1 Tim. 6:12; 2 Tim. 4:7. See CONFLICT.

<A-2,Noun,119,*athlesis*>

is translated "fight" in Heb. 10:32, AV. See CONFLICT.

Note: In Heb. 11:34, *polemos*, "war," is translated "fight," AV (RV, "war"); it is misrendered "battle" in the AV of 1 Cor. 14:8; Rev. 9:7,9; 16:14; 20:8.

<B-1,Verb,75,*agonizomai*>

from A, No. 1, denotes (a) "to contend" in the public games, 1 Cor. 9:25 ("striveth in the games," RV); (b) "to fight, engage in conflict," John 18:36; (c) metaphorically, "to contend" perseveringly against opposition and temptation, 1 Tim. 6:12; 2 Tim. 4:7 (cp. A, No. 1; in regard to the meaning there, the evidence of Koine inscriptions is against the idea of games-contests); to strive as in a contest for a prize, straining every nerve to attain to the object, Luke 13:24; to put forth every effort, involving toil, Col. 1:29; 1 Tim. 4:10 (some mss. have *oneidizomai* here, "to suffer reproach"); to wrestle earnestly in prayer, Col. 4:12 (cp. *sunagonizomai*, Rom. 15:30). See LABOR, [STRIVE](#).

<B-2,Verb,4438,*pukteuo*>

"to box" (from *puktes*, "a pugilist"), one of the events in the Olympic games, is translated "fight" in 1 Cor. 9:26.

<B-3,Verb,3164,*machomai*>

"to fight," is so rendered in Jas. 4:2 (cp. "fightings," ver. 1, see below), and translated "strive" in 2 Tim. 2:24; "strove" in John 6:52; Acts 7:26, See [STRIVE](#).

<B-4,Verb,2341,*theriomacheo*>

signifies "to fight with wild beasts" (*therion*, "a beast," and No. 3), 1 Cor. 15:32. Some think that the Apostle was condemned to fight with wild beasts; if so, he would scarcely have omitted it from 2 Cor. 11:23-33. Moreover, he would have lost his status as a Roman citizen. Probably he uses the word figuratively of contending with ferocious men. Ignatius so uses it in his Ep. to the Romans.

Notes: (1) In Rev. 2:16; 12:7, AV, *polemeo*, "to war," is translated "to fight," RV, "will make war," "going forth to war," and "warred." (2) In Acts 23:9 some mss. have the verb *theomacheo*, "to fight against God." Cp. the corresponding adjective, below, under [FIGHTING](#).

Fighting <A-1,Noun,3163,*mache*>

"a fight, strife" (akin to B, No. 3, under [FIGHT](#)), is always used in the plural in the NT, and translated "fightings" in 2 Cor. 7:5; Jas. 4:1; Titus 3:9, RV (for AV, "strivings"); "strifes" in 2 Tim. 2:23. See [STRIFE](#).

<B-1,Adjective,2314,*theomachos*>

"fighting against God" (theos, "God," and A, occurs in Acts 5:39 (AV, "to fight"), lit., "God-fighters."

Figure <1,,5179,*tupos*>

"a type, figure, pattern," is translated "figures" (i.e., representations of gods) in Acts 7:43; in the RV of ver. 44 (for AV, "fashion") and in Rom. 5:14, of Adam as a "figure" of Christ. See [ENSAMPLE](#).

<2,,499,*antitupos*>

an adjective, used as a noun, denotes, lit., "a striking back;" metaphorically, "resisting, adverse;" then, in a Passive sense, "struck back;" in the NT metaphorically, "corresponding to," (a) a copy of an archetype (anti, "corresponding to, and No. 1), i.e., the event or person or circumstance corresponding to the type, Heb. 9:24, RV, "like in pattern" (AV, "the figure of"), of the tabernacle, which, with its structure and appurtenances, was a pattern of that "holy place," "Heaven itself," "the true," into which Christ entered, "to appear before the face of God for us." The earthly tabernacle anticipatively represented what is now made good in Christ; it was a "figure" or "parable" (Heb. 9:9), "for the time now present," RV, i.e., pointing to the present time, not "then present," AV (see below); (b) "a corresponding type," 1 Pet. 3:21, said of baptism; the circumstances of the flood, the ark and its occupants, formed a type, and baptism forms "a corresponding type" (not an antitype), each setting forth the spiritual realities of the death, burial, and resurrection of believers in their identification with Christ. It is not a case of type and antitype, but of two types, that in Genesis, the type, and baptism, the corresponding type.

<3,,3850,*parabole*>

"a casting or placing side by side" (para, "beside," ballo, "to throw") with a view to comparison or resemblance, a parable, is translated "figure" in the AV of Heb. 9:9 (RV, "a parable for the time now present") and Heb. 11:19, where the return of Isaac was (parabolically, in the lit. sense of the term) figurative of resurrection (RV, "parable"). See No. 2 (a). See [PARABLE](#).

Notes: (1) The synonymous noun hupotuposis, "an example, pattern," 1 Tim. 1:16; 2 Tim. 1:13, denotes simply a delineation or outline. (2) For metaschematizo, rendered "[I](#) have in a figure transferred" in 1 Cor. 4:6, where the fact stated is designed to change its application, i.e., from Paul and Apollos to circumstances in Corinth, see [FASHION](#).

Fill, Fill up <A-1,Verb,4137,*pleroo*>

denotes ([I](#)) "to make full, to fill to the full;" in the Passive Voice, "to be filled, made full;" it is used (1) of things: a net, Matt. 13:48; a building, John 12:3; Acts 2:2; a city, Acts 5:28; needs, Phil. 4:19, AV, "supply," RV, "fulfill;" metaphorically, of valleys, Luke 3:5; figuratively, of a measure of iniquity, Matt. 23:32; (2) of persons: (a) of the members of the church, the body of Christ, as filled by Him, Eph. 1:23 ("all things in all the members"); 4:10; in Eph. 3:19, of their being filled "into" (eis), RV, "unto," AV, "with" (all the fullness of God); of their being "made full" in Him, Col. 2:10 (RV, for AV, "complete"); (b) of Christ Himself: with wisdom, in the days of His flesh, Luke 2:40; with joy, in His return to the Father, Acts 2:28; (c) of believers: with the Spirit, Eph. 5:18; with joy, Acts 13:52; 2 Tim. 1:4; with joy and peace, Rom. 15:13; [from these are to be distinguished those passages which speak of joy as being fulfilled or completed, which come under FULFILL, John 3:29; 15:11 (RV); 16:24 (RV); Phil. 2:2; 1 John 1:4 (RV); 2 John 1:12 (RV)]; with knowledge, Rom. 15:14; with

comfort, 2 Cor. 7:4; with the fruits of righteousness, Phil. 1:11 (Gk. "fruit"); with the knowledge of God's will, Col. 1:9; with abundance through material supplies by fellow believers, Phil. 4:18; (d) of the hearts of believers as the seat of emotion and volition, John 16:6 (sorrow) Acts 5:3 (deceitfulness); (e) of the unregenerate who refuse recognition of God, Rom. 1:29; (II) "to accomplish, complete, fulfill." See ACCOMPLISH, [FULFILL](#).

<A-2,Verb,378,*anapleroo*>

"to fill up adequately, completely" (ana, "up," and No. 1), is twice translated by the verbs "to fill, to fill up," in 1 Cor. 14:16, RV (for AV, "occupieth"), of a believer as a member of an assembly, who "fills" the position or condition (not one who "fills" it by assuming it) of being unable to understand the language of him who had the gift of tongues; in 1 Thess. 2:16, "to fill up their sins," of the Jews who persisted in their course of antagonism and unbelief. See [FULFILL](#).

<A-3,Verb,466,*antanapleroo*>

"to fill up in turn (or on one's part;" anti, "corresponding to," and No. 2), is used in Col. 1:24, of the Apostle's responsive devotion to Christ in "filling" up, or undertaking on his part a full share of, the sufferings which follow after the sufferings of Christ, and are experienced by the members of His Body, the church. "The point of the Apostle's boast is that Christ, the sinless Master, should have left something for Paul, the unworthy servant, to suffer" (Lightfoot, on Col., p. 165).

<A-4,Verb,4845,*sumpleroo*>

"to fill completely" (sun, "with," and No. 1), is used in the Passive Voice (a) of a boat filling with water, and, by metonymy, of the occupants themselves, Luke 8:23 (RV, "were filling"); (b) of "fulfilling," with regard to time, "when the days were well-nigh come," RV, for AV, "when the time was come" (RV, marg., "were being fulfilled"), Luke 9:51; Acts 2:1, see RV, marg. See [COME](#). In the Sept. Jer. 25:12.

<A-5,Verb,4130,*pimplemi* | *pletho*> lengthened forms of pleo, "to fill" (pletho supplies certain tenses of *pimplemi*), is used (1) of things; boats, with fish, Luke 5:7; a sponge, with vinegar, Matt. 27:48 (some mss. have this verb in John 19:29); a city, with confusion, Acts 19:29; a wedding, with guests, Matt. 22:10; (2) of persons (only in Luke's writings: (a) with the Holy Spirit, Luke 1:15,41,67; Acts 2:4; 4:8,31; 9:17; 13:9; (b) with emotions: wrath, Luke 4:28; fear, Luke 5:26; madness, Luke 6:11; wonder, amazement, Acts 3:10; jealousy, Acts 5:17, RV, for AV, "indignation," and Acts 13:45 (AV, "envy"). For its other significance, "to complete," see [ACCOMPLISH](#).

<A-6,Verb,1705,*empiplemi* | *empletho*> (as in No. 5), "to fill full, to satisfy," is used (a) of "filling" the hungry, Luke 1:53; John 6:12; of the abundance of the rich, Luke 6:25; (b) metaphorically, of a company of friends, Rom. 15:24, RV, "satisfied," for AV, "filled."

<A-7,Verb,1705,*empiplao*>

an alternative form of No. 6, is found in Acts 14:17, "filling (your hearts)," of God's provision for mankind.

<A-8,Verb,5526,*chortazo*>

"to fill or satisfy with food," e.g., Matt. 15:33; Phil. 4:12, is used metaphorically in Matt. 5:6; Luke

6:21. See [FEED](#).

<A-9,Verb,1072,*gemizo*>

"to fill or load full," is used of a boat, Mark 4:37 (RV, "was filling"); a sponge, Mark 15:36 (cp. No. 5, Matt. 27:48); a house, Luke 14:23; the belly, Luke 15:16; waterpots, John 2:7; baskets, John 6:13; bowls, with fire, Rev. 8:5; the temple, with smoke, Rev. 15:8. Cp. gemo, "to be full." See [FULL](#).

<A-10,Verb,2880,*korennumi*>

"to satisfy" (akin to koros, "a surfeit"), is used metaphorically of spiritual things, in 1 Cor. 4:8, RV, "ye are filled;" in Acts 27:38, "had eaten enough," lit., "having being satisfied with food." See [EAT](#), [ENOUGH](#).

<A-11,Verb,3325,*mestoo*>

"to fill full," from mestos, "full," is used of being "filled" with wine, Acts 2:13, RV, "are filled with."

<B-1,Noun,4138,*pleroma*>

fullness, has two meanings, (a) in the Active sense, "that which fills up," a piece of undressed cloth on an old garment, Matt. 9:16; Mark 2:21, lit., "the filling" (RV, "that which should fill it up"), i.e., "the patch," which is probably the significance; (b) "that which has been completed, the fullness," e.g., Mark 8:20. See [FULLNESS](#).

Notes: (1) In Rev. 18:6, AV, kerannumi, "to mix," is incorrectly rendered "to fill full" (RV, to mingle). (2) In Rev. 15:1, AV, teleo, "to finish, complete," is incorrectly rendered "filled up" (RV, "finished"); the contents of the seven bowls are not the sum total of the Divine judgments; they form the termination of them; there are many which precede (see previous chapters), which are likewise comprised under "the wrath of God," to be executed at the closing period of the present age, e.g., Rev. 6:17; 11:18; 14:10,19.

Filth <1,,4027,*perikatharma*>

denotes "offscouring, refuse" (lit., "cleanings," i.e., that which is thrown away in cleansing; from perikathairo, "to purify all around," i.e., completely, as in the Sept. of Deut. 18:10; Josh. 5:4.) It is once used in the Sept. (Prov. 21:18) as the price of expiation; among the Greeks the term was applied to victims sacrificed to make expiation; they also used it of criminals kept at the public expense, to be thrown into the sea, or otherwise killed, at the outbreak of a pestilence, etc. It is used in 1 Cor. 4:13 much in this sense (not of sacrificial victims), "the filth of the world," representing "the most abject and despicable men" (Grimm-Thayer), the scum or rubbish of humanity.

<2,,4509,*rhupos*>

denotes "dirt, filth," 1 Pet. 3:21. Cp. rhuparia, "filthiness" (see A, No. 2, below); rhuparos, "vile," Jas. 2:2; Rev. 22:11, in the best mss. (see B, No. 3, below); rhupoo, "to make filthy," Rev. 22:11; rhupaino (see D below).

Filthiness, Filthy (to make) <A-1,Noun,151,*aischrotes*>

"baseness" (from aischos, "shame, disgrace"), is used in Eph. 5:4, of obscenity, all that is contrary to purity.

<A-2,Noun,4507,*rhuparia*>

denotes "dirt, filth" (cp. No. 2, under [FILTH](#)), and is used metaphorically of moral "defilement" in Jas. 1:21.

<A-3,Noun,3436,*molusmos*>

"a soiling, defilement," is used in 2 Cor. 7:1. See [DEFILEMENT](#).

<A-4,Noun,766,*aselgeia*>

"wantonness, licentiousness, lasciviousness," is translated "filthy (conversation)," in 2 Pet. 2:7, AV; RV, "lascivious (life)." See [LASCIVIOUSNESS](#), WANTONNES.

Notes: (1) Broadly speaking, *aischrotes* signifies "whatever is disgraceful;" *rhuparia*, "that which is characterized by moral impurity;" *molusmos*, "that which is defiling by soiling the clean;" *aselgeia*, "that which is an insolent disregard of decency." (2) In Col. 3:8 *aischrologia*, which denotes any kind of "base utterance," the utterance of an uncontrolled tongue, is rendered "filthy communication" in the AV; but this is only part of what is included in the more comprehensive RV rendering, "shameful speaking." In the papyri writings the word is used of "abuse." In general it seems to have been associated more frequently with "foul" or "filthy," rather than abusive, "speaking" (Moulton and Milligan).

<B-1,Adjective,150,*aischros*>

"base, shameful" (akin to A, No. 1), is used of "base gain," "filthy (lucre)," Titus 1:11, and translated "shame" in 1 Cor. 11:6, with reference to a woman with shorn hair; in 1 Cor. 14:35, of oral utterances of women in a church gathering (RV, "shameful"); in Eph. 5:12, of mentioning the base and bestial practices of those who live lascivious lives. See [SHAME](#).

<B-2,Adjective,146,*aischrokerdes*>

"greedy of base gain" (No. 1, and *kerdos*, "gain"), is used in 1 Tim. 3:8; Titus 1:7, "greedy of filthy lucre;" some mss. have it also in 1 Tim. 3:3.

<B-3,Adjective,4508,*rhuparos*>

akin to A, No. 2 (see also [FILTH](#), No. 2), "dirty," is said of shabby clothing, Jas. 2:2: metaphorically, of moral "defilement," Rev. 22:11 (in the best mss.).

Note: For *akathartos* see [UNCLEAN](#), No. 1.

<C-1,Adverb,147,*aischrokerdos*>

"eagerness for base gain" (akin to B, No. 2), is used in 1 Pet. 5:2, "for filthy lucre."

<D-1,Verb,4510,*rhupaino*>

"to make filthy, defile" (from A, No. 2), is used in the Passive Voice, in an ethical sense, in Rev. 22:11 (cp. B, No. 3, in the same verse), "let him be made filthy," RV. The tense (the aorist) marks the decisiveness of that which is decreed. Some texts have *rhupareuomai*, here, with the same meaning;

some have rhupoo, in the Middle Voice, "to make oneself filthy."

Final, Finally <A-1,Noun,4009,*peras*>

"a limit, end," is translated "final" in Heb. 6:16, RV, "an oath is final for confirmation" (the AV connects the clauses differently). See [END](#).

<A-2,Noun,5056,*telos*>

"an end," most frequently of the termination of something, is used with the article adverbially, meaning "finally" or "as to the end," i.e., as to the last detail, 1 Pet. 3:8. See [END](#).

<B-1,Adverb,3063,*loipon*>

is the neuter of the adjective *loipos*, remaining (which is used in its different genders as a noun, "the rest"), and is used either with the article or without, to signify "finally," lit., "for the rest." The Apostle Paul uses it frequently in the concluding portion of his epistles, introducing practical exhortations, not necessarily implying that the letter is drawing to a close, but marking a transition in the subject-matter, as in Phil. 3:1, where the actual conclusion is for the time postponed and the farewell injunctions are resumed in Phil. 4:8. See also 1 Thess. 4:1 (AV, "furthermore"); 2 Thess. 3:1.

Find, Found <1,,2147,*heurisko*>

denotes (a) "to find," either with previous search, e.g., Matt. 7:7,8, or without, e.g., Matt. 27:32; in the Passive Voice, of Enoch's disappearance, Heb. 11:5; of mountains, Rev. 16:20; of Babylon and its occupants, Rev. 18:21,22; (b) metaphorically, "to find out by enquiry," or "to learn, discover," e.g., Luke 19:48; John 18:38; 19:4,6; Acts 4:21; 13:28; Rom. 7:10; Gal. 2:17, which indicates "the surprise of the Jew" who learned for the first time that before God he had no moral superiority over the Gentiles whom he superciliously dubbed "sinners," while he esteemed himself to be "righteous;" 1 Pet. 1:7; Rev. 5:4; (c) in the Middle Voice, "to find for oneself, gain, procure, obtain," e.g. Matt. 10:39; 11:29, "ye shall find (rest);" Luke 1:30; Acts 7:46; 2 Tim. 1:18. See [GET](#), [OBTAIN](#).

<2,,429,*aneurisko*>

"to find out" (by search), "discover" (*ana*, "up," and No. 1), implying diligent searching, is used in Luke 2:16, of the shepherds in searching for and "finding" Mary and Joseph and the Child; in Acts 21:4, of Paul and his companions, in searching for and "finding" "the disciples" at Tyre (in ver. 2, No. 1, is used).

<3,,2983,*lambano*>

"to take, receive," is translated "finding (occasion)" in Rom. 7:11, RV (AV, "taking"). See [ACCEPT](#).

<4,,2638,*katalambano*>

"to lay hold of," said of mental action, "to comprehend" by laying hold of or "finding" facts, is translated "[I](#) found," of Festus regarding charges made against Paul, Acts 25:25. See APPREHEND.

Notes: (1) For *sunanapauomai*, "to be refreshed in spirit," in Rom. 15:32, RV, "find rest with," see [FIND](#), [REFRESH](#). (2) In Rom. 7:18, there is no word in the original for "find." Hence the RV has "is not." (3) In Rom. 11:33, *anexichniastos*, untraceable, is rendered "past finding out," AV, RV, "past

tracing out" (ichniazo, "to track out"); in Eph. 3:8, "unsearchable." See [TRACE](#), [UNSEARCHABLE](#).

Fine * For [FINE](#) see [BRASS](#), No. 4, [FLOUR](#), [GOODLY](#), Note, LINEN

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Shoe <1,,5266,*hupodema*>

denotes "a sole bound under the foot" (hupo, "under," deo, "to bind;" cp. hupodeo, "to bind under"), "a sandal," always translated "shoes," e.g., Matt. 3:11; 10:10; Mark 1:7.

Shoot forth <1,,4261,*proballo*>

lit., "to throw before," is used of "the putting forth of leaves, blossom, fruit," said of trees in general, Luke 21:30, "shoot forth." See [PUT](#) (forward), Acts 19:33.

Note: In Mark 4:32, AV, poieo, "to do, make," is rendered "shooteth out," RV, "putteth out."

Shore * For [SHORE](#) see [BEACH](#) and LIP

Short (Adjective and Adverb) * For [SHORT](#) (Adjective and Adverb) see [LITTLE](#), A, No. 2 and B, No. 2.

Note: In 1 Thess. 2:17, "a short season," is lit., "a season of an hour" (hora); see [HOUR](#), SEASON, No. 1.

Short (come, cut), Shorten <1,,2856,*koloboo*>

denotes "to cut off, amputate" (kolobos, "docked"); hence, "to curtail, shorten," said of the "shortening" by God of the time of the great tribulation, Matt. 24:22 (twice); Mark 13:20 (twice). In the Sept., 2 Sam. 4:12.

<2,,4958,*sustello*>

denotes (a) "to draw together" (sun, "together," stello, "to bring, gather"), "to contract, shorten," 1 Cor. 7:29, RV, "(the time) is shortened" (AV, "... is short"); the coming of the Lord is always to be regarded as nigh for the believer, who is to be in constant expectation of His return, and thus is to keep himself from being the slave of earthly conditions and life's relationships; (b) "to wrap up," of enshrouding a body for burial, Acts 5:6, RV, "they wrapped (AV, wound) ... up."

<3,,4933,*suntemno*>

primarily, "to cut in pieces" (sun, "together," temno, "to cut"), then, "to cut down, cut short," is used metaphorically in Rom. 9:28 (twice in some texts), "the Lord will execute His word (logos, not "work," as AV) upon the earth, finishing it and cutting it short," i.e., in the fulfillment of His judgments pronounced upon Israel, a remnant only being saved; the "cutting short" of His word is suggestive of the summary and decisive character of the Divine act.

Note: For hustereo, "to come short, fall short," see FALL, No. 10.

Shortly <1,,2112,*eutheos*>

"straightway, directly," is translated "shortly" in 3 John 1:14. The general use of the word suggests something sooner than "shortly." See [FORTHWITH](#), [STRAIGHTWAY](#).

<2,,5030,*tacheos*>

see [QUICKLY](#), No. 3.

<3,,5032,tacheion>

see [QUICKLY](#), No. 2.

<4,,1722 5034,en tachei> see [QUICKLY](#), No. 4.

Note: In 2 Pet. 1:14, AV, tachinos, an adjective denoting "swift" (akin to the above), is translated "shortly" (RV, "swiftly"), lit., "the putting off of my tabernacle is swift" (i.e., in its approach). Cp. 2:1.

Should * Note: This is frequently part of the translation of the tense of a verb. Otherwise it translates the following:

<1,,3195,mello>

"to be about to" (for the significance of which see [SHALL](#)), e.g., Mark 10:32, RV, "were to;" Luke 19:11, RV, "was to;" "should" in Luke 22:23; 24:21; John 6:71; 7:39, RV, "were to;" John 11:51; 12:4,33; 18:32; Acts 11:28; 23:27, RV, "was about (to be slain);" 1 Thess. 3:4, RV, "are to;" Rev. 6:11. See ABOUT, B.

<2,,1163,dei>

"it needs, it should," e.g., Matt. 18:33; Acts 27:21: see [MUST](#).

Note: In 1 Cor. 9:10, AV, opheilo, "to owe," is rendered "should" (RV, "ought to").

Shoulder <1,,5606,omos>

occurs in Matt. 23:4; Luke 15:5, and is suggestive (as in the latter passage) of strength and safety.

Shout (Noun and Verb) <A-1,Noun,2752,keleusma>

"a call, summons, shout of command" (akin to keleuo, "to command"), is used in 1 Thess. 4:16 of the "shout" with which (en, "in," denoting the attendant circumstances) the Lord will descend from heaven at the time of the rapture of the saints (those who have fallen asleep, and the living) to meet Him in the air. The "shout" is not here said to be His actual voice, though this indeed will be so (John 5:28). In the Sept., Prov. 30:27, "(the locusts ... at the) word of command (march in rank)."

<B-1,Verb,2019,epiphoneo>

"to call out" (epi, "upon," phoneo, "to utter a sound"), is translated "shouted" in Acts 12:22, RV (AV, "gave a shout"). See CRY, B, No. 8.

Show (make a) <1,,1165,deigmatizo>

"to make a show of, expose," is used in Col. 2:15 of Christ's act regarding the principalities and powers, displaying them "as a victor displays his captives or trophies in a triumphal procession" (Lightfoot). Some regard the meaning as being that He showed the angelic beings in their true inferiority (see under [TRIUMPH](#)). For its other occurrence, Matt. 1:19, see EXAMPLE, B, No. 1.

<2,,2146,*euprosopeo*>

denotes "to look well, make a fair show" (eu, "well," *prosopeo*, "a face"), and is used in Gal. 6:12, "to make a fair show (in the flesh)," i.e., "to make a display of religious zeal." Deissmann illustrates the metaphorical use of this word from the papyri in *Light from the Ancient East*, p. 96.

Note: For parateresis, AV marg. in Luke 17:20, "outward show," see [OBSERVATION](#).

Show (Verb) * For SHOW (Verb) see SHEW

Show (Noun) <1,,3056,*logos*>

"a word," is sometimes used of mere talk, the talk which one occasions; hence, "repute, reputation;" this seems to be the meaning in Col. 2:23, translated "a show (AV 'show') of wisdom," i.e., "a reputation for wisdom," rather than "appearance, reason," etc. See [WORD](#).

Note: In Luke 20:47, AV, *prophasis*, "a pretense" (RV), is translated "show." See [CLOKE](#) (Pretense), No. 2.

Shower <1,,3655,*ombros*>

denotes a "heavy shower, a storm of rain," Luke 12:54.

Shrank and Shrink * For SHRANK and SHRINK see [DRAW](#) (B), No. 4

Shrine <1,,3485,*naos*>

"the inmost part of a temple, a shrine," is used in the plural in Acts 19:24, of the silver models of the pagan "shrine" in which the image of Diana (Greek Artemis) was preserved. The models were large or small, and were signs of wealth and devotion on the part of purchasers. The variety of forms connected with the embellishment of the image provided "no little business" for the silver-smiths. See [TEMPLE](#).

Shudder <1,,5425,*phrisso*>

primarily, "to be rough, to bristle," then, "to shiver, shudder, tremble," is said of demons, Jas. 2:19, RV, "shudder" (AV, "tremble"). Cp. Matt. 8:29, indicating a cognizance of their appointed doom.

Shun * For [SHUN](#) see [AVOID](#), No. 4, and [DRAW](#), (B), No. 4

Shut, Shut up <1,,2808,*kleio*>

is used (a) of things material, Matt. 6:6; 25:10; Luke 11:7; John 20:19,26; Acts 5:23; 21:30; Rev. 20:3; figuratively, Rev. 21:25; (b) metaphorically, of the Kingdom of heaven, Matt. 23:13; of heaven, with consequences of famine, Luke 4:25; Rev. 11:6; of compassion, 1 John 3:17, RV (AV, "bowels of compassion"); of the blessings accruing from the promises of God regarding David, Rev. 3:7; of a door for testimony, Rev. 3:8.

<2,,608,*apokleio*>

"to shut fast" (apo, away from, and No. 1), is used in Luke 13:25, expressing the impossibility of

entrance after the closing.

<3,,2623,katakleio>

lit., "to shut down" (the kata has, however, an intensive use), signifies "to shut up in confinement," Luke 3:20; Acts 26:10. In the Sept., Jer. 32:3.

<4,,4788,sunkleio>

see [ENCLOSE](#).

Sick, Sickly, Sickness <A-1,Verb,770,astheneo>

lit., "to be weak, feeble" (a, negative, sthenos, "strength"), is translated "to be sick," e.g., in Matt. 10:8, "(the) sick;" Matt. 25:36; ver. 39 in the best texts (some have B, No. 1); Mark 6:56; Luke 4:40; 7:10 (RV omits the word); 9:2; John 4:46; 5:3, RV (AV, "impotent folk"); 5:7; 6:2, RV (AV, "were diseased"); 11:1-3,6; Acts 9:37; 19:12; Phil. 2:26,27; 2 Tim. 4:20; Jas. 5:14. See [DISEASED](#), B, No. 1, [IMPOTENT](#), and, especially, [WEAK](#).

<A-2,Verb,2577,kamno>

primarily, "to work," hence, from the effect of constant work, "to be weary," Heb. 12:3, is rendered "(him) that is sick," in Jas. 5:15, RV, AV "(the) sick." The choice of this verb instead of the repetition of No. 1 (ver. 14, see above), is suggestive of the common accompaniment of "sickness," "weariness of mind" (which is the meaning of this verb), which not infrequently hinders physical recovery; hence this special cause is here intimated in the general idea of "sickness." In some mss. it occurs in Rev. 2:3. In the Sept., Job 10:1; 17:2.

<A-3,Verb,4912,sunecho>

"to hold in, hold fast," is used, in the Passive Voice, of "being seized or afflicted by ills," Acts 28:8, "sick" (of the father of Publius, cp. Matt. 4:24; Luke 4:38, "taken with"). See [CONSTRAIN](#), No. 3.

Notes: (1) Noseo, "to be sick," is used metaphorically of mental ailment, in 1 Tim. 6:4, "doting" (marg., "sick"). (2) The adverb kakos, "evilly ill," with echo, "to hold, to have," is rendered "to be sick," in Matt. 4:24, RV, "that were sick;" Matt. 8:16; 9:12; 14:35; Mark 1:32, RV (AV, "diseased"); Mark 1:34; 2:17; 6:55; Luke 5:31; 7:2. (3) For "sick of the palsy," Luke 5:24; Acts 9:33, see [PALSY](#) (sick of).

<B-1,Adjective,772,asthenes>

lit., "without strength," hence, "feeble, weak," is used of "bodily debility," Matt. 25:43 (for ver. 39, see A, No. 1),44; some texts have it in Luke 9:2 (the best omit it, the meaning being "to heal" in general); Luke 10:9; Acts 5:15,16; in Acts 4:9 it is rendered "impotent." See [FEEBLE](#), [IMPOTENT](#), [WEAK](#).

<B-2,Adjective,732,arhastos>

"feeble, sickly" (a, negative, rhonnumi, "to be strong"), is translated "sick" in Matt. 14:14; Mark 16:18; "sick folk" in Mark 6:5; "that were sick" in Mark 6:13; "sickly" in 1 Cor. 11:30, here also of the physical state. In the Sept., 1 Kings 14:5; Mal. 1:8.

<C-1,Noun,769,*astheneia*>

"weakness, sickness" (akin to A, No. 1 and B, No. 1), is translated "sickness" in John 11:4. See [DISEASE](#), No. 1, INFIRMITY, [WEAKNESS](#).

<C-2,Noun,3554,*nosos*>

see [DISEASE](#), No. 3.

Sickle <1,,1407,*drepanon*>

"a pruning hook, a sickle" (akin to drepo, "to pluck"), occurs in mark 4:29; Rev. 14:14-18 (twice), 19.

Side <A-1,Noun,4125,*pleura*>

"a side" (cp. Eng., "pleurisy"), is used of the "side" of Christ, into which the spear was thrust, John 19:34; 20:20,25,27 (some mss. have it in Matt. 27:49; see RV marg.); elsewhere, in Acts 12:7.

<B-1,Adverb,4008,*peran*>

an adverb, signifying "beyond, on the other side," is used (a) as a preposition and translated "on the other side of," e.g., in Mark 5:1; Luke 8:22; John 6:1, RV; 6:22,25; (b) as a noun with the article, e.g., Matt. 8:18,28; 14:22; 16:5. See [BEYOND](#), No. 2.

Notes: (1) In Luke 9:47, the preposition para, "by the side of," with the dative case of the pronoun heautou, is rendered "by His side," RV (AV, "by Him"). (2) See also [EITHER](#), EVERYWHERE, No. 3 [HIGHWAY](#), RIGHT.

Sift <1,,4617,*siniazo*>

"to winnow, sift" (sinion, "a sieve"), is used figuratively in Luke 22:31.

Sigh <1,,4727,*stenazo*>

"to groan," is translated "He sighed" in Mark 7:34. See [GRIEF](#), GROAN.

<2,,389,*anastenazo*>

"to sigh deeply" (ana, "up," suggesting "deep drawn," and No. 1), occurs in Mark 8:12. In the Sept., Lam. 1:4.

Sight <A-1,Noun,1491,*eidos*>

is translated. "sight" in 2 Cor. 5:7; see [APPEARANCE](#), No. 1.

<A-2,Noun,2335,*theoria*>

denotes "a spectacle, a sight" (akin to theoreo, "to gaze, behold;" see [BEHOLD](#)), in Luke 23:48.

<A-3,Noun,3705,*horama*>

"that which is seen" (akin to horao, "to see"), besides its meaning, "a vision, appearance," denotes "a sight," in Acts 7:31. See [VISION](#).

<A-4,Noun,3788,*ophthalmos*>

"an eye" (Eng. "ophthalmic," etc.) in Acts 1:9 is translated "sight" (plur. lit., "eyes"). See [EYE](#).

<A-5,Noun,309,*anablepsis*>

denotes "recovering of sight" (ana, "again," blepo, "to see"), Luke 4:18. In the Sept., Isa. 61:1.

Notes: (1) For horasis (akin to No. 3), translated "in sight" in Rev. 4:3, AV (RV, "to look upon"), see [LOOK](#), B. (2) In Luke 7:21, the infinitive mood of blepo, "to see," is used as a noun, "(He bestowed, AV, 'gave') sight." In Acts 9:9 it is used in the present participle with me, "not," "without sight" (lit., "not seeing"). (3) In Heb. 12:21 phantazomai, "to make visible," is used in the present participle as a noun, with the article, "(the) sight." (4) In Luke 21:11, AV, phobetron (or phobethron), plur., is translated "fearful sights" (RV, "terrors").

<B-1,Verb,308,*anablepo*>

"to look up," also denotes "to receive or recover sight" (akin to A, No. 5), e.g., Matt. 11:5; 20:34; Mark 10:51,52; Luke 18:41-43; John 9:11,15,18 (twice); Acts 9:12,17,18; 22:13.

Sight of (in the) <1,,1799,*enopion*>

for which see [BEFORE](#), No. 9, is translated "in the sight of" in the RV (for AV, "before") in Luke 12:6; 15:18; 16:15; Acts 7:46; 10:33; 19:19; 1 Tim. 5:4,21; 2 Tim. 2:14; 4:1; Rev. 13:12. The RV is more appropriate in most passages, as giving the real significance of the word.

<2,,2714,*katenopion*>

see [BEFORE](#), No. 10, is translated "in the sight of" in 2 Cor. 2:17 (in some texts); Col. 1:22, AV.

<3,,1715,*emprosthen*>

see [BEFORE](#), No. 4, is translated "in the sight of" in Matt. 11:26; Luke 10:21; 1 Thess. 1:3, AV.

<4,,1726,*enantion*>

see [BEFORE](#), No. 5, is translated "in the sight of" in Acts 7:10.

<5,,1725,*enanti*>

see [BEFORE](#), No. 6, is translated "in the sight of" in Acts 8:21, AV.

<6,,2713,*katenanti*>

see [BEFORE](#), No. 8, is found in the best texts in 2 Cor. 12:19, "in the sight of," RV, and in 2 Cor. 2:17.

Sign <1,,4592,*semeion*>

"a sign, mark, indication, token," is used (a) of that which distinguished a person or thing from others, e.g., Matt. 26:48; Luke 2:12; Rom. 4:11; 2 Cor. 12:12 (1st part); 2 Thess. 3:17, "token," i.e., his autograph attesting the authenticity of his letters; (b) of a "sign" as a warning or admonition, e.g., Matt. 12:39, "the sign of (i.e., consisting of) the prophet Jonas;" Matt. 16:4; Luke 2:34; 11:29,30; (c) of miraculous acts (1) as tokens of Divine authority and power, e.g., Matt. 12:38,39 (1st part); John 2:11, RV, "signs;" John 3:2 (ditto); 4:54, "(the second) sign," RV; John 10:41 (ditto); 20:30; in 1 Cor. 1:22, "the Jews ask for signs," RV, indicates that the Apostles were met with the same demand

from Jews as Christ had been: "signs were vouchsafed in plenty, signs of God's power and love, but these were not the signs which they sought ... They wanted signs of an outward Messianic Kingdom, of temporal triumph, of material greatness for the chosen people. ... With such cravings the Gospel of a 'crucified Messiah' was to them a stumblingblock indeed" (Lightfoot); 1 Cor. 14:22; (2) by demons, Rev. 16:14; (3) by false teachers or prophets, indications of assumed authority, e.g., Matt. 24:24; Mark 13:22; (4) by Satan through his special agents, 2 Thess. 2:9; Rev. 13:13,14; 19:20; (d) of tokens portending future events, e.g., Matt. 24:3, where "the sign of the Son of Man" signifies, subjectively, that the Son of Man is Himself the "sign" of what He is about to do; Mark 13:4; Luke 21:7,11,25; Acts 2:19; Rev. 12:1, RV; 12:3, RV; 15:1.

"Signs" confirmatory of what God had accomplished in the atoning sacrifice of Christ, His resurrection and ascension, and of the sending of the Holy Spirit, were given to the Jews for their recognition, as at Pentecost, and supernatural acts by apostolic ministry, as well as by the supernatural operations in the churches, such as the gift of tongues and prophesyings; there is no record of the continuance of these latter after the circumstances recorded in Acts 19:1-20.

<2,,3902,*parasemos*>

an adjective meaning "marked at the side" (para, "beside," sema, "mark"), is used in Acts 28:11 as a noun denoting the figurehead of a vessel.

Signify <1,,4591,*semaino*>

"to give a sign, indicate" (sema, "a sign:" cp. [SIGN](#), No. 1), "to signify," is so translated in John 12:33; 18:32; 21:19; Acts 11:28; 25:27; Rev. 1:1, where perhaps the suggestion is that of expressing by signs.

<2,,1213,*deloo*>

"to make plain" (delos, "evident"), is translated "to signify" in 1 Cor. 1:11, RV, "it hath been signified" (AV, "declared"); Heb. 9:8; 12:27; 1 Pet. 1:11, AV (RV, "Point unto"); 2 Pet. 1:14, RV, "signified" (AV, "hath showed"). See [POINT](#) (unto).

<3,,1718,*emphanizo*>

"to manifest, make known," is translated "signify" in Acts 23:15; Acts 23:22, RV (AV, "hath showed"). See [APPEAR](#), No. 5.

Note: In Acts 21:26, AV, diangello, "to announce," is rendered "to signify" (RV, "declaring").

Signs (to make) <1,,1770,*enneuo*>

"to nod to" (en, "in," neuo, "to nod"), denotes "to make a sign to" in Luke 1:62. In the Sept., Prov. 6:13; 10:10.

Note: For dianeuo, Luke 1:22, RV, see [BECKON](#), No. 2.

Signification * For [SIGNIFICATION](#), 1 Cor. 14:10, see [DUMB](#), No. 2

Silence <A-1,Noun,4602,*sige*>

occurs in Acts 21:40; Rev. 8:1, where the "silence" is introductory to the judgments following the opening of the seventh seal.

Note: For hesuchia, AV, "silence," Acts 22:2; 1 Tim. 2:11,12, see [QUIETNESS](#).

<B-1,Verb,5392,*phimoo*>

"to muzzle," is rendered "to put to silence" in Matt. 22:34; 1 Pet. 2:15. See [MUZZLE](#), [PEACE](#) (hold), [SPEECHLESS](#), STILL.

<B-2,Verb,4601,*sigao*>

"to be silent:" see [PEACE](#) (hold), No. 1.

Silent * For [SILENT](#), Luke 1:20, RV, see [DUMB](#), B

Silk <1,,4596,*serikos* | *sirikos*> "silken," an adjective derived from the Seres, a people of India, who seem to have produced "silk" originally as a marketable commodity, is used as a noun with the article, denoting "silken fabric," Rev. 18:12.

Silly * For [SILLY](#), 2 Tim. 3:6, See [WOMAN](#) No. 2

Silver <A-1,Noun,694,*argurion*>

is rendered "silver" in Acts 3:6; 8:20, RV (AV, "money"); 20:33; 1 Cor. 3:12 (metaphorical); 1 Pet. 1:18. See [MONEY](#), [PIECE](#).

<A-2,Noun,696,*arguros*>

akin to argos, "shining," denotes "silver." In each occurrence in the NT it follows the mention of gold, Matt. 10:9; Acts 17:29; Jas. 5:3; Rev. 18:12.

Note: For drachme, Luke 15:8, see [PIECE](#).

<B-1,Adjective,693,*argureos*>

signifies "made of silver," Acts 19:24; 2 Tim. 2:20; Rev. 9:20.

Silversmith <1,,695,*argurokopos*>

from arguros (see above) and kopto, "to beat," occurs in Acts 19:24. In the Sept., Judg. 17:4; Jer. 6:29.

Similitude * Note: For homoioma, rendered "similitude" in Rom. 5:14, AV, see [LIKENESS](#), No. 1. For homoiotes, "similitude" in Heb. 7:15 AV, see [LIKE](#), C, Note (1), and [LIKENESS](#), No. 3. For homoiosis, "similitude" in Jas. 3:9, AV, see [LIKENESS](#), No. 2.

Simple * For [SIMPLE](#) see [GUILLESS](#) No. 2, and [HARMLESS](#)

Simplicity * For [SIMPLICITY](#) see LIBERALITY

Sin (Noun and Verb) <A-1,Noun,266,*hamartia*>

is, lit., "a missing of the mark," but this etymological meaning is largely lost sight of in the NT. It is the most comprehensive term for moral obliquity. It is used of "sin" as (a) a principle or source of action, or an inward element producing acts, e.g., Rom. 3:9; 5:12,13,20; 6:1,2; 7:7 (abstract for concrete); 7:8 (twice),9,11,13, "sin, that it might be shown to be sin," i.e., "sin became death to me, that it might be exposed in its heinous character:" in the clause, "sin might become exceeding sinful," i.e., through the holiness of the Law, the true nature of sin was designed to be manifested to the conscience;

(b) a governing principle or power, e.g., Rom. 6:6; "(the body) of sin," here "sin" is spoken of as an organized power, acting through the members of the body, though the seat of "sin" is in the will (the body is the organic instrument); in the next clause, and in other passages, as follows, this governing principle is personified, e.g., Rom. 5:21; 6:12,14,17; 7:11,14,17,20,23,25; 8:2; 1 Cor. 15:56; Heb. 3:13; 11:25; 12:4; Jas. 1:15 (2nd part);

(c) a generic term (distinct from specific terms such as No. 2 yet sometimes inclusive of concrete wrong doing, e.g., John 8:21,34,46; 9:41; 15:22,24; 19:11); in Rom. 8:3, "God, sending His own Son in the likeness of sinful flesh," lit., "flesh of sin," the flesh stands for the body, the instrument of indwelling "sin" [Christ, preexistently the Son of God, assumed human flesh, "of the substance of the Virgin Mary;" the reality of incarnation was His, without taint of sin (for *homoionoma*, "likeness," see [LIKENESS](#))], and as an offering for sin," i.e., "a sin offering" (so the Sept. e.g., in Lev. 4:32; 5:6-9), "condemned sin in the flesh," i.e., Christ, having taken human nature, "sin" apart (Heb. 4:15), and having lived a sinless life, died under the condemnation and judgment due to our "sin;" for the generic sense see further, e.g., Heb. 9:26; 10:6,8,18; 13:11; 1 John 1:7,8; 3:4 (1st part; in the 2nd part, "sin" is defined as "lawlessness," RV),8,9; in these verses the AV use of the verb to commit is misleading; not the committal of an act is in view, but a continuous course of "sin," as indicated by the RV, "doeth." The Apostle's use of the present tense of *poieo*, "to do," virtually expresses the meaning of *prasso*, "to practice," which John does not use (it is not infrequent in this sense in Paul's Epp., e.g., Rom. 1:32, RV; 2:1; Gal. 5:21; Phil. 4:9); 1 Pet. 4:1 (singular in the best texts), lit., "has been made to cease from sin," i.e., as a result of suffering in the flesh, the mortifying of our members, and of obedience to a Savior who suffered in flesh. Such no longer lives in the flesh, "to the lusts of men, but to the will of God;" sometimes the word is used as virtually equivalent to a condition of "sin," e.g., John 1:29, "the sin (not sins) of the world;" 1 Cor. 15:17; or a course of "sin," characterized by continuous acts, e.g., 1 Thess. 2:16; in 1 John 5:16 (2nd part) the RV marg., is probably to be preferred, "there is sin unto death," not a special act of "sin," but the state or condition producing acts; in 1 John 5:17, "all unrighteousness is sin" is not a definition of "sin" (as in 1 John 3:4), it gives a specification of the term in its generic sense;

(d) a sinful deed, an act of "sin," e.g., Matt. 12:31; Acts 7:60; Jas. 1:15 (1st part); 2:9; 4:17; 5:15,20; 1 John 5:16 (1st part).

Notes: (1) Christ is predicated as having been without "sin" in every respect, e.g., (a), (b), (c) above, 2 Cor. 5:21 (1st part); 1 John 3:5; John 14:30; (d) John 8:46; Heb. 4:15; 1 Pet. 2:22. (2) In Heb. 9:28

(2nd part) the reference is to a "sin" offering. (3) In 2 Cor. 5:21, "Him ... He made to be sin" indicates that God dealt with Him as He must deal with "sin," and that Christ fulfilled what was typified in the guilt offering. (4) For the phrase "man of sin" in 2 Thess. 2:3, see INIQUITY, No. 1.

<A-2,Noun,265,*hamartema*>

akin to No. 1, denotes "an act of disobedience to Divine law" [as distinct from No. 1 (a), (b), (c)]; plural in Mark 3:28; Rom. 3:25; 2 Pet. 1:9, in some texts; sing. in Mark 3:29 (some mss. have *krisis*, AV, "damnation"); 1 Cor. 6:18.

Notes: (1) For *paraptoma*, rendered "sins" in the AV in Eph. 1:7; 2:5; Col. 2:13 (RV, "trespass"), see TRESPASS. In Jas. 5:16, the best texts have No. 1 (RV, "sins"). (2) For synonymous terms see [DISOBEDIENCE](#), [ERROR](#), [FAULT](#), [INIQUITY](#), [TRANSGRESSION](#), UNGODLINESS.

<B-1,Adjective,361,*anamartetos*>

"without sin" (a, negative, n, euphonic, and C, No. 1), is found in John 8:7. In the Sept., Deut. 29:19.

<C-1,Verb,264,*hamartano*>

lit., "to miss the mark," is used in the NT (a) of "sinning" against God, (1) by angels, 2 Pet. 2:4; (2) by man, Matt. 27:4; Luke 15:18,21 (heaven standing, by metonymy, for God); John 5:14; 8:11; 9:2,3; Rom. 2:12 (twice); 3:23; 5:12,14,16; 6:15; 1 Cor. 7:28 (twice),36; 15:34; Eph. 4:26; 1 Tim. 5:20; Titus 3:11; Heb. 3:17; 10:26; 1 John 1:10; in 1 John 2:1 (twice), the aorist tense in each place, referring to an act of "sin;" on the contrary, in 1 John 3:6 (twice),8,9, the present tense indicates, not the committal of an act, but the continuous practice of "sin" [see on A, No. 1 (c)]; in 1 John 5:16 (twice) the present tense indicates the condition resulting from an act, "unto death" signifying "tending towards death;" (b) against Christ, 1 Cor. 8:12; (c) against man, (1) a brother, Matt. 18:15, RV, "sin" (AV, "trespass"); Matt. 18:21; Luke 17:3,4, RV, "sin" (AV, "trespass"); 1 Cor. 8:12; (2) in Luke 15:18,21, against the father by the Prodigal Son, "in thy sight" being suggestive of befitting reverence; (d) against Jewish law, the Temple, and Caesar, Acts 25:8, RV, "sinned" (AV, "offended"); (e) against one's own body, by fornication, 1 Cor. 6:18; (f) against earthly masters by servants, 1 Pet. 2:20, RV, "(when) ye sin (and are buffeted for it)," AV, "(when ye be buffeted) for your faults," lit., "having sinned."

<C-2,Verb,4258,*proamartano*>

"to sin previously" (pro, "before," and No. 1), occurs in 2 Cor. 12:21; 13:2, RV in each place, "have sinned heretofore" (so AV in the 2nd; in the 1st, "have sinned already").

Since * For [SINCE](#) see +, p. 9

Sincere, Sincerely, Sincerity <A-1,Adjective,97,*adolos*>

"guileless, pure," is translated "sincere" in 1 Pet. 2:2, AV, "without guile," RV. See GUILLELESS, No. 1.

<A-2,Adjective,1103,*gnesios*>

"true, genuine, sincere," is used in the neuter, as a noun, with the article, signifying "sincerity," 2 Cor. 8:8 (of love). See OWN, [TRUE](#).

<A-3,Adjective,1506,*eilikrines*>

see [PURE](#), A, No. 3.

<B-1,Adverb,55,*hagnos*>

denotes "with pure motives," akin to words under [PURE](#), A, No. 1, and B, Nos. 1 and 2, and is rendered "sincerely" in Phil. 1:17, RV (ver. 16, AV).

<C-1,Noun,1505,*eilikrinia*>

akin to A, No. 3 denotes "sincerity, purity;" it is described metaphorically in 1 Cor. 5:8 as "unleavened (bread);" in 2 Cor. 1:12, "sincerity (of God)," RV, AV, "(godly) sincerity," it describes a quality possessed by God, as that which is to characterize the conduct of believers; in 2 Cor. 2:17 it is used of the rightful ministry of the Scriptures.

Notes: (1) For 2 Cor. 8:8, see A, No. 2. (2) In Eph. 6:24, AV, *aphtharsia*, "incorruption," is translated "sincerity" (RV, "uncorruptness," AV marg., "incorruption"); some inferior mss. have it in Titus 2:7, AV; the RV follows those in which it is absent.

Sinful <1,,268,*hamartolos*>

an adjective, akin to *hamartano*, "to sin," is used as an adjective, "sinful" in Mark 8:38; Luke 5:8; 19:7 (lit., "a sinful man"); 24:7; John 9:16,24 (lit., "a man sinful"); Rom. 7:13, for which see SIN, A, No. 1 (a). Elsewhere it is used as a noun: see [SINNER](#). The noun is frequently found in a common phrase in sepulchral epitaphs in the S.W. of Asia Minor, with the threat against any desecrator of the tomb, "let him be as a sinner before the subterranean gods" (Moulton and Milligan).

Notes: (1) In Rom. 8:3, "sinful flesh" is, lit., "flesh of sin" (RV marg.): see SIN, No. 1 (c). (2) For the RV of Rom. 7:5, "sinful passions," see [PASSION](#), No. 1.

Sing, Singing <1,,103,*ado*>

is used always of "praise to God," (a) intransitively, Eph. 5:19; Col. 3:16; (b) transitively, Rev. 5:9; 14:3; 15:3.

<2,,5567,*psallo*>

see MELODY.

<3,,5214,*humneo*>

see HYMN, B.

Single <1,,573,*haplous*>

"simple, single," is used in a moral sense in Matt. 6:22; Luke 11:34, said of the eye; "singleness" of purpose keeps us from the snare of having a double treasure and consequently a divided heart. The papyri provide instances of its use in other than the moral sense, e.g., of a marriage dowry, to be repaid pure and simple by a husband (Moulton and Milligan). In the Sept., Prov. 11:25.

Singleness <1,,858,*aphelotes*>

denotes "simplicity," Acts 2:46, "singleness," for which Moulton and Milligan, from papyri examples, suggest "unworldly simplicity;" the idea here is that of an unalloyed benevolence expressed in act.

<2,,572,*haplotes*>

see [BOUNTY](#), No. 2.

Sink <1,,1036,*buthizo*>

is used literally in Luke 5:7. See [DROWN](#), No. 1.

<2,,2670,*katapontizo*>

is translated "to sink" in Matt. 14:30 (Passive Voice). See [DROWN](#), No. 3.

<3,,5087,*tithemi*>

"to put," is rendered "let ... sink" in Luke 9:44, RV ("let ... sink down," AV). See [APPOINT](#), [LAY](#).

Note: In Acts 20:9 (2nd part), AV *kataphero*, "to bear down," is translated "he sunk down" (RV, "being borne down"); in the 1st part it is rendered "being fallen," AV, "borne down," RV.

Sinner <1,,268,*hamartolos*>

lit., "one who misses the mark" (a meaning not to be pressed), is an adjective, most frequently used as a noun (see [SINFUL](#)); it is the most usual term to describe the fallen condition of men; it is applicable to all men, Rom. 5:8,19. In the Synoptic Gospels the word is used not infrequently, by the Pharisees, of publicans (tax collectors) and women of ill repute, e.g., "a woman which was in the city, a sinner," Luke 7:37; "a man that is a sinner," Luke 19:7. In Gal. 2:15, in the clause "not sinners of the Gentiles," the Apostle is taking the Judaizers on their own ground, ironically reminding them of their claim to moral superiority over Gentiles; he proceeds to show that the Jews are equally sinners with Gentiles.

Note: In Luke 13:4, AV, *opheiletes*, "a debtor," is translated "sinners" (RV, "offenders;" RV and AV marg., "debtors").

Sir(-s) <1,,2962,*kurios*>

see [LORD](#).

<2,,435,*aner*>

"a man," is translated "sirs" in Acts 7:26; 14:15; 19:25; 27:10,21,25. See [MAN](#).

Note: In John 21:5 the AV marg. has "sirs" for *paidia*, "children."

Sister <1,,79,*adelphe*>

is used (a) of natural relationship, e.g., Matt. 19:29; of the "sisters" of Christ, the children of Joseph and Mary after the virgin birth of Christ, e.g., Matt. 13:56; (b) of "spiritual kinship" with Christ, an affinity marked by the fulfillment of the will of the Father, Matt. 12:50; Mark 3:35; of spiritual

relationship based upon faith in Christ, Rom. 16:1; 1 Cor. 7:15; 9:5, AV and RV marg.; Jas. 2:15; Philem. 1:2, RV.

Note: In Col. 4:10, AV, *anepsios* (cp. Lat., *nepos*, whence Eng., "nephew"), "a cousin" (so, RV), is translated "sister's son." See [COUSIN](#).

Sit <1,,2521,*kathemai*>

is used (a) of the natural posture, e.g., Matt. 9:9, most frequently in the Apocalypse, some 32 times; frequently in the Gospels and Acts; elsewhere only in 1 Cor. 14:30; Jas. 2:3 (twice); and of Christ's position of authority on the throne of God, Col. 3:1, AV, "sitteth" (RV, "is, seated"); Heb. 1:13 (cp. Matt. 22:44; 26:64 and parallel passages in Mark and Luke, and Acts 2:34); often as antecedent or successive to, or accompanying, another act (in no case a superfluous expression), e.g., Matt. 15:29; 27:36; Mark 2:14; 4:1; (b) metaphorically in Matt. 4:16 (twice); Luke 1:79; of inhabiting a place (translated "dwell"), Luke 21:35; Rev. 14:6, RV marg., "sit" (in the best texts: some have *katoikeo*, "to dwell"). See [DWELL](#).

<2,,4775,*sunkathemai*>

"to sit with" (*sun*, "with," and No. 1), occurs in Mark 14:54; Acts 26:30. In the Sept., Ps. 101:6, "dwell."

<3,,345,*anakeimai*>

"to recline at table" (*ana*, "up," *keimai*, "to lie"), is rendered "to sit at meat" in Matt. 9:10 (RV, marg., "reclined"); 26:7; 26:20, RV, "He was sitting at meat" (AV, "He sat down"); Mark 16:14; in some mss. Luke 7:37 (see No. 5); 22:27 (twice); in Mark 14:18, "sat;" in John 6:11, "were set down;" John 12:2 in the best texts (see No. 4). See [GUEST](#), [LEAN](#), LIE, Note (1), [SET](#), No. 22, [TABLE](#) (at the).

<4,,4873,*sunanakeimai*>

"to recline at table with or together" (*sun*, and No. 3), "to sit at meat or at table with," occurs in Matt. 9:10, "sat down;" Matt. 14:9; Mark 2:15, RV, "sat down with" (AV, "sat ... together with"); 6:22; Luke 7:49; 14:10,15; John 12:2 (in some texts).

<5,,2621,*katakeimai*>

"to lie down" (*kata*, "down," and *keimai*, cp. No. 3), is used of "reclining at a meal," Mark 2:15; 14:3; Luke 5:29, RV, "were sitting at meat" (AV, "sat down"); Luke 7:37 (in the best texts); 1 Cor. 8:10. See [KEEP](#), LIE.

<6,,347,*anaklino*>

"to cause to recline, make to sit down," is used in the Active Voice, in Luke 12:37 (also in Luke 2:7, of "laying" the infant Christ in the manger); in the Passive, Matt. 8:11; 14:19; Mark 6:39 (in the best texts); in some texts, Luke 7:36; 9:15 (see No. 7); 13:29. See [LAY](#).

<7,,2625,*kataklino*>

is used only in connection with meals, (a) in the Active Voice, "to make recline," Luke 9:14,15 (in the best texts); in the Passive Voice, "to recline," Luke 7:36 (in the best texts), "sat down to meat;" Luke 14:8; 24:30 (RV, "had sat down ... to meat").

<8,,2523,*kathizo*>

is used (a) transitively, "to make sit down," Acts 2:30 (see also [SET](#), No. 9); (b) intransitively, "to sit down," e.g., Matt. 5:1, RV, "when (He) had sat down" (AV, "was set"); Matt. 19:28; 20:21,23; 23:2; 25:31; 26:36; Mark 11:2,7; 12:41; Luke 14:28,31; 16:6; John 19:13; Acts 2:3 (of the tongues of fire); 8:31; 1 Cor. 10:7; 2 Thess. 2:4, "he sitteth," aorist tense, i.e., "he takes his seat" (as, e.g., in Mark 16:19); Rev. 3:21 (twice), RV, "to sit down" and "sat down;" Rev. 20:4.

<9,,3869,*parakathezomai*>

"to sit down beside" (para), in a Passive Voice form, occurs in the best mss. in Luke 10:39. Some texts have the verb parakathizo, "to set beside," Active form in Middle sense.

<10,,4776,*sunkathizo*>

denotes (a) transitively, "to make to sit together," Eph. 2:6; (b) intransitively, Luke 22:55, RV, "had sat down together" (AV, "were set down").

<11,,339,*anakathizo*>

"to set up," is used intransitively, "to sit up," of two who were raised from the dead, Luke 7:15; Acts 9:40.

<12,,377,*anapipto*>

"to fall back" (ana, "back," pipto, "to fall"), denotes in the NT, "to recline for a repast," Matt. 15:35; Mark 6:40; 8:6; Luke 11:37; 14:10; 17:7; 22:14; John 6:10 (twice); 13:12; in John 13:25; 21:20 it is used of leaning on the bosom of Christ. See LEAN. In the Sept., Gen. 49:9.

<13,,2516,*kathezomai*>

"to sit (down)," is used in Matt. 26:55; Luke 2:46; John 4:6; 11:20; 20:12; Acts 6:15.

Note: For epibaino, "sitting upon," Matt. 21:5, AV, see RIDE.

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Provocation, Provoke <A-1,Noun,3894,*parapikrasmos*>

from para, "amiss" or "from," used intensively, and pikraino, "to make bitter" (pikros, "sharp, bitter"), "provocation," occurs in Heb. 3:8,15. In the Sept., Ps. 95:8.

<A-2,Noun,3948,*paroxusmos*>

denotes "a stimulation" (Eng., "paroxysm"), (cp. B, No. 2): in Heb. 10:24, "to provoke," lit., "unto a stimulation (of love)." See [CONTENTION](#), No. 2.

<B-1,Verb,3893,*parapikraino*>

"to embitter, provoke" (akin to A, No. 1), occurs in Heb. 3:16.

<B-2,Verb,3947,*paroxuno*>

primarily, "to sharpen" (akin to A, No. 2), is used metaphorically, signifying "to rouse to anger, to provoke," in the Passive Voice, in Acts 17:16, RV, "was provoked" (AV, "was stirred"); in 1 Cor. 13:5, RV, "is not provoked" (the word "easily" in AV, represents no word in the original). See [STIR](#).

<B-3,Verb,2042,*erethizo*>

"to excite, stir up, provoke," is used (a) in a good sense in 2 Cor. 9:2, AV, "hath provoked," RV, "hath stirred up;" (b) in an evil sense in Col. 3:21, "provoke." See [STIR](#).

<B-4,Verb,3949,*parorgizo*>

"to provoke to wrath:" see [ANGER](#), B, No. 2.

<B-5,Verb,3863,*parazeloo*>

"to provoke to jealousy:" see [JEALOUSY](#).

<B-6,Verb,653,*apostomatizo*>

in classical Greek meant "to speak from memory, to dictate to a pupil" (apo, "from," stoma, "a mouth"); in later Greek, "to catechize;" in Luke 11:53, "to provoke (Him) to speak."

<B-7,Verb,4292,*prokaleo*>

"to call forth," as to a contest, hence "to stir up what is evil in another," occurs in the Middle Voice in Gal. 5:26.

Prudence, Prudent <A-1,Noun,5428,*phronesis*>

akin to phroneo, "to have understanding" (phren, "the mind"), denotes "practical wisdom, prudence in the management of affairs." It is translated "wisdom" in Luke 1:17; "prudence" in Eph. 1:8. See [WISDOM](#).

<A-2,Noun,4907,*sunesis*>

"understanding," is rendered "prudence" in 1 Cor. 1:19, RV (AV, "understanding"); it suggests quickness of apprehension, the penetrating consideration which precedes action. Cp. B, in the same verse. See [KNOWLEDGE](#), [UNDERSTANDING](#).

<B-1,Adjective,4908,*sunetos*>

signifies "intelligent, sagacious, understanding" (akin to suniemi, "to perceive"), translated "prudent" in Matt. 11:25, AV (RV, "understanding"); Luke 10:21 (ditto); Acts 13:7, RV, "(a man) of understanding;" in 1 Cor. 1:19, "prudent," RV an AV. Cp. asunetos, "without understanding."

Psalm <1,,5568,*psalmos*>

primarily denoted "a striking or twitching with the fingers (on musical strings);" then, "a sacred song, sung to musical accompaniment, a psalm." It is used (a) of the OT book of "Psalms," Luke 20:42; 24:44; Acts 1:20; (b) of a particular "psalm," Acts 13:33 (cp. ver. 35); (c) of "psalms" in general, 1 Cor. 14:26; Eph. 5:19; Col. 3:16.

Note: For psallo, rendered "let him sing psalms" in Jas. 5:13, see MELODY, [SING](#).

Public, Publicly <A-1,Adjective,1219,*demosios*>

"belonging to the people" (demos, "the people"), is translated "public" in Acts 5:18, RV, "public (ward)," AV, "common (prison)."

<B-1,Adverb,5320,*phaneros*>

see [OPENLY](#), No. 2.

Note: For a form of demosios used as an adverb, "publicly," see [OPENLY](#), Note (4).

Publican <1,,5057,*telones*>

primarily denoted "a farmer of the tax" (from telos, "toll, custom, tax"), then, as in the NT, a subsequent subordinate of such, who collected taxes in some district, "a tax gatherer;" such were naturally hated intensely by the people; they are classed with "sinners," Matt. 9:10,11; 11:9; Mark 2:15,16; Luke 5:30; 7:34; 15:1; with harlots, Matt. 21:31,32; with "the Gentile," Matt. 18:17; some mss. have it in Matt. 5:47, the best have ethnikoi, "Gentiles." See also Matt. 5:46; 10:3; Luke 3:12; 5:27,29; 7:29; 18:10,11,13.

Note: For architrones, "a chief publican," see [CHIEF](#), B, No. 4.

Publish <1,,2784,*kerusso*>

"to be a herald, to proclaim, preach," is translated "to publish" in Mark 1:45; 5:20; 7:36; 13:10, AV (RV, "preached"); Luke 8:39. See [PREACH](#), [PROCLAIM](#).

<2,,1308,*diaphero*>

"to bear through," is translated "was published" in Acts 13:49, AV (RV, "was spread abroad"). See [BETTER](#) (be), No. 1.

<3,,1096,*ginomai*>

"to become, come to be," is translated "was published" in Acts 10:37, lit., "came to be."

<4,,1229,*diangelo*>

"to publish abroad," is so translated in Luke 9:60, RV (AV, "preach"), and Rom. 9:17. See [DECLARE](#), A, No. 3.

Puff (up) <1,,5448,*phusioo*>

"to puff up, blow up, inflate" (from phusa, "bellows"), is used metaphorically in the NT, in the sense of being "puffed" up with pride, 1 Cor. 4:6,18,19; 5:2; 8:1; 13:4; Col. 2:18.

<2,,5187,*tuphoo*>

is always rendered "to puff up" in the RV. See [HIGH-MINDED](#), PROUD.

Pull (down) <1,,2507,*kathaireo*>

"to take down," is translated "[I](#) will pull down" in Luke 12:18. See [DESTROY](#), No. 3.

Notes: (1) In Jude 1:23, AV, harpazo, "to seize, snatch away," is rendered "pulling ... out." See [SNATCH](#). (2) In Acts 23:10, AV, diaspaō, "to rend or tear asunder," is translated "should have been pulled in pieces" (RV, "should be torn in pieces"). (3) Ekballo, "to cast out," is translated "to pull out" in Matt. 7:4; Luke 6:42 (twice), AV (RV, "cast out"). See CAST, No. 5. (4) For anaspao, rendered "pull out" in Luke 14:5, AV, see [DRAW](#), No. 5. (5) For kathairesis, "a casting down," 2 Cor. 10:4, see [CAST](#), A, No. 14, Note.

Punish <1,,2849,*kolazo*>

primarily denotes "to curtail, prune, dock" (from kolos, "docked"); then, "to check, restrain, punish;" it is used in the Middle Voice in Acts 4:21; Passive Voice in 2 Pet. 2:9, AV, "to be punished" (RV, "under punishment," lit., "being punished"), a futurative present tense.

<2,,5097,*timoreo*>

primarily, "to help," then, "to avenge" (from time, "value, honor," and ouros, "a guardian"), i.e., "to help" by redressing injuries, is used in the Active Voice in Acts 26:11, RV, "punishing" (AV, "[I](#) punished"); Passive Voice in Acts 22:5, lit., "(that) they may be punished." Cp. No. 5, below.

Note: For 2 Thess. 1:9, "shall suffer punishment," RV, See [JUSTICE](#). See [SUFFER](#), Note (10).

Punishment <1,,1557,*ekdikesis*>

for 1 Pet. 2:14, AV, "punishment" (RV, "vengeance"), see [AVENGE](#), B, No. 2.

<2,,2009,*epitimia*>

in the NT denotes "penalty, punishment," 2 Cor. 2:6. Originally it signified the enjoyment of the rights and privileges of citizenship; then it became used of the estimate (time) fixed by a judge on the infringement of such rights, and hence, in general, a "penalty."

<3,,2851,*kolasis*>

akin to kolazo ([PUNISH](#), No. 1), "punishment," is used in Matt. 25:46, "(eternal) punishment," and 1 John 4:18, "(fear hath) punishment," RV (AV, "torment"), which there describes a process, not merely an effect; this kind of fear is expelled by perfect love; where God's love is being perfected in us, it

gives no room for the fear of meeting with His reprobation; the "punishment" referred to is the immediate consequence of the sense of sin, not a holy awe but a slavish fear, the negation of the enjoyment of love.

<4,,1349,*dike*>

"justice," or "the execution of a sentence," is translated "punishment" in Jude 1:7, RV (AV, "vengeance"). See [JUSTICE](#).

<5,,5098,*timoria*>

primarily "help" (see [PUNISH](#), No. 2), denotes "vengeance, punishment," Heb. 10:29.

Note: The distinction, sometimes suggested, between No. 3 as being disciplinary, with special reference to the sufferer, and No. 5, as being penal, with reference to the satisfaction of him who inflicts it, cannot be maintained in the Koine Greek of NT times.

Purchase <1,,2932,*ktaomai*>

see [OBTAIN](#), A, No. 4.

<2,,4046,*peripoieo*>

signifies "to gain" or "get for oneself, purchase;" Middle Voice in Acts 20:28; 1 Tim. 3:13 (RV "gain"); see GAIN.

<3,,59,*agorazo*>

is rendered "to purchase" in the RV of Rev. 5:9; 14:3,4. See BUY, No. 1.

Note: For peripoiesis, "purchased possession," Eph. 1:14, see [POSSESSION](#).

Pure, Pureness, Purity <A-1,Adjective,53,*hagnos*>

"pure from defilement, not contaminated" (from the same root as hagios, "holy"), is rendered "pure" in Phil. 4:8; 1 Tim. 5:22; Jas. 3:17; 1 John 3:3; see [CHASTE](#).

<A-2,Adjective,2513,*katharos*>

"pure," as being cleansed, e.g., Matt. 5:8; 1 Tim. 1:5; 3:9; 2 Tim. 1:3; 2:22; Titus 1:15; Heb. 10:22; Jas. 1:27; 1 Pet. 1:22; Rev. 15:6; 21:18; 22:1 (in some mss.). See [CHASTE](#), Note, [CLEAN](#), A.

Note: In 1 Pet. 1:22 the AV, "with a pure heart," follows those mss. which have this adjective (RV, "from the heart").

<A-3,Adjective,1506,*eliktines*>

signifies "unalloyed, pure;" (a) it was used of unmixed substances; (b) in the NT it is used of moral and ethical "purity," Phil. 1:10, "sincere;" so the RV in 2 Pet. 3:1 (AV, "pure"). Some regard the etymological meaning as "tested by the sunlight" (Cremer). See [CHASTE](#), Note, [SINCERE](#).

Note: Wine mixed with water may be hagnos, "not being contaminated;" it is not katharos, when there

is the admixture of any element even though the latter is "pure" in itself.

<B-1,Noun,54,*hagnotes*>

the state of being hagnos (A, No. 1), occurs in 2 Cor. 6:6, "pureness;" 2 Cor. 11:3, in the best mss., "(and the) purity," RV.

<B-2,Noun,47,*hagneia*>

synonymous with No. 1, "purity," occurs in 1 Tim. 4:12; 5:2, where it denotes the chastity which excludes all impurity of spirit, manner, or act.

Purge <1,,2508,*kathairo*>

akin to katharos (see [PURE](#), A, No. 2), "to cleanse," is used of pruning, John 15:2, AV, "purgeth" (RV, "cleanseth"). In the Sept., 2 Sam. 4:6; Isa. 28:27; Jer. 38:28.

<2,,1571,*ekkathairo*>

"to cleanse out, cleanse thoroughly," is said of "purging" out leaven, 1 Cor. 5:7; in 2 Tim. 2:21, of "purging" oneself from those who utter "profane babblings," 2 Tim. 2:16-18.

<3,,1223 2508,*diakathairo*>

"to cleanse thoroughly," is translated "will throughly purge" in Luke 3:17, AV (RV, "thoroughly to cleanse;" less authentic mss. have No. 5).

<4,,2511,*kathakizo*>

"to cleanse, make clean," is translated "purging (all meats)," in Mark 7:19, AV, RV, "making (all meats) clean;" Heb. 9:14, AV, "purge" (RV, "cleanse"); so Heb. 9:22 (for ver. 23, see PURIFY); 10:2. See [CLEAN](#), B, No. 1.

<5,,1245,*diakatharizo*>

"to cleanse thoroughly," is translated "will throughly purge" in Matt. 3:12, AV. See [CLEAN](#), B, No. 2. Cp. the synonymous verb. No. 3.

Notes: (1) For Heb. 1:3. AV, "had purged," see PURIFICATION. (2) For the AV rendering of the noun katharismos, "cleansing," "that he was purged," see [CLEAN](#), C, No. 1.

Purification, Purity, Purifying <A-1,Noun,2512,*katharismos*>

is rendered "a cleansing" (akin to No. 4, above), Mark 1:44; Luke 5:14; in Heb. 1:3, RV, "purification."

<A-2,Noun,2514,*katharotes*>

"cleansing," Heb. 9:13. See [CLEAN](#), C, No. 2.

<A-3,Noun,49,*hagnismos*>

denotes "a ceremonial purification," Acts 21:26, for the circumstances of which with reference to the vow of a Nazirite (RV), see Num. 6:9-13.

<B-1,Verb,48,*hagnizo*>

akin to hagnos, "pure" (see [CHASTE](#)), "to purify, cleanse from defilement," is used of "purifying" (a) ceremonially, John 11:55; Acts 21:24,26 (cp. No. 3 above); 24:18; (b) morally, the heart, Jas. 4:8; the soul, 1 Pet. 1:22; oneself, 1 John 3:3.

<B-2,Verb,2511,*katharizo*>

"to cleanse, make free from admixture," is translated "to purify" in Acts 15:9, AV (RV, "cleansing"); Titus 2:14; Heb. 9:23, AV (RV, "cleansed"). See [CLEAN](#), B, [NO](#). 1.

Purloin <1,,3557,*nosphizo*>

is translated "purloining" in Titus 2:10. See [KEEP](#), A, No. 10.

Purple <A-1,Noun,4209,*porphura*>

originally denoted the "purple-fish," then, "purple dye" (extracted from certain shell fish): hence, "a purple garment," Mark 15:17,20; Luke 16:19; Rev. 18:12.

<B-1,Adjective,4210,*porphureos*>

"purple, a reddish purple," is used of the robe put in mockery on Christ, John 19:2,5; in Rev. 17:4 (in the best texts; some have No. 1); 18:16, as a noun (with himation, "a garment," understood).

Purple (seller of) <1,,4211,*porphuropolis*>

denotes "a seller of purple fabrics" (from porphura, and poleo, "to sell"), Acts 16:14.

Purpose (Noun and Verb) <A-1,Noun,1013,*boulema*>

"a purpose or will" (akin to boulomai, "to will, wish, purpose"), "a deliberate intention," occurs in Acts 27:43, "purpose;" Rom. 9:19, "will;" 1 Pet. 4:3, in the best mss. (some have thelema), AV, "will," RV, "desire." See [WILL](#).

<A-2,Noun,4286,*prothesis*>

"a setting forth" (used of the "showbread"), "a purpose" (akin to B, No. 3), is used (a) of the "purposes of God," Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2 Tim. 1:9; (b) of "human purposes," as to things material, Acts 27:13; spiritual, Acts 11:23; 2 Tim. 3:10. See [SHEWBREAD](#).

<A-3,Noun,1106,*gnome*>

"an opinion, purpose, judgement," is used in the genitive case with ginomai, "to come to be," in Acts 20:3, "he purposed," AV (RV, "he determined"), lit., "he came to be of purpose."

Notes: The following phrases are translated with the word "purpose:" (a) eis auto touto, "for this same (or very) "purpose," lit., "unto this same (thing)," Rom. 9:17; Eph. 6:22; Col. 4:8; (b) eis touto, "for this purpose," Acts 26:16, AV (RV, "to this end"), lit., "unto this;" so 1 John 3:8; (c) eis ti, "to what purpose," Matt. 26:8, lit., "unto what;" Mark 14:4; RV, "to what purpose" (AV, "why").

<B-1,Verb,1011,*bouleuo*>

"to take counsel, resolve," always in the Middle Voice in the NT, "to take counsel with oneself," to

determine with oneself, is translated "[I](#) purpose" in 2 Cor. 1:17 (twice). See [COUNSEL](#), B, No. 1.

<B-2,Verb,5087,*tithemi*>

"to put, place," is used in the Middle Voice in Acts 19:21, "purposed," in the sense of resolving.

<B-3,Verb,4388,*protithemi*>

"to set before, set forth" (pro, "before," and No. 2, akin to A, No. 2), is used in Rom. 3:25, "set forth," RV marg., "purposed," AV marg., "foreordained," Middle Voice, which lays stress upon the personal interest which God had in so doing; either meaning, "to set forth" or "to purpose," would convey a scriptural view, but the context bears out the former as being intended here; in Rom. 1:13, "[I](#) purposed;" Eph. 1:9, "He purposed (in Him)," RV. See [SET](#).

<B-4,Verb,4160,*poieo*>

"to make," is translated "He purposed" in Eph. 3:11 (for the noun prothesis, in the same verse, see A, No. 2). See [DO](#), No. 1.

<B-5,Verb,4255,*proaireo*>

"to bring forth or forward," or, in the Middle Voice, "to take by choice, prefer, purpose," is translated "He hath purposed" in 2 Cor. 9:7, RV (AV, "he purposed").

Purse * For [PURSE](#) see [BAG](#), No. 2 and Note

Pursue <1,,1377,*dioko*>

"to put to flight, pursue, persecute," is rendered "to pursue" in 2 Cor. 4:9, RV (AV, "persecute"), and is used metaphorically of "seeking eagerly" after peace in 1 Pet. 3:11, RV (AV, "ensue"). See [FOLLOW](#).

Put <1,,5087,*tithemi*>

"to place, lay, set, put," is translated "to put" in Matt. 5:15; 12:18; in Matt. 22:44, RV, "put (underneath Thy feet);" Mark 4:21 (1st part), in the 2nd part, RV, "put" (in some texts, No. 4, AV, "set"); Mark 10:16, AV (RV, "laying"); Luke 8:16 (1st part); 2nd part, RV (AV, "setteth"); Luke 11:33; John 19:19; Acts 1:7, AV (RV, "set"); 4:3; 5:18,25; 12:4; Rom. 14:13; 1 Cor. 15:25; 2 Cor. 3:13; 1 Tim. 1:12, AV (RV, "appointing"); Rev. 11:9, AV (RV, "laid"). See [APPOINT](#), No. 3.

<2,,4060,*pertithemi*>

"to put around or on" (peri, "around," and No. 1), is so used in Matt. 27:28; Mark 15:17, RV, "put on" (AV, "... about"); 15:36; John 19:29. See [BESTOW](#), No. 5.

<3,,3908,*paratithemi*>

"to set before" (para, "beside" or "before"), is rendered "to put forth" (of a parable) in Matt. 13:24,31, AV (RV, "set before"). See [SET](#).

<4,,2007,*epitithemi*>

"to put on upon," is so rendered in Matt. 19:13, AV (RV, "lay"); so Mark 7:32; 8:25 (some mss. have

No. 1, here); Matt. 21:7; 27:29; John 9:15; 19:2 (1st part); Acts 9:12 (RV, "laying ... on"); 15:10. See [ADD](#), No. 1.

<5,,659,*apotithemi*>

always in the Middle Voice in the NT, "to put off (apo) from oneself," is rendered "to put away" in the RV in the following: Eph. 4:25; Jas. 1:21 (AV, "laying apart"); 1 Pet. 2:1 (AV, "laying aside"). See [CAST](#), No. 16.

<6,,906,*ballo*>

"to throw, cast, put," is translated "to put," in Matt. 9:17 (twice); 25:27; 27:6; Mark 2:22; 7:33; Luke 5:37; John 5:7; 12:6; 13:2 (of "putting" up a sword); 20:25 (RV twice, AV, "put" and "thrust"), 27, RV; Jas. 3:3; Rev. 2:24 (RV, "cast"). See [CAST](#), No. 1.

Note: *bleteos*, Strong's number 992 (a gerundive form from *ballo*), meaning "(that which) one must put," is found in Luke 5:38, and, in some mss., Mark 2:22.

<7,,1544,*ekballo*>

"to cast out," is translated "to put forth or out" in Matt. 9:25; Mark 5:40 (Luke 8:54 in some mss); John 10:4; Acts 9:40. See [CAST](#), No. 5.

<8,,1911,*epiballo*>

"to put to or unto," is so translated in Matt. 9:16; Luke 5:36; 9:62; in Acts 12:1, RV, "put forth (his hands)," AV, "stretched forth." See [CAST](#), No. 7.

<9,,4016,*periballo*>

"to put or throw around," is translated "put on" in John 19:2, AV (RV, "arrayed ... in"). See [CAST](#), No. 10, [CLOTHE](#), No. 6.

<10,,4261,*proballo*>

"to put forward," is so used in Acts 19:33. See [SHOOT FORTH](#).

<11,,1325,*didomi*>

"to give," is rendered "to put" in Luke 15:22, of the ring on the returned Prodigal's finger; 2 Cor. 8:16 and Rev. 17:17, of "putting" into the heart by God; Heb. 8:10, of laws into the mind (AV, marg., "give"); Heb. 10:16, of laws on (RV; AV, "into") the heart. See [GIVE](#).

<12,,3860,*paradidomi*>

"to give or hand over," is rendered "put in prison" in Mark 1:14, AV (RV, "delivered up"). See [BETRAY](#).

<13,,4160,*poieo*>

"to do, make," is translated "to put" (with *exo*, "forth") in Acts 5:34, lit., "do (them) outside."

<14,,5563,*chorizo*>

"to separate, divide" (cp. *choris*, "apart, separate from"), is translated "to put asunder" in Matt. 19:6; Mark 10:9, of "putting" away a wife.

<15,,1631,*ekphuo*>

"to cause to grow out, put forth" (*ek*, "out," *phuo*, "to bring forth, produce, beget"), is used of the leaves of a tree, Matt. 24:32; Mark 13:28, "putteth forth."

<16,,630,*apoluo*>

"to set free, let go," is rendered "to put away" in reference to one who is betrothed, Matt. 1:19; a wife, Matt. 5:31,32 (twice; in 2nd part, RV; AV, "is divorced"); 19:3,7-9 (twice); Mark 10:2,4,11,12; Luke 16:18 (twice). See [DISMISS](#).

Note: In 1 Cor. 7:11,12, AV, *aphiemi*, "to send away," is translated "to put away" (RV, "leave"), of the act of the husband toward the wife; in 1 Cor. 7:13, "leave," of the act of the wife toward the husband.

<17,,142,*airo*>

"to take up, remove," is rendered "put away," of bitterness, wrath, anger, clamor, railing and malice, Eph. 4:31; in 1 Cor. 5:2 of the Divine effects of church discipline. See [BEAR](#), No. 9.

<18,,1808,*exairo*>

"to put away from the midst of" (*ek*, "from," and No. 17), is used of church discipline, 1 Cor. 5:13.

<19,,2673,*katargeo*>

is rendered "I put away" in 1 Cor. 13:11; in 1 Cor. 15:24, AV, "shall have put down" (RV, "abolished"). See [ABOLISH](#).

<20,,2507,*kathaireo*>

"to take down, put down," rendered "He hath put down" in Luke 1:52. See [CAST](#), A, No. 14.

<21,,649,*apostello*>

"to send forth" (*apo*, "from or forth," *stello*, "to send"), is said of using the sickle, Mark 4:29, RV, "he putteth forth," marg., "sendeth forth" (AV, "putteth in"). See [SEND](#), [SET](#).

<22,,554,*apekduo*>

"to strip off clothes or arms," is used in the Middle Voice in the NT, Col. 2:15, RV, "having put off from Himself," (AV, "having spoiled"); in Col. 3:9, "ye have put off," of "the old man" (see [MAN](#)). See SPOIL.

<23,,3179,*methistemi* | *methistano*> "to change, remove" (meta, implying "change," *histemi*, "to cause to stand"), is used of "putting" a man out of his stewardship, Luke 16:4 (Passive Voice). See [REMOVE](#), [TRANSLATE](#), [TURN](#) (away).

<24,,321,*anago*>

"to lead or bring up," is used nautically of "putting" out to sea, Acts 27:2,4, RV. See [LAUNCH](#).

<25,,1877,*epanago*>

"to bring up or back," is used in the same sense as No. 24, in Luke 5:3,4. See [LAUNCH](#).

<26,,1746,*enduo*>

used in the Middle Voice, of "putting" on oneself, or on another, is translated "to put on" (a) literally, Matt. 6:25; 27:31; Mark 6:9; 15:20; Luke 12:22; 15:22; (b) metaphorically, of "putting" on the armor of light, Rom. 13:12; the Lord Jesus Christ, 13:14; Christ, Gal. 3:27; incorruption and immortality (said of the body of the believer), 1 Cor. 15:53,54; the new man, Eph. 4:24; Col. 3:10; the whole armor of God, Eph. 6:11; the breastplate of righteousness, Eph. 6:14, RV; the breastplate of faith and love, 1 Thess. 5:8; various Christian qualities, Col. 3:12. See [CLOTHE](#), No. 2.

<27,,1688,*embibazo*>

"to put in" (en, "in," bibazo, not found in the NT), is used of "putting" persons on board ship, Acts 27:6. In the Sept., 2 Kings 9:28; Prov. 4:11.

<28,,4264,*probibazo*>

"to put forward," hence, "to induce, incite," is rendered "being put forward" in Matt. 14:8, RV (AV, "being before instructed"). In the Sept., Exod. 35:34; Deut. 6:7.

<29,,654,*apostrepho*>

"to turn away, remove, return," is used of "putting" up again a sword into its sheath, Matt. 26:52. See [BRING](#), A, No. 22.

Notes: (1) Ekteino, "to stretch forth" (always so translated in the RV, save in Acts 27:30, "lay out," of anchors), is rendered "to put forth" in the AV of Matt. 8:3; Mark 1:41; Luke 5:13. (2) In Luke 14:7, AV, lego, "to speak" (see RV), is translated "He put forth." (3) In Acts 13:46, AV, apotheto, "to thrust away" (RV), is rendered "put ... from;" in 1 Tim. 1:19, AV, "having put away" (RV, "having thrust from"), Middle Voice in each; so in Acts 7:27, AV and RV, "thrust away." See [CAST](#), No. 13, [THRUST](#). (4) For "to put away" in Heb. 9:26, see [PUTTING](#), Note (below). (5) In Acts 7:33, AV, luo, "to loose" (RV), is translated "put off." See [LOOSE](#). (6) For the AV of hupotasso, "put under" in 1 Cor. 15:27,28; Eph. 1:22; Heb. 2:8, see [SUBJECT](#), and for the connected negative adjective anupotaktos, rendered "not put under" in Heb. 2:8, AV, see [DISOBEDIENT](#), B, (Note). (7) In John 19:29, AV, prosphero, "to bring to," is translated "they put it to (His mouth)," RV, "they brought it ..." (8) For anamimnesko, "to put in remembrance," 1 Cor. 4:17, RV, see [REMEMBRANCE](#). (9) For apokteino, "to kill," rendered "put to death" in Mark 14:1, etc., see [DEATH](#), C, No. 4. (10) For 1 Thess. 2:4, AV, "to be put in trust," see [ENTRUST](#). (11) For the phrase "put ... to ... account" in Philem. 1:18, see [ACCOUNT](#), A, No. 2. (12) In Acts 15:9, AV, diakrino, "to make a distinction" (RV), is translated "put (no) difference." (13) In Matt. 9:16, AV, pleroma, "the fullness or filling," is rendered "(that) which is put in to fill it up," RV, "(that) which should fill it up." See [FILL](#). (14) For paradeigmatizo, "to put to an open shame," Heb. 6:6, see [SHAME](#). (15) For phimoo, "to put to silence," see [SILENCE](#). (16) For "I will put My trust," Heb. 2:13, see [TRUST](#).

Putting <1,,1745,*endusis*>

"a putting on" (akin to enduo, [PUT](#), No. 26), is used of apparel, 1 Pet. 3:3. In the Sept., Esth. 5:1; Job 41:4.

<2,,1936,*epithesis*>

"a putting on" (akin to epitithemi, [PUT](#), No. 4), is used of the "putting" or laying on of hands; in 2 Tim. 1:6, RV, "laying" (AV, "putting"). See [LAYING ON](#).

<3,,595,*apothesis*>

"a putting off or away" (akin to apotithemi, [PUT](#), No. 5), is used metaphorically in 1 Pet. 3:21, of the "putting" away of the filth of the flesh; in 2 Pet. 1:14, RV, of "the putting off" of the body (as a tabernacle) at death (AV, "[I](#) must put off").

<4,,555,*apekduis*>

"a putting off, stripping off" (akin to apekduo, [PUT](#), No. 22), is used in Col. 2:11, of "the body of the flesh" (RV, an important rendering).

Note: For athetesis, "a putting away," translated "to put away" in Heb. 9:26, lit., "(unto) a setting aside," see [DISANNUL](#), B.

Quake <1,,1790,*entromos*>

an adjective signifying "trembling with fear" (en, "in," tremo, "to tremble"), is used with eimi, "to be," in Heb. 12:21 (some mss. have ektromos, with the same meaning), "[I](#) quake," lit., "I am trembling." It is used with ginomai, "to become," in Acts 7:32, "trembled," lit., "became trembling," and Acts 16:29, RV, "trembling for fear" (AV, "came trembling"). See [TREMBLE](#).

<2,,4579,*seio*>

"did quake," Matt. 27:51; 28:4, RV (AV, "did shake"). See [MOVE](#), No. 3, [SHAKE](#), [TREMBLE](#).

Quarrel * For [QUARREL](#) See [COMPLAINT](#), No. 2, and [SET](#), No. 15, Mark 6:19, RV

Quarter <1,,3840,*pantohen*>

"from all sides," is translated "from every quarter" in Mark 1:45. See [EVERY SIDE](#), [ROUND ABOUT](#).

Notes: (1) In Rev. 20:8, AV, gonia, "an angle, corner," is rendered "quarter" (RV, "corner"). (2) In Acts 16:3, AV, topoioi, "parts" (RV) is translated "quarters." (3) In Acts 9:32 the phrase dia panton, lit., "throughout all," is rendered "throughout all parts," RV (meros, "a part," being understood), AV, "throughout all quarters." (4) For "quarters" in Acts 28:7, AV, see [NEIGHBORHOOD](#).

Quaternion <1,,5069,*tetradion*>

"a group of four" (tetra---, "four"), occurs in Acts 12:4. A "quaternion" was a set of four men occupied in the work of a guard, two soldiers being chained to the prisoner and two keeping watch; alternatively one of the four watched while the other three slept. The night was divided into four watches of three hours each; there would be one "quaternion" for each watch by day and by night. Cp.

the "guard" in Matt. 27:65; 28:11.

Queen <1,,938,*basilissa*>

the feminine of basileus, "a king," is used (a) of the "Queen of Sheba," Matt. 12:42; Luke 11:31; of "Candace," Acts 8:27; (b) metaphorically, of "Babylon," Rev. 18:7.

Quench, Unquenchable <A-1,Verb,4570,*sbennumi*>

is used (a) of "quenching" fire or things on fire, Matt. 12:20, quoted from Isa. 42:3, figurative of the condition of the feeble; Heb. 11:34; in the Passive Voice, Matt. 25:8, of torches (see [LAMP](#)), RV, "are going out," lit., "are being quenched;" of the retributive doom hereafter of sin unrepented of and unremitted in this life, Mark 9:48 (in some mss. in Mark 9:44,46); (b) metaphorically, of "quenching" the fire-tipped darts of the evil one, Eph. 6:16; of "quenching" the Spirit, by hindering His operations in oral testimony in the church gatherings of believers, 1 Thess. 5:19. "The peace, order, and edification of the saints were evidence of the ministry of the Spirit among them, 1 Cor. 14:26,32,33,40, but if, through ignorance of His ways, or through failure to recognize, or refusal to submit to, them, or through impatience with the ignorance or self-will of others, the Spirit were quenched, these happy results would be absent. For there was always the danger that the impulses of the flesh might usurp the place of the energy of the Spirit in the assembly, and the endeavor to restrain this evil by natural means would have the effect of hindering His ministry also. Apparently then, this injunction was intended to warn believers against the substitution of a mechanical order for the restraints of the Spirit." * [* From Notes on Thessalonians, by Hogg and Vine, p. 196.] Cp. Song of Sol. 8:7.

<B-1,Adjective,762,*asbestos*>

"not quenched" (a, negative, and A), is used of the doom of persons described figuratively as "chaff," Matt. 3:12; Luke 3:17, "unquenchable;" of the fire of Gehenna (see [HELL](#)), Mark 9:43, RV, "unquenchable fire" (in some mss. ver. 45). In the Sept., Job 20:26.

Question (Noun and Verb), Questioning <A-1,Noun,2214,*zetesis*>

primarily "a seeking, search" (zeteo, "to seek"), for which see DISPUTATION, is used in John 3:25; Acts 25:20, RV, "(being perplexed) how to inquire (concerning these things)," AV "(because I doubted of such manner) of questions," lit., "being perplexed as to the inquiry (or discussion) concerning these things;" in 1 Tim. 1:4 (in some mss.); 6:4; 2 Tim. 2:23; Titus 3:9. See INQUIRY.

<A-2,Noun,2213,*zetema*>

synonymous with No. 1, but, generally speaking, suggesting in a more concrete form the subject of an inquiry, occurs in Acts 15:2; 18:15; 23:29; 25:19; 26:3.

<A-3,Noun,3056,*logos*>

"a word," is translated "question" in Matt. 21:24 (AV, "thing"); in Mark 11:29 (RV, marg., "word") and Luke 20:3, AV, "one thing:" there is no word in the original for "one," hence the RV, "a question."

<A-4,Noun,1537 2214,*ekzetesis*>

"a questioning," is found in the best texts in 1 Tim. 1:4 (see RV); cp. No. 1.

Notes: (1) In Matt. 22:41, there is no word in the original for "question." (2) For *suzetesis* or *sunzetesis*, "a questioning together" (sun, "with"), see [DISPUTATION](#). (3) In Acts 19:40, AV, *enkaleo*, "to bring a charge against," is translated "to be called in question" (RV, "to be accused").

<B-1,Verb,4802,*suzeteo*>

or *sunzeteo*, "to search together" (cp. Note, above), "to discuss, dispute," is translated "to question" (or "question with or together") in Mark 1:27; 8:11; 9:10,14,16; 12:28, RV (AV, "reasoning together"); Luke 22:23, RV (AV, "inquire"); 24:15, RV (AV, "reasoned"). See [DISPUTE](#), B, No. 3, [INQUIRE](#), REASON.

<B-2,Verb,1905,*eperotao*>

"to ask," is translated "asked ... a question," in Matt. 22:35,41; in Luke 2:46, "asking ... questions;" "questioned" in Luke 23:9. See [ASK](#), A, No. 3.

Quick * For [QUICK](#), see [DISCERN](#), C, [LIVE](#), No. 3, Note

Quicken <1,,2227,*zoopoieo*>

"to make alive:" see [LIFE](#), C.

<2,,2225,*zoogoneo*>

"to endue with life, produce alive, preserve alive:" see [LIVE](#), No. 6.

<3,,4806,*suzoopoieo* | *sunzoopoieo*> "to quicken together with, make alive with" (sun, "with" and No. 1), is used in Eph. 2:5; Col. 2:13, of the spiritual life with Christ, imparted to believers at their conversion.

Quickly <1,,5035,*tachu*>

the neuter of *tachus*, "swift, quick," signifies "quickly," Matt. 5:25; 28:7,8; Mark 9:39, RV (AV, "lightly"); Luke 15:22; John 11:29; Rev. 2:16 (ver. 5 in some mss.); 3:11; 11:14; 22:7,12,20. See [LIGHTLY](#).

<2,,5032,*tacheion*>

the comparative degree of No. 1, is translated "quickly" in John 13:27; "out(ran)" in John 20:4, RV, lit., "(ran before) more quickly (than Peter);" "shortly" in 1 Tim. 3:14; Heb. 13:23; in Heb. 13:19, "(the) sooner." See [SHORTLY](#).

<3,,5030,*tacheos*>

akin to No. 1, is translated "quickly" in Luke 14:21; 16:6; John 11:31, RV; "shortly" in 1 Cor. 4:19; Phil. 2:19,24; 2 Tim 4:9; with a suggestion of rashness in the following, Gal. 1:6, RV, "quickly" (AV, "soon"); 2 Thess. 2:2; and 1 Tim. 5:22, "hastily," (AV, "suddenly"). See [HASTILY](#), C.

<4,,1722 5034,*en tachei*> lit., "in, or with, swiftness, with speed" (en, "in," and the dative case of *tachos*, "speed"), is translated "quickly" in Acts 12:7; 22:18; "speedily" in Luke 18:8; "shortly" in Acts

25:4; Rom. 16:20; 1 Tim. 3:14 in some texts; Rev. 1:1; 22:6. In the last two places, "with speed" is probably the meaning. See **SHORTLY**, [SPEEDILY](#).

Quicksands * Note: This is the AV rendering in Acts 27:17 of Surtis, "Syrtis" (RV). The Syrtes, Major and Minor, lie on the north coast of Africa, between the headlands of Tunis and Barca. They have been regarded as dangerous to mariners from very early times, both from the character of the sands and from the crosscurrents of the adjoining waters. In the voyage described in this chapter the vessel had left the shelter of the island of Cauda and was drifting before the N.E. wind Euraquilo. The mariners might well fear that they would be driven on the Syrtes on the leeward of their course. The changing character of the tempest, however, drove them into the sea of Adria.

Quiet, Quietness <A-1, Adjective, 2263, *eremos*>

"quiet, tranquil," occurs in 1 Tim. 2:2, RV, "tranquil" (AV, "quiet"); it indicates tranquillity arising from without.

<A-2, Adjective, 2272, *hesuchios*>

has much the same meaning as No. 1, but indicates "tranquillity arising from within," causing no disturbance to others. It is translated "quiet" in 1 Tim. 2:2, RV (AV, "peaceable"); "quiet" in 1 Pet. 3:4, where it is associated with "meek," and is to characterize the spirit or disposition. See [PEACEABLE](#).

<B-1, Verb, 2270, *hesuchazo*>

akin to A, No. 2, "to be still, to live quietly:" see [CEASE](#), A, No. 3.

<B-2, Verb, 2687, *katastello*>

denotes "to quiet:" see [APPEASE](#).

<B-3, Verb, 2270, *hesuchazo*>

akin to A, No. 2, "to be still, to live quietly:" see [CEASE](#), A, No. 3.

<C-1, Noun, 1515, *eirene*>

"peace," is translated "quietness" in Acts 24:2, AV (RV, "peace"). See [PEACE](#) (e).

<C-2, Noun, 2271, *hesuchia*>

akin to A, No. 2, and B. No. 1, denotes "quietness," 2 Thess. 3:12; it is so translated in the RV of 1 Tim. 2:11,12 (AV, "silence"); in Acts 22:2, RV, "(they were the more) quiet," AV, "(they kept the more) silence," lit., "they kept quietness the more."

Quit <1, 525, *apallasso*>

"to free from," is used in the Passive Voice in Luke 12:58, RV, "to be quit" (AV, "to be delivered"). See [DELIVER](#), A, No. 6.

<2, 407, *andrizo*>

signifies "to make a man of" (aner, "a man"); in the Middle Voice, in 1 Cor. 16:13, "to play the man,"

"quit you like men."

Rabbi <1,,4461,rabbei | rabbi> from a word rab, primarily denoting "master" in contrast to a slave; this with the added pronominal suffix signified "my master" and was a title of respect by which teachers were addressed. The suffix soon lost its specific force, and in the NT the word is used as courteous title of address. It is applied to Christ in Matt. 26:25,49; Mark 9:5; 11:21; 14:45; John 1:38 (where it is interpreted as didaskalos, "master," marg., "teacher" (see also "Rabboni" in John 20:16); John 1:49; 3:2; 4:31; 6:25; 9:2; 11:8; to John the Baptist in John 3:26. In Matt. 23:7,8 Christ forbids his disciples to covet or use it. In the latter verse it is again explained as didaskalos, "master" (some mss. have kathegetes, "a guide").

Rabboni <1,,4462,rabbounei | rabboni> formed in a similar way to the above, was an Aramaic form of a title almost entirely applied to the president of the Sanhedrin, if such was a descendant of Hillel. It was even more respectful than Rabbi, and signified "My great master;" in its use in the NT the pronominal force of the suffix is apparently retained (contrast Rabbi above); it is found in Mark 10:51 in the best texts, RV, "Rabboni" (AV, "Lord"), addressed to Christ by blind Bartimaeus, and in John 20:16 by Mary Magdalene, where it is interpreted by didaskalos, "Master" (marg., "Teacher").

Rabble * For [RABBLE](#) see [COURT](#), No. 1 12 (AV, "silence"); in Acts 22:2, RV, "(they were the more) quiet," AV, "(they kept the more) silence," lit., "they kept quietness the more."

Raca <1,,4469,raka>

is an Aramaic word akin to the Heb. req, "empty," the first "a" being due to a Galilean change. In the AV of 1611 it was spelled racha; in the edition of 1638, raca. It was a word of utter contempt, signifying "empty," intellectually rather than morally, "empty-headed," like Abimelech's hirelings, Judg. 9:4, and the "vain" man of Jas. 2:20. As condemned by Christ, Matt. 5:22, it was worse than being angry, inasmuch as an outrageous utterance is worse than a feeling unexpressed or somewhat controlled in expression; it does not indicate such a loss of self-control as the word rendered "fool," a godless, moral reprobate.

Race (kindred) * For RACE (kindred) see KIND

Race (contest) <1,,73,agon>

is translated "race" in Heb. 12:1, one of the modes of athletic contest, this being the secondary meaning of the word. See CONFLICT.

<2,,4712,stadion>

"a stadium," denotes a "racecourse," 1 Cor. 9:24. The stadium (about 600 Greek feet or 1/8 of a Roman mile) was the length of the Olympic course. See [FURLONG](#).

Note: No. 1 signifies the "race" itself; No. 2 the "course."

Rage, Raging <A-1,Verb,5433,phruasso>

was primarily used of "the snorting, neighing and prancing of horses;" hence, metaphorically, of "the haughtiness and insolence of men," Acts 4:25. In the Sept., Ps. 2:1.

<B-1,Noun,2830,*kludon*>

"a billow, surge" (akin to kluzo, "to wash over," said of the sea; cp. kludonizomai, "to be tossed by the waves," Eph. 4:14), is translated "raging" in Luke 8:24; in Jas. 1:6, RV, "surge" (AV, "wave").

Note: In Jude 1:13, AV, the adjective agrios, "wild," is translated "raging" (RV, "wild"). See [WILD](#).

Rail, Railer, Railing <A-1,Verb,987,*blasphemeo*>

"to blaspheme, rail, revile" (for the meanings of which see [BLASPHEME](#)), is translated "to rail at, or on," in Matt. 27:39, RV (AV, "reviled"); Mark 15:29; Luke 23:39; 2 Pet. 2:10, RV (AV, "to speak evil of"); Luke 2:12, RV (AV, "speak evil of"). Cp. loidoreo, "to revile" (see [REVILE](#)), and B, No. 2 and C, No. 2.

<B-1,Noun,988,*blasphemia*>

is translated "railings" in Matt. 15:19, RV; 1 Tim. 6:4, AV and RV; "railing" in Mark 7:22, RV; Col. 3:8, RV; Jude 1:9, AV and RV, lit., "judgment of railing;" in Eph. 4:31, RV (AV, "evil speaking"). See [BLASPHEMY](#).

<B-2,Noun,3059,*loidoria*>

"abuse, railing, reviling," is rendered "reviling" in the RV, 1 Pet. 3:9 (twice); in 1 Tim. 5:14, AV marg., "for their reviling." See [REVILE](#), C.

<C-1,Adjective,989,*blasphemos*>

akin to A, and B, No. 1; see [BLASPHEME](#), C.

<C-2,Adjective,3060,*loidoros*>

an adjective denoting "reviling, railing" (akin to B, No. 2), is used as a noun, "a railer," 1 Cor. 5:11. See [REVILE](#).

Raiment * Notes: (1) For himation, rendered "raiment" in Matt. 17:2, AV (RV, "garments"), so Matt. 27:31; Mark 9:3; Luke 23:34; John 19:24; Acts 22:20; Rev. 3:5,18; 4:4; AV and RV, Acts 18:6, see [CLOTHING](#), No. 2 and [ROBE](#). Himatismos is rendered "raiment" in Luke 9:29; enduma in Matt. 3:4; 6:25,28; 28:3; Luke 12:23. For esthes, translated "raiment" in Jas. 2:2 (2nd part), AV, see [APPAREL](#). (2) For skepasma, "a covering," rendered "raiment" in 1 Tim. 6:8, AV, see [COVER](#), B, No. 2.

Rain (Noun and Verb) <A-1,Noun,5205,*huetos*>

from huo, "to rain," is used especially, but not entirely, of "showers," and is found in Acts 14:17; 28:2; Heb. 6:7; Jas. 5:7 (see [EARLY](#) and [LATTER](#)); 5:18; Rev. 11:6 (see B).

<A-2,Noun,1028,*broche*>

akin to B, below, lit., "a wetting," hence, "rain," is used in Matt. 7:25,27. In the Sept., Ps. 68:9; 105:32. It is found in the papyri in connection with irrigation in Egypt (Deissmann, Light from the Ancient East).

<B-1,Verb,1026,*brecho*>

akin to A, No. 2, signifies (a) "to wet," Luke 7:38,44, RV (AV, to wash); (b) "to send rain," Matt. 5:45; to rain, Luke 17:29 (of fire and brimstone); Jas. 5:17, used impersonally (twice); Rev. 11:6, where *huetos* (A, No. 1) is used as the subject, lit., "(that) rain rain (not)."

Rainbow <1,,2463,*iris*>

whence Eng., "iris," the flower, describes the "rainbow" seen in the heavenly vision, "round about the throne, like an emerald to look upon," Rev. 4:3, emblematic of the fact that, in the exercise of God's absolute sovereignty and perfect counsels, He will remember His covenant concerning the earth (Gen. 9:9-17); in Rev. 10:1, "the rainbow," RV, the definite article suggests a connection with the scene in Rev. 4:3; here it rests upon the head of an angel who declares that "there shall be delay no longer" (ver. 6, RV marg., the actual meaning); the mercy to be shown to the earth must be preceded by the execution of Divine judgments upon the nations who defy God and His Christ. Cp. Ezek. 1:28.

Raise (up) <1,,1453,*egeiro*>

for the various meanings of which see [ARISE](#), No. 3, is used (a) of "raising" the dead, Active and Passive Voices, e.g., of the resurrection of Christ, Matt. 16:21; 17:23; 20:19, RV; 26:32, RV, "(after) **I** am raised up" (AV, "... risen again"); Luke 9:22; 20:37; John 2:19; Acts 3:15; 4:10 [not 5:30, see (c) below]; 10:40 [not 13:23 in the best texts, see (c) below]; 13:30,37; Rom. 4:24,25; 6:4,9; 7:4; 8:11 (twice); 8:34, RV; 10:9; 1 Cor. 6:14 (1st part); 15:13,14, RV; 15:15 (twice),16,17; 15:20, RV; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21; in 2 Tim. 2:8, RV, "risen;" (b) of the resurrection of human beings, Matt. 10:8; 11:5; Matt. 27:52, RV (AV, "arose"); Mark 12:26, RV; Luke 7:22; John 5:21; 12:1,9,17; Acts 26:8; 1 Cor. 15:29,32, RV; 15:35,42,43 (twice),44,52; 2 Cor. 1:9; 4:14; Heb. 11:19; (c) of "raising" up a person to occupy a place in the midst of a people, said of Christ, Acts 5:30; in Acts 13:23, AV only (the best texts have ago, to bring, RV, "hath ... brought"); of David, Acts 13:22 (for ver. 33 see No. 2); (d) metaphorically, of a horn of salvation, Luke 1:69; (e) of children, from stones, by creative power, Luke 3:8; (f) of the Temple, as the Jews thought, John 2:20, RV, "wilt thou raise (it) up" (AV, "rear"); (g) of "lifting" up a person, from physical infirmity, Mark 1:31, RV, "raised ... up" (AV, "lifted"); so Mark 9:27; Acts 3:7; 10:26, RV (AV, "took"); Jas. 5:15, "shall raise ... up;" (h) metaphorically, of "raising" up affliction, Phil. 1:17, RV (in the best texts; the AV, ver. 16, following those which have *epiphero*, has "to add"). See [AWAKE](#), No. 1.

<2,,450,*anistemi*>

for the various applications of which See [ARISE](#), No. 1, is translated "to raise or raise up," (a) of the resurrection of the dead by Christ, John 6:39,40,44,54; (b) of the resurrection of Christ from the dead, Acts 2:24 (for ver. 30 see RV, *kathizo*, "to set," as in the best texts); 2:32; 13:34, see (c) below; Acts 17:31; (c) of "raising" up a person to occupy a place in the midst of a nation, said of Christ, Acts 3:26; 7:37; 13:33, RV, "raised up Jesus," not here by resurrection from the dead, as the superfluous "again" of the AV would suggest; this is confirmed by the latter part of the verse, which explains the "raising" up as being by way of His incarnation, and by the contrast in ver. 34, where stress is laid upon His being "raised" from the dead, the same verb being used: (d) of "raising" up seed, Matt. 22:24; (e) of being "raised" from natural sleep, Matt. 1:24, AV, "being raised" (RV, "arose"); here some mss. have *diegeiro*, "to arouse completely;" see [ARISE](#), No. 4.

Note: for the contrast between No. 1 and No. 2 see [ARISE](#), No. 3 (parag. 2).

<3,,1825,exegeiro>

ek, "out of," and No. 1, is used (a) of the "resurrection" of believers, 1 Cor. 6:14 [2nd part; see No. 1 (a) for the 1st part]; (b) of "raising" a person to public position, Rom. 9:17, "did I raise thee up," RV, said of Pharaoh.

<4,,1817,exanistemi>

ek, "out of," and No. 2, is used of "raising" up seed, Mark 12:19; Luke 20:28; elsewhere, Acts 15:5, "to rise up." See [RISE](#).

<5,,4891,sunegeiro>

"to raise together" (sun, "with," and No. 1), is used of the believer's spiritual resurrection with Christ. Eph. 2:6; Passive Voice in Col. 2:12, RV, "ye were ... raised (with Him)," AV, "ye are risen;" so Col. 3:1. See [RISE](#).

Notes: (1) In Acts 13:50, AV, epegeiro, "to rouse up, excite," is translated "raised" (RV, "stirred up," as in AV and RV in Acts 14:2). (2) In Acts 24:12, poieo, to make, is used with epistasis, a collection of people, and translated "stirring up (a crowd)," RV, lit., 'making a collection (of a crowd)'; some mss. have episustasis, a resurrection, preceded by ex (i.e., ek), "out of, or by," instrumental, is translated "raised to life again" (a paraphrase), RV, "by a resurrection."

Ran * For [RAN](#) see RUN

Ranks <1,,4237,prasia>

"a garden bed or plot" (probably from prason, "a leek"), is used metaphorically in Mark 6:40 of "ranks" of persons arranged in orderly groups.

Ransom <1,,3083,lutron>

"a means of loosing" (from luo, "to loose"), occurs frequently in the Sept., where it is always used to signify "equivalence." Thus it is used of the "ransom" for a life, e.g., Exod. 21:30, of the redemption price of a slave, e.g., Lev. 19:20, of land, Lev. 25:24, of the price of a captive, Isa. 45:13. In the NT it occurs in Matt. 20:28; Mark 10:45, where it is used of Christ's gift of Himself as "a ransom for many." Some interpreters have regarded the "ransom" price as being paid to Satan; others, to an impersonal power such as death, or evil, or "that ultimate necessity which has made the whole course of things what it has been." Such ideas are largely conjectural, the result of an attempt to press the details of certain Old Testament illustrations beyond the actual statements of New Testament doctrines.

That Christ gave up His life in expiatory sacrifice under God's judgment upon sin and thus provided a "ransom" whereby those who receive Him on this ground obtain deliverance from the penalty due to sin, is what Scripture teaches. What the Lord states in the two passages mentioned involves this essential character of His death. In these passages the preposition is anti, which has a vicarious significance, indicating that the "ransom" holds good for those who, accepting it as such, no longer remain in death since Christ suffered death in their stead. The change of preposition in 1 Tim. 2:6, where the word antilutron, a substitutionary "ransom," is used, is significant. There the preposition is huper, "on behalf of," and the statement is made that He "gave Himself a ransom for all," indicating

that the "ransom" was provisionally universal, while being of a vicarious character. Thus the three passages consistently show that while the provision was universal, for Christ died for all men, yet it is actual for those only who accept God's conditions, and who are described in the Gospel statements as "the many." The giving of His life was the giving of His entire person, and while His death under Divine judgment was alone expiatory, it cannot be dissociated from the character of His life which, being sinless, gave virtue to His death and was a testimony to the fact that His death must be of a vicarious nature.

<2,,487,antilutron>

1 Tim. 2:6. See under No. 1.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Consist <1,,1510,*eimi*>

"to be," is rendered "consist" (lit., "is") in Luke 12:15.

<2,,4921,*sunistemi*>

sun, "with," histemi, "to stand," denotes, in its intransitive sense, "to stand with or fall together, to be constituted, to be compact;" it is said of the universe as upheld by the Lord, Col. 1:17, lit., "by Him all things stand together," i.e., "consist" (the Latin *consisto*, "to stand together," is the exact equivalent of *sunistemi*). See [APPROVE](#), [COMMEND](#), [MAKE](#), STAND.

Consolation, Console <A-1,Noun,3874,*paraklesis*>

is translated "consolation," in both AV and RV, in Luke 2:25; 6:24; Acts 15:31; in 1 Cor. 14:3, AV, "exhortation," RV, "comfort;" in the following the AV has "consolation," the RV, "comfort," Rom. 15:5; 2 Cor. 1:6,7; 7:7; Phil. 2:1; 2 Thess. 2:16; Philem. 1:7; in Acts 4:36, RV, "exhortation;" in Heb. 6:18, RV, "encouragement." See [COMFORT](#).

<A-2,Noun,3889,*paramuthia*>

"a comfort, consolation;" See [COMFORT](#), A, No. 2.

<A-3,Noun,3890,*paramuthion*>

"an encouragement, consolation," Phil. 2:1, RV, in the phrase "consolation of love." See [COMFORT](#), A, No. 3.

<B-1,Verb,3888,*paramutheomai*>

"to speak soothingly to," is translated "console," John 11:19, RV; in John 11:31 "were comforting;" in 1 Thess. 2:11; 5:14, AV, "comforted" and "comfort," RV, "encouraged" and "encourage."

Consort (with) <1,,4345,*proskleroo*>

lit., "to assign by lot" (pros, "to," kleros, "a lot"), "to allot," is found in Acts 17:4, "consorted with," imparting to the Passive Voice (the form of the verb there) a Middle Voice significance, i.e., "they joined themselves to," or "threw in their lot with." The Passive Voice significance can be retained by translating (in the stricter sense of the word), "they were allotted" (i.e., by God) to Paul and Silas, as followers or disciples.

Conspiracy <1,,4945,*sunomosia*>

denotes, lit., "a swearing together" (sun, "with," omnumi, "to swear"), a "being leagued by oath, and so a conspiracy," Acts 23:13.

Constantly * For [CONSTANTLY](#) see AFFIRM

Constrain, Constraint <A-1,Verb,315,*anakazo*>

see [COMPEL](#), No. 1.

<A-2,Verb,3849,*parabiazomai*>

primarily denotes "to employ force contrary to nature and right, to compel by using force" (para,

"alongside," intensive, *biazo*, "to force"), and is used only of "constraining" by intreaty, as the two going to Emmaus did to Christ, Luke 24:29; as Lydia did to Paul and his companions, Acts 16:15.

<A-3,Verb,4912,*sunecho*>

"to hold together, confine, secure, to hold fast" (echo, "to have or hold"), "to constrain," is said (a) of the effect of the word of the Lord upon Paul, Acts 18:5 (AV, "was pressed in spirit," RV, "was constrained by the word"); of the effect of the love of Christ, 2 Cor. 5:14; (b) of being taken with a disease, Matt. 4:24; Luke 4:38; Acts 28:8; with fear, Luke 8:37; (c) of thronging or holding in a person, Luke 8:45; being straitened, Luke 12:50; being in a strait betwixt two, Phil. 1:23; keeping a city in on every side, Luke 19:43; keeping a tight hold on a person, as the men who seized the Lord Jesus did, after bringing Him into the High Priest's house, Luke 22:63; (d) of stopping the ears in refusal to listen, Acts 7:57. Luke uses the word nine times out of its twelve occurrences in the NT. See [HOLD](#), [KEEP](#), No. (1), [PRESS](#), [SICK](#) (lie), [STOP](#), [STRAIT](#) (be in a), [TAKEN](#) (be), [THRONG](#).

Note: The verb echo, "to have," with *ananke*, "a necessity," is translated "[I](#) was constrained," in Jude 1:3, RV (AV, "it was needful").

<B-1,Adverb,317,*anankastos*>

akin to A, No. 1, "by force, unwillingly, by constraint," is used in 1 Pet. 5:2.

Consult, Consultation <A-1,Verb,1011,*bouleuo*>

used in the Middle Voice, means (a) "to consult," Luke 14:31; (b) "to resolve," John 12:10, AV, "consulted;" RV, "took counsel." See [COUNSEL](#).

<A-2,Verb,4823,*sumbouleuo*>

"to take counsel together," is translated "consulted together," in Matt. 26:4, AV (RV, "took counsel.") See [COUNSEL](#).

<B-1,Noun,4824,*sumboulion*>

a word of the Graeco-Roman period (akin to A, No. 2), "counsel, advice," is translated "consulation" in Mark 15:1 (with *poieo*, "to make"), "to hold a consultation;" elsewhere "counsel" in the RV, except in Acts 25:12, where, by metonymy, it means a "council." See [COUNCIL](#).

Consume <1,,355,*analisko*>

"to use up, spend up, especially in a bad sense, to destroy," is said of the destruction of persons, (a) literally, Luke 9:54 and the RV marg. of 2 Thess. 2:8 (text, "shall slay"); (b) metaphorically, Gal. 5:15 "(that) ye be not consumed (one of another)."

<2,,2654,*katanalisko*>

"to consume utterly, wholly" (*kata*, intensive), is said, in Heb. 12:29, of God as "a consuming fire."

<3,,853,*aphanizo*>

lit., "to cause to disappear, put out of sight," came to mean "to do away with" (a, negative, *phaino*, "to cause to appear"), said of the destructive work of moth and rust, Matt. 6:19,20 (RV, "consume," AV,

"corrupt"). See [CORRUPT](#), [DISFIGURE](#), [PERISH](#), VANISH.

Note: Dapanao, "to expend, be at an expense," is translated "consume" in the AV of Jas. 4:3 (RV, "spend"). See SPEND.

Contain <1,,5562,*choreo*>

signifies (a), lit., "to give space, make room" (chora, "a place"); hence, transitively, "to have space or room for a thing, to contain," said of the waterpots as "containing" a certain quantity, John 2:6; of a space large enough to hold a number of people, Mark 2:2; of the world as not possible of "containing" certain books, John 21:25; (b) "to go," Matt. 15:17; "to have place," John 8:37; "to come," 2 Pet. 3:9; (c) metaphorically, "of receiving with the mind," Matt. 19:11,12; or "into the heart," 2 Cor. 7:2. See [COME](#) (No. 24), GO, [PLACE](#), RECEIVE, [ROOM](#).

<2,,4023,*periecho*>

lit., "to have round" (peri, "around," echo, "to have"), means "to encompass, enclose, contain," as a writing contains details, 1 Pet. 2:6. Some mss. have it in Acts 23:25, lit., "having this form" (the most authentic have echo, "to have"). For the secondary meaning, "amazed" (AV, "astonished"), Luke 5:9 (lit., "amazement encompassed," i.e., seized, him).

Notes: (1) The verb allegoreo in Gal. 4:24, RV, is translated "contain an allegory" (AV, "are an allegory"), i.e., they apply the facts of the narrative to illustrate principles. (2) In Eph. 2:15 "the law of commandments contained in ordinances" is, lit., "the law of commandments in ordinances." (3) In Rom. 2:14, the RV, translating literally, has "the things of the Law;" the AV inserts the words "contained in." (4) In 1 Cor. 7:9, for the AV, "if they cannot contain," see [CONTINENCY](#).

Contemptible * For [CONTEMPTIBLE](#) see [ACCOUNT](#) No. 6

Contend (-ing) <1,,118,*athleo*>

"to engage in a contest" (cp. Eng., "athlete"), "to contend in public games," is used in 2 Tim. 2:5, RV, "contend in the games," for the AV, "strive for the masteries." See [STRIVE](#).

Note: In 1 Cor. 9:25, the verb agonizomai, "to strive," is used in the same connection, RV, "striveth in the games." Cp. No. 3.

<2,,1252,*diakrino*>

lit., "to separate throughout or wholly" (dia, "asunder," krino, "to judge," from a root kri---, meaning "separation"), then, to distinguish, decide, signifies, in the Middle Voice, "to separate oneself from, or to contend with," as did the circumcisionists with Peter, Acts 11:2; as did Michael with Satan, Jude 1:9. See RV marg. of Jude 1:22, where the thought may be that of differing in opinion. See [DIFFER](#), [DISCERN](#), [DOUBT](#), JUDGE, [PARTIAL](#), [STAGGER](#), [WAVER](#).

<3,,1864,*epagonizomai*>

signifies "to contend about a thing, as a combatant" (epi, "upon or about," intensive, agon, "a contest"), "to contend earnestly," Jude 1:3. The word "earnestly" is added to convey the intensive

force of the preposition.

Content (to be), Contentment <A-1, Verb, 174, *arkeo*>

primarily signifies "to be sufficient, to be possessed of sufficient strength, to be strong, to be enough for a thing;" hence, "to defend, ward off;" in the Middle Voice, "to be satisfied, contented with," Luke 3:14, with wages; 1 Tim. 6:8, with food and raiment; Heb. 13:5, with "such things as ye have;" negatively of Diotrophes, in 3 John 1:10, "not content therewith." See [ENOUGH](#), [SUFFICE](#), [SUFFICIENT](#).

<A-2, Verb, 4909, *suneudokeo*>

in 1 Cor. 7:12,13, RV, signifies "to be content:" see [CONSENT](#), No. 6.

<B-1, Adjective, 842, *autarkes*>

as found in the papyri writings, means "sufficient in oneself" (autos, "self," arkeo, "see" A), "self-sufficient, adequate, needing no assistance;" hence, "content," Phil. 4:11.

<B-2, Adjective, 2425, *hikanos*>

"sufficient," used with poieo, "to do," in Mark 15:15, is translated "to content (the multitude)," i.e., to do sufficient to satisfy them. See [ABLE](#).

<C-1, Noun, 841, *autarkeia*>

"contentment, satisfaction with what one has," is found in 1 Tim. 6:6. For its other meaning "sufficiency," in 2 Cor. 9:8, see [SUFFICIENCY](#).

Contention, Contentious <1,, 2054, *eris*>

"strife, quarrel," especially "rivalry, contention, wrangling," as in the church in Corinth, 1 Cor. 1:11, is translated "contentions" in Titus 3:9, AV. See [DEBATE](#), [STRIFE](#), [VARIANCE](#).

<2,, 3948, *paroxusmos*>

(Eng., "paroxysm"), lit., "a sharpening," hence "a sharpening of the feeling, or action" (para, "beside," intensive, oxus, "sharp"), denotes an incitement, a sharp contention, Acts 15:39, the effect of irritation; elsewhere in Heb. 10:24, "provoke," unto love. See [PROVOKE](#).

<3,, 5379, *philoneikia*>

lit., "love of strife" (phileo, "to love," neikos, "strife"), signifies "eagerness to contend;" hence, a "contention," said of the disciples, Luke 22:24. Cp. B, 2.

<4, Adjective, 269, *amachos*>

lit., "not fighting" (a, negative, mache, "a fight, combat, quarrel"), primarily signifying "invincible," came to mean "not contentious," 1 Tim. 3:3, RV; Titus 3:2 (AV, "not a brawler," "no brawlers").

<5, Adjective, 5380, *philoneikos*>

akin to A, No. 3, is used in 1 Cor. 11:16. In the Sept., Ezek. 3:7, "stubborn."

Notes: (1) Eritheia, "contention," AV, in Phil. 1:17, is translated "faction," in the RV. The phrase *hoi ex eritheias*, Rom. 2:8, lit., "those of strife," is rendered "contentious," in the AV; RV, "facious." See [FACTIOUS](#), [STRIFE](#).

(2) For *agon*, "a contest," "contention," 1 Thess. 2:2, AV; "conflict," RV, see CONFLICT.

Contineny <1,,1467,*enkrateuomai*>

en, "in," *kratos*, "power, strength," lit., "to have power over oneself," is rendered "(if) they have (not) continency" (i.e., are lacking in self-control), in 1 Cor. 7:9, RV; AV, "can (not) contain;" in 1 Cor. 9:25, "is temperate." See [TEMPERATE](#).

Continual, Continually (see also Continue) <A-1,Adverbial Phrase,1519 5056,*eis telos*> lit., "unto (the) end," signifies "continual," in Luke 18:5, of the importunate widow's applications to the unrighteous judge; see also Matt. 10:22; 24:13; Mark 13:13; John 13:1; 1 Thess. 2:16. Cp. *heos telous*, lit., "until the end," 1 Cor. 1:8; 2 Cor. 1:13; *mechri telous*, ditto, Heb. 3:6,14; *achri telous*, Heb. 6:11; Rev. 2:26.

<A-2,Adverbial Phrase,1275,*dia pantos*> is used of a "period throughout or during which anything is done;" it is said of the disciples' "continuance" in the Temple after the ascension of Christ, Luke 24:53; of the regular entrance of the priests into the first tabernacle, Heb. 9:6, RV (AV "always"); of the constant sacrifice of praise enjoined upon believers, Heb. 13:15. See also Matt. 18:10; Mark 5:5; Acts 10:2; 24:16; Rom. 11:10; 2 Thess. 3:16, "at all times." See ALWAYS, No. 3, and Note under No. 3 below).

<A-3,Adverbial Phrase,1519 1336,*eis to dienekes*> lit., "unto the carried-through" (*dia*, "through," *enenka*, "to carry"), i.e., unto (the) unbroken "continuance," is used of the continuous Priesthood of Christ, Heb. 7:3, and of the "continual" offering of sacrifices under the Law, Heb. 10:1. It is translated "for ever," in Heb. 10:12, of the everlasting session of Christ at the right hand of God; and in Heb. 10:14, of the everlasting effects of His sacrifice upon "them that are sanctified." See [EVER](#).

Note: No. 2 indicates that a certain thing is done frequently throughout a period; No. 3 stresses the unbroken continuity of what is mentioned.

<B-1,Adjective,88,*adialeiptos*>

"continual, unceasing:" see [CEASE](#), B.

Continue, Continuance <1,,1096,*ginomai*>

signifies (a) "to begin to be" (suggesting origin); (b) "to become" (suggesting entrance on a new state); (c) "to come to pass" (suggesting effect); hence with the meaning (c) it is translated "continued" in Acts 19:10. See [ARISE](#).

<2,,1300,*diateleo*>

"to bring through to an end" (*dia*, "through," *telos*, "an end"), "to finish fully" or, when used of time, "continue right through," is said of "continuing" fasting up to the time mentioned, Acts 27:33.

<3,,3306,meno>

see [ABIDE](#).

* Compounds of meno with this meaning, are as follows:

<4,,1265,diameno>

"to continue throughout," i.e., without interruption (No. 3 with dia, "through"), is said of the dumbness of Zacharias, Luke 1:22, AV, "remained;" of the "continuance" of the disciples with Christ, Luke 22:28; of the permanency of the truth of the Gospel with churches, Gal. 2:5; of the unchanged course of things, 2 Pet. 3:4; of the eternal permanency of Christ, Heb. 1:11. See REMAIN.

<5,,1696,emmeno>

"to remain in" (en, "in"), is used of "abiding in a house," Acts 28:30 (in the best mss.); of "continuing" in the faith, Acts 14:22; in the Law, Gal. 3:10; in God's covenant, Heb. 8:9.

<6,,1961,epimeno>

lit., "to remain on," i.e., in addition to (epi, "upon," and No. 3), "to continue along still to abide," is used of "continuing" to ask, John 8:7; to knock, Acts 12:16; in the grace of God, Acts 13:43; in sin, Rom. 6:1; in God's goodness, Rom. 11:22; in unbelief, Rom. 11:23 (AV, "abide"); in the flesh, Phil. 1:24; in the faith, Col. 1:23; in doctrine, 1 Tim. 4:16; elsewhere of abiding in a place. See [ABIDE](#), [TARRY](#).

<7,,3887,parameno>

"to remain by or near" (para, "beside," and No. 3), hence, "to continue or persevere in anything," is used of the inability of Levitical priests to "continue," Heb. 7:23; of persevering in the law of liberty, Jas. 1:25; it is translated "abide" in Phil. 1:25 (2nd clause, in the best mss.), RV (see Note (1)), and in 1 Cor. 16:6. See [ABIDE](#).

<8,,4357,prosmeno>

"to remain with" (pros, "with," and No. 3), "to continue with a person," is said of the people with Christ, Matt. 15:32; Mark 8:2 (AV, "been with"); of "continuing" in supplications and prayers, 1 Tim. 5:5. See [ABIDE](#), [CLEAVE](#) (unto), [TARRY](#).

<9,,4342,proskartereo>

lit., "to be strong towards" (pros, "towards," used intensively, and kartereo, "to be strong"), "to endure in, or persevere in, to be continually steadfast with a person or thing," is used of "continuing" in prayer with others, Acts 1:14; Rom. 12:12; Col. 4:2; in the Apostles' teaching, Acts 2:42; in the Temple, Acts 2:46 ("continuing steadfastly," RV), the adverb representing the intensive preposition; in prayer and the ministry, Acts 6:4 (RV, "will continue steadfastly"); of Simon Magus with Philip, Acts 8:13. In Mark 3:9; Acts 10:7, it signifies "to wait on;" in Rom. 13:6, to attend "continually" upon. See [ATTEND INSTANT](#), [WAIT](#).

<10,,1273,dianuktereuo>

"to pass the night through" (dia, "through," nux, "a night"), "to continue all night," is found in Luke

6:12, of the Lord in spending all night in prayer.

Notes: (1) The following are translated by the verb "to continue," in the AV, in the places mentioned: diatribo, "to tarry," (according to inferior mss.) John 11:54; Acts 15:35 (RV, "tarried"); histemi, "to stand," Acts 26:22 (RV, "stand"); kathizo, "to sit down," Acts 18:11 (RV, "dwelt"); parateino, "to extend, stretch," Acts 20:7 (RV, "prolonged"); parameno, "to abide together with," Phil. 1:25, RV, "abide with;" the AV, "continue," translating sumparameno (in some mss.), marks the difference from the preceding meno. See [ABIDE](#), No. 4.

(2) In Rom. 2:7, for AV, "patient continuance," the RV has "patience" (lit., "according to patience").

(3) In Rev. 13:5 poieo, "to do," is rendered "to continue."

Contradict, Contradiction <A-1,Verb,483,*antilego*>

lit., "to speak against" (anti, "against," lego, "to speak"), is translated "contradict" in Acts 13:45. See [ANSWER](#), [GAINSAY](#), SPEAK (against).

<B-1,Noun,485,*antilogia*>

akin to A, is translated "contradiction" in the AV of Heb. 7:7; 12:3, "dispute," and "gainsaying." See [DISPUTE](#), [GAINSAY](#), [STRIFE](#).

Contrariwise <1,,5121,*t'ounantion*> for to enantion, "the contrary, on the contrary or contrariwise," is used in 2 Cor. 2:7; Gal. 2:7; 1 Pet. 3:9.

Contrary <A-1,Verb,480,*antikeimai*>

"to be contrary" (anti, "against," keimai, "to lie"), Gal. 5:17; 1 Tim. 1:10. See [ADVERSARY](#).

<B-1,Preposition,3844,*para*>

"beside," has the meaning "contrary to" in Acts 18:13; Rom. 11:24; 16:17; "other than" in Gal. 1:8.

<B-2,Preposition,561,*apenanti*>

lit., "from over against, opposite to" (apo, "from," enantios, "against,"), is translated "contrary to" in Acts 17:7; "before" in Matt. 27:24; Rom. 3:18; "over against;" in Matt. 27:61; "in the presence of," in Acts 3:16.

Note: The most authentic mss. have katenanti, "over against," in Matt. 21:2.

<C-1,Adjective,1727,*enantios*>

"over against" (en, "in," antios, "against"), is used primarily of place, Mark 15:39; of an opposing wind, Matt. 14:24; Mark 6:48; Acts 27:4; metaphorically, opposed as an adversary, antagonistic, Acts 26:9; 1 Thess. 2:15; Titus 2:8; Acts 28:17, "against."

<C-2,Adjective,5227,*hupenantios*>

hupo, "under," and No. 1, opposite to, is used of "that which is contrary to persons," Col. 2:14, and as

a noun, "adversaries," Heb. 10:27. See [ADVERSARY](#).

Contribution <1,,2842,*koinonia*>

is twice rendered "contribution," Rom. 15:26; 2 Cor. 9:13, RV, (AV, "distribution"). See [COMMUNION](#).

Controversy (without) <1,,3672,*homologoumenos*>

"confessedly, by common consent," akin to homologeo, "to confess" (homos, "same," lego, "to speak"), is rendered in 1 Tim. 3:16 "without controversy;" some translate it "confessedly." See [CONFESS](#), A, No. 1, and B.

Convenient, Conveniently <A-1,Adjective,2121,*eukairos*>

lit., "well-timed" (eu, "well," kairos, "a time, season"), hence signifies "timely, opportune, convenient;" it is said of a certain day, Mark 6:21; elsewhere, Heb. 4:16, "in time of need." See [NEED](#). Cp. eukairia, "opportunity," Matt. 26:16; Luke 22:6; eukaireo, "to have opportunity," Mark 6:31; Acts 17:21 ("they spent their time," marg. "had leisure for nothing else"); 1 Cor. 16:12. See OPPORTUNITY, [NEED](#), C, Note.

<B-1,Adverb,2122,*eukairos*>

"conveniently," Mark 14:11, is used elsewhere in 2 Tim. 4:2, "in season." See SEASON, C.

<C-1,Verb,433,*aneko*>

is rendered "befitting" in Eph. 5:4, for AV, "convenient;" so in Philem. 1:8. See [BEFIT](#).

<C-2,Verb,2520,*katheko*>

"to be fitting," is so translated in Rom. 1:28, RV; AV, "(not) convenient;" in Acts 22:22, "it is (not) fit." See FIT.

Conversation * This word is not used in the RV, as it does not now express the meaning of the words so translated in the AV. These are as follows:

<A-1,Noun,391,*anastrophe*>

see [BEHAVIOR](#), B, No. 1.

<A-2,Noun,5158,*tropos*>

"a turning, a manner," is translated simply "be ye," RV in Heb. 13:5, instead of "let your conversation be." See [MANNER](#), MEANS, WAY.

<A-3,Noun,4175,*politeuma*>

see [CITIZENSHIP](#), No. 4.

<B-1,Verb,390,*anastrepho*>

see [BEHAVE](#), A, No. 1.

<B-2,Verb,4176,*politeuo*>

see [CITIZENSHIP](#), No. 4, Note.

Convert, Conversion <A-1,Verb,4762,*strepho*>

"to turn," is translated "be converted" in Matt. 18:3, AV. See TURN.

<A-2,Verb,1994,*epistrepho*>

"to turn about, turn towards" (*epi*, "towards" and No. 1), is used transitively, and so rendered "convert" (of causing a person to turn) in Jas. 5:19,20. Elsewhere, where the AV translates this verb, either in the Middle Voice and intransitive use, or the Passive, the RV adheres to the Middle Voice significance, and translates by "turn again," Matt. 13:15; Mark 4:12; Luke 22:32; Acts 3:19; 28:27. See [COME](#) (again), Note (4), GO (again), [RETURN](#), [TURN](#).

<B-1,Noun,1995,*epistrophe*>

akin to A, No. 2, "a turning about, or round, conversion," is found in Acts 15:3. The word implies "a turning from and a turning to;" corresponding to these are repentance and faith; cp. "turned to God from idols" (1 Thess. 1:9). Divine grace is the efficient cause, human agency the responding effect.

Convey <1,,1593,*ekneuo*>

primarily, "to bend to one side, to turn aside;" then "to take oneself away, withdraw," is found in John 5:13, of Christ's "conveying" Himself away from one place to another. Some have regarded the verb as having the same meaning as *ekneo*, "to escape," as from peril, "slip away secretly;" but the Lord did not leave the place where He had healed the paralytic in order to escape danger, but to avoid the applause of the throng.

Convict (including the AV, Convince) <1,,1651,*elencho*>

signifies (a) "to convict, confute, refute," usually with the suggestion of putting the convicted person to shame; see Matt. 18:15, where more than telling the offender his fault is in view; it is used of "convicting" of sin, John 8:46; 16:8; gainsayers in regard to the faith, Titus 1:9; transgressors of the Law, Jas. 2:9; some texts have the verb in John 8:9; (b) "to reprove," 1 Cor. 14:24, RV (for AV, "convince"), for the unbeliever is there viewed as being reproved for, or "convicted" of, his sinful state; so in Luke 3:19; it is used of reproof by word of mouth, John 3:20; Eph. 5:11,13; 1 Tim. 5:20; 2 Tim. 4:2; Titus 1:13; 2:15; all these speak of reproof by word of mouth. In Heb. 12:5; Rev. 3:19, the word is used of reproof by action. See FAULT, REBUKE, [REPROVE](#).

<2,,1827,*exelencho*>

an intensive form of No. 1, "to convict thoroughly," is used of the Lord's future "conviction" of the ungodly, Jude 1:15.

Note: For *diakatencho*, "to confute powerfully in disputation," Acts 18:28 (AV, "convinced"), see [CONFUTE](#).

Cool <1,,2711,*katapsucho*>

Luke 16:24, denotes "to cool off, make cool" (*kata*, "down," *psucho*, "to cool"). In the Sept., Gen. 18:4.

Coppersmith * For [COPPERSMITH](#) see under BRASS

Copy <1,,5262,*hupodeigma*>

from hupo, "under," deiknumi, "to show," properly denotes "what is shown below or privately;" it is translated "example," Heb. 8:5, AV (RV, "copy"). It signifies (a) a sign suggestive of anything, the delineation or representation of a thing, and so, a figure, "copy;" in Heb. 9:23 the RV has "copies," for the AV, "patterns;" (b) an example for imitation, John 13:15; Jas. 5:10; for warning, Heb. 4:11; 2 Pet. 2:6 (AV "ensample"). See [EXAMPLE](#), PATTERN.

Note: Cp. hupogrammos (hupo, "under," grapho, "to write"), "an underwriting, a writing copy, an example," is used in 1 Pet. 2:21.

Corban <1,,2878,*korban*>

signifies (a) "an offering," and was a Hebrew term for any sacrifice, whether by the shedding of blood or otherwise; (b) "a gift offered to God," Mark 7:11. Jews were much addicted to rash vows; a saying of the rabbis was, "It is hard for the parents, but the law is clear, vows must be kept." The Sept. translates the word by doron, "a gift." See korbanas, under [TREASURY](#), Matt. 27:6.

Cord <1,,4979,*schoinion*>

"a cord or rope," a diminutive of schoinos, "a rush, bulrush," meant a "cord" made of rushes; it denotes (a) "a small cord," John 2:15 (plural), (b) "a rope," Acts 27:32. See [ROPE](#).

Corn, Cornfield <1,,4621,*sitos*>

"wheat, corn;" in the plural, "grain," is translated "corn" in Mark 4:28; "wheat," Matt. 3:12; 13:25,29,30; Luke 3:17; 12:18 (some mss. have genemata, "fruits," here); Luke 16:7; 22:31; John 12:24; Acts 27:38; 1 Cor. 15:37; Rev. 6:6; 18:13. See WHEAT.

<2,,4621,*sition*>

"corn, grain," a diminutive of No. 1, is found in Acts 7:12.

<3,,4702,*sporimos*>

lit., "sown, or fit for sowing" (speiro "to sow, scatter seed"), denotes, in the plural, "sown fields, fields of grain, cornfields," Matt. 12:1, RV; Mark 2:23; Luke 6:1 (cp. spora, 1 Pet. 1:23, and sporos, "seed").

<4,,4719,*stachus*>

means "an ear of grain," Matt. 12:1; Mark 2:23; 4:28; Luke 6:1. Cp. the name Stachys in Rom. 16:9.

Notes: (1) Aloao, "to thresh," from alon, "a threshing-floor," is translated "treadeth out (the) corn," in 1 Cor. 9:9,10; 1 Tim. 5:18. Cp. [THRESH](#), [TREAD](#).

(2) Kokkos, "a grain" (its regular meaning), is translated "corn" in the AV of John 12:24 (RV, "grain"). See GRAIN.

Corner, Cornerstone <1,,1137,*gonia*>

"an angle" (Eng., "coign"), signifies (a) "an external angle," as of the "corner" of a street, Matt. 6:5; or of a building, 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet. 2:7, "the corner stone or head-stone of the corner" (see below); or the four extreme limits of the earth, Rev. 7:1; 20:8; (b) "an internal corner," a secret place, Acts 26:26. See [QUARTER](#).

<2,,746,*arche*>

"a beginning" (its usual meaning), "first in time, order, or place," is used to denote the extremities or "corners" of a sheet, Acts 10:11; 11:5. See [BEGINNING](#).

Note: For the adjective *akrogoniaios* (from *akros*, "extreme, highest," and No. 1), "a chief corner stone," see CHIEF. They were laid so as to give strength to the two walls with which they were connected. So Christ unites Jew and Gentile, Eph. 2:20; again, as one may carelessly stumble over the "corner stone," when turning the "corner," so Christ proved a stumbling stone to Jews, 1 Pet. 2:6.

Corpse <1,,4430,*ptoma*>

see [BODY](#), No. 3.

Correct, Correction, Corrector, Correcting <A-1,Noun,1357,*diorthoma*>

signifies "a reform, amendment, correction," lit., "a making straight" (*dia*, "through," *orthoo*, "to make straight"). In Acts 24:2, lit., "reformations come about (or take place, lit., 'become')," the RV has "evils are corrected," AV, "worthy deeds are done;" there is no word for "worthy" or for "deeds" in the original. Some texts have *katorthoma*, which has the same meaning. See *diorthosis*, "reformation," Heb. 9:10.

<A-2,Noun,1882,*epanorthosis*>

lit., "a restoration to an upright or right state" (*epi*, "to," *ana*, "up, or again," and *orthoo*, see No. 1), hence, "correction," is used of the Scripture in 2 Tim. 3:16, referring to improvement of life and character.

<A-3,Noun,3810,*paideutes*>

has two meanings, corresponding to the two meanings of the verb *paideuo* (see below) from which it is derived, (a) "a teacher, preceptor, corrector," Rom. 2:20 (AV, "instructor"), (b) "a chastiser," Heb. 12:9, rendered "to chasten" (AV, "which corrected;" lit., "chastisers"). See [INSTRUCTOR](#).

<B-1,Verb,381,*paideuo*>

"to train up a child" (*pais*), is rendered "correcting" in 2 Tim. 2:25, RV, AV, "instructing." See [CHASTEN](#).

Corrupt, Verb and Adjective. Corruption, Corruptible, Incorruption, Incorruptible <A-1,Verb,2585,*kapeleuo*>

primarily signifies "to be a retailer, to peddle, to hucksterize" (from *kapelos*, "an inn-keeper, a petty retailer, especially of wine, a huckster, peddler," in contrast to *emporos*, "a merchant"); hence, "to get base gain by dealing in anything," and so, more generally, "to do anything for sordid personal advantage." It is found in 2 Cor. 2:17, with reference to the ministry of the Gospel. The significance

can be best ascertained by comparison and contrast with the verb *doloo* in 2 Cor. 4:2 (likewise there only in the NT), "to handle deceitfully." The meanings are not identical. While both involve the deceitful dealing of adulterating the word of truth, *kapeleuo* has the broader significance of doing so in order to make dishonest gain. Those to whom the Apostle refers in 2 Cor. 2:17 are such as make merchandise of souls through covetousness (cp. Titus 1:11; 2 Pet. 2:3,14,15; Jude 1:11,16; Ezek. 13:19); accordingly "hucksterizing" would be the most appropriate rendering in this passage, while "handling deceitfully" is the right meaning in 2 Cor. 4:2. See Trench, Syn. lxii. In Isa. 1:22, the Sept. has "thy wine-merchants" (*kapeloi*, "hucksterizers").

<A-2,Verb,5351,*phtheiro*>

signifies "to destroy by means of corrupting," and so "bringing into a worse state;" (a) with this significance it is used of the effect of evil company upon the manners of believers, and so of the effect of association with those who deny the truth and hold false doctrine, 1 Cor. 15:33 (this was a saying of the pagan poet Menander, which became a well known proverb); in 2 Cor. 7:2, of the effects of dishonorable dealing by bringing people to want (a charge made against the Apostle); in 2 Cor. 11:3, of the effects upon the minds (or thoughts) of believers by "corrupting" them "from the simplicity and the purity that is toward Christ;" in Eph. 4:22, intransitively, of the old nature in waxing "corrupt," "morally decaying, on the way to final ruin" (Moule), "after the lusts of deceit;" in Rev. 19:2, metaphorically, of the Babylonish harlot, in "corrupting" the inhabitants of the earth by her false religion.

(b) With the significance of destroying, it is used of marring a local church by leading it away from that condition of holiness of life and purity of doctrine in which it should abide, 1 Cor. 3:17 (AV, "defile"), and of God's retributive destruction of the offender who is guilty of this sin (id.); of the effects of the work of false and abominable teachers upon themselves, 2 Pet. 2:12 (some texts have *kataphtheiro*; AV, "shall utterly perish"), and Jude 1:10 (AV, "corrupt themselves." RV, marg., "are corrupted"). See [DEFILE](#) and DESTROY.

<A-3,Verb,1311,*diaphtheiro*>

dia, "through," intensive, and No. 2, "to corrupt utterly, through and through," is said of men "corrupted in mind," whose wranglings result from the doctrines of false teachers, 1 Tim. 6:5 (the AV wrongly renders it as an adjective, "corrupt"). It is translated "destroyeth" instead of "corrupteth," in the RV of Luke 12:33, of the work of a moth; in Rev. 8:9, of the effect of Divine judgments hereafter upon navigation; in Rev. 11:18, of the Divine retribution of destruction upon those who have destroyed the earth; in 2 Cor. 4:16 it is translated "is decaying," said of the human body. See [DESTROY](#), [PERISH](#).

<A-4,Verb,2704,*kataphtheiro*>

kata, "down," intensive, and No. 2, is said of men who are reprobate concerning the faith, "corrupted in mind" (AV, "corrupt"), 2 Tim. 3:8. For 2 Pet. 2:12, RV, "shall be destroyed," see No. 2.

<A-5,Verb,4595,*sepo*>

signifies "to make corrupt, to destroy;" in the Passive Voice with Middle sense, "to become corrupt or rotten, to perish," said of riches, Jas. 5:2, of the gold and silver of the luxurious rich who have ground down their laborers. The verb is derived from a root signifying "to rot off, drop to pieces."

<A-6,Verb,853,*aphanizo*>

see [CONSUME](#), No. 3.

<B-1,Noun,5356,*phthora*>

connected with *phtheiro*, No. 2, above, signifies "a bringing or being brought into an inferior or worse condition, a destruction or corruption." It is used (a) physically, (1), of the condition of creation, as under bondage, Rom. 8:21; (2) of the effect of the withdrawal of life, and so of the condition of the human body in burial, 1 Cor. 15:42; (3) by metonymy, of anything which is liable to "corruption," 1 Cor. 15:50; (4) of the physical effects of merely gratifying the natural desires and ministering to one's own needs or lusts, Gal. 6:8, to the flesh in contrast to the Spirit, "corruption" being antithetic to "eternal life;" (5) of that which is naturally short-lived and transient, Col. 2:22, "perish;" (b) of the death and decay of beasts, 2 Pet. 2:12, RV, "destroyed" (first part of verse; lit., "unto ... destruction"); (c) ethically, with a moral significance, (1) of the effect of lusts, 2 Pet. 1:4; (2) of the effect upon themselves of the work of false and immoral teachers, 2 Pet. 2:12, RV, "destroying;" AV, "corruption," and 2 Pet. 2:19. See DESTROY, [PERISH](#).

Note: There is nothing in any of these words suggesting or involving annihilation.

<B-2,Noun,1312,*diaphthora*>

an intensified form of No. 1, "utter or thorough corruption," referring in the NT to physical decomposition and decay, is used six times, five of which refer, negatively, to the body of God's "Holy One," after His death, which body, by reason of His absolute holiness, could not see "corruption," Acts 2:27,31; 13:34,35,37; once it is used of a human body, that of David, which, by contrast, saw "corruption," Acts 13:36.

<B-3,Noun,861,*aphtharsia*>

"incorruption," a, negative, with A, No. 2, is used (a) of the resurrection body, 1 Cor. 15:42,50,53,54; (b) of a condition associated with glory and honor and life, including perhaps a moral significance, Rom. 2:7; 2 Tim. 1:10; this is wrongly translated "immortality" in the AV; (c) of love to Christ, that which is sincere and undiminishing, Eph. 6:24 (translated "uncorruptness"). See [IMMORTALITY](#), [SINCERITY](#).

Note: For Titus 2:7 (where some texts have *aphtharsia*), see No. 4.

<B-4,Noun,5356,*aphthoria*>

similar to No. 3, "uncorruptness, free from (moral) taint," is said of doctrine, Titus 2:7 (some texts have *adiaphthoria*, the negative form of No. 2, above).

<C-1,Adjective,5349,*phthartos*>

"corruptible," akin to A, No. 2, is used (a) of man as being mortal, liable to decay (in contrast to God), Rom. 1:23; (b) of man's body as death-doomed, 1 Cor. 15:53,54; (c) of a crown of reward at the Greek games, 1 Cor. 9:25; (d) of silver and gold, as specimens or "corruptible" things, 1 Pet. 1:18; (e) of natural seed, 1 Pet. 1:23.

<C-2,Adjective,862,*apthartos*>

"not liable to corruption or decay, incorruptible" (a, negative, and A, No. 2), is used of (a) God, Rom. 1:23; 1 Tim 1:17 (AV, "immortal"); (b) the raised dead, 1 Cor. 15:52; (c) rewards given to the saints hereafter, metaphorically described as a "crown," 1 Cor. 9:25; (d) the eternal inheritance of the saints, 1 Pet. 1:4; (e) the Word of God, as incorruptible" seed, 1 Pet. 1:23; (f) a meek and quiet spirit, metaphorically spoken of as "incorruptible" apparel, 1 Pet. 3:4. See IMMORAL.

<C-3,Adjective,4550,*sapros*>

"corrupt," akin to sepo, A, No. 5; see [BAD](#) No. 3.

Note: (1) Trench, Syn. lxviii, contrasts this with amarantos, and amarantinos, "unwithering, not fading away," 1 Pet. 1:4; 5:4. These are, however, distinct terms (see FADE) and are not strictly synonymous, though used in the same description of the heavenly inheritance.

Cost, Costliness, Costly <A-1,Noun,1160,*dapane*>

"expense, cost" (from dapto, "to tear;" from a root dap, meaning "to divide"), is found in Luke 14:28, in the Lord's illustration of counting the "cost" of becoming His disciple. Cp. dapanao, "to spend," and its compounds, under [CHARGE](#), [SPEND](#).

<A-2,Noun,5094,*timiotes*>

"costliness" (from timios, "valued at great price, precious;" see No. 3, below), is connected with time, "honor, price," and used in Rev. 18:19, in reference to Babylon.

<B-1,Adjective,5093,*timios*>

akin to A, No. 2, is translated "costly" in 1 Cor. 3:12, of "costly" stones, in a metaphorical sense (AV, "precious"). Cp. Rev. 17:4; 18:12,16; 21:19. See [DEAR](#), [HONORABLE](#), [PRECIOUS](#), REPUTATION.

<B-2,Adjective,4185,*poluteles*>

primarily, "the very end or limit" (from polus, "much," telos, "revenue"), with reference to price, of highest "cost," very expensive, is said of spikenard, Mark 14:3; raiment, 1 Tim. 2:9; metaphorically, of a meek and quiet spirit, 1 Pet. 3:4, "of great price;" cp. No. 1 and A, No. 2, above. See [PRECIOUS](#), PRICE.

<B-3,Adjective,4186,*polutimos*>

lit., "of great value" (see A, No. 2 and B, No. 1), is used of a pearl, Matt. 13:46; of spikenard, John 12:3 (RV, "very precious," AV "very costly"). See [PRICE](#). The comparative polutimo(v.l.io)teros, "much more precious," is used in 1 Pet. 1:7.

Couch <1,,2826,*klinidion*>

"a small bed," a diminutive form of kline, "a bed" (from klino, "to incline, recline"), is used in Luke 5:19,24 of the "bed" (kline, in ver. 18) on which the palsied man was brought. See BED.

<2,,2895,*krabbatos*>

see [BED](#), No. 4.

Could <1,,2192,echo>

"to have," is rendered "could" in Mark 14:8, "she hath done what she could," lit., "she hath done what she had." See [HAVE](#).

<2,,2480,ischuo>

"to have strength," is translated in Mark 14:37 "couldst thou not." See [ABLE](#).

Notes: (1) Emblepo in Acts 22:11, lit., "[I](#) was not seeing," is translated "[I](#) could not see." See [BEHOLD](#).

(2) See [CAN](#), when not used as part of another verb.

Council, Councillor <1,,4824,sumboulion>

"a uniting in counsel" (sun, "together," boule, "counsel, advice"), denotes (a) "counsel" which is given, taken and acted upon, e.g., Matt. 12:14, RV, "took counsel," for AV, "held a council;" Matt. 22:15; hence (b) "a council," an assembly of counsellors or persons in consultation, Acts 25:12, of the "council" with which Festus conferred concerning Paul. The governors and procurators of provinces had a board of advisers or assessors, with whom they took "counsel," before pronouncing judgment. See [CONSULTATION](#).

<2,,4892,sunedrion>

properly, "a settling together" (sun, "together," hedra, "a seat"), hence, (a) "any assembly or session of persons deliberating or adjusting," as in the Sept. of Ps. 26:4 (lit., "with a council of vanity"); Prov. 22:10; Jer. 15:17, etc.; in the NT, e.g., Matt. 10:17; Mark 13:9; John 11:47, in particular, it denoted (b) "the Sanhedrin," the Great Council at Jerusalem, consisting of 71 members, namely, prominent members of the families of the high priest, elders and scribes. The Jews trace the origin of this to Num. 11:16. The more important causes came up before this tribunal. The Roman rulers of Judea permitted the Sanhedrin to try such cases, and even to pronounce sentence of death, with the condition that such a sentence should be valid only if confirmed by the Roman procurator. In John 11:47, it is used of a meeting of the Sanhedrin; in Acts 4:15, of the place of meeting.

<3,,1010,bouleutes>

Joseph of Arimathaea is described as "a councillor of honorable estate," Mark 15:43, RV; cp. Luke 23:50 (not as AV, "counsellor").

Counsel <A-1,Noun,1012,boule>

see under [ADVICE](#).

<A-2,Noun,4825,sumboulos>

"a councillor with," occurs in Rom. 11:34.

<B-1,Verb,1011,bouleuo>

"to take counsel, to resolve," is used in the Middle Voice in the NT, "took counsel" in Acts 5:33, AV (RV translates boulomai); both in 27:39; in Luke 14:31, RV "take counsel" (AV, "consulteth"); in John 11:53, AV and RV (so the best mss.); John 12:10, RV, "took counsel," for AV, "consulted;" in 2

Cor. 1:17 (twice), "purpose." See [CONSULT](#), [MINDED](#), PURPOSE.

<B-2,Verb,4823,*sumbouleuo*>

in the Active Voice, "to advise, to counsel," John 18:14, "gave counsel;" in Rev. 3:18, "[I](#) counsel;" in the Middle Voice, "to take counsel, consult," Matt. 26:4, RV, "took counsel together," for AV, "consulted;" Acts 9:23, "took counsel" (RV adds "together"); in some mss. John 11:53. See [CONSULT](#).

Count <1,,2192,*echo*>

"to have, to hold;" then, "to hold in the mind, to regard, to count," has this significance in Matt. 14:5, "they counted Him as a prophet;" Philem. 1:17, "If then thou countest me a partner;" Mark 11:32, AV, (RV, "hold"); Acts 20:24, AV. See ABLE.

<2,,2233,*hegeomai*>

primarily, "to lead the way;" hence, "to lead before the mind, account," is found with this meaning in Phil. 2:3, RV (AV, "esteem"); Phil. 2:6, RV (AV, "thought"); Phil. 2:25 (AV, "supposed"); Phil. 3:7,8; 2 Thess. 3:15; 1 Tim. 1:12; 6:1; Heb. 10:29; Jas. 1:2; Heb. 11:11 (AV, "judged"); 2 Pet. 2:13; 3:9. See [ACCOUNT](#).

<3,,3049,*logizomai*>

"to reckon," is rendered "count" in 2 Cor. 10:2, RV (AV, "think"); "counted" in the AV of Rom. 2:26; 4:3,5; 9:8 (RV, "reckoned").

<4,,5585,*psephizo*>

akin to psephos, "a stone," used in voting, occurs in Luke 14:28; Rev. 13:18.

<5,,4860,*sumpsephizo*>

"to count up," occurs in Acts 19:19.

Note: In Jas. 5:11, makarizo, "to pronounce blessed," is rendered "count ... happy," AV (RV, "call ..."). For kataxioo see [ACCOUNT](#), No. 5. For "descent is counted" see [GENEALOGY](#).

Countenance <1,,3799,*opsis*>

only Rev. 1:16 has "countenance." See [APPEARANCE](#).

<2,,4383,*prosopon*>

is translated "countenance" in Luke 9:29; Acts 2:28, and in the AV of 2 Cor. 3:7 (RV, "face"). See [APPEARANCE](#).

<3,,2397,*eidea*>

akin to eidon, "to see:" see [APPEARANCE](#).

Notes: (1) In Acts 13:24 prosopon is translated "before" (lit., "before the presence of His coming").

(2) Skuthropos, "of a sad countenance" (skuthros, "gloomy, sad," ops, "an eye"), is used in Matt. 6:16;

Luke 24:17, "sad."

(3) Stugnazo, "to be or become hateful, gloomy, in aspect," is translated "his countenance fell," Mark 10:22, RV (AV, "he was sad"). It is used of the heaven or sky in Matt. 16:3, "lowring." See **LOWRING**.

Country <A-1,Noun,68,*agros*>

denotes "a field, especially a cultivated field;" hence, "the country" in contrast to the town (Eng., "agrarian, agriculture"), e.g., Mark 5:14; 6:36; 15:21; 16:12; Luke 8:34; 9:12 (plural, lit., "fields"); 23:26; a piece of ground, e.g., Mark 10:29; Acts 4:37. See [FARM](#).

<A-2,Noun,3968,*patris*>

primarily signifies "one's fatherland, native country, of one's own town," Matt. 13:54,57; Mark 6:1,4; Luke 4:23,24; John 4:44; Heb. 11:14.

<A-3,Noun,5561,*chora*>

properly denotes "the space lying between two limits or places;" accordingly it has a variety of meanings: "country," Matt. 2:12; 8:28; Mark 1:5, RV (AV, "land"); Mark 5:1,10; Luke 2:8; 8:26; 15:13,14, RV (AV, "land"), Luke 15:15; 19:12; 21:21; Acts 10:39, RV (AV, "land"); Acts 12:20; 26:20, RV (AV, "coasts"); Acts 27:27; in Mark 6:55 (in the best mss.) and Acts 18:23, RV, "region." See [COAST](#), [FIELD](#), [GROUND](#), [LAND](#), [REGION](#).

<A-4,Noun,4066,*perichoros*>

peri, "around," and No. 3, signifies "country round about," Luke 8:37; "country about," Luke 3:3, AV (RV, "region round about"); in Matt. 14:35; Luke 4:37, AV, "country round about" (RV, "region round about"); Matt. 3:5; Mark 1:28; Luke 4:14; 7:17; Acts 14:6. See [REGION](#).

<A-5,Noun,3313,*meros*>

"a part," is rendered "country" in Acts 19:1, RV.

Note: Some inferior mss. have No. 4 in Mark 6:55, for No. 3.

<B-1,Adjective,510,*anoterikos*>

"upper," is used in the plural in Acts 19:1, to denote "upper regions," with AV, "coast," RV, "country," i.e., the high central plateau, in contrast to the roundabout way by the river through the valley. See [COAST](#).

<B-2,Adjective,3714,*oreinos*>

"hilly" (from oros, "a hill, mountain"), is translated "hill country" in Luke 1:39,65.

<C-1,Verb,589,*apodemeo*>

signifies "to go or travel into a far country," lit., "to be away from one's people" (apo, "from," demos, "a people"), Matt. 21:33; 25:14; in Matt 25:15 the verb is translated in the RV, "went on his journey" (AV, "took his journey"); Mark 12:1; Luke 20:9, "went into another country," RV. In Luke 15:13 both

versions translate by "took his journey" ("into a far country" being separately expressed); see JOURNEY. Cp. apodemos, lit., "away from one's own people, gone abroad," Mark 13:34.

Notes: (1) Ge, "earth, land," is translated "country" in the AV of Matt. 9:31; Acts 7:3; RV, "land." See [LAND](#).

(2) Genos, "a race," is mistranslated "country" in the AV of Acts 4:36 (RV, "by race"). See below.

Countrymen <1,,1085,*genos*>

properly denotes "an offspring;" then, "a family;" then, "a race, nation;" otherwise, "a kind or species;" it is translated "countrymen," in 2 Cor. 11:26, in Paul's reference to his fellow-nationals; so in Gal. 1:14, RV, for AV, "nation." See BEGET.

<2,,4853,*sumphuletes*>

lit., "a fellow-tribesman" (sun, "with," phule, "a tribe, race, nation, people"), hence, one who is of the same people, a fellow-countryman, is found in 1 Thess. 2:14.

Coupled * Note: The word "coupled" is inserted in italics in 1 Pet. 3:2, the more adequately to express the original, which is, lit., "your chaste behavior in fear."

Courage <A-1,Noun,2294,*tharsos*>

akin to tharseo, "to be of good cheer," is found in Acts 28:15.

<B-1,Verb,2292,*tharreo*>

is translated by some form of the verb "to be of good courage," in the RV in five of the six places where it is used: 2 Cor. 5:6, "being of good courage" (AV, "we are ... confident"); 2 Cor. 5:8, "we are of good courage" (AV, "we are confident"); 2 Cor. 7:16, "**I** am of good courage" (AV, "I have confidence"); 2 Cor. 10:1, "**I** am of good courage" (AV, "I am bold"); 2 Cor. 10:2, "show courage" (AV, "be bold"); Heb. 13:6, "with good courage," lit., "being of good courage" (AV, "boldly"). See BOLD, [CONFIDENCE](#).

Note: Tharreo is a later form of tharseo. Cp. tolmao, "to be bold."

Course <A-1,Noun,165,*aion*>

"an age" (see [AGE](#)), is sometimes wrongly spoken of as a "dispensation," which does not mean a period of time, but a mode of dealing. It is translated "course" in Eph. 2:2, "the course of this world," i.e., the cycle or present round of things. See AGE, [ETERNAL](#), [EVER](#), [WORLD](#).

<A-2,Noun,1408,*dromos*>

properly, "a running, a race" (from edramon, "to run"), hence, metaphorically, denotes "a career, course of occupation, or of life," viewed in a special aspect, Acts 13:25; 20:24; 2 Tim. 4:7.

<A-3,Noun,2183,*ephemeria*>

primarily, "daily service," as, e.g., in the Sept. of 2 Chron. 13:11 (from epi, "upon, or by," hemera, "a

day," Eng., "ephemeral"), hence denoted a "class," or "course," into which the priests were divided for the daily service in the Temple, each "class" serving for seven days (see 1 Chron. 9:25). In the NT it is used in Luke 1:5,8.

Note: Cp. *ephemeros*, "daily (food)," Jas. 2:15.

<A-4,Noun,5164,*trochos*>

"a wheel," is translated "wheel" in Jas. 3:6, RV, with metaphorical reference to the round of human activity (AV, "course"), as a glowing axle would set on fire the whole wooden wheel.

<B-1,Verb,5562,*choreo*>

"to make room for, to go forward," is rendered "hath not free course," in John 8:37, RV (AV, "hath no place"). See [COME](#), No. 24.

Notes: (1) Connected with *dromos*, A, No. 2, is *euthudromeo*, "to make (or run) a straight course" (*euthus*, "straight"), Acts 16:11; 21:1. (2) In 2 Thess. 3:1, *trecho*, "to run" (RV), is translated "have free course" (AV). (3) In 1 Cor. 14:27, *ana meros*, "by turn," "in turn" (RV), is rendered "by course" (AV). (4) For *ploos*, "a sailing or voyage, course," Acts 21:7, AV (RV, "voyage"), see [VOYAGE](#).

Court <1,,60,*agoraios*>

is an adjective, "signifying pertaining to the agora, any place of public meeting, and especially where trials were held," Acts 19:38; the RV translates the sentence "the courts are open;" a more literal rendering is "court days are kept." In Acts 17:5 it is translated in the RV, "rabble;" AV, "baser sort," lit., "frequenter of the markets." See [BASER](#).

<2,,833,*aule*>

primarily, "an uncovered space around a house, enclosed by a wall, where the stables were," hence was used to describe (a) "the courtyard of a house;" in the OT it is used of the "courts" of the tabernacle and Temple; in this sense it is found in the NT in Rev. 11:2; (b) "the courts in the dwellings of well-to-do folk," which usually had two, one exterior, between the door and the street (called the *proaulion*, or "porch," Mark 14:68), the other, interior, surrounded by the buildings of the dwellings, as in Matt. 26:69 (in contrast to the room where the judges were sitting); Mark 14:66; Luke 22:55; AV, "hall;" RV "court" gives the proper significance, Matt. 26:3,58; Mark 14:54; 15:16 (RV, "Praetorium"); Luke 11:21; John 18:15. It is here to be distinguished from the *Praetorium*, translated "palace." See HALL, [PALACE](#). For the other meaning "sheepfold," John 10:1,16, see [FOLD](#).

<3,,933,*basileion*>

an adjective meaning "royal," signifies, in the neuter plural, "a royal palace," translated "kings' courts" in Luke 7:25; in the singular, 1 Pet. 2:9, "royal." See [ROYAL](#).

Courteous, Courteously <A-1,Adjective,5391,*tapeinophron*>

"lowly-minded," is used in 1 Pet. 3:8, "be courteous," AV (RV, "humble-minded").

<B-1,Adverb,5390,*philophronos*>

lit., "friendly," or, more fully, "with friendly thoughtfulness" (philos, "friend," phren, "the mind"), is found in Acts 28:7, of the hospitality showed by Publius to Paul and his fellow-shipwrecked travelers. Note: Some mss. have the corresponding adjective philophron, "courteous," in 1 Pet. 3:8; the most authentic mss. have tapeinophron, "humble-minded."

<B-2,Adverb,5364,*philanthropos*>

is translated "courteously" in Acts 27:3, AV; RV, "kindly" (Eng., "philanthropically"). See [KINDLY](#).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Also <1,,2532,*kai*>

has three chief meanings, "and," "also," "even." When *kai* means "also" it precedes the word which it stresses. In English the order should be reversed. In John 9:40, e.g., the RV rightly has "are we also blind?" instead of "are we blind also?" In Acts 2:26 the RV has "moreover My flesh also," instead of "moreover also ..." See EVEN.

<2,,2089,*eti*>

"yet" or "further," is used (a) of time, (b) of degree, and in this sense is once translated "also," Luke 14:26, "his own life also." Here the meaning probably is "and, further, even his own life" (the force of the *kai* being "even"). No other particles mean "also." See EVEN, [FURTHER](#), [LONGER](#), [MORE](#), [MOREOVER](#), STILL, THENCEFORTH, [YET](#).

Note: The particle *te* means "both" or "and."

Altar <1,,2379,*thusiasterion*>

probably the neuter of the adjective *thusiasterios*, is derived from *thusiazō*, "to sacrifice." Accordingly it denotes an "altar" for the sacrifice of victims, though it was also used for the "altar" of incense, e.g., Luke 1:11. In the NT this word is reserved for the "altar" of the true God, Matt. 5:23,24; 23:18-20,35; Luke 11:51; 1 Cor. 9:13; 10:18, in contrast to *bomos*, No. 2, below. In the Sept. *thusiasterion* is mostly, but not entirely, used for the divinely appointed altar; it is used for idol "altars," e.g., in Judg. 2:2; 6:25; 2 Kings 16:10.

<2,,1041,*bomos*>

properly, "an elevated place," always denotes either a pagan "altar" or an "altar" reared without Divine appointment. In the NT the only place where this is found is Acts 17:23, as this is the only mention of such. Three times in the Sept., but only in the Apocrypha, *bomos* is used for the Divine altar. In Josh. 22 the Sept. translators have carefully observed the distinction, using *bomos* for the altar which the two and a half tribes erected, Jos 22:10,11,16,19,23,26,34, no Divine injunction being given for this; in Jos 22:19,28,29, where the altar ordained of God is mentioned, *thusiasterion* is used.

Altered * For [ALTERED](#) see [OTHER](#), No. 2

Although * For [ALTHOUGH](#) see Note +, p. 9

Altogether <A-1,Adjective,3650,*holos*>

"whole," is rendered "altogether" in John 9:34. It is sometimes subjoined to an adjective or a verb, as in this case, to show that the idea conveyed by the adjective or verb belongs to the whole person or thing referred to. So here, lit., "thou wast altogether (i.e., completely) born in sins." Cp. Matt. 13:33, RV; Luke 11:36; 13:21; John 13:10, RV (rendered "every whit"). See [ALL](#), and [EVERY WHIT](#).

<B-1,Adverb,3843,*pantos*>

from *pas*, "all," is translated in various ways. The rendering "altogether" is found only in 1 Cor. 5:10 (where the RV margin gives the alternative meaning, "not at all" (meaning the fornicators of this world) and 1 Cor. 9:10 (marg., "doubtless"). The other renderings are, in Luke 4:23, "doubtless" (AV, "surely"); in Acts 18:21, "by all means," (AV, "only"); so in 1 Cor. 9:22, both RV and AV; in Acts

21:22, "certainly" (AV, "needs," which does not give an accurate meaning); in Acts 28:4, "no doubt;" in Rom. 3:9, "in no wise" (lit., "not at all"), so in 1 Cor. 16:12. In Acts 26:29 the AV has given a misleading rendering in the phrase "both almost and altogether;" there is no Greek word here which means "altogether;" the RV corrects to "whether with little or with much." See [ALL](#).

<B-2,Adverb,3654,*holos*>

denotes "altogether or actually, or assuredly." See [ACTUALLY](#), and [ALL](#), B, No. 1.

Alway, Always <1,,104,*aei*>

has two meanings: (a) "perpetually, incessantly," Acts 7:51; 2 Cor. 4:11; 6:10; Titus 1:12; Heb. 3:10; (b) "invariably, at any and every time," of successive occurrences, when some thing is to be repeated, according to the circumstances, 1 Pet. 3:15; 2 Pet. 1:12. See [EVER](#).

<2,,1539,*hekastote*>

from hekastos, "each," is used in 2 Pet. 1:15, RV, "at every time" (AV, "always"). See [TIME](#).

<3,,1275,*diapantos*>

is, lit., "through," pas, i.e., through all time, (dia, "through," pas, "all"). In the best texts the words are separated. The phrase, which is used of the time throughout which a thing is done, is sometimes rendered "continually," sometimes "always;" "always" or "alway" in Mark 5:5; Acts 10:2; 24:16; Rom. 11:10; "continually" in Luke 24:53; Heb. 9:6; 13:15, the idea being that of a continuous practice carried on without being abandoned. See [CONTINUALLY](#).

<4,,3839 | 3842,*pante | pantote*> are derived from pas, "all." The former is found in Acts 24:3. The latter is the usual word for "always." See [EVER](#), [EVERMORE](#).

Note: Two phrases, rendered "always" or "alway" in the AV, are en panti kairo (lit., "in every season"), Luke 21:36, RV, "at every season," Eph. 6:18, RV, "at all seasons," and pasas tas hemeras, (lit., "all the days"), Matt. 28:20, AV and RV, "alway."

Amaze, Amazement <A-1,Noun,1611,*ekstasis*>

is, lit., "a standing out" (ek, "out of," stasis, "a standing"). Eng. "ecstasy" is a transliteration. It is translated "amazement" in Acts 3:10. It was said of any displacement, and especially, with reference to the mind, of that alteration of the normal condition by which the person is thrown into a state of surprise or fear, or both; or again, in which a person is so transported out of his natural state that he falls into a trance, Acts 10:10; 11:5; 22:17. As to the other meaning, the RV has "amazement" in Mark 5:42; Luke 5:26, but "astonishment" in Mark 16:8. See [TRANCE](#).

<A-2,Noun,2285,*thambos*>

"amazement, wonder," is probably connected with a root signifying "to render immovable;" it is frequently associated with terror as well as astonishment, as with the verb (No. 3, below) in Acts 9:6. It occurs in Luke 4:36; 5:9; Acts 3:10. See [WONDER](#).

Note: Ptoesis signifies "terror," not "amazement," 1 Pet. 3:6, RV.

<B-1,Verb,1839,*existemi*>

akin to A, No. 1, lit. means "to stand out from." Like the noun, this is used with two distinct meanings: (a) in the sense of amazement, the word should be invariably rendered "amazed," as in the RV, e.g., in the case of Simon Magus (for AV, "bewitched"), Acts 8:9,11. It is used, in the Passive Voice, of Simon himself in Acts 8:13, RV, "he was amazed," for AV, "wondered." "Amaze" is preferable to "astonish" throughout; (b) in Mark 3:21; 2 Cor. 5:13 it is used with its other meaning of being beside oneself. See [BESIDE](#) ONESELF (to be), [BEWITCH](#), WONDER.

<B-2,Verb,1605,*ekplesso*>

from ek, "out of," plesso, "to strike," lit., "to strike out," signifies "to be exceedingly struck in mind, to be astonished" (ek, intensive). The English "astonish" should be used for this verb, and "amaze" for existemi, as in the RV; see Matt. 19:25; Luke 2:48; 9:43.

<B-3,Verb,2284,*thambeo*>

akin to A, No. 2, is used in Mark 1:27; 10:24,32 (and Acts 9:6, AV). The RV has "amazed" in each place; AV, "astonished," in Mark 10:24.

<B-4,Verb,1568,*ekthambeo*>

an intensive form of No. 3, is found in Mark's Gospel only; in Mark 9:15, "were greatly amazed;" in Mark 14:33, AV, "were sore amazed;" in Mark 16:5, RV, "were amazed," AV, "were affrighted;" in Mark 16:6, RV, "be not amazed," AV, "be not affrighted." See AFFRIGHTED.

<C-1,Adjective,1569,*ekthambos*>

a strengthened form of A, No. 2, is found in Acts 3:11. The intensive force of the word is brought out by the rendering "greatly wondering". See WONDER.

Ambassador, Ambassage <A-1,Verb,4243,*presbeuo*>

denotes (a) "to be elder or eldest, prior in birth or age;" (b) "to be an ambassador," 2 Cor. 5:20; Eph. 6:20; for Philem. 1:9 see under [AGED](#). There is a suggestion that to be an "ambassador" for Christ involves the experience suggested by the word "elder." Elder men were chosen as "ambassadors."

<B-1,Noun,4242,*presbeia*>

primarily, "age, eldership, rank," hence, "an embassy or ambassage," is used in Luke 14:32; in 19:14, RV, "ambassage," for AV, "message."

Amen <1,,281,*amen*>

is transliterated from Hebrew into both Greek and English. "Its meanings may be seen in such passages as Deut. 7:9, 'the faithful (the Amen) God,' Isa. 49:7, 'Jehovah that is faithful.' Isa. 65:16, 'the God of truth,' marg., 'the God of Amen.' And if God is faithful His testimonies and precepts are 'sure (amen),' Ps. 19:7; 111:7, as are also His warnings, Hos. 5:9, and promises, Isa. 33:16; 55:3. 'Amen' is used of men also, e.g., Prov. 25:13.

"There are cases where the people used it to express their assent to a law and their willingness to submit to the penalty attached to the breach of it, Deut. 27:15, cp. Neh. 5:13. It is also used to express

acquiescence in another's prayer, 1 Kings 1:36, where it is defined as "(let) God say so too," or in another's thanksgiving, 1 Chron. 16:36, whether by an individual, Jer. 11:5, or by the congregation, Ps. 106:48.

"Thus 'Amen' said by God 'it is and shall be so,' and by men, 'so let it be.'"

"Once in the NT 'Amen' is a title of Christ, Rev. 3:14, because through Him the purposes of God are established, 2 Cor. 1:20

"The early Christian churches followed the example of Isreal in associating themselves audibly with the prayers and thanksgivings offered on their behalf, 1 Cor. 14:16, where the article 'the' points to a common practice. Moreover this custom conforms to the pattern of things in the Heavens, see Rev. 5:14, etc.

"The individual also said 'Amen' to express his 'let it be so' in response to the Divine 'thus it shall be,' Rev. 22:20. Frequently the speaker adds 'Amen' to his own prayers and doxologies, as is the case at Eph. 3:21, e.g.

"The Lord Jesus often used 'Amen,' translated 'verily,' to introduce new revelations of the mind of God. In John's Gospel it is always repeated, 'Amen, Amen,' but not elsewhere. Luke does not use it at all, but where Matthew, Matt. 16:28, and Mark, Mark 9:1, have 'Amen,' Luke has 'of a truth;' thus by varying the translation of what the Lord said, Luke throws light on His meaning."* [* From Notes on Galatians, by Hogg and Vine, pp. 26, 27.] See [VERILY](#).

Amend <1,,2192 2866,echo kompsoteron> lit., "to have more finely," i.e., "to be better," is used in John 4:52, "to ammend." The latter word in the phrase is the comparative of kompsos, "elegant, nice, fine." Cp. Eng., "he's doing nicely."

Amethyst <1,,271,amethystos>

primarily meaning "not drunken" (a, negative, and methu, "wine"), became used as a noun, being regarded as possessing a remedial virtue against drunkenness. Pliny, however, says that the reason for its name lay in the fact that in color it nearly approached that of wine, but did not actually do so, Rev. 21:20.

Amidst * For [AMIDST](#) see MIDST

Amiss <A-1,Adjective,824,atopos>

lit., "out of place" (a, negative, topos, "a place"), denotes unbecoming, not befitting. It is used four times in the NT, and is rendered "amiss" three times in the RV; in the malefactor's testimony of Christ, Luke 23:41; in Festus' words concerning Paul, Acts 25:5, "if there is anything amiss in the man" (AV, "wickedness"); in Acts 28:6, of the expected effect of the viper's attack upon Paul (AV, "harm"); in 2 Thess. 3:2, of men capable of outrageous conduct, "unreasonable." See [HARM](#), UNREASONABLE.

<B-1,Adverb,2560,kakos>

akin to kakos, "evil," is translated "amiss" in Jas. 4:3; elsewhere in various ways. See [EVIL](#), [GRIEVOUS](#), [MISERABLE](#), [SORE](#).

Among * For [AMONG](#) see Note +, p. 9.

Anathema * For [ANATHEMA](#) see under CURSE

Anchor <1,,45,*ankura*>

Eng., "anchor," was so called because of its curved form (ankos, "a curve"), Acts 27:29,30,40; Heb. 6:19. In Acts 27:13 the verb airo, "to lift," signifies "to lift anchor" (the noun being understood), RV, "they weighed anchor" (AV, "loosing thence").

Anew <1,,509,*another*>

lit., "from above," in the phrase rendered "anew" in the RV (AV, "again") of John 3:3,7. See [AGAIN](#).

Note: In Phil. 3:21 "fashion anew" translates the verb metaschematizo, which signifies "to change the form of".

Angel <1,,32,*angelos*>

"a messenger" (from angello, "to deliver a message"), sent whether by God or by man or by Satan, "is also used of a guardian or representative in Rev. 1:20, cp. Matt. 18:10; Acts 12:15 (where it is better understood as = 'ghost'), superior to man, Heb. 2:7; Ps. 8:5, belonging to Heaven, Matt. 24:36; Mark 12:25, and to God, Luke 12:8, and engaged in His service, Ps. 103:20. "Angels" are spirits, Heb. 1:14, i.e., they have not material bodies as men have; they are either human in form, or can assume the human form when necessary, cp. Luke 24:4, with Luke 24:23, Acts 10:3 with Acts 10:30.

"They are called 'holy' in Mark 8:38, and 'elect,' 1 Tim. 5:21, in contrast with some of their original number, Matt. 25:41, who 'sinned,' 2 Pet. 2:4, 'left their proper habitation,' Jude 1:6, oiketerion, a word which occurs again, in the NT, only in 2 Cor. 5:2. Angels are always spoken of in the masculine gender, the feminine form of the word does not occur."* [* From Notes on Thessalonians, by Hogg and Vine, p. 229.]

Note: Isangelos, "equal to the angels," occurs in Luke 20:36.

Anger, Angry (to be) <A-1,Noun,3709,*orge*>

originally any "natural impulse, or desire, or disposition," came to signify "anger," as the strongest of all passions. It is used of the wrath of man, Eph. 4:31; Col. 3:8; 1 Tim. 2:8; Jas. 1:19,20; the displeasure of human governments, Rom. 13:4,5; the sufferings of the Jews at the hands of the Gentiles, Luke 21:23; the terrors of the Law, Rom. 4:15; "the anger" of the Lord Jesus, Mark 3:5; God's "anger" with Israel in the wilderness, in a quotation from the OT, Heb. 3:11; 4:3; God's present "anger" with the Jews nationally, Rom. 9:22; 1 Thess. 2:16; His present "anger" with those who disobey the Lord Jesus in His Gospel, John 3:36; God's purposes in judgment, Matt. 3:7; Luke 3:7; Rom. 1:18; 2:5,8; 3:5; 5:9; 12:19; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10; 5:9. See [INDIGNATION](#), [VENGEANCE](#), [WRATH](#).

Notes: (1) Thumos, "wrath" (not translated "anger"), is to be distinguished from orge, in this respect, that thumos indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while orge suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. Orge is less sudden in its rise than thumos, but more lasting in its nature. Thumos expresses more the inward feeling, orge the more active emotion. Thumos may issue in revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case.

(2) Parorgismos, a strengthened form of orge, and used in Eph. 4:26, RV margin, "provocation," points especially to that which provokes the wrath, and suggests a less continued state than No. (1). "The first keenness of the sense of provocation must not be cherished, though righteous resentment may remain" (Westcott). The preceding verb, orgizo, in this verse implies a just occasion for the feeling. This is confirmed by the fact that it is a quotation from Ps. 4:4 (Sept.), where the Hebrew word signifies to quiver with strong emotion.

Thumos is found eighteen times in the NT, ten of which are in the Apocalypse, in seven of which the reference is to the wrath of God; so in Rom. 2:8, RV, "wrath (thumos) and indignation" (orge); the order in the AV is inaccurate. Everywhere else the word thumos is used in a bad sense. In Gal. 5:20, it follows the word "jealousies," which when smoldering in the heart break out in wrath. Thumos and orge are coupled in two places in the Apocalypse, Rev. 16:19, "the fierceness (thumos) of His wrath" (orge); and Rev. 19:15, "the fierceness of the wrath of Almighty God." See [WROTH](#) (be).

(3) Aganaktesis originally signified "physical pain or irritation" (probably from agan, "very much," and achomai, "to grieve"), hence. "annoyance, vexation," and is used in 2 Cor. 7:11, "indignation."

<B-1,Verb,3710,*orgizo*>

"to provoke, to arouse to anger," is used in the Middle Voice in the eight places where it is found, and signifies "to be angry, wroth." It is said of individuals, in Matt. 5:22; 18:34; 22:7; Luke 14:21; 15:28, and Eph. 4:26 (where a possible meaning is "be ye angry with yourselves"); of nations, Rev. 11:18; of Satan as the Dragon, Rev. 12:17. See [WRATH](#).

<B-2,Verb,3949,*parorgizo*>

is "to arouse to wrath, provoke" (para, used intensively, and No. 1); Rom. 10:19, "will [I](#) anger;" Eph. 6:4, "provoke to wrath." See [PROVOKE](#).

<B-3,Verb,5520,*cholao*>

connected with chole, "gall, bile," which became used metaphorically to signify bitter anger, means "to be enraged," John 7:23, "wroth," RV, in the Lord's remonstrance with the Jews on account of their indignation at His having made a man whole on the Sabbath Day.

Notes: (1) Thumomacheo (from thumos, "wrath," machomai, "to fight") originally denoted to fight with great animosity, and hence came to mean "to be very angry, to be exasperated," Acts 12:20, of the anger of Herod, "was highly displeased."

(2) Thumoo, the corresponding verb, signifies "to provoke to anger," but in the Passive Voice "to be wroth," as in Matt. 2:16, of the wrath of Herod, "was exceeding wroth."

(3) Aganakteo, see A, Note (3), is rendered in various ways in the seven places where it is used; "moved with indignation," Matt. 20:24; 21:15, RV (AV, "sore displeased"); "had indignation," Matt. 26:8; Mark 14:4. In Mark 10:14 the RV has "was moved with indignation" (AV, "was much displeased"), said of the Lord Jesus. The same renderings are given in Mark 10:41. In Luke 13:14 (AV, "with indignation"), the RV rightly puts "being moved with indignation." These words more particularly point to the cause of the vexation. See DISPLEASE, INDIGNATION.

(4) In Col. 3:21, erethizo signifies "to provoke." The RV correctly omits "to anger."

<C-1,Adjective,3711,*orgilos*>

"angry, prone to anger, irascible" (see B, Nos. 1, 2), is rendered "soon angry" in Titus 1:7.

Anguish <A-1,Noun,2347,*thlipsis*>

see [AFFLICTION](#) (No. 4).

<A-2,Noun,4730,*stenochoria*>

lit., "narrowness of place" (stenos, "narrow," chora, "a place"), metaphorically came to mean the "distress arising from that condition, anguish." It is used in the plural, of various forms of distress, 2 Cor. 6:4; 12:10, and of "anguish" or distress in general, Rom. 2:9; 8:35, RV, "anguish" for AV, "distress." The opposite state, of being in a large place, and so metaphorically in a state of joy, is represented by the word platusmos in certain Psalms as, e.g., Ps. 118:5; see also 2 Sam. 22:20. See [DISTRESS](#).

<A-3,Noun,4928,*sunoche*>

lit., "a holding together, or compressing" (sun, "together," echo, "to hold"), was used of the narrowing of a way. It is found only in its metaphorical sense, of "straits, distress, anguish," Luke 21:25, "distress of nations," and 2 Cor. 2:4, "anguish of heart." See [DISTRESS](#).

Note: Ananke is associated with thlipsis, and signifies a condition of necessity arising from some form of compulsion. It is therefore used not only of necessity but of distress, Luke 21:23; 1 Thess. 3:7, and in the plural in 2 Cor. 6:4; 12:10.

<B-1,Verb,4729,*stenochoreo*>

akin to A, No. 2, lit., "to crowd into a narrow space," or, in the Passive Voice "to be pressed for room," hence, metaphorically, "to be straitened," 2 Cor. 4:8; 6:12 (twice), is found in its literal sense in two places in the Sept., in Josh. 17:15; Isa. 49:19, and in two places in its metaphorical sense, in Judg. 16:16, where Delilah is said to have pressed Samson sore with her words continually, and to have "straitened him," and in Isa. 28:20. See [DISTRESS](#), [STRAITENED](#).

<B-2,Verb,4912,*sunecho*>

akin to A, No. 3, lit., "to hold together," is used physically of being held, or thronged, Luke 8:45; 19:43; 22:63; of being taken with a malady, Matt. 4:24; Luke 4:38; Acts 28:8; with fear, Luke 8:37; of

being straitened or pressed in spirit, with desire, Luke 12:50; Acts 18:5; Phil. 1:23; with the love of Christ, 2 Cor. 5:14. In one place it is used of the stopping of their ears by those who killed Stephen. See [CONSTRAIN](#), [HOLD](#), KEEP, PRESS, [SICK](#) (lie), [STOP](#), STRAIT (be in a), [STRAITENED](#), TAKE, THrong.

<B-3,Verb,3600,*odunao*>

in the Middle and Passive Voices, signifies "to suffer pain, be in anguish, be greatly distressed" (akin to *odune*, "pain, distress"); it is rendered "sorrowing" in Luke 2:48; in Luke 16:24,25, RV, "in anguish," for AV, "tormented;" in Acts 20:38, "sorrowing." See SORROW, TORMENT.

Animals * For [ANIMALS](#) (2 Pet. 2:12, RV), see [NATURAL](#).

Anise <1,,432,*anethon*>

"dill, anise," was used for food and for pickling, Matt. 23:23.

Ankle-bones <1,,4974,*sphuron*>

or *sphudron*, denotes the "ankle, or ankle-bone" (from *sphura*, "a hammer," owing to a resemblance in the shape), Acts 3:7.

Announce <1,,312,*anagello*>

"to declare, announce" (*ana*, "up," *angello*, "to report"), is used especially of heavenly messages, and is translated "announced" in the RV of 1 Pet. 1:12, for AV, "reported," and in 1 John 1:5, RV, "announce," for AV, "declare." See [DECLARE](#), REHEARSE, REPORT, SHOW, [SPEAK](#), [TELL](#).

Anoint, Anointing <A-1,Verb,218,*aleipho*>

is a general term used for "an anointing" of any kind, whether of physical refreshment after washing, e.g., in the Sept. of Ruth 3:3; 2 Sam. 12:20; Dan. 10:3; Micah 6:15; in the NT, Matt. 6:17; Luke 7:38,46; John 11:2; 12:3; or of the sick, Mark 6:13; Jas. 5:14; or a dead body, Mark 16:1. The material used was either oil, or ointment, as in Luke 7:38,46. In the Sept. it is also used of "anointing" a pillar, Gen. 31:13, or captives, 2 Chron. 28:15, or of daubing a wall with mortar, Ezek. 13:10-12,14,15; and, in the sacred sense, of "anointing" priests, in Exod. 40:15 (twice), and Num. 3:3.

<A-2,Verb,5548,*chrío*>

is more limited in its use than No. 1; it is confined to "sacred and symbolical anointings;" of Christ as the "Anointed" of God, Luke 4:18; Acts 4:27; 10:38, and Heb. 1:9, where it is used metaphorically in connection with "the oil of gladness." The title Christ signifies "The Anointed One," The word (*Christos*) is rendered "(His) Anointed" in Acts 4:26, RV. Once it is said of believers, 2 Cor. 1:21. *Chrio* is very frequent in the Sept., and is used of kings, 1 Sam. 10:1, and priests, Ex. 28:41, and prophets, 1 Kings 19:16. Among the Greeks it was used in other senses than the ceremonial, but in the Scriptures it is not found in connection with secular matters.

Note: The distinction referred to by Trench (Syn. xxxviii), that *aleipho* is the mundane and profane, *chrío*, the sacred and religious word, is not borne out by evidence. In a papyrus document *chrisis* is used of "a lotion for a sick horse" (Moulton and Milligan, Vocab. of Greek Test).

<A-3,Verb,1472,*enchrio*>

primarily, "to rub in," hence, "to besmear, to anoint," is used metaphorically in the command to the church in Laodicea to "anoint" their eyes with eyesalve, Rev. 3:18. In the Sept., Jer. 4:30, it is used of the "anointing" of the eyes with a view to beautifying them.

<A-4,Verb,2025,*epichrio*>

primarily, "to rub on" (*epi*, "upon"), is used of the blind man whose eyes Christ "anointed," and indicates the manner in which the "anointing" was done, John 9:6,11.

<A-5,Verb,3462,*murizo*>

is used of "anointing" the body for burial, in Mark 14:8.

<B-1,Noun,5545,*chrisma*>

the corresponding noun to No. 2, above, signifies "an unguent, or an anointing." It was prepared from oil and aromatic herbs. It is used only metaphorically in the NT; by metonymy, of the Holy Spirit, 1 John 2:20,27, twice. The RV translates it "anointing" in all three places, instead of the AV "unction" and "anointing."

That believers have "an anointing from the Holy One" indicates that this anointing renders them holy, separating them to God. The passage teaches that the gift of the Holy Spirit is the all-efficient means of enabling believers to possess a knowledge of the truth. In the Sept., it is used of the oil for "anointing" the high priest, e.g., Exod. 29:7, lit., "Thou shalt take of the oil of the anointing." In Exod. 30:25, etc., it is spoken of as "a holy anointing oil." In Dan. 9:26 *chrisma* stands for the "anointed" one, "Christ," the noun standing by metonymy for the person Himself, as for the Holy Spirit in 1 John 2. See UNCTION.

Notes: (1) *Aleimma*, akin to A, No. 1 (not in the NT), occurs three times in the Sept., Exod. 30:31, of the "anointing" of the priests; Isa. 61:3, metaphorically, of the oil of joy; Dan. 10:3, of physical refreshment.

(2) *Muron*, a word akin to A, No. 5, denotes "ointment." The distinction between this and *elaion*, "oil," is observable in Christ's reproof of the Pharisee who, while desiring Him to eat with him, failed in the ordinary marks of courtesy; "My head with oil (*elaion*) thou didst not anoint, but she hath anointed My feet with ointment" (*muron*), Luke 7:46.

Anon * Note: This is the AV rendering of *euthus*, in Matt. 13:20; Mark 1:30, RV, "straightway."

Another <1,,243 2087,*allos heteros*> have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. *Allos* expresses a numerical difference and denotes "another of the same sort;" *heteros* expresses a qualitative difference and denotes "another of a different sort." Christ promised to send "another Comforter" (*allos*, "another like Himself," not *heteros*), John 14:16. Paul says "I see a different (AV, "another") law," *heteros*, a law different from that of the spirit of life (not *allos*, "a law of the same sort"), Rom. 7:23. After Joseph's death "another king arose," *heteros*, one of quite a different character, Acts 7:18. Paul speaks of "a different gospel (*heteros*), which is not another" (*allos*, another like the one he preached), Gal. 1:6,7. See *heteros* (not

allos) in Matt. 11:3; Acts 27:1; in Luke 23:32 heteroi is used of the two malefactors crucified with Christ. The two words are only apparently interchanged in 1 Cor. 1:16; 6:1; 12:8-10; 14:17,19, e.g., the difference being present, though not so readily discernible.

They are not interchangeable in 1 Cor. 15:39-41; here heteros is used to distinguish the heavenly glory from the earthly, for these differ in genus, and allos to distinguish the flesh of men, birds, and fishes, which in each case is flesh differing not in genus but in species. Allos is used again to distinguish between the glories of the heavenly bodies, for these also differ not in kind but in degree only. For allos, see MORE, [OTHER](#), etc. For heteros, see OTHER, [STRANGE](#).

Note: The distinction comes out in the compounds of heteros, viz., heteroglossos, "strange tongues," 1 Cor. 14:21; heterodidaskaleo, "to teach a different doctrine," 1 Tim. 1:3; 6:3; heterozugo, "to be unequally yoked" (i.e., with those of a different character), 2 Cor. 6:14.

Answer <A-1,Noun,612,apokrisis>

lit., "a separation or distinction," is the regular word for "answer," Luke 2:47; 20:26; John 1:22; 19:9.

<A-2,Noun,610,apokrima>

akin to No. 1, denotes a judicial "sentence," 2 Cor. 1:9, AV, and RV, margin, or an "answer" (RV, text), an answer of God to the Apostle's appeal, giving him strong confidence. In an ancient inscription it is used of an official decision. In a papyrus document it is used of a reply to a deputation. See SENTENCE.

<A-3,Noun,5538,chrematismos>

"a Divine response, an oracle," is used in Rom. 11:4, of the answer given by God to Elijah's complaint against Israel. See the verb under [CALL](#).

<A-4,Noun,627,apologia>

a "verbal defense, a speech in defense," is sometimes translated "answer," in the AV, Acts 25:16; 1 Cor. 9:3; 2 Tim. 4:16, all which the RV corrects to "defense." See Acts 22:1; Phil. 1:7,16; 2 Cor. 7:11, "clearing." Once it signifies an "answer," 1 Pet. 3:15. Cp. B, No. 4. See [CLEARING](#), DEFENSE.

Note: Eperotema, 1 Pet. 3:21, is not, as in the AV, an "answer." It was used by the Greeks in a legal sense, as a "demand or appeal." Baptism is therefore the ground of an "appeal" by a good conscience against wrong doing.

<B-1,Verb,611,apokrinomai>

akin to A, No. 1, above, signifies either "to give an answer to a question" (its more frequent use) or "to begin to speak," but always where something has preceded, either statement or act to which the remarks refer, e.g., Matt. 11:25; Luke 14:3; John 2:18. The RV translates by "answered," e.g., Matt. 28:5; Mark 12:35; Luke 3:16, where some have suggested "began to say" or "uttered solemnly," whereas the speaker is replying to the unuttered thought or feeling of those addressed by him.

<B-2,Verb,470,antapokrinomai>

anti, "against," and No. 1, a strengthened form, "to answer by contradiction, to reply against," is found

in Luke 14:6; Rom. 9:20.

<B-3,Verb,5274,*hupolambano*>

signifies (a) "to take or bear up from beneath," Acts 1:9; (b) "to receive," 3 John 1:8; (c) "to suppose," Luke 7:43; Acts 2:15; (d) "to catch up (in speech), to answer," Luke 10:30; in sense (d) it indicates that a person follows what another has said, either by controverting or supplementing it. See [RECEIVE](#), [SUPPOSE](#).

<B-4,Verb,626,*apologeomai*>

cp. A, No. 4, lit., "to talk oneself off from" (apo, "from," lego, "to speak"), "to answer by way of making a defense for oneself" (besides its meaning "to excuse," Rom. 2:15; 2 Cor. 12:19), is translated "answer" in Luke 12:11; 21:14; in Acts 19:33, AV and RV both have "made defense;" in Acts 24:10; 25:8; 26:1,2, the RV has the verb to make a defense, for the AV, "to answer," and in 26:24 for the AV, "spake for himself." See DEFENSE, [EXCUSE](#), [SPEAK](#).

<B-5,Verb,483,*antilego*>

"to speak against," is rendered "answering again" in the AV of Titus 2:9 (RV, "gainsaying"). See [CONTRADICT](#), [DENY](#), [GAINSAY](#), [SPEAK](#).

<B-6,Verb,4960,*sustoicheo*>

lit., "to be in the same line or row with" (sun, "with," stoichos, "a row"), is translated "answereth to" in Gal. 4:25.

Note: Cp. stoicheo, "to walk" (in line), Gal. 5:25; 6:16. For hupakouo, rendered to answer in Acts 12:13, RV, see HEARKEN, No. 1, Note.

Antichrist <1,,500,*antichristos*>

can mean either "against Christ" or "instead of Christ," or perhaps, combining the two, "one who, assuming the guise of Christ, opposes Christ" (Westcott). The word is found only in John's epistles, (a) of the many "antichrists" who are forerunners of the "Antichrists" himself, 1 John 2:18,22; 2 John 1:7; (b) of the evil power which already operates anticipatively of the "Antichrist," 1 John 4:3.

What the Apostle says of him so closely resembles what he says of the first beast in Rev. 13, and what the Apostle Paul says of the Man of Sin in 2 Thess. 2, that the same person seems to be in view in all these passages, rather than the second beast in Rev. 13, the false prophet; for the latter supports the former in all his Antichristian assumptions.

Note: The term pseudochristos, "a false Christ," is to be distinguished from the above; it is found in Matt. 24:24; Mark 13:22. The false Christ does not deny the existence of Christ, he trades upon the expectation of His appearance, affirming that he is the Christ. The Antichrist denies the existence of the true God (Trench, Syn. XXX).

Anxiety and Anxious * For ANXIETY and ANXIOUS see [CARE](#), A, No. 1, B, No. 1

Any * For [ANY](#) see Note +, p. 9.

Anything *Note: See the RV of Mark 15:5; John 16:23; 1 Tim. 6:7; in Luke 24:41, the RV suitably has "anything to eat," for AV, "any meat."

Apart <1,,5565,*choris*>

is used both as an adverb and as a preposition. As an adverb it signifies "separately, by itself," John 20:7, of the napkin which had been around the Lord's head in the tomb; as a preposition (its more frequent use), "apart from, without, separate from." It is rendered "apart from" in the RV of John 15:5; Rom. 3:21,28; 4:6; 2 Cor. 12:3; Heb. 9:22,28; 11:40; Jas. 2:18,20,26. See [BESIDE](#), [WITHOUT](#).

Note: The opposite of *choris* is *sun*, "with." A synonymous preposition, *aneu*, denotes "without," Matt. 10:29; 1 Pet. 3:1; 4:9.

<2,,2596 2398,*kat' idian*> lit., "according to one's own," i.e., privately, alone, is translated "apart" in Matt. 14:13,23; 17:1,19; 20:17; Mark 6:31,32 (AV, "privately"); Mark 9:2.

<3,,2651,*kata monas*> see [ALONE](#).

Apiece <1,,303,*ana*>

used with numerals or measures of quantity with a distributive force, is translated "apiece" in Luke 9:3, "two coats apiece," AV; in John 2:6, "two or three firkins apiece." In Matt. 20:9,10, "every man a penny," is a free rendering for "a penny apiece;" in Luke 9:14, the RV adds "each" to translate the *ana*; in Luke 10:1, *ana duo* is "two by two." See Rev. 4:8, "each." See EACH, [EVERY](#).

Apostle, Apostleship <1,,652,*apostolos*>

is, lit., "one sent forth" (*apo*, "from," *stello*, "to send"). "The word is used of the Lord Jesus to describe His relation to God, Heb. 3:1; see John 17:3. The twelve disciples chosen by the Lord for special training were so called, Luke 6:13; 9:10. Paul, though he had seen the Lord Jesus, 1 Cor. 9:1; 15:8, had not 'compained with' the Twelve 'all the time' of His earthly ministry, and hence was not eligible for a place among them, according to Peter's description of the necessary qualifications, Acts 1:22. Paul was commissioned directly, by the Lord Himself, after His Ascension, to carry the Gospel to the Gentiles.

"The word has also a wider reference. In Acts 14:4,14, it is used of Barnabas as well as of Paul; in Rom. 16:7 of Andronicus and Junias. In 2 Cor. 8:23 (RV, margin) two unnamed brethren are called 'apostles of the churches;' in Phil. 2:25 (RV, margin) Epaphroditus is referred to as 'your apostle.' It is used in 1 Thess. 2:6 of Paul, Silas and Timothy, to define their relation to Christ." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 59-60.]

<2,,651,*apostole*>

"a sending, a mission," signifies an apostleship, Acts 1:25; Rom. 1:5; 1 Cor. 9:2; Gal. 2:8.

Note: Pseudapostoloi, "false apostles," occurs in 2 Cor. 11:13.

Apparel, Apparelled <1,,2066 2067,esthes esthesis> connected with hennumi, "to clothe" means "clothing, raiment," usually suggesting the ornate, the goodly. The former is found in Luke 23:11, RV, "apparel" (AV, "robe"); 24:4 (AV, "garments"); Acts 10:30 (AV, "clothing"); 12:21; Jas. 2:2 (RV, "clothing," twice; AV, "apparel" and "raiment"); Jas. 2:3 ("clothing"). Esthesis is used in Acts 1:10, "apparel." See [CLOTHING](#).

<2,,2440,himation>

a diminutive of heima, "a robe," was used especially of an outer cloak or mantle, and in general of raiment, "apparel" in 1 Pet. 3:3. The word is not in the original in the next verse, but is supplied in English to complete the sentence. See [CLOTHING](#) No. 2, [GARMENT](#), [RAIMENT](#), [ROBE](#).

<3,,2441,himatismos>

a collective word, is translated "apparelled" in Luke 7:25, and preceded by en, "in," lit., "in apparel." See [CLOTHING](#), No. 4, [RAIMENT](#), [VESTURE](#).

<4,,2689,katastole>

connected with katastello, "to send or let down, to lower" (kata, "down," stello, "to send"), was primarily a garment let down; hence, "dress, attire," in general (cp. stole, a loose outer garment worn by kings and persons of rank, Eng., "stole"); 1 Tim. 2:9, "apparel." See [CLOTHING](#).

Apparition <1,,5326,phantasma>

"a phantasm or phantom" (from phaino, "to appear"), is translated "apparition" in the RV of Matt. 14:26; Mark 6:49 (AV, "spirit"). In the Sept., Job 20:8; Isa. 28:7.

Appeal <1,,1941,epikaleo>

"to call upon," has the meaning "appeal" in the Middle Voice, which carries with it the suggestion of a special interest on the part of the doer of an action in that in which he is engaged. Stephen died "calling upon the Lord," Acts 7:59. In the more strictly legal sense the word is used only of Paul's "appeal" to Caesar, Acts 25:11,12,21,25; 26:32; 28:19. See [CALL](#) (upon), [SURNAME](#). See also eperotema, under [ANSWER](#).

Appear, Appearing <A-1,Verb,5316,phaino>

signifies, in the Active Voice, "to shine;" in the Passive, "to be brought forth into light, to become evident, to appear." In Rom. 7:13, concerning sin, the RV has "might be shewn to be," for AV, "appear."

It is used of the "appearance" of Christ to the disciples, Mark 16:9; of His future "appearing" in glory as the Son of Man, spoken of as a sign to the world, Matt. 24:30; there the genitive is subjective, the sign being the "appearing" of Christ Himself; of Christ as the light, John 1:5; of John the Baptist, 5:35; of the "appearing" of an angel of the Lord, either visibly, Matt. 1:20, or in a dream, Matt. 2:13; of a star, Matt. 2:7; of men who make an outward show, Matt. 6:5; 6:18 (see the RV); Matt. 23:27-28; 2 Cor. 13:7; of tares, Matt. 13:26; of a vapor, Jas. 4:14; of things physical in general, Heb. 11:3; used impersonally in Matt. 9:33, "it was never so seen;" also of what appears to the mind, and so in the sense of to think, Mark 14:64, or to seem, Luke 24:11 (RV, "appeared"). See [SEE](#), [SEEM](#), [SHINE](#),

[THINK](#).

<A-2,Verb,2014,*epiphaino*>

a strengthened form of No. 1 but differing in meaning, *epi* signifying "upon," is used in the Active Voice with the meaning "to give light," Luke 1:79; in the Passive Voice, "to appear, become visible." It is said of heavenly bodies, e.g., the stars, Acts 27:20 (RV, "shone"); metaphorically, of things spiritual, the grace of God, Titus 2:11; the kindness and the love of God, Titus 3:4. See [LIGHT](#). Cp. *epiphaneia*, B, No. 2.

<A-3,Verb,398,*anaphaino*>

ana, "forth, or up," perhaps originally a nautical term, "to come up into view," hence, in general, "to appear suddenly," is used in the Passive Voice, in Luke 19:11, of the Kingdom of God; Active Voice, in Acts 21:3, "to come in sight of," RV; "having sighted" would be a suitable rendering (AV, "having discovered").

<A-4,Verb,5319,*phaneroo*>

akin to No. 1, signifies, in the Active Voice, "to manifest;" in the Passive Voice, "to be manifested;" so, regularly, in the RV, instead of "to appear." See 2 Cor. 7:12; Col. 3:4; Heb. 9:26; 1 Pet 5:4; 1 John 2:28; 3:2; Rev. 3:18. To be manifested, in the Scriptural sense of the word, is more than to "appear." A person may "appear" in a false guise or without a disclosure of what he truly is; to be manifested is to be revealed in one's true character; this is especially the meaning of *phaneroo*, see, e.g., John 3:21; 1 Cor. 4:5; 2 Cor. 5:10,11; Eph. 5:13.

<A-5,Verb,1718,*emphanizo*>

from *en*, "in," intensive, and *phaino*, "to shine," is used, either of "physical manifestation," Matt. 27:53; Heb. 9:24; cp. John 14:22, or, metaphorically, of "the manifestation of Christ" by the Holy Spirit in the spiritual experience of believers who abide in His love, John 14:21. It has another, secondary meaning, "to make known, signify, inform." This is confined to the Acts, where it is used five times, Acts 23:15,22; 24:1; 25:2,15. There is perhaps a combination of the two meanings in Heb. 11:14, i.e., to declare by oral testimony and to "manifest" by the witness of the life. See [INFORM](#), MANIFEST, SHEW, [SIGNIFY](#).

<A-6,Verb,3700,*optomai*>

"to see" (from *ops*, "the eye;" cp. Eng. "optical," etc.), in the Passive sense, "to be seen, to appear," is used (a) objectively, with reference to the person or thing seen, e.g., 1 Cor. 15:5-8, RV "appeared," for AV, "was seen;" (b) subjectively, with reference to an inward impression or a spiritual experience, John 3:36, or a mental occupation, Acts 18:15, "look to it;" cp. Matt. 27:4,24, "see (thou) to it," "see (ye) to it," throwing responsibility on others. *Optomai* is to be found in dictionaries under the word *horao*, "to see;" it supplies some forms that are lacking in that verb.

These last three words, *emphanizo*, *phaneroo* and *optomai* are used with reference to the "appearances" of Christ in the closing verses of Heb. 9; *emphanizo* in Heb. 9:24, of His presence before the face of God for us; *phaneroo* in Heb 9:26, of His past manifestation for "the sacrifice of Himself;" *optomai* in Heb. 9:28, of His future "appearance" for His saints.

<A-7,Verb,3700,*optano*>

in the Middle Voice signifies "to allow oneself to be seen." It is rendered "appearing" in Acts 1:3, RV, for AV, "being seen," of the Lord's "appearances" after His resurrection; the Middle Voice expresses the personal interest the Lord took in this.

Note: In Acts 22:30 *sunerchomai* (in its aorist form), "to come together," is translated "appear," AV; RV, "come together."

<B-1,Noun,602,*apokalupsis*>

lit., "an uncovering, unveiling" (*apo*, "from," *kalupto*, "to hide, cover"), denotes "a revelation, or appearing" (Eng., *apocalypse*). It is translated "the appearing" in 1 Pet. 1:7, AV (RV, "revelation"). See COMING, [MANIFESTATION](#), [REVELATION](#).

<B-2,Noun,2015,*epiphaneia*>

"epiphany," lit., "a shining forth," was used of the "appearance" of a god to men, and of an enemy to an army in the field, etc. In the NT it occurs of (a) the advent of the Savior when the Word became flesh, 2 Tim. 1:10; (b) the coming of the Lord Jesus into the air to the meeting with His saints, 1 Tim. 6:14; 2 Tim. 4:1,8; (c) the shining forth of the glory of the Lord Jesus "as the lightning cometh forth from the east, and is seen even unto the west," Matt. 24:27, immediately consequent on the unveiling, *apokalupsis*, of His Parousia in the air with His saints, 2 Thess. 2:8; Titus 2:13.* [* From Notes on Thessalonians, by Hogg and Vine, p. 263.]

Notes: (1) *Phanerosis*, akin to A, No. 4, "a manifestation," is used in 1 Cor. 12:7 and 2 Cor. 4:2.

(2) For *phaneros*, wrongly translated "may appear," in 1 Tim. 4:15, AV (RV, "may be manifest," not mere appearance), see MANIFEST.

(3) *Emphanes*, akin to A, No. 5, "manifest," is used in Acts 10:40 and Rom. 10:20. See MANIFEST, [OPENLY](#).

(4) For *adelos*, "which appear not," Luke 11:44, see UNCERTAIN.

Appearance <A-1,Noun,1491,*eidos*>

properly "that which strikes the eye, that which is exposed to view," signifies the "external appearance, form, or shape," and in this sense is used of the Holy Spirit in taking bodily form, as a dove, Luke 3:22; of Christ, 9:29, "the fashion of His countenance." Christ used it, negatively, of God the Father, when He said "Ye have neither heard His voice at any time, nor seen His form," John 5:37. Thus it is used with reference to each person of the Trinity. Probably the same meaning attaches to the word in the Apostle's statement, "We walk by faith, not by sight (*eidos*)," 2 Cor. 5:7, where *eidos* can scarcely mean the act of beholding, but the visible "appearance" of things which are set in contrast to that which directs faith. The believer is guided, then, not only by what he beholds but by what he knows to be true though it is invisible.

It has a somewhat different significance in 1 Thess. 5:22, in the exhortation, "Abstain from every form of evil," i.e., every sort or kind of evil (not "appearance," AV). This meaning was common in the

papyri, the Greek writings of the closing centuries, B.C., and the New Testament era. See [FASHION](#), [SHAPE](#), [SIGHT](#). Cp. No. 4.

<A-2,Noun,4383,*prosopon*>

pros, "towards," ops, "an eye," lit., "the part round the eye, the face," in a secondary sense "the look, the countenance," as being the index of the inward thoughts and feelings (cp. 1 Pet. 3:12, there used of the face of the Lord), came to signify the presentation of the whole person (translated "person," e.g., in Matt. 22:16). Cp. the expression in OT passages, as Gen. 19:21 (AV marg., "thy face"), where it is said by God of Lot, and Gen. 33:10, where it is said by Jacob of Esau; see also Deut. 10:17 ("persons"), Lev. 19:15 ("person"). It also signifies the presence of a person, Acts 3:13; 1 Thess. 2:17; or the presence of a company, Acts 5:41. In this sense it is sometimes rendered "appearance," 2 Cor. 5:12. In 2 Cor. 10:7, AV, "appearance," the RV corrects to "face." See [COUNTENANCE](#), [FACE](#), [FASHION](#), [PERSON](#), PRESENCE.

<A-3,Noun,3799,*opsis*>

from ops, "the eye," connected with horao, "to see" (cp. No. 2), primarily denotes "seeing, sight;" hence, "the face, the countenance," John 11:44 ("face"); Rev. 1:16 ("countenance"); the outward "appearance," the look, John 7:24, only here, of the outward aspect of a person. See [COUNTENANCE](#), [FACE](#).

<A-4,Noun,5324,*eidea*>

"an aspect, appearance," is used in Matt. 28:3, RV, "appearance;" AV, "countenance."

<B-1,Verb,5324,*phantazo*>

"to make visible," is used in its participial form (Middle Voice), with the neuter article, as equivalent to a noun, and is translated "appearance," RV, for AV, "sight," Heb. 12:21.

Appease <1,,2687,*katastello*>

"to quiet" (lit., "to send down," kata, "down," stello, "to send"), in the Passive Voice, "to be quiet, or to be quieted," is used in Acts 19:35,36, in the former verse in the Active Voice, AV, "appeased;" RV, "quieted;" in the latter, the Passive, "to be quiet" (lit., 'to be quieted'). See [QUIET](#).

Appoint, Appointed <1,,2476,*histemi*>

"to make to stand," means "to appoint," in Acts 17:31, of the day in which God will judge the world by Christ. In Acts 1:23, with reference to Joseph and Barnabas, the RV has "put forward;" for these were not both "appointed" in the accepted sense of the term, but simply singled out, in order that it might be made known which of them the Lord had chosen. See [ABIDE](#), No. 10.

<2,,2525,*kathistemi*>

a strengthened form of No. 1, usually signifies "to appoint a person to a position." In this sense the verb is often translated "to make" or "to set," in appointing a person to a place of authority, e.g., a servant over a household, Matt. 24:45,47; 25:21,23; Luke 12:42,44; a judge, Luke 12:14; Acts 7:27,35; a governor, Acts 7:10; man by God over the work of His hands, Heb. 2:7. It is rendered "appoint," with reference to the so-called seven deacons in Acts 6:3. The RV translates it by "appoint"

in Titus 1:5, instead of "ordain," of the elders whom Titus was to "appoint" in every city in Crete. Not a formal ecclesiastical ordination is in view, but the "appointment," for the recognition of the churches, of those who had already been raised up and qualified by the Holy Spirit, and had given evidence of this in their life and service (see No. 11). It is used of the priests of old, Heb. 5:1; 7:28; 8:3 (RV, "appointed"). See [CONDUCT](#), [MAKE](#), [ORDAIN](#), [SET](#).

<3,,5087,*tithemi*>

"to put," is used of "appointment" to any form of service. Christ used it of His followers, John 15:16 (RV, "appointed" for AV, "ordained"). "[I](#) set you" would be more in keeping with the metaphor of grafting. The verb is used by Paul of his service in the ministry of the Gospel, 1 Tim. 1:12 (RV, "appointing" for "putting"); 1 Tim. 2:7 (RV, "appointed" for "ordained"); and 2 Tim. 1:11 (RV, "appointing" for "putting"); of the overseers, or bishops, in the local church at Ephesus, as those "appointed" by the Holy Ghost, to tend the church of God, Acts 20:28 ("hath made"); of the Son of God, as appointed Heir of all things, Heb. 1:2. It is also used of "appointment" to punishment, as of the unfaithful servant, Matt. 24:51; Luke 12:46; of unbelieving Israel, 1 Pet. 2:8. Cp. 2 Pet. 2:6. See [BOW](#), [COMMIT](#), [CONCEIVE](#), LAY, [MAKE](#), [ORDAIN](#), PURPOSE, [PUT](#), [SET](#), [SINK](#).

Note: Akin to *tithemi* is the latter part of the noun *prothesmia*, Gal. 4:2, of a term or period "appointed."

<4,,1303,*diatithemi*>

a strengthened form of No. 3 (*dia*, "through," intensive), is used in the Middle Voice only. The Lord used it of His disciples with reference to the kingdom which is to be theirs hereafter, and of Himself in the same respect, as that which has been "appointed" for Him by His Father, Luke 22:29. For its use in connection with a covenant, see [MAKE](#) and [TESTATOR](#).

<5,,5021,*tasso*>

"to place in order, arrange," signifies "to appoint," e.g., of the place where Christ had "appointed" a meeting with His disciples after His resurrection, Matt. 28:16; of positions of military and civil authority over others, whether "appointed" by men, Luke 7:8, or by God, Rom. 13:1, "ordained." It is said of those who, having believed the Gospel, "were ordained to eternal life," Acts 13:48. The house of Stephanas at Corinth had "set themselves" to the ministry of the saints (AV, "addicted"), 1 Cor. 16:15. Other instances of the arranging of special details occur in Acts 15:2; 22:10; 28:23. See [DETERMINE](#), [ORDAIN](#), [SET](#).

<6,,1299,*diatasso*>

a strengthened form of No. 5 (*dia*, "through," intensive), frequently denotes "to arrange, appoint, prescribe," e.g., of what was "appointed" for tax collectors to collect, Luke 3:13; of the tabernacle, as "appointed" by God for Moses to make, Acts 7:44; of the arrangements "appointed" by Paul with regard to himself and his travelling companions, Acts 20:13; of what the Apostle "ordained" in all the churches in regard to marital conditions, 1 Cor. 7:17; of what the Lord "ordained" in regard to the support of those who proclaimed the Gospel, 1 Cor. 9:14; of the Law as Divinely "ordained," or administered, through angels, by Moses, Gal. 3:19. In Titus 1:5, AV, "had appointed thee," the sense is rather that of commanding, RV, "gave thee charge." See [COMMAND](#), No. 1, [ORDAIN](#), [ORDER](#).

<7,,4929,*suntasso*>

sun, "with," and No. 5, lit., "to arrange together with," hence "to appoint, prescribe," is used twice, in Matt. 26:19 of what the Lord "appointed" for His disciples, and in Matt. 27:10, in a quotation concerning the price of the potter's field.

<8,,4384,*protasso*>

pro, "before," and No. 5, "to appoint before," is used in Acts 17:26 (RV, "appointed"), of the seasons arranged by God for nations, and the bounds of their habitation.

<9,,2749,*keimai*>

"to lie," is used in 1 Thess. 3:3 of the "appointment" of affliction for faithful believers. It is rendered "set" in Luke 2:34 and Phil. 1:16, RV, where the sense is the same. The verb is a perfect tense, used for the perfect Passive of tithemi, "to place," "I have been placed," i.e., "I lie." See [LAY](#), LIE, MADE (be), [SET](#).

<10,,606,*apokeimai*>

apo, "from," and No. 9, signifies "to be laid, reserved," Luke 19:20; Col. 1:5; 2 Tim. 4:8; "appointed," in Heb. 9:27, where it is said of death and the judgement following (RV, marg., "laid up"). See [LAY](#).

<11,,5500,*cheirotoneo*>

primarily used of voting in the Athenian legislative assembly and meaning "to stretch forth the hands" (cheir, "the hand," teino, "to stretch"), is not to be taken in its literal sense; it could not be so taken in its compound procheirotoneo, "to choose before," since it is said of God, Acts 10:41. Cheirotoneo is said of "the appointment" of elders by apostolic missionaries in the various churches which they revisited, Acts 14:23, RV, "had appointed," i.e., by the recognition of those who had been manifesting themselves as gifted of God to discharge the functions of elders (see No. 2). It is also said of those who were "appointed" (not by voting, but with general approbation) by the churches in Greece to accompany the Apostle in conveying their gifts to the poor saints in Judea, 2 Cor. 8:19. See CHOOSE, [ORDAIN](#).

<12,,4400,*procheirizo*>

from procheiros, "at hand," signifies (a) "to deliver up, appoint," Acts 3:20 (RV, "appointed"); (b) in the Middle Voice, "to take into one's hand, to determine, appoint beforehand," translated "appointed" in Acts 22:14, RV (for AV, "hath chosen"), and "to appoint" in 26:16 (for AV, "to make").

<13,,3724,*horizo*>

(Eng., "horizon"), lit., "to mark by a limit," hence, "to determine, ordain," is used of Christ as ordained of God to be a judge of the living and the dead, Acts 17:31; of His being "marked out" as the Son of God, Rom. 1:4; of Divinely appointed seasons, Acts 17:26, "having determined." See [DEFINE](#).

<14,,322,*anadeiknumi*>

lit., "to show up, to show clearly," also signifies "to appoint to a position or a service;" it is used in this sense of the 70 disciples, Luke 10:1; for the meaning "show," see Acts 1:24.

<15,,4160,*poieo*>

"to do, to make," is rendered "appointed" in Heb. 3:2, of Christ. For Mark 3:14, RV, see [ORDAIN](#), Note (2).

Note: Epithanatos, "appointed to death," doomed to it by condemnation, 1 Cor. 4:9, AV, is corrected to "doomed to death" in the RV (epi, "for," thanatos, "death").

Apportioned * For [APPORTIONED](#) (RV in 2 Cor. 10:13) see **DISTRIBUTE**

Apprehend <1,,2638,*katalambano*>

properly signifies "to lay hold of;" then, "to lay hold of so as to possess as one's own, to appropriate." Hence it has the same twofold meaning as the Eng. "to apprehend;" (a), "to seize upon, take possession of," (1) with a beneficial effect, as of "laying hold" of the righteousness which is of faith, Rom. 9:30 (not there a matter of attainment, as in the Eng. versions, but of appropriation); of the obtaining of a prize, 1 Cor. 9:24 (RV, "attain"); of the Apostle's desire "to apprehend," or "lay hold of," that for which he was apprehended by Christ, Phil. 3:12,13; (2) with a detrimental effect, e.g., of demon power, Mark 9:18; of human action in seizing upon a person, John 8:3,4; metaphorically, with the added idea of overtaking, of spiritual darkness in coming upon people, John 12:35; of the Day of the Lord, in suddenly coming upon unbelievers as a thief, 1 Thess. 5:4; (b), "to lay hold of" with the mind, to understand, perceive, e.g., metaphorically, of darkness with regard to light, John 1:5, though possibly here the sense is that of (a) as in John 12:35; of mental perception, Acts 4:13; 10:34; 25:25; Eph. 3:18. See [ATTAIN](#), No. 2, [COME](#), Note (8), [FIND](#), [OBTAIN](#), **OVERTAKE**, [PERCEIVE](#), [TAKE](#).

Note: Cp. epilambano, "to take hold of," always in the Middle Voice in the NT. See [HOLD](#).

<2,,4084,*piazō*>

"to lay hold of," with the suggestion of firm pressure or force, is used in the Gospels only in John, six times of efforts to seize Christ, and is always rendered "take" in the RV, John 7:30,32,44; 8:20; 10:39; 11:57. The AV has "laid hands on" in John 8:20. In Acts 12:4; 2 Cor. 11:32 (AV), it is translated respectively "apprehended" and "apprehend" (RV, "had taken," and "take"). In Rev. 19:20 it is used of the seizure of the Beast and the False Prophet. In John 21:3,10 it is used of catching fish. Elsewhere in Acts 3:7. See [CATCH](#), [LAY HANDS ON](#), [TAKE](#). In the Sept., S. of Sol. 2:15.

Approach <A-1,Verb,1448,*engizo*>

"to draw near, to approach," from engus, "near," is used (a) of place and position, literally and physically, Matt. 21:1; Mark 11:1; Luke 12:33; 15:25; figuratively, of drawing near to God, Matt. 15:8; Heb. 7:19; Jas. 4:8; (b) of time, with reference to things that are imminent, as the kingdom of heaven, Matt. 3:2; 4:17; 10:7; the kingdom of God, Mark 1:15; Luke 10:9,11; the time of fruit, Matt. 21:34; the desolation of Jerusalem, Luke 21:8; redemption, Luke 21:28; the fulfillment of a promise, Acts 7:17; the Day of Christ in contrast to the present night of the world's spiritual darkness, Rom. 13:12; Heb. 10:25; the coming of the Lord, Jas. 5:8; the end of all things, 1 Pet. 4:7. It is also said of one who was drawing near to death, Phil. 2:30. See **COME**, Note (16), [DRAW](#), B, No. 1, [HAND](#) (at), [NIGH](#).

<B-1,Adjective,676,*aprositos*>

"unapproachable, inaccessible" (a), negative, and an adjective formed from *proseimi*, "to go to"), is used, in 1 Tim. 6:16, of the light in which God dwells (AV, "which no man can approach unto;" RV, "unapproachable").

Approve, Approved <A-1, Verb, 1381, *dokimazo*>

primarily, of metals (e.g., the Sept. of Prov. 8:10; 17:3), signifies "to prove," e.g., 1 John 4:1, more frequently to prove with a view to approval, e.g., Rom. 1:28, AV, "they did not like to retain God in their knowledge;" RV, "they refused;" marg., "did not approve," the true meaning. Their refusal was not the outcome of ignorance; they had the power to make a deliberate choice; they willfully disapproved of having God in their knowledge.

In the next chapter, the Apostle speaks of the Jew as "approving things that are excellent," Rom. 2:18. The Jew knew God's will, and mentally "approved" of the things in which God had instructed him out of the Law. In Rom. 14:22, he is said to be happy who "judgeth not himself in that which he approveth;" that is to say, in that which he "approves" of after having put the matter to the test. The AV "alloweth" has not now this meaning.

As to the gifts from the church at Corinth for poor saints in Judea, those who were "approved" by the church to travel with the offering would be men whose trustworthiness and stability had been proved, 1 Cor. 16:3 (the RV margin seems right, "whomsoever ye shall approve, them will I send with letters"); cp. 2 Cor. 8:22.

In Phil. 1:10 the Apostle prays that the saints may "approve the things that are excellent" or "things that differ," i.e., "approve" after distinguishing and discerning.

In 1 Thess. 2:4, the Apostle and his fellow-missionaries were "approved of God to be entrusted with the Gospel" (not "allowed," AV). Not permission to preach, but Divine "approval" after Divine testing is intended. See [ALLOW](#), [DISCERN](#), [EXAMINE](#), [LIKE](#), [PROVE](#), [REFUSE](#), [TRY](#).

Note: Cp. *dokime*, "proof, experience;" see also B.

<A-2, Verb, 4921, *sunistemi*>

lit., "to set together" (*sun*, "with," *histemi*, "to stand"), hence signifies "to set one person or thing with another by way of presenting and commending." This meaning is confined to Romans and 2 Corinthians. The saints at Corinth had "approved themselves in everything to be pure," in the matter referred to, 2 Cor. 7:11. The word often denotes "to commend," so as to meet with approval, Rom. 3:5; 5:8; 16:1; 2 Cor. 4:2; 6:4 (RV); 10:18; 12:11, etc. See [COMMEND](#), [COMPACTED](#), [CONSIST](#) (No. 2), [STAND](#).

<A-3, Verb, 584, *apodeiknumi*>

lit., "to point out, to exhibit" (*apo*, "forth," *deiknumi*, "to show"), is used once in the sense of proving by demonstration, and so bringing about an "approval." The Lord Jesus was "a Man approved of God by mighty works and wonders and signs," Acts 2:22. See [PROVE](#), [SET](#), No. 17, [SHEW](#).

<B-1, Adjective, 1384, *dokimos*>

akin to dechomai, "to receive," always signifies "approved;" so the RV everywhere, e.g., in Jas. 1:12 for AV, "when he is tried." The word is used of coins and metals in the Sept.; in Gen. 23:16, "four hundred didrachms of silver approved with merchants;" in Zech. 11:13, in regard to the 30 pieces of silver, "Cast them into a furnace and [I](#) will see if it is good (approved) metal."

Apron <1,,4612,*simikinthion*>

"a thing girded round half the body" (Latin, *semicinctium*), was a narrow apron, or linen covering, worn by workmen and servants, Acts 19:12.

Apt * For [APT](#) see [TEACH](#), B

Archangel <1,,743,*archangelos*>

"is not found in the OT, and in the NT only in 1 Thess. 4:16 and Jude 1:9, where it is used of Michael, who in Daniel is called 'one of the chief princes,' and 'the great prince' (Sept., 'the great angel'), 10:13, 21; 12:1. Cp. also Rev. 12:7 Whether there are other beings of this exalted rank in the heavenly hosts, Scripture does not say, though the description 'one of the chief princes' suggests that this may be the case; cp. also Rom. 8:38; Eph. 1:21; Col. 1:16, where the word translated 'principalities' is *arche*, the prefix in *archangel*." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 142.] In 1 Thess. 4:16 the meaning seems to be that the voice of the Lord Jesus will be of the character of an "archangelic" shout.

Aright * For [ARIGHT](#) (RV of 2 Tim. 2:15) see [HANDLE](#), No. 5

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[Matt Curtin](#)

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Perplex, Perplexity <A-1,Verb,639,*aporeo*>

is rendered "perplexed" in 2 Cor. 4:8, and in the most authentic mss. in Luke 24:4; see [DOUBT](#), A, No. 1.

<A-2,Verb,1280,*diaporeo*>

"was much perplexed" in Luke 9:7; see [DOUBT](#), A, No. 2.

<B-1,Noun,640,*aporia*>

akin to A, No. 1, is translated "perplexity" in Luke 21:25 (lit., "at a loss for a way," a, negative, poros, "a way, resource"), of the distress of nations, finding no solution to their embarrassments; papyri illustrations are in the sense of being at one's wit's end, at a loss how to proceed, without resources.

Persecute, Persecution <A-1,Verb,1377,*dioko*>

has the meanings (a) "to put to flight, drive away," (b) "to pursue," whence the meaning "to persecute," Matt. 5:10-12,44; 10:23; 23:34; Luke 11:49 (No. 2 in some mss.); 21:12; John 5:16; 15:20 (twice); Acts 7:52; 9:4,5, and similar passages; Rom. 12:14; 1 Cor. 4:12; 15:9; 2 Cor. 4:9, AV (RV, "pursued"); Gal. 1:13,23; 4:29; Gal. 5:11, RV, "am ... persecuted" (AV, "suffer persecution"); so Gal. 6:12; Phil. 3:6; 2 Tim. 3:12, "shall suffer persecution;" Rev. 12:13. See [FOLLOW](#), [PURSUE](#).

<A-2,Verb,1559,*ekdioko*>

ek, "out" and No. 1, is used in 1 Thess. 2:15, AV, "persecuted" (RV, "drove out"). See also No. 1. See [DRIVE](#), No. 2.

<B-1,Noun,1375,*diogmos*>

akin to A, No. 1, occurs in Matt. 13:21; Mark 4:17; 10:30; Acts 8:1; 13:50; Rom. 8:35; 2 Cor. 12:10; 2 Thess. 1:4; 2 Tim. 3:11, twice (for ver. 12, see A, No. 1). In the Sept., Prov. 11:19; Lam. 3:19.

Note: In Acts 11:19, AV, thlipsis, "tribulation" (RV), is translated "persecution."

Persecutor <1,,1376,*dioktes*>

akin to dioko (see above), occurs in 1 Tim. 1:13.

Perserverance <1,,4343,*proskarteresis*>

occurs in Eph. 6:18. Cp. the verb (and the formation) under ATTEND, No. 2.

Person <1,,4383,*prosopon*>

for the meaning of which see [APPEARANCE](#), No. 2, is translated "person" or "persons" in Matt. 22:16; Mark 12:14; Luke 20:21; 2 Cor. 1:11; 2 Cor. 2:10; Gal. 2:6; Jude 1:16, lit., "(admiring, or showing respect of, RV) persons."

<2,,444,*anthropos*>

a generic name for man, is translated "persons" in Rev. 11:13, RV (AV, "men").

Notes: (1) In Heb. 1:3, AV, hupostasis, "substance," is translated "person;" see [SUBSTANCE](#). (2) In

Matt. 27:24, RV, toutou, "of this ... (man)," is translated "of this ... person" (AV). (3) In Philem. 1:12, the pronoun autos, "he," placed in a position of strong emphasis, is translated "in his own person," RV, stressing the fact that in spite of the Apostle's inclination to retain Onesimus, he has sent him, as being, so to speak, "his very heart," instead of adopting some other method. (4) In 1 Cor. 5:13, AV, the adjective poneros, "wicked," used as a noun, is translated "wicked person" (RV, "... man"). (5) In 2 Pet. 2:5, AV, ogdoos, "eighth," is translated "the (lit., 'an') eighth person" (RV, "with seven others"). (b) Various adjectives are used with the word "persons," e.g., "devout, perjured, profane."

Persons (respect of) <A-1,Noun,4381,*prosoplemptes*>

denotes "a respecter of persons" (prosopon, "a face" or "person," lambano, "to lay hold of"), Acts 10:34.

<A-2,Noun,4382,*prosopolempsia*>

(in inferior texts without the letter m), denotes "respect of persons, partiality" (akin to No. 1), the fault of one who, when responsible to give judgment, has respect to the position, rank, popularity, or circumstances of men, instead of their intrinsic conditions, preferring the rich and powerful to those who are not so, Rom. 2:11; Eph. 6:9; Col. 3:25; Jas. 2:1.

<B-1,Verb,4380,*prosopolempteo*>

"to have respect of persons" (see [ABOVE](#)), occurs in Jas. 2:9.

<C-1,Adverb,678,*aprosopolempptos*>

without respect of persons, impartially (a, negative), occurs in 1 Pet. 1:17.

Persuade * in the Active Voice, signifies "to apply persuasion, to prevail upon or win over, to persuade," bringing about a change of mind by the influence of reason or moral considerations, e.g., in Matt. 27:20; 28:14; Acts 13:43; 19:8; in the Passive Voice, "to be persuaded, believe" (see [BELIEVE](#), No. 2, and OBEY), e.g., Luke 16:31; 20:6; Acts 17:4; RV (AV, "believed"); 21:14; 26:26; Rom. 8:38; 14:14; 15:14; 2 Tim. 1:5,12; Heb. 6:9; 11:13, in some mss.; Heb. 13:18, RV (AV, "trust"). See ASSURANCE, B, No. 3.

Note: For Acts 26:28, AV, "thou persuadest," see [FAIN](#), Note.

<1,,3982,*peitho*>

in the Active Voice, signifies "to apply persuasion, to prevail upon or win over, to persuade," bringing about a change of mind by the influence of reason or moral considerations, e.g., in Matt. 27:20; 28:14; Acts 13:43; 19:8; in the Passive Voice, "to be persuaded, believe" (see [BELIEVE](#), No. 2, and [OBEY](#)), e.g., Luke 16:31; 20:6; Acts 17:4; RV (AV, "believed"); Acts 21:14; 26:26; Rom. 8:38; 14:14; 15:14; 2 Tim. 1:5,12; Heb. 6:9; 11:13, in some mss.; Heb. 13:18, RV (AV, "trust"). See [ASSURANCE](#), B, No. 3.

Note: For Acts 26:28, AV, "thou persuadest," see [FAIN](#), Note.

<2,,374,*anapeitho*>

"to persuade, induce," in an evil sense (ana, "back," and No. 1), is used in Acts 18:13. In the Sept., Jer. 29:8.

Note: For plerophoreo, rendered "being fully persuaded," in Rom. 4:21; 14:5, AV, see [ASSURANCE](#), B, No. 2.

Persuasion <1,,3988,*peismone*>

akin to peitho, is used in Gal. 5:8, where the meaning is "this influence that has won you over, or that seems likely to do so;" the use of peitho, in the sense of "to obey," in ver. 7, suggests a play upon words here.

Persuasive, Persuasivness <A-1,Adjective,3981,*peithos*>

an adjective (akin to peitho), not found elsewhere, is translated "persuasive" in 1 Cor. 2:4, RV (AV, "enticing"); see ENTICE, B.

<B-1,Noun,4086,*pithanologia*>

"persuasiveness of speech," is used in Col. 2:4, RV. See [ENTICE](#), B, Note.

Pertain to <1,,3348,*metecho*>

Heb. 7:13, AV; see [BELONG](#), Note (c), [PARTAKE](#), B, No. 3.

Notes: (1) In Rom. 15:17, the phrase ta pros, lit., "the (things) towards" is translated "things pertaining to," RV (AV, "those things which pertain to"); in Heb. 2:17; 5:1, RV and AV, "things pertaining to." (2) In Acts 1:3, AV, the phrase ta peri, "the (things) concerning" (RV), is translated "the things pertaining to." (3) In Rom. 9:4, the RV rightly translates the relative pronoun hon, lit., "of whom" from hos, "who"), by "whose is" (AV, "to whom pertaineth"). (4) In Rom. 4:1, AV, kata, "according to" (RV), is translated "as pertaining to." (5) For 1 Cor. 6:3,4, see [LIFE](#), B, No. 1.

Perverse, Pervert <1,,654,*apostrepho*>

"to turn away" (apo, "from," strepho, "to turn"), is used metaphorically in the sense of "perverting" in Luke 23:14 (cp. No. 2 in ver. 2). See [BRING](#), No. 22.

<2,,1294,*diastrepho*>

"to distort, twist" (dia, "through," and strepho), is translated "to pervert" in Luke 23:2 (cp. No. 1 in ver. 14); Acts 13:10 [in ver. 8, "to turn aside" (AV, "away"); in the perfect participle, Passive Voice, it is translated "perverse," lit., "turned aside, corrupted," in Matt. 17:17; Luke 9:41; Acts 20:30; Phil. 2:15.

<3,,3344,*metastrepho*>

"to transform into something of an opposite character" (meta, signifying "a change," and strepho,) as the Judaizers sought to "pervert the gospel of Christ," Gal. 1:7; cp. "the sun shall be turned into darkness," Acts 2:20; laughter into mourning and joy to heaviness, Jas. 4:9. See [TURN](#).

<4,,1612,*ekstrepho*>

"to turn inside out" (ek, "out"), "to change entirely," is used metaphorically in Titus 3:11, RV, "is perverted" (AV, "is subverted"). See [SUBVERT](#).

Note: For "perverse disputings," 1 Tim. 6:5, AV, see DISPUTE, A, No. 3.

Pestilence, Pestilent fellow <1,,3061,*loimos*>

"a pestilence, any deadly infectious malady," is used in the plural in Luke 21:11 (in some mss., Matt. 24:7); in Acts 24:5, metaphorically, "a pestilent fellow." See [FELLOW](#).

Petition <1,,155,*aitema*>

from aiteo, "to ask" is rendered "petitions" in 1 John 5:15: see ASK, B, and cp. the distinction between A, Nos. 1 and 2. Cp. deesis (see [PRAYER](#)).

Pharisees <1,,5330,*pharisaaios*>

from an Aramaic word peras (found in Dan. 5:28), signifying "to separate," owing to a different manner of life from that of the general public. The "Pharisees" and Sadducees appear as distinct parties in the latter half of the 2nd cent. B.C., though they represent tendencies traceable much earlier in Jewish history, tendencies which became pronounced after the return from Babylon (537 B.C.). The immediate progenitors of the two parties were, respectively, the Hasideans and the Hellenizers; the latter, the antecedents of the Sadducees, aimed at removing Judaism from its narrowness and sharing in the advantages of Greek life and culture. The Hasidaeans, a transcription of the Hebrew chasidim, i.e., "pious ones," were a society of men zealous for religion, who acted under the guidance of the scribes, in opposition to the godless Hellenizing party; they scrupled to oppose the legitimate high priest even when he was on the Greek side. Thus the Hellenizers were a political sect, while the Hasidaens, whose fundamental principle was complete separation from non-Jewish elements, were the strictly legal party among the Jews, and were ultimately the more popular and influential party. In their zeal for the Law they almost deified it and their attitude became merely external, formal, and mechanical. They laid stress, not upon the righteousness of an action, but upon its formal correctness. Consequently their opposition to Christ was inevitable; His manner of life and teaching was essentially a condemnation of theirs; hence His denunciation of them, e.g., Matt. 6:2,5,16; 15:7 and chapter 23.

While the Jews continued to be divided into these two parties, the spread of the testimony of the Gospel must have produced what in the public eye seemed to be a new sect, and in the extensive development which took place at Antioch, Acts 11:19-26, the name "Christians" seems to have become a popular term applied to the disciples as a sect, the primary cause, however, being their witness to Christ (see [CALL](#), A, No. 11). The opposition of both "Pharisees" and Sadducees (still mutually antagonistic, Acts 23:6-10) against the new "sect" continued unabated during apostolic times.

Philosopher <1,,5386,*philosophos*>

lit., "loving wisdom" (philos, "loving," sophia, "wisdom"), occurs in Acts 17:18.

Philosophy <1,,5385,*philosophia*>

denotes "the love and pursuit of wisdom," hence, "philosophy," the investigation of truth and nature;

in Col. 2:8, the so-called "philosophy" of false teachers. "Though essentially Greek as a name and as an idea, it had found its way into Jewish circles ... Josephus speaks of the three Jewish sects as the "philosophies" ... It is worth observing that this word, which to the Greeks denotes the highest effort of the intellect, occurs here alone in Paul's writings ... the Gospel had deposed the term as inadequate to the higher standard whether of knowledge or of practice, which it had introduced" (Lightfoot).

Phylactery <1,,5440,*phulakterion*>

primarily "an outpost," or "fortification" (phulax, "a guard"), then, "any kind of safeguard," became used especially to denote "an amulet." In the NT it denotes a prayer fillet, "a phylactery," a small strip of parchment, with portions of the Law written on it; it was fastened by a leather strap either to the forehead or to the left arm over against the heart, to remind the wearer of the duty of keeping the commandments of God in the head and in the heart; cp. Ex. 13:16; Deut. 6:8; 11:18. It was supposed to have potency as a charm against evils and demons. The Pharisees broadened their "phylacteries" to render conspicuous their superior eagerness to be mindful of God's Law, Matt. 23:5.

Physician <1,,2395,*iatros*>

akin to iaomai, "to heal," "a physician," occurs in Matt. 9:12; Mark 2:17; 5:26; Luke 4:23; 5:31 (in some mss., 8:43); Col. 4:14.

Piece <1,,1915,*epiblema*>

primarily denotes "that which is thrown over, a cover" (epi, "over," ballo, "to throw"); then, "that which is put on, or sewed on, to cover a rent, a patch," Matt. 9:16; Mark 2:21; in the next sentence, RV, "that which should fill" (AV, "the new piece that filled"), there is no word representing "piece" (lit., "the filling," pleroma); see [FILL](#), B: Luke 5:36.

<2,,1406,*drachme*>

a drachma, firstly, "an Attic weight," as much as one can hold in the hand (connected with drassomai, "to grasp with the hand, lay hold of," 1 Cor. 3:19), then, "a coin," nearly equal to the Roman denarius (see [PENNY](#)), is translated "pieces of silver" in Luke 15:8, 1st part; "piece," 2nd part and Luke 15:9.

<3,,3313,*meros*>

"a part," is translated "a piece (of a broiled fish)" in Luke 24:42. See [BEHALF](#), PART.

<4,,2801,*klasma*>

"a broken piece" (from klao, "to break") is used of the broken pieces from the feeding of the multitudes, RV, "broken pieces," AV, "fragments," Matt. 14:20; Mark 6:43; 8:19,20; Luke 9:17; John 6:12,13; in Matt. 15:37; Mark 8:8, RV, "broken pieces" (AV, "broken meat").

<5,,694,*argurion*>

which frequently denotes "money," also represents "a silver coin," of the value of a shekel or tetradrachmon (four times the drachme, see No. 2); it is used in the plural in Matt. 26:15; 27:3-9. In Acts 19:19, "fifty thousand of silver" is, lit., "fifty thousand of silver" (probably drachmas). See [MONEY](#), SILVER.

Notes: (1) In Acts 27:44, for AV, "broken pieces," the RV translates epi ("on") tinon ("certain things")

ton ("the," i.e., "those namely") by "on other things;" there is no word in the original representing "pieces." (2) For the phrase "to break to (in) pieces," Matt. 21:44, RV, and Mark 5:4, see [BREAK](#), A, Nos. 10 and 5 respectively. (3) In Luke 14:18, AV, agros, "a field" (RV), is translated "a piece of ground." (4) In Matt. 17:27, AV, stater, "a shekel" (RV), a tetradrachmon (see No. 5, above), is translated "a piece of money."

Pierce <1,,1338,*diikneomai*>

"to go through, penetrate" (dia, "through," ikneomaia, "to go"), is used of the power of the Word of God, in Heb. 4:12, "piercing." In the Sept., Ex. 26:28.

<2,,1330,*dierchomai*>

"to go through," is translated "shall pierce through" in Luke 2:35. See [COME](#), No. 5.

<3,,1574,*ekkenteo*>

primarily, "to prick out" (ek, "out," kenteo, "to prick"), signifies "to pierce," John 19:37; Rev. 1:7.

<4,,3572,*nusso*>

"to pierce" or "pierce through," often of inflicting severe or deadly wounds, is used of the piercing of the side of Christ, John 19:34 (in some mss., Matt. 27:49).

<5,,4044,*peripeiro*>

"to put on a spit," hence, "to pierce," is used metaphorically in 1 Tim. 6:10, of torturing one's soul with many sorrows, "have pierced (themselves) through."

Piety (to shew) <1,,2151,*eusebeo*>

"to reverence, to show piety" towards any to whom dutiful regard is due (akin to eusebes, "pious, godly, devout"), is used in 1 Tim. 5:4 of the obligation on the part of children and grandchildren (RV) to express in a practical way their dutifulness "towards their own family;" in Acts 17:23 of worshipping God. See **WORSHIP**.

Pigeon * For [PIGEON](#) see [DOVE](#), No. 1

Pilgrim <1,,3927,*parepidemos*>

an adjective signifying "sojourning in a strange place, away from one's own people" (para, "from," expressing a contrary condition, and epidemeo, "to sojourn;" demos, "a people"), is used of OT saints, Heb. 11:13, "pilgrims" (coupled with xenos, "a foreigner"); of Christians, 1 Pet. 1:1, "sojourners (of the Dispersion)," RV; Heb. 2:11, "pilgrims" (coupled with paroikos, "an alien, sojourner"); the word is thus used metaphorically of those to whom Heaven is their own country, and who are sojourners on earth.

Pillar <1,,4769,*stulos*>

"a column supporting the weight of a building," is used (a) metaphorically, of those who bear responsibility in the churches, as of the elders in the church at Jerusalem, Gal. 2:9; of a local church as to its responsibility, in a collective capacity, to maintain the doctrines of the faith by teaching and practice, 1 Tim. 3:15; some would attach this and the next words to the statement in ver. 16; the

connection in the Eng. versions seems preferable; (b) figuratively in Rev. 3:12, indicating a firm and permanent position in the spiritual, heavenly and eternal Temple of God; (c) illustratively, of the feet of the angel in the vision in Rev. 10:1, seen as flames rising like columns of fire indicative of holiness and consuming power, and thus reflecting the glory of Christ as depicted in Rev. 1:15; cp. Ezek. 1:7.

Pillow <1,,4344,*proskephalaion*>

denotes "a pillow, a cushion for the head" (pros, "to," kephale, "a head"), Mark 4:38 (RV, "cushion"). In the Sept., Ezek. 13:18.

Pine away <1,,3583,*xeraino*>

"to dry up, wither," is rendered "pineth away" in Mark 9:18. See DRY.

Pinnacle <1,,4419,*pterugion*>

denotes (a) "a little wing" (diminutive of pterux, "a wing"); (b) "anything like a wing, a turret, battlement," of the temple in Jerusalem, Matt. 4:5; Luke 4:9 (of the hieron, "the entire precincts," or parts of the main building, as distinct from the naos, "the sanctuary"). This "wing" has been regarded (1) as the apex of the sanctuary, (2) the top of Solomon's porch, (3) the top of the Royal Portico, which Josephus describes as of tremendous height (Antiq. xv. 11.5). It is used in the Sept. of the fins of fishes, e.g., Lev. 11:9-12; of the part of a dress, hanging down in the form of a wing, Ruth 3:9; 1 Sam. 24:5.

Pipe (Noun and Verb) <A-1,Noun,836,*aulos*>

"a wind instrument," e.g., "a flute" (connected with aemi, "to blow"), occurs in 1 Cor. 14:7.

<B-1,Verb,832,*auleo*>

"to play on an aulos," is used in Matt. 11:17; Luke 7:32; 1 Cor. 14:7 (2nd part).

Pipers * For [PIPERS](#), Rev. 18:22, AV, see FLUTE PLAYERS

Pit <1,,5421,*phrear*>

"a well, dug for water" (distinct from pege, "a fountain"), denotes "a pit" in Rev. 9:1,2, RV, "the pit (of the abyss)," "the pit," i.e., the shaft leading down to the abyss, AV, "(bottomless) pit;" in Luke 14:6, RV, "well" (AV, "pit"); in John 4:11,12, "well." See WELL.

<2,,999,*bothunos*>

is rendered "pit" in Matt. 12:11: see [DITCH](#).

<3,,12,*abussos*>

see [BOTTOMLESS](#), B.

<4,,5276,*hupolenion*>

denotes "a vessel or trough beneath a winepress," to receive the juice, Mark 12:1, RV, "a pit for the winepress" (AV, "a place for ... the wine-fat").

Note: For "pits," 2 Pet. 2:4, RV, see [CHAIN](#) Note (1).

Pitch (Verb) <1,,4078,*pegnumi*>

"to make fast, to fix" (cp. *prospegnumi*, Acts 2:23, of crucifixion), is used of "pitching" a tent; in Heb. 8:2, of the "true tabernacle," the heavenly and spiritual, which "the Lord pitched."

Pitcher <1,,2765,*keramion*>

"an earthen vessel" (*keramos*, "potter's clay"), "a jar" or "jug," occurs in Mark 14:13; Luke 22:10.

Pitiable (most) <1,,1652,*eleeinoteros*>

the comparative degree of *eleemos*, "miserable, pitiable" (*eleos*, "pity"), is used in 1 Cor. 5:19, "most pitiable" (RV), lit., "more pitiable than all men." See [MISERABLE](#).

Pitiful, Pity <1,,4184,*polusplanchnos*>

denotes "very pitiful" or "full of pity" (*polus*, "much," *splanchnon*, "the heart;" in the plural, "the affections"), occurs in Jas. 5:11, RV, "full of pity."

<2,,2155,*eusplanchnos*>

"compassionate, tenderhearted," lit., "of good heartedness" (*eu*, "well," and *splanchnon*), is translated "pitiful" in 1 Pet. 3:8, AV, RV, "tenderhearted," as in Eph. 4:32.

Place (Noun, Verb, Adverb) <A-1,Noun,5117,*topos*>

(Eng., "topic," "topography," etc.,) is used of "a region" or "locality," frequently in the Gospels and Acts; in Luke 2:7; 14:22, "room;" of a place which a person or thing occupies, a couch at table, e.g., Luke 14:9,10, RV, "place" (AV, "room"); of the destiny of Judas Iscariot, Acts 1:25; of the condition of the "unlearned" or non-gifted in a church gathering, 1 Cor. 14:16, RV, "place;" the sheath of a sword, Matt. 26:52; a place in a book, Luke 4:17; see also Rev. 2:5; 6:14; 12:8; metaphorically, of "condition, occasion, opportunity" Acts 25:16, RV, "opportunity" (AV, "license"); Rom. 12:19; Eph. 4:27. See OPPORTUNITY, [ROOM](#).

<A-2,Noun,5564,*chorion*>

"a region" (a diminutive of *chora*, "a land, country"), is used of Gethsemane, Matt. 26:36; Mark 14:32. See [FIELD](#).

<A-3,Noun,5247,*huperocha*>

"high place," 1 Tim. 2:2: see [AUTHORITY](#), No. 3.

<A-4,Noun,4042,*perioche*>

primarily "a circumference, compass" (*peri*, "around," *echo*, "to have"), hence denotes "a portion circumscribed," that which is contained, and in reference to a writing or book, "a portion or passage of its contents," Acts 8:32, "(the) place."

<A-5,Noun,201,*akroaterion*>

denotes "a place of audience" (*akroaomai*, "to listen"), Acts 25:23, "place of hearing."

<A-6,Noun,4411,*protoklisia*>

see [CHIEF](#), B, No. 7.

Notes: (1) For ope, "a hole," Jas. 3:11, AV, "place," see [OPENING](#): see also [CAVE](#). (2) For "place of toll," Matt. 9:9; Mark 2:14, see CUSTOM TOM ([TOLL](#)), No. 2. (3) In Heb. 4:5 "in this place" is, lit., "in this," i.e., "in this (passage)." (4) In Luke 6:17, RV, topos, with pedinos, "level," is translated "level place" (AV, "plain"). (5) For amphodon, rendered "a place where two ways met," Mark 11:4 (RV, "the open street"), see STREET. (6) For eremia, "a desert place," see DESERT, A. (7) In 1 Cor. 11:20; 14:23, AV, the phrase epi to auto, lit., "to the same," is translated "into one place," RV, "together;" perhaps == "in assembly." (8) For "secret place," Luke 11:33, AV, see CELLAR. (9) For "place of prayer," Acts 16:13, RV, see [PRAYER](#). (10) For Phil. 1:13 (AV, "in all other places"), RV, "to all the rest," see [PALACE](#). (11) For "rocky places," Mark 4:16, see ROCKY.

<B-1,Verb,402,*anachoreo*>

"to withdraw" (ana, "back," choreo, "to make room, retire"), is translated "give place" in Matt. 9:24. See [DEPART](#), No. 10.

<B-2,Verb,1502,*eiko*>

"to yield, give way," is rendered "gave place" in Gal. 2:5.

<B-3,Verb,1096,*ginomai*>

"to become, take place," is translated "(a death) having taken place" in Heb. 9:15, RV, AV, "by means of (death)," referring, not to the circumstances of a testamentary disposition, but to the sacrifice of Christ as the basis of the New Covenant.

Note: For choreo in John 8:37, AV, "hath ... place," see COURSE, B.

<C-1,Adverb,5602,*hode*>

"here, hither," is translated "to ('unto,' RV) this place" in Luke 23:5. See [HERE](#).

<C-2,Adverb,3837,*pantachou*>

"everywhere," is translated "in all places" in Acts 24:3. See EVERYWHERE, No. 2.

Notes: (1) For "in divers places," Matt. 24:7, etc., see DIVERS, B, Note. (2) In the following the RV gives the correct meaning: in Mark 6:10, ekeithen, "thence" (AV, "from that place"); in Heb. 2:6; 4:4, pou, "somewhere" (AV, "in a certain place"); in Matt. 12:6, hode, "here" (AV, "in this place"); in Mark 6:10, hopou ean, "wheresoever" (AV, "in what place soever"). (3) The adjective entopios, "of that place," occurs in Acts 21:12. (4) In Jas. 2:3 kalos, "well" (AV, marg.), is rendered "in a good place." See DWELLING, [HEAVENLY](#), [HOLY](#), MARKET, [SKULL](#), [STEEP](#), [YONDER](#).

Plague <1,,3148,*mastix*>

"a whip, scourge," Acts 22:24, "by scourging;" Heb. 11:36, "scourgings," is used metaphorically of "disease" or "suffering," Mark 3:10; 5:29,34; Luke 7:21. See [SCOURGING](#).

<2,,4127,*plege*>

"a stripe, wound" (akin to plesso, "to smite"), is used metaphorically of a calamity, "a plague," Rev. 9:20; 11:6; 15:1,6,8; 16:9,21 (twice); 18:4,8; 21:9; 22:18. See [STRIPE](#), WOUND.

Plain (Noun) * For PLAIN (Noun) see [PLACE](#), A, Note (4)

Plain (Adverb), Plainly, Plainness <1,,3723,*orthos*>

"rightly" (from orthos, "straight"), is translated "plain," in Mark 7:35, of restored speech. See [RIGHTLY](#).

<2,,3954,*parrhesia*>

"boldness," is used adverbially in its dative case and rendered "plainly" in John 10:24; 11:14; 16:25; 16:29 (with en, lit., "in plainness"). See [BOLD](#), B, where see also "plainness of speech," 2 Cor. 3:12, RV.

Plait <1,,4120,*pleko*>

"to weave, twist, plait," is used of the crown of thorns inflicted on Christ, Matt. 27:29; Mark 15:17; John 19:2.

Plaiting (of the hair) * For PLAITING (of the hair) see [BRAIDED](#), Note (1)

Plank * For [PLANK](#) see BOARD

Plant (Noun, Verb, Adjective) <A-1,Noun,5451,*phuteia*>

firstly, "a planting," then "that which is planted, a plant" (from phuo, "to bring forth, spring up, grow," phuton, "a plant"), occurs in Matt. 15:13. In the Sept., 2 Kings 19:29; Ezek. 17:7; Mic. 1:6.

<B-1,Verb,5452,*phuteuo*>

"to plant," is used (a) literally, Matt. 21:33; Mark 12:1; Luke 13:6; 17:6,28; 20:9; 1 Cor. 9:7; (b) metaphorically, Matt. 15:13; 1 Cor. 3:6,7,8.

<C-1,Adjective,4854,*sumphutos*>

firstly, "congenital, innate" (from sumphuo, "to make to grow together"), then, "planted" or "grown along with, united with," Rom. 6:5, AV, "planted together," RV, "united with Him," indicating the union of the believer with Christ in experiencing spiritually "the likeness of His death." See [UNITED](#). Cp. emphutos, Jas. 1:21, RV, "implanted" (marg., "inborn"). See ENGRAFTED.

Platter <1,,3953,*paropsis*>

firstly, "a side dish of dainties" (para, "beside," opson, "cooked"); then, "the dish itself," Matt. 23:25; ver. 26, in some mss.

<2,,4094,*pinax*>

is translated "platter" in Luke 11:39; see [CHARGER](#).

Play <1,,3815,*paizo*>

properly, "to play as a child" (*pais*), hence denotes "to play" as in dancing and making merry, 1 Cor. 10:7. Cp. *empaizo*, "to mock."

Plead <1,,1793,*entunchano*>

"to make petition," is used of the "pleading" of Elijah against Israel, Rom. 11:2, RV, "pleadeth with" (AV, "maketh intercession to"). See [DEAL WITH](#), [INTERCESSIONS](#).

Please, Pleasing (Noun), Well-Pleasing, Pleasure <A-1,Verb,700,*aresko*>

signifies (a) "to be pleasing to, be acceptable to," Matt. 14:6; Mark 6:22; Acts 6:5; Rom. 8:8; 15:2; 1 Cor. 7:32-34; Gal. 1:10; 1 Thess. 2:15; 4:1 (where the preceding *kai*, "and," is epexegetical, "even," explaining the "walking," i.e., Christian manner of life, as "pleasing" God; in Gen. 5:22, where the Hebrew has "Enoch walked with God," the Sept. has "Enoch pleased God;" cp. Mic. 6:8; Heb. 11:5); 2 Tim. 2:4; (b) "to endeavor to please," and so, "to render service," doing so evilly in one's own interests, Rom. 15:1, which Christ did not, Rom. 15:3; or unselfishly, 1 Cor. 10:33; 1 Thess. 2:4. This sense of the word is illustrated by Moulton and Milligan (Vocab.) from numerous inscriptions, especially describing "those who have proved themselves of use to the commonwealth."

<A-2,Verb,2100,*euaresteo*>

signifies "to be well-pleasing" (*eu*, "well," and a form akin to No. 1); in the Active Voice, Heb. 11:5, RV, "he had been "well-pleasing" (unto God)," AV, "he pleased;" so Heb. 11:6; in the Passive Voice, Heb. 13:16.

<A-3,Verb,2106,*eudokeo*>

signifies (a) "to be well pleased, to think it good" [*eu*, "well," and *dokeo*, see Note (1) below], not merely an understanding of what is right and good as in *dokeo*, but stressing the willingness and freedom of an intention or resolve regarding what is good, e.g., Luke 12:32, "it is (your Father's) good pleasure;" so Rom. 15:26,27, RV; 1 Cor. 1:21; Gal. 1:15; Col. 1:19; 1 Thess. 2:8, RV, "we were well pleased" (AV, "we were willing"); this meaning is frequently found in the papyri in legal documents; (b) "to be well pleased with," or "take pleasure in," e.g., Matt. 3:17; 12:18; 17:5; 1 Cor. 10:5; 2 Cor. 12:10; 2 Thess. 2:12; Heb. 10:6,8,38; 2 Pet. 1:17.

<A-4,Verb,2309,*thelo*>

"to will, wish, desire," is translated "it pleased (Him)" in 1 Cor. 12:18; 15:38, RV. See [DESIRE](#), B, No. 6.

<A-5,Verb,4684,*spatalao*>

"to live riotously," is translated "giveth herself to pleasure" in 1 Tim. 5:6, RV (AV, "liveth in pleasure"); "taken your pleasure" in Jas. 5:5, AV, "been wanton."

Notes: (1) In Acts 15:22, AV, *dokeo*, "to seem good to" (RV), is translated "it pleased" (in some mss., ver. 34); in Heb. 12:10, AV, "(after their own) pleasure," RV, "(as) seemed good (to them)." (2) For *suneudokeo*, rendered "have pleasure in" in Rom. 1:32, AV, see [CONSENT](#), No. 6. (3) For *truphao*, rendered "lived in pleasure" in Jas. 5:5 AV, see [DELICATELY](#).

<B-1,Adjective,701,*arestos*>

denotes "pleasing, agreeable," John 8:29, RV, "(the things that are) pleasing," AV, "(those things that) please;" AV and RV in 1 John 3:22; in Acts 6:2, "fit" (RV marg., "pleasing"); Acts 12:3, "it pleased," lit., "it was pleasing." See FIT.

<B-2,Adjective,2101,*euarestos*>

eu, "well," and No. 1, is translated "well-pleasing" in the RV except in Rom. 12:1,2 (see marg., however). See [ACCEPT](#), B, No. 4.

<C-1,Noun,699,*areskeia*>

a "pleasing," a giving pleasure, Col. 1:10, of the purpose Godward of a walk worthy of the Lord (cp. 1 Thess. 4:1). It was used frequently in a bad sense in classical writers. Moulton and Milligan illustrate from the papyri its use in a favorable sense, and Deissmann (Bible Studies) from an inscription. In the Sept., Prov. 31:30.

Pleasure <A-1,Noun,2237,*hedone*>

"pleasure," is used of the gratification of the natural desire or sinful desires (akin to hedomai, "to be glad," and hedeos, "gladly"), Luke 8:14; Titus 3:3; Jas. 4:1,3, RV, "pleasures" (AV, "lusts"); in the singular, 2 Pet. 2:13. See LUST.

<A-2,Noun,2107,*eudokia*>

"good pleasure" (akin to eudokeo, [PLEASE](#), No. 3), Eph. 1:5,9; Phil. 2:13; 2 Thess. 1:11. See DESIRE, A, No. 2.

<A-3,Noun,619,*apolausis*>

"enjoyment," is used with echo, "to have," and rendered "enjoy the pleasures" (lit., "pleasure") in Heb. 11:25. See [ENJOY](#).

Notes: (1) In Rev. 4:11, AV, thelema, "a will," is translated "(for Thy) pleasure," RV, "(because of Thy) will." (2) For charis, translated "pleasure" in the AV of Acts 24:27; 25:9, see [FAVOR](#), A.

<B-1,Adjective,5369,*philedonos*>

"loving pleasure" (philos, "loving," and A, No. 1), occurs in 2 Tim. 3:4, RV, "lovers of pleasure" (AV, "... pleasures"). See LOVER.

Note: In 1 Tim. 5:6 the RV renders spatlaio "giveth herself to pleasure."

Plenteous <1,4183,*polus*>

"much," is rendered "plenteous" in Matt. 9:37, of a harvest of souls, and Luke 10:2, RV (AV, "great"). See [GREAT](#).

Plentifully * Note: This translates the prefix eu ("well") of the verb euphoreo, "to produce well," in Luke 12:16, "brought forth plentifully."

Plot <1,,1917,*epiboule*>

lit., "a plan against" (epi, "against," boule, "a counsel, plan"), is translated "plot" in the RV (AV, "laying await" and "lying in wait") in Acts 9:24; 20:3,19; 23:30.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

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Finger <1,,1147,*daktulos*>

Matt. 23:4; Mark 7:33; Luke 11:46; 16:24; John 8:6; 20:25,27, is used metaphorically in Luke 11:20, for the power of God, the effects of which are made visible to men (cp. Matt. 12:28, "by the Spirit of God;" cp. also Exod. 8:19).

Finish <1,,5055,*teleo*>

"to bring to an end" (telos, "an end"), in the Passive Voice, "to be finished," is translated by the verb "to finish" in Matt. 13:53; 19:1; 26:1; John 19:28, where the RV "are ... finished" brings out the force of the perfect tense (the same word as in ver. 30, "It is finished"), which is missed in the AV; as Stier says, "the word was in His heart before He uttered it;" 2 Tim. 4:7; Rev. 10:7; 11:7; 20:3, RV, "should be finished" (AV, "fulfilled"), Rev. 20:5,7, RV, "finished" (AV, "expired"). In Rev. 15:1 the verb is rightly translated "is finished," RV, see FILL, Note (2). In 15:8 the RV, "should be finished" corrects the AV, "were fulfilled." See [ACCOMPLISH](#).

<2,,5048,*teleioo*>

akin to the adjective teleios, "complete, perfect," and to No. 1, denotes "to bring to an end" in the sense of completing or perfecting, and is translated by the verb "to finish" in John 4:34; 5:36; 17:4; Acts 20:24. See [CONSECRATE](#), FULFIL, PERFECT.

<3,,1615,*ekteleo*>

lit., "to finish out," i.e., "completely" (ek, "out," intensive, and No. 1), is used in Luke 14:29,30.

<4,,2005,*epiteleo*>

"to bring through to an end," is rendered "finish" in 2 Cor. 8:6, AV (RV, "complete"). See [ACCOMPLISH](#).

<5,,4931,*sunteleo*>

"to bring to fulfillment, to effect," is translated "finishing" (AV, "will finish") in Rom. 9:28. See [COMPLETE](#).

<6,,1274,*dianuo*>

is translated "had finished," in Acts 21:7, of the voyage from Tyre to Ptolemais. As this is so short a journey, and this verb is intensive in meaning, some have suggested the rendering "but we having (thereby) completed our voyage (i.e., from Macedonia, 20:6), came from Tyre to Ptolemais." In late Greek writers, however, the verb is used with the meaning "to continue," and this is the probable sense here.

<7,,1096,*ginomai*>

"to become, to come into existence," is translated "were finished" in Heb. 4:3, i.e., were brought to their predestined end.

Notes: (1) In Luke 14:28, *apartismos* denotes "a completion," and the phrase is, lit., "unto a completion." The AV has "to finish" (RV, "to complete"). See [COMPLETE](#). (2) In Jas. 1:15, *apoteleo*, "to perfect," to bring to maturity, to become "fullgrown," RV (AV, "is finished"), is said of the full development of sin. (3) In Heb. 12:2 the RV suitably translates *teleiotes* "perfecter," for AV,

"finisher."

Fire <A-1,Noun,4442,*pur*>

(akin to which are No. 2, *pura*, and *puretos*, "a fever," Eng., "fire," etc.) is used (besides its ordinary natural significance):

(a) of the holiness of God, which consumes all that is inconsistent therewith, Heb. 10:27; 12:29; cp. Rev. 1:14; 2:18; 10:1; 15:2; 19:12; similarly of the holy angels as His ministers, Heb. 1:7; in Rev. 3:18 it is symbolic of that which tries the faith of saints, producing what will glorify the Lord:

(b) of the Divine judgment, testing the deeds of believers, at the judgment seat of Christ, 1 Cor. 3:13,15:

(c) of the fire of Divine judgment upon the rejectors of Christ, Matt. 3:11 (where a distinction is to be made between the baptism of the Holy Spirit at Pentecost and the "fire" of Divine retribution; Acts 2:3 could not refer to baptism): Luke 3:16:

(d) of the judgments of God at the close of the present age previous to the establishment of the kingdom of Christ in the world, 2 Thess. 1:8; Rev. 18:8:

(e) of the "fire" of Hell, to be endured by the ungodly hereafter, Matt. 5:22; 13:42,50; 18:8,9; 25:41; Mark 9:43,48; Luke 3:17:

(f) of human hostility both to the Jews and to Christ's followers, Luke 12:49:

(g) as illustrative of retributive judgment upon the luxurious and tyrannical rich, Jas. 5:3:

(h) of the future overthrow of the Babylonish religious system at the hands of the Beast and the nations under him, Rev. 17:16:

(i) of turning the heart of an enemy to repentance by repaying his unkindness by kindness, Rom. 12:20:

(j) of the tongue, as governed by a "fiery" disposition and as exercising a destructive influence over others, Jas. 3:6:

(k) as symbolic of the danger of destruction, Jude 1:23.

Note: See also under [FLAME](#).

<A-2,Noun,4443,*pura*>

from No. 1, denotes "a heap of fuel" collected to be set on fire (hence Eng., "pyre"), Acts 28:2,3.

Note: In Mark 14:54, the italicized phrase "of the fire" is added in the Eng. versions to indicate the

light as coming from the "fire."

<B-1,Adjective,4447,*purinos*>

"fiery" (akin to A, No. 1), is translated "of fire" in Rev. 9:17. In the Sept., Ezek. 28:14,16.

<C-1,Verb,4448,*puroo*>

is translated "being on fire" (Middle Voice) in 2 Pet. 3:12. See FIERY.

<C-2,Verb,5394,*phlogizo*>

"to set on fire, burn up," is used figuratively, in both Active and Passive Voices, in Jas. 3:6, of the tongue, firstly, of its disastrous effects upon the whole round of the circumstances of life; secondly, of satanic agency in using the tongue for this purpose.

Firkin <1,,3355,*metretes*>

is a liquid measure (akin to metreo, "to measure"), equivalent to one and a half Roman amphorae, or about nine gallons, John 2:6.

Firm <1,,949,*bebaios*>

"firm, steadfast, secure" (from baino, "to go"), is translated "firm" in Heb. 3:6, of the maintenance of the boldness of the believer's hope, and in Heb. 3:14, RV, of "the beginning of our confidence" (AV, "steadfast"). See [STEADFAST](#), [SURE](#).

<2,,4731,*stereos*>

"solid, hard, stiff," is translated "firm" in 2 Tim. 2:19, RV, "the firm (foundation of God)," AV, "(standeth) sure;" stereos is not part of the predicate; "solid (food)" in Heb. 5:12,14, RV; "steadfast" in 1 Pet. 5:9. See [SOLID](#), [STEADFAST](#), [STRONG](#).

Note: Cp. stereoo, "to make strong, establish," Acts 3:7,16; 16:5, and stereoma, "steadfastness," Col. 2:5.

First <A-1,Adjective,4413,*protos*>

the superlative degree of pro, "before," is used (I) "of time or place," (a) as a noun, e.g., Luke 14:18; Rev. 1:17; opposite to "the last," in the neuter plural, Matt. 12:45; Luke 11:26; 2 Pet. 2:20; in the neuter singular, opposite to "the second," Heb. 10:9; in 1 Cor. 15:3, en protois, lit., "in the first (things, or matters)" denotes "first of all;" (b) as an adjective, e.g., Mark 16:9, used with "day" understood, lit., "the first (day) of (i.e., after) the Sabbath," in which phrase the "of" is objective, not including the Sabbath, but following it (cp. B, No. 3); in John 20:4,8; Rom. 10:19, e.g., equivalent to an English adverb; in John 1:15, lit., "first of me," i.e., "before me" (of superiority); (II) "of rank or dignity," see CHIEF, Cp. B, Nos. 3 and 4.

<B-1,Adverb,4386,*proteron*>

the comparative degree of pro (see No. 1), "former, before," denotes "first" in Heb. 7:27; in 4:6, RV, "before" (AV, "first"), speaking of Israel as having heard God's good tidings previously to the ministry of the Gospel; in Gal. 4:13, "I preached ... unto you the first time" means on the former of his two previous visits.

<B-2,Adverb,509,*anōthen*>

"from above," is rendered "from the first" in Luke 1:3, RV; it may mean "from their beginning, or source."

<B-3,Adverb,4413,*protos*>

"firstly," is used in Acts 11:26, "first" (some mss. have No. 4 here).

<B-4,Adverb,4412,*proton*>

the neuter of the adjective *protos*, is used as an adverb, signifying "first, firstly," e.g., of time, Matt. 8:21; of order, Rom. 3:2 (AV, "chiefly"); in John 7:51, RV, "except it first hear from himself" (the AV, "before it hear him," follows the mss. which have No. 1).

<C-1,Numeral,3391,*mia*>

a grammatically feminine form of *heis*, "one," is translated "first" in certain occurrences of the phrase "on the first day of the week," e.g., Luke 24:1; 1 Cor. 16:2; cp. A, and see [DAY](#); also in Titus 3:10, of a "first" admonition to a heretical man. See [ONE](#).

<D-1,Noun,746,*arche*>

"a beginning," is translated "first" in Heb. 5:12, "of the first (principles of the oracles of God)," lit. "(the principles) of the beginning (of the oracles of God);" in Heb. 6:1 "the first (principles) of Christ," lit., "(the account) of the beginning of Christ," i.e., the elementary teaching concerning Christ. In Acts 26:4, where the word is preceded by *apo*, "from," the AV has "at the first," the RV, "from the beginning."

Notes: (1) In Jude 1:6 *arche* has the meaning "principality," as in the RV and the AV margin.

(2) In 2 Cor. 8:12 *prokeimai*, "to be present," lit., "to lie beforehand" (*pro*, "before," *keimaim* "to lie"), RV renders "(if the readiness) is there," for AV, "if there be first (a willing mind)." See [SET](#), A, No. 23.

First-begotten, Firstborn <1,,4416,*prototokos*>

"firstborn" (from *protos*, "first," and *tikto*, "to beget"), is used of Christ as born of the Virgin Mary, Luke 2:7; further, in His relationship to the Father, expressing His priority to, and preeminence over, creation, not in the sense of being the "first" to be born. It is used occasionally of superiority of position in the OT; see Exod. 4:22; Deut. 21:16,17, the prohibition being against the evil of assigning the privileged position of the "firstborn" to one born subsequently to the "first" child.

The five passages in the NT relating to Christ may be set forth chronologically thus: (a) Col. 1:15, where His eternal relationship with the Father is in view, and the clause means both that He was the "Firstborn" before all creation and that He Himself produced creation (the genitive case being objective, as ver. 16 makes clear); (b) Col. 1:18; Rev. 1:5, in reference to His resurrection; (c) Rom. 8:29, His position in relationship to the church; (d) Heb. 1:6, RV, His Second Advent (the RV "when He again bringeth in," puts "again" in the right place, the contrast to His First Advent, at His birth, being implied); cp. Ps. 89:27: The word is used in the plural, in Heb. 11:28, of the firstborn sons in the

families of the Egyptians, and in Ps. 12:23, of the members of the Church.

Note: With (a) cp. John 1:30, "He was before me," lit., "He was first (protos) of me," i.e., "in regard to me," expressing all that is involved in His preexistence and priority.

Firstfruit(s) <1,,536,*aparche*>

denotes, primarily, "an offering of firstfruits" (akin to *aparchomai*, "to make a beginning;" in sacrifices, "to offer firstfruits"). "Though the English word is plural in each of its occurrences save Rom. 11:16, the Greek word is always singular. Two Hebrew words are thus translated, one meaning the "chief" or "principal part," e.g., Num. 18:12; Prov. 3:9; the other, "the earliest ripe of the crop or of the tree," e.g., Exod. 23:16; Neh. 10:35; they are found together, e.g., in Exod. 23:19, "the first of the firstfruits."

"The term is applied in things spiritual, (a) to the presence of the Holy Spirit with the believer as the firstfruits of the full harvest of the Cross, Rom. 8:23; (b) to Christ Himself in resurrection in relation to all believers who have fallen asleep, 1 Cor. 15:20,23; (c) to the earliest believers in a country in relation to those of their countrymen subsequently converted, Rom. 16:5; 1 Cor. 16:15; (d) to the believers of this age in relation to the whole of the redeemed, 2 Thess. 2:13 (see Note below); Jas. 1:18. Cp. Rev. 14:4." * [* From Notes on Thessalonians, by Hogg and Vine, p. 271.]

Notes: (1) In Jas. 1:15 the qualifying phrase, "a kind of," may suggest a certain falling short, on the part of those mentioned, of what they might be. (2) In 2 Thess. 2:13, instead of *ap' arches*, "from the beginning," there is an alternative reading, well supported, viz., *aparchen*, "(God chose you) as firstfruits."

Fish <1,,2486,*ichthus*>

denotes "a fish," Matt. 7:10; Mark 6:38, etc.; apart from the Gospels, only in 1 Cor. 15:39.

<2,,2485,*ichthudion*>

is a diminutive of No. 1, "a little fish," Matt. 15:34; Mark 8:7.

<3,,3795,*opsarion*>

is a diminutive of *opson*, "cooked meat," or "a relish, a dainty dish, especially of fish;" it denotes "a little fish," John 6:9,11; 21:9,10,13.

Fish (Verb), Fisher, Fisherman <A-1,Noun,231,*halieus*>

"a fisherman, fisher" (from *hals*, "the sea"), occurs in Matt. 4:18,19; Mark 1:16,17; Luke 5:2.

<B-1,Verb,232,*halieuo*>

"to fish" (akin to A.), occurs in John 21:3. In the Sept., Jer. 16:16.

Fit (Adjective and Verb), Fitly, Fitting <A-1,Adjective,2111,*euthetos*>

"ready for use, fit, well adapted," lit., "well placed" (*eu*, "well," *tithemi*, "to place"), is used (a) of persons, Luke 9:62, negatively, of one who is not fit for the kingdom of God; (b) of things, Luke 14:35, of salt that has lost its savor; rendered "meet" in Heb. 6:7, of herbs. See MEET.

<A-2,Adjective,701,*arestos*>

"pleasing" (akin to *aresko*, "to please"), is translated "(it is not) fit," RV (AV, "reason"), in Acts 6:2. See [PLEASE](#), REASON.

<B-1,Verb,433,*aneko*>

properly, "to have come up to" (*ana*, "up," and *heko*, "to arrive"), is translated "is fitting," in Col. 3:18, RV. See BEFITTING.

<B-2,Verb,2520,*katheko*>

"to come or reach down to" (*kata*, "down"), hence, "to befit, be proper," is translated "is (not fit)" in Acts 22:22; in Rom. 1:28, RV, "fitting" (AV, "convenient"). See [CONVENIENT](#).

<B-3,Verb,2675,*kataritzo*>

"to make fit, to equip, prepare" (*kata*, "down," *artos*, "a joint"), is rendered "fitted" in Rom. 9:22, of vessels of wrath; here the Middle Voice signifies that those referred to "fitted" themselves for destruction (as illustrated in the case of Pharaoh, the self-hardening of whose heart is accurately presented in the RV in the first part of the series of incidents in the Exodus narrative, which records Pharaoh's doings; only after repeated and persistent obstinacy on his part is it recorded that God hardened his heart.) See FRAME, [JOIN](#), PERFECT, PREPARE, [RESTORE](#).

<B-4,Verb,4883,*sunarmologeo*>

"to fit or frame together" (*sun*, "with," *harmos*, "a joint, in building," and *lego*, "to choose"), is used metaphorically of the various parts of the church as a building, Eph. 2:21, "fitly framed together;" also of the members of the church as the body of Christ, 4:16, RV, "fitly framed ... together."

Five, Five times <1,,4002,*pente*>

is derived by some from words suggesting the fingers of a hand, or a fist. The word is frequent in the Gospels. Pentakis, "five times," is found in 2 Cor. 11:24; pentakosioi, "five hundred," in Luke 7:41; 1 Cor. 15:6; pentakischilioi, "five thousand" (*chilios*, "a thousand"), in Matt. 14:21; 16:9 and corresponding passages. See [FIFTEENTH](#), [FIFTH](#), [FIFTY](#).

Fix <1,,4741,*sterizo*>

"to set forth, make fast, fix," is translated "fixed" in Luke 16:26, of the great gulf separating Hades or Sheol from the region called "Abraham's bosom." See [ESTABLISH](#).

Flame, Flaming <1,,5395,*phlox*>

akin to Lat. *fulgeo*, "to shine," is used apart from *pur*, "fire," in Luke 16:24; with *pur*, it signifies "a fiery flame," lit., "a flame of fire," Acts 7:30; 2 Thess. 1:8, where the fire is to be understood as the instrument of Divine judgment; Heb. 1:7, where the meaning probably is that God makes His angels as active and powerful as a "flame" of fire; in Rev. 1:14; 2:18; 19:12, of the eyes of the Lord Jesus as emblematic of penetrating judgment, searching out evil.

Flattery (-ing) <1,,2850,*kolakia*>

akin to *kolakeuo*, "to flatter," is used in 1 Thess. 2:5 of "words of flattery" (RV), adopted as "a cloke

of covetousness," i.e., words which "flattery" uses, not simply as an effort to give pleasure, but with motives of self-interest.

Flax <1,,3043,*linon*>

primarily denotes "flax" (Eng., "linen"); then, that which is made of it, "a wick of a lamp," Matt. 12:20; several ancient mss. have the word in Rev. 15:6 (AV only, "linen"). See [LINEN](#).

Flee, Fled <1,,5343,*pheugo*>

"to flee from or away" (Lat., fugio; Eng., "fugitive," etc.), besides its literal significance, is used metaphorically, (a) transitively, of "fleeing" fornication, 1 Cor. 6:18; idolatry, 1 Cor. 10:14; evil doctrine, questionings, disputes of words, envy, strife, railings, evil surmisings, wranglings, and the love of money, 1 Tim. 6:11; youthful lusts, 2 Tim. 2:22; (b) intransitively, of the "flight" of physical matter, Rev. 16:20; 20:11; of death, Rev. 9:6. See [ESCAPE](#).

<2,,1628,*ekpheugo*>

"to flee away, escape" (ek, "from," and No. 1), is translated "fled" in Acts 16:27 (AV only); 19:16. In Heb. 12:25 the best mss. have this verb instead of No. 1. See [ESCAPE](#).

<3,,2703,*katapheugo*>

"to flee for refuge" (kata, used intensively, and No. 1), is used (a) literally in Acts 14:6; (b) metaphorically in Heb. 6:18, of "fleeing" for refuge to lay hold upon hope.

Note: For *apopheugo* and *diapheugo*, see [ESCAPE](#).

Flesh <1,,4561,*sarx*>

has a wider range of meaning in the NT than in the OT. Its uses in the NT may be analyzed as follows:

"(a) "the substance of the body," whether of beasts or of men, 1 Cor. 15:39; (b) "the human body," 2 Cor. 10:3; Gal. 2:20; Phil. 1:22; (c) by synecdoche, of "mankind," in the totality of all that is essential to manhood, i.e., spirit, soul, and body, Matt. 24:22; John 1:13; Rom. 3:20; (d) by synecdoche, of "the holy humanity" of the Lord Jesus, in the totality of all that is essential to manhood, i.e., spirit, soul, and body, John 1:14; 1 Tim. 3:16; 1 John 4:2; 2 John 1:7; in Heb. 5:7, "the days of His flesh," i.e., His past life on earth in distinction from His present life in resurrection; (e) by synecdoche, for "the complete person," John 6:51-57; 2 Cor. 7:5; Jas. 5:3; (f) "the weaker element in human nature," Matt. 26:41; Rom. 6:19; 8:3; (g) "the unregenerate state of men," Rom. 7:5; 8:8,9; (h) "the seat of sin in man" (but this is not the same thing as in the body), 2 Pet. 2:18; 1 John 2:16; (i) "the lower and temporary element in the Christian," Gal. 3:3; 6:8, and in religious ordinances, Heb. 9:10; (j) "the natural attainments of men," 1 Cor. 1:26; 2 Cor. 10:2,3; (k) "circumstances," 1 Cor. 7:28; the externals of life, 2 Cor. 7:1; Eph. 6:5; Heb. 9:13; (l) by metonymy, "the outward and seeming," as contrasted with the spirit, the inward and real, John 6:63; 2 Cor. 5:16; (m) "natural relationship, consanguine," 1 Cor. 10:18; Gal. 4:23, or marital, Matt. 19:5." * [* From Notes on Galatians, by Hogg and Vine, pp. 111,112.]

In Matt. 26:41; Rom. 8:4,13; 1 Cor. 5:5; Gal. 6:8 (not the Holy Spirit, here), "flesh" is contrasted with

spirit; in Rom. 2:28,29, with heart and spirit; in Rom. 7:25, with the mind; cp. Col. 2:1,5. It is coupled with the mind in Eph. 2:3, and with the spirit in 2 Cor. 7:1.

Note: In Col. 2:18 the noun *sarx* is used in the phrase "(by his) fleshly mind," lit., "by the mind of his flesh" [see (h) above], whereas the mind ought to be dominated by the Spirit.

<2,,2907,*kreas*>

denotes "flesh" in the sense of meat. It is used in the plural in Rom. 14:21; 1 Cor. 8:13.

Fleshly, Fleshly <1,,4559,*sarkikos*>

akin to No. 1, under [FLESH](#), signifies (a) associated with or pertaining to, "the flesh, carnal," Rom. 15:27; 1 Cor. 9:11; (b) of "the nature of the flesh, sensual," translated "fleshly" in 2 Cor. 1:12, of wisdom; in 1 Pet. 2:11, of lusts; in 2 Cor. 10:4, negatively, of the weapons of the Christian's warfare, RV, "of the flesh" (AV, "carnal"). See [CARNAL](#).

<2,,4560,*sarkinos*>

denotes "of the flesh, fleshly" (the termination, *inos* signifying the substance or material of a thing); in 2 Cor. 3:3, RV, "(tables that are hearts) of flesh," AV, "fleshly (tables)," etc. See [CARNAL](#).

Note: The adjectives "fleshly," "carnal" are contrasted with spiritual qualities in Rom. 7:14; 1 Cor. 3:1,3,4; 2 Cor. 1:12; Col. 2:18 (lit., "mind of flesh"). Speaking broadly, the carnal denotes the sinful element in man's nature, by reason of descent from Adam; the spiritual is that which comes by the regenerating operation of the Holy Spirit.

Flight <A-1,Noun,5437,*phuge*>

akin to *pheugo* (see [FLEE](#)), is found in Matt. 24:20. Some inferior mss. have it in Mark 13:18.

<B-1,Verb,2827,*klino*>

"to make to bend," is translated "turned to flight" in Heb. 11:34. See [BOW](#).

Flock <1,,4167,*poimne*>

akin to *poimen*, "a shepherd," denotes "a flock" (properly, of sheep), Matt. 26:31; Luke 2:8; 1 Cor. 9:7; metaphorically, of Christ's followers, John 10:16, RV, for the erroneous AV, "fold." What characterizes Christ's sheep is listening to His voice, and the "flock" must be one as He is one.

<2,,4168,*poimnion*>

possibly a diminutive of No. 1, is used in the NT only metaphorically, of a group of Christ's disciples, Luke 12:32; of local churches cared for by elders, Acts 20:28,29; 1 Pet. 5:2,3.

Flood <A-1,Noun,2627,*kataklusmos*>

"a deluge" (Eng., "cataclysm"), akin to *katakluzo*, "to inundate," 2 Pet. 3:6, is used of the "flood" in Noah's time, Matt. 24:38,39; Luke 17:27; 2 Pet. 2:5.

<A-2,Noun,4132,*plemmura*>

akin to pletho and pimplemi, "to fill, a flood of sea or river," the latter in Luke 6:48. In the Sept., Job 40:18 (ver. 23 in the EV).

<A-3,Noun,4215,*potamos*>

"a river, stream, torrent," is translated "flood" in Matt. 7:25,27; in Rev. 12:15,16, AV, "flood," RV, "river." See [RIVER](#), WATER.

<B-1,Adjective,4216,*potamophoretos*>

signifies "carried away by a stream or river" (A, No. 3, and phero, "to carry"), Rev. 12:15, RV, "carried away by the stream" (AV, "of the flood").

Floor * For [FLOOR](#) see THRESHING FLOOR

Flour <1,,4585,*semidalis*>

denotes the "finest wheaten flour," Rev. 18:13.

Flourish * For [FLOURISH](#) in Phil. 4:10, see REVIVE

Flow <1,,4482,*rheo*>

"to flow," is used figuratively in John 7:38 of the Holy Spirit, acting in and through the believer.

Flower <A-1,Noun,438,*anthos*>

"a blossom, flower" (used in certain names of flowers), occurs in Jas. 1:10,11; 1 Pet. 1:24 (twice).

<B-1,Adjective,5230,*huperakmos*>

"past the bloom of youth" (from huper, "beyond," and akme, "the highest point of anything," the full bloom of a flower: Eng., "acme"), is used in 1 Cor. 7:36, "past the flower of her age;" Lightfoot prefers the rendering "of full age."

Flux * For [FLUX](#) see DYSENTERY

Flute-players <1,,834,*auletes*>

"a flute-player" (from auleo, "to play the flute"), occurs in Matt. 9:23 (AV, "minstrel"), and Rev. 18:22 (AV, "pipers"). In the papyri writings of the time the word is chiefly associated with religious matters (Moulton and Milligan, Vocab.). Cp. MINSTREL.

Fly <1,,4072,*petomai*>

"to fly" (the root of which is seen in pteron and pterux, "a wing," ptilon, "a feather," etc.), is confined to the Apocalypse, 4:7; 8:13; 12:14; 14:6; 19:17. Some mss. have the verb petaomai, a frequentative form.

Foal <1,,5207,*huios*>

"a son," primarily signifying the relation of offspring to parent, is used of the "foal" of an ass in Matt. 21:5. See [SON](#).

Foam <A-1, Verb, 875, *aphrizo*>

denotes "to foam at the mouth" (akin to aphros, "foam;" see B.), Mark 9:18,20.

<A-2, Verb, 1890, *epaphrizo*>

"to foam out, or up" (epi, "up," and No. 1), is used metaphorically in Jude 1:13, of the impious libertines, who had crept in among the saints, and "foamed" out their own shame with swelling words. The metaphor is drawn from the refuse borne on the crest of waves and cast up on the beach.

<B-1, Noun, 876, *aphros*>

"foam," occurs in Luke 9:39, where it is used with the preposition meta, "with," lit., "(teareth him) with (accompanied by) foam."

Foe <1,, 2190, *echthros*>

an adjective signifying "hated, hateful, or hostile," is used also as a noun denoting "an enemy," translated "foes" in Matt. 10:36 and the AV of Acts 2:35. See [ENEMY](#).

Fold <1,, 833, *aule*>

first signifies "an open courtyard" before a house; then, "an enclosure" in the open, "a sheepfold," John 10:1,16. In the papyri "the word is extremely common, denoting the court attached to a house" (Moulton and Milligan, Vocab.). The "sheepfold" was usually surrounded by a stone wall, Numb. 32:16, preferably near a well, Exod. 2:16; Ps. 23:2, and often protected by a tower, 2 Chron. 26:10; Mic. 4:8. See [COURT](#), [HALL](#), PALACE.

Note: For the erroneous AV rendering, "fold," of poimne, "a flock," in John 10:16, see [FLOCK](#).

Fold up * For [FOLD UP](#) see ROLL, A, No. 4

Folk * For [FOLK](#) see [IMPOTENT](#), B, [SICK](#), B, No. 2

Follow, Follow after <1,, 190, *akoloutheo*>

to be an akolouthos, "a follower," or "companion" (from the prefix a, here expressing "union, likeness," and keleuthos, "a way;" hence, "one going in the same way"), is used (a) frequently in the literal sense, e.g., Matt. 4:25; (b) metaphorically, of "discipleship," e.g., Mark 8:34; 9:38; 10:21. It is used 77 times in the Gospels, of "following" Christ, and only once otherwise, Mark 14:13.

<2,, 1811, *exakoloutheo*>

"to follow up, or out to the end" (ek, "out," used intensively, and No. 1), is used metaphorically, and only by the Apostle Peter in his Second Epistle: in 2 Pet. 1:16, of cunningly devised fables; 2 Pet. 2:2, of lascivious doings; 2 Pet. 2:15, of the way of Balaam. In the Sept., Job 31:9; Is. 56:11; Jer. 2:2; Amos 2:4.

<3,, 1872, *epakoloutheo*>

"to follow after, close upon" (epi, "upon," and No. 1). is used of signs "following" the preaching of the Gospel. Mark 16:20; of "following" good works, 1 Tim 5:10; of sins "following" after those who are

guilty of them, 1 Tim. 5:24; of "following" the steps of Christ, 1 Pet. 2:21.

<4,,2628,*katakoloutheo*>

"to follow behind or intently after" (kata, "after," used intensively, and No. 1), is used of the women on their way to Christ's tomb, Luke 23:55; of the demon-possessed maid in Philippi in "following" the missionaries, Acts 16:17.

<5,,3877,*parakoloutheo*>

lit. signifying "to follow close up, or side by side," hence, "to accompany, to conform to" (para, "beside," and No. 1), is used of signs accompanying "them that believe," Mark 16:17; of tracing the course of facts, Luke 1:3, RV; of "following" the good doctrine, 1 Tim. 4:6, RV (AV, "attained"); similarly of "following" teaching so as to practice it, 2 Tim. 3:10, RV, "didst follow" (AV, "hast fully known"). See [ATTAIN](#), [KNOW](#), TRACE, [UNDERSTAND](#).

<6,,4870,*sunakoloutheo*>

"to follow along with, to accompany a leader" (sun, "with," and No. 1), is given its true rendering in the RV of Mark 5:37, "He suffered no man to follow with Him;" in Mark 14:51, of the young man who "followed with" Christ (inferior mss. have No. 1 here); Luke 23:49, of the women who "followed with" Christ from Galilee.

<7,,1377,*dioko*>

denotes (a) "to drive away," Matt. 23:34; (b) "to pursue without hostility, to follow, follow after," said of righteousness, Rom. 9:30; the Law, Rom. 9:31; 12:13, hospitality ("given to") lit., "pursuing" (as one would a calling); the things which make for peace, Rom. 14:19; love, 1 Cor. 14:1; that which is good, 1 Thess. 5:15; righteousness, godliness, faith, love, patience, meekness, 1 Tim. 6:11; righteousness, faith, love, peace, 2 Tim. 2:22; peace and sanctification, Heb. 12:14; peace, 1 Pet. 3:11; (c) "to follow on" (used intransitively), Phil. 3:12,14, RV, "I press on;" "follow after," is an inadequate meaning. See [GIVE](#), PERSECUTE, PRESS, [PURSUE](#).

<8,,2614,*katadioko*>

"to follow up or closely," with the determination to find (kata, "down," intensive, giving the idea of a hard, persistent search, and No. 7), Mark 1:36, "followed after (Him)," is said of the disciples in going to find the Lord who had gone into a desert place to pray. The verb is found, e.g., in 1 Sam. 30:22; Ps. 23:6, and with hostile intent in Gen. 31:36.

<9,,1096,*ginomai*>

"to become, to come into existence," is used in Rev. 8:17; 11:15,19, in the sense of taking place after, translated "there followed." See [BECOME](#).

<10,,1909,*epeimi*>

"to come upon," or, of time, "to come on or after" (epi, "upon," and eimi, "to go"), is used in the present participle as an adjective, in reference to a day, in Acts 7:26; 16:11; 20:15; 21:18; a night, Acts 23:11, RV, "following," in each place (AV, "next").

Notes: (1) In Luke 13:33, the present participle, Middle Voice, of the verb echo, "to have, to be next,"

is used with the article, the word *hemera*, "a day," being understood, signifying "the day following." (2) In John 1:43; 6:22 the adverb *epaurion* with the article, "on the morrow," is translated "the day following" in the AV. See [MORROW](#). (3) In Acts 21:1 the adverb *hexes*, in order, next, is translated "the day following" (AV). (4) *Mimeomai*, "to imitate, be an imitator," is so translated always in the RV, where the AV uses the verb "to follow;" it is always used in a good sense, 2 Thess. 3:7,9; Heb. 13:7; 3 John 1:11. So with the nouns *mimetes*, "an imitator," and *summimetes*, "an imitator together." See [IMITATE](#), [IMITATOR](#). (5) In Matt. 4:19, *deute*, "come hither," with *opiso*, "after," is translated "come ye after," RV (AV, "follow"). (6) In Matt. 27:62, RV, the phrase *eimi meta*, "to be after," is translated "(which) is (the day) after" (AV, "that followed"). (7) In 1 Pet. 1:11, the phrase *meta tauta*, lit., "after these things," is translated "that should follow," said of glories after the sufferings of Christ. (8) In Luke 22:49, the phrase *to esomenon*, lit. "the (thing) about to be" (from *eimi*, "to be"), is translated "what would follow." (9) In Acts 3:24, the adverb *kathexes*, "successively, in order," is translated "(them) that followed after," i.e., those who succeeded (him), lit., "the (ones) successively (to him)." Cp. Note (3) above. See [AFTERWARD](#).

Folly <1,,454,*anoia*>

lit. signifies "without understanding" (a, negative, nous, "mind"); hence, "folly," or, rather, "senselessness," 2 Tim. 3:9; in Luke 6:11 it denotes violent or mad rage, "madness." See [MADNESS](#). Cp. *anoetos*, "foolish."

Note: For *aphrosune*, rendered "folly" in 2 Cor. 11:1, AV, see [FOOLISHNESS](#) (RV).

Food <1,,5160,*trophe*>

denotes "nourishment, food" (akin to *trepho*, "to rear, nourish, feed"); it is used literally, in the Gospels, Acts and Jas. 2:15; metaphorically, in Heb. 5:12,14, RV, "(solid) food," AV, "(strong) meat," i.e., deeper subjects of the faith than that of elementary instruction. The word is always rendered "food" in the RV, where the AV has "meat;" e.g., Matt. 3:4; 6:25; 10:10; 24:45; Luke 12:23; John 4:8; Acts 2:46, "did take their food," RV (AV, "did eat their meat"); Acts 9:19, "took food;" Acts 27:33,34,36. The AV also has "food" in Acts 14:17; Jas. 2:15.

<2,,1305,*diatrophe*>

"sustenance, food," a strengthened form of No. 1 (*dia*, "through," suggesting a sufficient supply), is used in 1 Tim. 6:8.

<3,,1035,*broxis*>

"eating, the act of eating" (akin to *bibrosko*, "to eat") is translated "food" in 2 Cor. 9:10. See [EATING](#), [MEAT](#), [RUST](#).

<4,,4620,*sitometrion*>

a measured "portion of food" (*sitos*, "corn," *metreo*, "to measure"), is used in Luke 12:42, RV.

<5,,1033,*broma*>

akin to No. 3, frequently translated "meat," and always so in the AV except in Matt. 14:15, "victuals," is rendered "food" in the RV in Matt. 14:15; Luke 3:11; 9:13. Note: For *asitia*, "without food," see [ABSTINENCE](#).

Fool, Foolish, Foolishly, Foolishness <A-1, Adjective, 878, *aphron*>

signifies "without reason" (a, negative, phren, "the mind"), "want of mental sanity and sobriety, a reckless and inconsiderate habit of mind" (Hort), or "the lack of commonsense perception of the reality of things natural and spiritual ... or the imprudent ordering of one's life in regard to salvation" (G. Vos, in Hastings' Bible Dic.); it is mostly translated "foolish" or "foolish ones" in the RV; Luke 11:40; 12:20; Rom. 2:20; 1 Cor. 15:36; 2 Cor. 11:16 (twice), 19 (contrasted with phronimos, "prudent"); 12:6, 11; Eph. 5:17; 1 Pet. 2:15.

<A-2, Adjective, 453, *anoetos*>

signifies "not understanding" (a, negative, noeo, "to perceive, understand"), not applying nous, "the mind," Luke 24:25; in Rom. 1:14; Gal. 3:1, 3 it signifies "senseless," an unworthy lack of understanding; sometimes it carries a moral reproach (in contrast with sophron, "sober-minded, self-controlled") and describes one who does not govern his lusts, Titus 3:3; in 1 Tim. 6:9 it is associated with evil desires, lusts. See [UNWISE](#).

<A-3, Adjective, 3474, *moros*>

primarily denotes "dull, sluggish" (from a root muh---, "to be silly"); hence, "stupid, foolish;" it is used (a) of persons, Matt. 5:22, "Thou fool;" here the word means morally worthless, a scoundrel, a more serious reproach than "Raca;" the latter scorns a man's mind and calls him stupid; moros scorns his heart and character; hence the Lord's more severe condemnation; in Matt. 7:26, "a foolish man;" Matt. 23:17, 19, "fools;" Matt. 25:2, 3, 8, "foolish;" in 1 Cor. 3:18, "a fool;" the Apostle Paul uses it of himself and his fellow-workers, in 1 Cor. 4:10, "fools" (i.e., in the eyes of opponents); (b) of things, 2 Tim. 2:23, "foolish and ignorant questionings;" so Titus 3:9; in 1 Cor. 1:25, "the foolishness of God," not moria, "foolishness" as a personal quality (see C, No. 1), but adjectivally, that which is considered by the ignorant as a "foolish" policy or mode of dealing, lit., "the foolish (thing);" so in ver. 1 Cor. 1:27, "the foolish (things) of the world."

<A-4, Adjective, 801, *asunetos*>

denotes "without discernment," or "understanding" (a negative, suniemi, "to understand"); hence "senseless," as in the RV of Rom. 1:21 (AV, "foolish"), of the heart; in Rom. 10:19, AV, "foolish," RV, "void of understanding." See [UNDERSTANDING](#).

Note: For "fools," Eph. 5:15, see [UNWISE](#), No. 3.

<B-1, Verb, 3471, *moraino*>

is used (a) in the casual sense, "to make foolish," 1 Cor. 1:20; (b) in the Passive sense, "to become foolish," Rom. 1:22; in Matt. 5:13; Luke 14:34 it is said of salt that has lost its flavor, becoming tasteless. See SAVOUR.

<B-2, Verb, 3912, *paraphroneo*>

"to be beside oneself" (from para, "contrary to," and phren, "the mind"), "to be deranged," 2 Cor. 11:23, RV, "as one beside himself," for AV, "as a fool."

<C-1, Noun, 3472, *moria*>

denotes "foolishness" (akin to A, No. 3 and B, No. 1), and is used in 1 Cor. 1:18,21,23; 2:14; 3:19.

<C-2,Noun,877,*aphrosune*>

"senselessness," is translated "foolishness" in Mark 7:22; 2 Cor. 11:1,17,21, "foolishness" RV (AV, "folly" and "foolishly"). See [FOLLY](#).

Note: Morologia denotes "foolish talking," Eph. 5:4. See TALKING.

Foot, Feet <A-1,Noun,4228,*pous*>

besides its literal meaning, is used, by metonymy, of "a person in motion," Luke 1:79; Acts 5:9; Rom. 3:15; 10:15; Heb. 12:13. It is used in phrases expressing subjection, 1 Cor. 15:27, RV; of the humility and receptivity of discipleship, Luke 10:39; Acts 22:3; of obeisance and worship, e.g., Matt. 28:9; of scornful rejection, Matt. 10:14; Acts 13:51. Washing the "feet" of another betokened the humility of the service and the comfort of the guest, and was a feature of hospitality, Luke 7:38; John 13:5; 1 Tim. 5:10 (here figuratively).

Note: In Acts 7:5 bema, "a step," is used with podos, the genitive case of pous, lit., "the step of a foot," i.e., "a foot breadth," what the "foot" can stand on, "(not so much as) to set his foot on."

<A-2,Noun,939,*basis*>

lit., "a step" (akin to baino, "to go"), hence denotes that with which one steps, "a foot," and is used in the plural in Acts 3:7.

<B-1,Adjective,4158,*poderes*>

signifies "reaching to the feet," from pous, and aro, "to fit" (akin to A, No. 1), and is said of a garment, Rev. 1:13. In the Sept. it is used of the high priest's garment, e.g., Ex. 28:4.

<B-2,Adjective,3978,*pezos*>

an adjective, "on foot," is used in one of its forms as an adverb in Matt. 14:13; Mark 6:33, in each place signifying "by land," in contrast to "by sea." Cp. pezeuo, "to go on foot," Acts 20:13, RV, "to go by land" (marg., "on foot").

Notes: (1) In Acts 20:18, the RV "set foot in" expresses more literally the verb epibaino (lit., "to go upon") than the AV "came into." So again in Acts 21:4 (some mss. have anabaino here). (2) In Luke 8:5, katapateo, "to tread down" (kata, "down," pateo, "to tread, trample"), is translated "was trodden under foot," RV (AV, "was trodden down").

Footstool <1,,5286,*hupopodion*>

from hupo, "under," and pous, "a foot," is used (a) literally in Jas. 2:3, (b) metaphorically, of the earth as God's "footstool," Matt. 5:35; of the foes of the Lord, Matt. 22:44 (in some mss.); Mark 12:36, "underneath" (in some mss.); Luke 20:43; Acts 2:35; 7:49; Heb. 1:13; 10:13. The RV, adhering to the literal rendering, translates the phrase "the footstool of My (Thy, His) feet," for the AV, "My (etc.) footstool," but in Matt. 22:44, "(till I put Thine enemies) underneath thy feet."

For and Forasmuch * For FOR and FORASMUCH see Note +, p. 9

Forbade * For [FORBADE](#) see FORBID

Forbear, Forbearance <A-1, Verb, 430, *anecho*>

"to hold up" (ana, "up," echo, "to have or hold"), is used in the Middle Voice in the NT, signifying "to bear with, endure;" it is rendered "forbearing (one another)" in Eph. 4:2; Col. 3:13. See [BEAR](#). Cp. B, No. 1, below.

<A-2, Verb, 447, *aniemi*>

lit., "to send up or back" (ana, "up," hiemi, "to send"), hence, "to relax, loosen," or, metaphorically, "to desist from," is translated "forbearing" (threatening) in Eph. 6:9 ("giving up your threatening," T.K. Abbott). See [LEAVE](#), [LOOSE](#).

<A-3, Verb, 5339, *pheidomai*>

"to spare" (its usual meaning), "to refrain from doing something," is rendered "[I](#) forbear" in 2 Cor. 12:6. See [SPARE](#).

<A-4, Verb, 4722, *stego*>

properly denotes "to protect by covering;" then, "to conceal;" then, by covering, "to bear up under;" it is translated "forbear" in 1 Thess. 3:1, 5. See [BEAR](#).

Note: In 1 Cor. 9:6, the verb *ergazomai*, "to work," is used in the present infinitive, with a; negative, and translated "to forbear working" (lit., "not working").

<B-1, Noun, 463, *anochē*>

"a holding back" (akin to A, No. 1), denotes "forbearance," a delay of punishment, Rom. 2:4; 3:25, in both places of God's "forbearance" with men; in the latter passage His "forbearance" is the ground, not of His forgiveness, but of His pretermission of sins, His withholding punishment. In Rom. 2:4 it represents a suspense of wrath which must eventually be exercised unless the sinner accepts God's conditions; in Rom. 3:25 it is connected with the passing over of sins in times past, previous to the atoning work of Christ.

Note: Cp. the noun *epieikeia*, Acts 24:4, "clemency;" 2 Cor. 10:1, "gentleness." Synonymous with this are *makrothumia*, "longsuffering," and *hupomone*, "patience" (see Col. 1:11). *Anochē* and *makrothumia* are used together in Rom. 2:4. See also Eph. 4:2 (where A, No. 1, is used in this combination). Trench (Syn.) and Abbott-Smith (Lex.) state that *hupomone* expresses patience with regard to adverse things, *makrothumia* patience with regard to antagonistic persons. It must be observed, however, that in Heb. 6:15 the verb *makrothumeo* is used of Abraham's patience under the pressure of trying circumstances (cp. also Jas. 5:7,8). *Makrothumia* and *hupomone* are often found together, e.g., 2 Cor. 6:4,6; 2 Tim. 3:10.

"Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger and is associated with mercy, and is used of God, Exod. 34:6, Sept., Rom. 2:4; 1 Pet. 3:20. Patience is the quality that does not surrender to

circumstances or succumb under trial; it is the opposite of despondency and is associated with hope, in 1 Thess. 1:3; it is not used of God." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 183,184.]

<C-1,Adjective,420,*anexikakos*>

denotes "patiently forbearing evil," lit., "patient of wrong," (from *anecho*, A, No. 1 and *kakos*, "evil"), "enduring;" it is rendered "forbearing" in 2 Tim. 2:24.

<C-2,Adjective,1933,*epieikes*>

an adjective (from *epi*, used intensively, and *eikos*, "reasonable"), is used as a noun with the article in Phil. 4:5, and translated "forbearance" in the RV; AV, "moderation," RV, marg., "gentleness," "sweet reasonableness" (Matthew Arnold). See [GENTLE](#).

Forbid, Forbade <A-1,Verb,2967,*koluo*>

"to hinder, restrain, withhold, forbid" (akin to *kolos*, "docked, lopped, clipped"), is most usually translated "to forbid," often an inferior rendering to that of hindering or restraining, e.g., 1 Thess. 2:16; Luke 23:2; 2 Pet. 2:16, where the RV has "stayed;" in Acts 10:47 "forbid." In Luke 6:29, the RV has "withhold not (thy coat also)." See [HINDER](#), [KEEP](#), Note (7), STAY, [SUFFER](#), A, Note (3), [WITHHOLD](#), [WITHSTAND](#), No. 1.

Notes: (1) The strengthened form *diakoluo* (*dia*, "through," used intensively) is used in Matt. 3:14, where, for the AV, "forbad" the RV has "would have hindered him" ["forbad" is unsuitable with reference to the natural and persistent (*dia*) effort to prevent Christ from being baptized.]

(2) The phrase *me genoito*, lit., "let it not be" (*me*, negative, and *ginomai*, "to become"), is idiomatically translated "God forbid" in Luke 20:16; Rom. 3:34,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1 Cor. 6:15; Gal. 2:17; 3:21, and in the AV of Gal. 6:14; here the RV has "far be it from me (to glory)," which the American RV uses in the OT. In Paul's Epistles it is almost entirely used to express the Apostle's repudiation of an inference which he apprehends may be drawn from his argument.

<B-1,Adverb,209,*akolutos*>

"without hindrance" (*a*, negative, and A, No. 1, is translated "none forbidding him," in Acts 28:31. From the 2nd century A.D. onwards the word is found constantly in legal documents (Moulton and Milligan, Vocab., who draw attention to the triumphant note on which the word brings the Acts to a close).

Force <A-1,Adjective,949,*bebaios*>

"firm, secure," is translated "of force" (present usage would translate it "in force") in Heb. 9:17, of a testament, or covenant, in relation to a death. See [FIRM](#).

<B-1,Verb,726,*harpazo*>

"to snatch away, carry off by force," is used in the next sentence in Matt. 11:12, to that referred to under No. 1, "men of violence (AV 'the violent') take it by force," the meaning being, as determined by the preceding clause, that those who are possessed of eagerness and zeal, instead of yielding to the opposition of religious foes, such as the scribes and Pharisees, press their way into the kingdom, so as

to possess themselves of it. It is elsewhere similarly rendered in John 6:15, of those who attempted to seize the Lord, and in Acts 23:10, of the chief captain's command to the soldiers to rescue Paul. See [CATCH](#), PLUCK, PULL. Cp. diarpazo, "to plunder," e.g., Matt. 12:29, and sunarpazo, "to seize and carry away," e.g., Acts 6:12, and harpax, "rapacious, ravening," e.g., Matt. 7:15.

Notes: (1) Biazo, "to force" (from bia, "force"), is used in the Passive Voice in Matt. 11:12, of the kingdom of heaven as 'suffering violence;' so in Luke 16:16, "entereth violently into it," here in the Middle Voice, expressive of the special interest which the doer of the act has in what he is doing. This meaning is abundantly confirmed by the similar use in the papyri. Moulton and Milligan (Vocab.) remark that Luke's statement can be naturally rendered "everyone is entering it violently." See [VIOLENCE](#).

(2) In Matt. 11:12, the corresponding noun, biastes, "violence," is rendered "men of violence," RV (see No. 2). See VIOLENCE.

Forefather <1,,4269,*progonos*>

an adjective, primarily denoting "born before" (pro, "before," and ginomai, "to become"), is used as a noun in the plural, 2 Tim. 1:3, "forefathers" (in 1 Tim. 5:4, "parents"). See [PARENTS](#).

<2,,4253 | 3962,*propator*>

"a forefather" (pro, "before," pater, "a father"), is used of Abraham in Rom. 4:1.

Foregoing <1,,4254,*proago*>

when used intransitively, signifies either to "lead the way," or "to go before, precede;" in Heb. 7:18, it is used of the commandment of the Law (ver. 16), as preceding the bringing in of "a better hope" (RV, "foregoing"). See [BRING](#), GO.

Forehead <1,,3359,*metopon*>

from meta, "with," and ops, "an eye," occurs only in the Apocalypse, 7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4.

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[Matt Curtin](#)

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Coming (Noun) <1,,1529,*eisodos*>

"an entrance" (eis, "in," hodos, "a way"), "an entering in," is once translated "coming," Acts 13:24, of the coming of Christ into the nation of Israel. For its meaning "entrance" see 1 Thess. 1:9; 2:1; Heb. 10:19; 2 Pet. 1:11. See [ENTER](#), [ENTRANCE](#).

<2,,1660,*eleusis*>

"a coming" (from erchomai, "to come"), is found in Acts 7:52.

<3,,3952,*parousia*>

lit., "a presence," para, "with," and ousia, "being" (from eimi, "to be"), denotes both an "arrival" and a consequent "presence with." For instance, in a papyrus letter a lady speaks of the necessity of her parousia in a place in order to attend to matters relating to her property there. Paul speaks of his parousia in Philippi, Phil. 2:12 (in contrast to his apousia, "his absence;" see [ABSENCE](#)). Other words denote "the arrival" (see eisodos and eleusis, above). Parousia is used to describe the presence of Christ with His disciples on the Mount of Transfiguration, 2 Pet. 1:16. When used of the return of Christ, at the Rapture of the Church, it signifies, not merely His momentary "coming" for His saints, but His presence with them from that moment until His revelation and manifestation to the world. In some passages the word gives prominence to the beginning of that period, the course of the period being implied, 1 Cor. 15:23; 1 Thess. 4:15; 5:23; 2 Thess. 2:1; Jas. 5:7,8; 2 Pet. 3:4. In some, the course is prominent, Matt. 24:3,37; 1 Thess. 3:13; 1 John 2:28; in others the conclusion of the period, Matt. 24:27; 2 Thess. 2:8.

The word is also used of the Lawless One, the Man of Sin, his access to power and his doings in the world during his parousia, 2 Thess. 2:9. In addition to Phil. 2:12 (above), it is used in the same way of the Apostle, or his companions, in 1 Cor. 16:17; 2 Cor. 7:6,7; 10:10; Phil. 1:26; of the Day of God, 2 Pet. 3:12. See [PRESENCE](#).

Note: The word apokalupsis, rendered "coming" in 1 Cor. 1:7, AV, denotes a "revelation" (RV). For a fuller treatment of Parousia, see Notes on Thessalonians, by Hogg and Vine, pp. 87,88.

Command (Verbs) <1,,1299,*diatasso*>

signifies "to set in order, appoint, command," Matt. 11:1; Luke 8:55; 17:9,10; Acts 18:2; 23:31; "gave order," 1 Cor. 16:1, RV. So in Acts 24:23, where it is in the Middle Voice. See [APPOINT](#), No. 6.

<2,,2036,*epo*>

denotes "to speak" (connected with eipon, "to say"); hence, among various renderings, "to bid, command," Matt. 4:3; Mark 5:43; 8:7; Luke 4:3; 19:15. See [BID](#).

Note: In 2 Cor. 4:6, the RV rightly has "said," followed by the quotation "Light shall shine out of darkness."

<3,,1781,*entello*>

signifies "to enjoin upon, to charge with;" it is used in the Middle Voice in the sense of commanding, Matt. 19:7; 28:20; Mark 10:3; 13:34; John 8:5; 15:14,17; Acts 13:47; Heb. 9:20; 11:22, "gave commandment." See [CHARGE](#), [ENJOIN](#).

<4,,2004,*epitasso*>

signifies to appoint over, put in charge (epi, "over," tasso, "to appoint"); then, "to put upon one as a duty, to enjoin," Mark 1:27; 6:27,39; 9:25; Luke 4:36; 8:25,31; 14:22; Acts 23:2; Philem. 1:8. See [CHARGE](#), [ENJOIN](#).

<5,,2753,*keleuo*>

"to urge, incite, order," suggests a stronger injunction than No. 6, Matt. 14:9,19; 15:35; 18:25; 27:58,64; Luke 18:40; Acts 4:15 (frequently in Acts, not subsequently in the NT). See [BID](#).

<6,,3853,*parangello*>

"to announce beside" (para, "beside," angello, "to announce"), "to pass on an announcement," hence denotes "to give the word, order, give a charge, command," e.g., Mark 6:8; Luke 8:29; 9:21; Acts 5:28; 2 Thess. 3:4,6,10,12. See [CHARGE](#), B, No. 8.

<7,,4367,*prostasso*>

denotes "to arrange or set in order towards" (pros, "towards," tasso, "to arrange"); hence "to prescribe, give command," Matt. 1:24; 8:4; Mark 1:44; Luke 5:14; Acts 10:33,48. For Matt. 21:6 see Note (3) below. See [BID](#).

Notes: (1) In Rev. 9:4, rheo, "to speak," is translated "said" in the RV (AV, "commanded"). (2) in Heb. 12:20 diastellomai, "to charge, enjoin" (so in the RV), is rendered "commanded" in the AV. (3) in Matt. 21:6, the RV, translating suntasso, as in the best mss., has "appointed," AV, "commanded."

Commandment <1,,1297,*diatagma*>

signifies "that which is imposed by decree or law," Heb. 11:23. It stresses the concrete character of the "commandment" more than epitage (No. 4). Cp. COMMAND, No. 1. For the verb in Heb 11:22 see No. 3 under COMMAND.

<2,,1785,*entole*>

akin to No. 3, above, denotes, in general, "an injunction, charge, precept, commandment." It is the most frequent term, and is used of moral and religious precepts, e.g., Matt. 5:19; it is frequent in the Gospels, especially that of John, and in his Epistles. See also, e.g., Acts 17:15; Rom. 7:8-13; 13:9; 1 Cor. 7:19; Eph. 2:15; Col. 4:10. See [PRECEPT](#).

<3,,1778,*entalma*>

akin to No. 2, marks more especially "the thing commanded, a commission;" in Matt. 15:9; Mark 7:7; Col. 2:22, RV, "precepts," AV, "commandments." See [PRECEPT](#).

<4,,2003,*epitage*>

akin to No. 4, above, stresses "the authoritativeness of the command;" it is used in Rom. 16:26; 1 Cor. 7:6,25; 2 Cor. 8:8; 1 Tim. 1:1; Tit. 1:3; 2:15. See [AUTHORITY](#).

Notes: (1) For parangelia (cp. parangelo, above), "a proclamation," see [CHARGE](#). (2) In Rev. 22:14 the RV, "wash their robes" (for AV, "do His commandments") follows the most authentic mss.

Commend, Commendation <A-1,Verb,1867,*epaineo*>

"to praise," is an intensive form of aineo, Luke 16:8. It is elsewhere translated by the verb "to praise," in the RV, Rom. 15:11; 1 Cor. 11:2,17,22. See [LAUD](#), [PRAISE](#).

<A-2,Verb,3860,*paradidomi*>

lit., "to give or deliver over" (para, "over" didomi, "to give"), is said of "commending," or "committing," servants of God to Him (AV, "recommend"), Acts 14:26; 15:40. See [BETRAY](#), BRING, B, Note (4), [CAST](#), [COMMIT](#), [DELIVER](#), [GIVE](#), [HAZARD](#), [PUT](#) (in prison), [RECOMMEND](#).

<A-3,Verb,3908,*paratithemi*>

lit., "to put near" (para, "near"), in the Middle Voice, denotes "to place with someone, entrust, commit." In the sense of commending, it is said (a) of the Lord Jesus in "commending" His spirit into the Father's hands, Luke 23:46; (b) of "commending" disciples to God, Acts 14:23; (c) of "commending" elders to God, Acts 20:32. See [ALLEGE](#), [COMMIT](#), [PUT](#), No. 3, [SET](#), No. 4. Cp. No. 2.

<A-4,Verb,3936,*paristemi*>

lit., "to place near, set before," (para, "near," histemi, "to set"), is used of "self-commendation," 1 Cor. 8:8. See [ASSIST](#), BRING, [COME](#), [GIVE](#), PRESENT, [PROVE](#), [PROVIDE](#), SHOW, STAND, [YIELD](#).

<A-5,Verb,4921,*sunistemi* | *sunistano*> lit., "to place together," denotes "to introduce one person to another, represent as worthy," e.g., Rom. 3:5; 5:8; 16:1; 2 Cor. 4:2; 6:4; 10:18; 12:11. In 2 Cor. 3:1; 5:12; 10:12, the verb *sunistano* is used. See [APPROVE](#), [CONSIST](#), [MAKE](#), STAND.

<B-1,Adjective,4956,*sustatikos*>

akin to A, No. 5, lit., "placing together," hence, "commendatory," is used of letters of "commendation," 2 Cor. 3:1, lit., "commendatory letters."

Commit, Commission * (1) In the sense of "doing or practicing."

<A-1,Verb,2038,*ergazomai*>

to work, is translated by the verb "to commit" (of committing sin), in Jas. 2:9. This is a stronger expression than poieo, "to do," or prasso, "to practice" (Nos. 2 and 3). See [DO](#), LABOR, MINISTER, TRADE, WORK.

<A-2,Verb,4160,*poieo*>

"to do, cause, etc.," sometimes signifies "to commit, of any act, as of murder," Mark 15:7; sin, John 8:34; 2 Cor. 11:7; Jas. 5:15. See [DO](#).

Note: In 1 John 3:4,8,9, the AV wrongly has "commit" (an impossible meaning in ver. 8); the RV rightly has "doeth," i.e., of a continuous habit, equivalent to prasso, "to practice." The committal of an act is not in view in that passage.

<A-3,Verb,4238,*prasso*>

"to do, work, practice," is said of continuous action, or action not yet completed, Acts 25:11,25; it is rendered "practice" in the RV, for the incorrect AV "commit," in Rom. 1:32; 2:2. See DO, [EXACT](#), [KEEP](#), [REQUIRE](#), USE.

* (2) In the sense of delivering or entrusting something to a person.

<A-4,Verb,3860,*paradidomi*>

"to give over," is often rendered by the verb "to commit," e.g., to prison, Acts 8:3; to the grace of God, Acts 14:26; to God, 1 Pet. 2:23; by God to pits of darkness, 2 Pet. 2:4. See [COMMEND](#), No. 2.

<A-5,Verb,4100,*pisteuo*>

signifies "to entrust, commit to," Luke 16:11; 1 Tim. 1:11, "committed to (my) trust." See [BELIEVE](#).

<A-6,Verb,5087,*tithemi*>

"to put, place," signifies, in the Middle Voice, "to put for oneself, assign, place in," 2 Cor. 5:19, "having committed (unto us)."

<A-7,Verb,3908,*paratithemi*>

see [COMMEND](#), No. 3, signifies "to entrust, commit to one's charge," e.g., in Luke 12:48; 1 Tim. 1:18; 2 Tim. 2:2; 1 Pet. 4:19 (AV, "commit the keeping").

Notes: (1) Didomi, "to give," is rendered "committed" in the AV of John 5:22 (RV, "given").

(2) For porneuo ("to commit fornication") see FORNICATION.

(3) In Rom. 2:22, hierosuleo, "to rob temples," is so rendered in the RV, for AV, "commit sacrilege."

(4) In Acts 27:40, eao, "to let, leave," is rendered in the RV, "left (the anchors) in," for AV, "committed themselves to."

<B-1,Noun,3866,*paratheke*>

"a putting with, a deposit" (para, "with," tithemi, "to put"), and its longer form, parakatatheke, are found, the former in 2 Tim. 1:12, "that which He hath committed unto me," RV, marg., lit., "my deposit" (perhaps, "my deposit with Him"), the latter in 1 Tim. 6:20, where "guard that which is committed unto thee" is, lit., "guard the deposit," and 2 Tim. 1:14, "that good thing which was committed unto thee," i.e., the good deposit; RV, marg., "the good deposit."

<B-2,Noun,428,*epitrope*>

denotes "a turning over (to another), a referring of a thing to another" (epi, "over," trepo, "to turn"), and so a committal of full powers, "a commission," Acts 26:12.

Commodius (not) <1,2011,*aneuthetos*>

"not commodius," lit., "not-well-placed" (from a, "not," n, euphonic, eu, "well," thetos, "from" tithemi, "to put, place"), is found in Acts 27:12, where it is said of the haven at the place called Fair Havens.

Common, Commonly <A-1, Adjective, 2834, *koinos*>

denotes (a) "common, belonging to several" (Lat., *communis*), said of things had in common, Acts 2:44; 4:32; of faith, Titus 1:4; of salvation, Jude 1:3; it stands in contrast to *idios*, "one's own;" (b) "ordinary, belonging to the generality, as distinct from what is peculiar to the few;" hence the application to religious practices of Gentiles in contrast with those of Jews; or of the ordinary people in contrast with those of the Pharisees; hence the meaning "unhallowed, profane," Levitically unclean (Lat., *profanus*), said of hands, Mark 7:2 (AV, "defiled,") RV marg., "common;" of animals, ceremonially unclean, Acts 10:14; 11:8; of a man, Acts 10:28; of meats, Rom. 14:14, "unclean;" of the blood of the covenant, as viewed by an apostate, Heb. 10:29, "unholy" (RV, marg., "common"); of everything unfit for the holy city, Rev. 21:27, RV, "unclean" (marg., "common"). Some mss. have the verb here. See **DEFILED**, **UNCLEAN** [UNHOLY](#).

<B-1, Verb, 2840, *koinoo*>

"to make, or count, common," has this meaning in Acts 10:15; 11:9. See [DEFILE](#), [POLLUTE](#), [UNCLEAN](#).

Notes: (1) *Polus*, used of number, signifies "many, numerous;" used of space, it signifies "wide, far reaching;" hence, with the article it is said of a multitude as being numerous; it is translated "common" (people) in Mark 12:37 (see the RV, marg.). It does not, however, mean the ordinary folk, but the many folk. See [ABUNDANT](#), [GREAT](#), [LONG](#), [MANY](#), [MUCH](#), **PLENTY**.

(2) *Ochlos* denotes "a crowd, a great multitude;" with the article it is translated "the common people," in John 12:9,12 (RV, marg.). See **COMPANY**, [CROWD](#), [MULTITUDE](#), [NUMBER](#), **PEOPLE**, **PRESS**.

(3) *Tunchano*, "to happen," is used as an adjective in Acts 28:2, of the kindness shown by the people of Melita to the shipwrecked company; AV, "(no) little;" RV, "(no) common;" the idea suggested by the verb is that which might happen anywhere or at all times; hence, "little, ordinary, or casual." See **CHANCE**, [ENJOY](#), [OBTAIN](#).

(4) In Matt. 27:27, what the AV describes as "the common hall," is the praetorium, RV, "palace," the official residence of the Governor of a Province (marg., "praetorium").

(5) In Acts 5:18, *demosios* (AV, "common," with reference to the prison) signifies "public," belonging to the people, *demos*, (RV, "public").

(6) In 1 Cor. 5:1, *holos*, "altogether" (AV, "commonly") means "actually" (RV).

(7) In Matt. 28:15, *diaphemizo*, "to spread abroad" (as in the RV), is rendered in the AV, "is commonly reported." See **SPREAD**, Note (5).

Commonwealth <1,,4174,*politeia*>

see [CITIZENSHIP](#), No. 3.

<2,,4175,*politeuma*>

see [CITIZENSHIP](#), No. 4.

Commotion * For [COMMOTION](#) see [CONFUSION](#), TUMULT

Commune <1,,1255,*dialaleo*>

signifies "to speak with anyone" (dia, "by turns," laleo, "to speak"), Luke 6:11; in Luke 1:65, "to talk over, to noise abroad." The idea that laleo and its compounds bear no reference to the word spoken or the sentiment, is unfounded. See [NOISE](#).

<2,,3656,*homileo*>

from homos, "together," signifies "to be in company, to associate with any one;" hence, "to have intercourse with," Luke 24:14 (RV, "communed;" AV, "talked"), 15; Acts 24:26; in Acts 20:11, "talked with." See TALK.

<3,,4814,*sullaleo*>

"to talk together," is translated "communed" in Luke 22:4, of the conspiracy of Judas with the chief priests. See [CONFER](#), SPEAK, TALK.

Note: Laleo and its compounds, and the noun lalia, "speech," have a more dignified meaning in the Hellenistic Greek than "to chatter," its frequent meaning in earlier times.

Communicate, Communication <A-1,Verb,2841,*koinoneo*>

is used in two senses, (a) "to have a share in," Rom. 15:27; 1 Tim. 5:22; Heb. 2:14; 1 Pet. 4:13; 2 John 1:11; (b) "to give a share to, go shares with," Rom. 12:13, RV, "communicating," for AV, "distributing;" Gal. 6:6, "communicate;" Phil. 4:15, AV, "did communicate," RV, "had fellowship with." See [DISTRIBUTE](#), FELLOWSHIP, [PARTAKE](#).

<A-2,Verb,4790,*sunkoinoneo*>

"to share together with" (sun "and" No. 1), is translated "communicated with" in Phil. 4:14; "have fellowship with," Eph. 5:11; "be ... partakers of," Rev. 18:4 (RV, "have fellowship"). The thought is that of sharing with others what one has, in order to meet their needs. See [FELLOWSHIP](#), B, No. 2, [PARTAKE](#), B, No. 2.

Note: Anatithemi, "to set forth," is rendered "laid before" in Gal. 2:2, RV, for AV, "communicated unto;" in Acts 25:14, RV, "laid before," for AV, "declared."

<B-1,Noun,2842,*koinonia*>

akin to A (which see), is translated in Heb. 13:16 "to communicate," lit., "be not forgetful of good deed and of fellowship;" "fellowship" (AV, "communication") in Philem. 1:6, RV. See [COMMUNION](#).

<B-2,Noun,3056,logos>

"a word, that which is spoken" (lego, "to speak"), is used in the plural with reference to a conversation; "communication," Luke 24:17. Elsewhere with this significance the RV renders it "speech," Matt. 5:37; Eph. 4:29. See [ACCOUNT](#).

Note: In Col. 3:8, where the AV translates aischrologia by "filthy communication," the RV renders it "shameful speaking" (aischros, "base," lego, "to speak").

<C-1,Adjective,2843,koinonikos>

akin to A, No. 1 and B, No. 1, means "apt, or ready, to communicate," 1 Tim. 6:18.

Note: Homilia, "a company, association, or intercourse with" (see [COMMUNE](#), No. 2), is translated "company" in 1 Cor. 15:33, RV (AV, "communications"); the word is in the plural, "evil companies," i.e., associations. See COMPANY, No. 6.

Communion <A-1,Noun,2842,koinonia>

"a having in common (koinos), partnership, fellowship" (see COMMUNICATE), denotes (a) the share which one has in anything, a participation, fellowship recognized and enjoyed; thus it is used of the common experiences and interests of Christian men, Acts 2:42; Gal. 2:9; of participation in the knowledge of the Son of God, 1 Cor. 1:9; of sharing the realization of the effects of the Blood (i.e., the Death) of Christ and the Body of Christ, as set forth by the emblems in the Lord's Supper, 1 Cor. 10:16; of participation in what is derived from the Holy Spirit, 2 Cor. 13:14 (RV, "communion"); Phil. 2:1; of participation in the sufferings of Christ, Phil. 3:10; of sharing in the resurrection life possessed in Christ, and so of fellowship with the Father and the Son, 1 John 1:3,6,7; negatively, of the impossibility of "communion" between light and darkness, 2 Cor. 6:14; (b) fellowship manifested in acts, the practical effects of fellowship with God, wrought by the Holy Spirit in the lives of believers as the outcome of faith, Philem. 1:6, and finding expression in joint ministration to the needy, Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16, and in the furtherance of the Gospel by gifts, Phil. 1:5. See [COMMUNICATION](#), [CONTRIBUTION](#), DISTRIBUTION, [FELLOWSHIP](#).

<B-1,Adjective,2844,koinonos>

"having in common," is rendered "have communion with (the altar)," --the altar standing by metonymy for that which is associated with it -- in 1 Cor. 10:18, RV (for AV, "are partakers of"), and in 1 Cor. 10:20, for AV, "have fellowship with (demons)." See [COMPANION](#).

Compacted <1,,4921,sunistemi>

and transitively sunistao, "to stand together" (sun, "with," histemi, "to stand"), is rendered "compacted," in 2 Pet. 3:5, of the earth as formerly arranged by God in relation to the waters. See [APPROVE](#), [COMMEND](#), [CONSIST](#), [MAKE](#), STAND.

<2,,4822,sumbibazo>

"to unite, to knit," is translated "compacted" in the AV of Eph. 4:16 (RV, "knit together"), concerning the Church as the Body of Christ. See [CONCLUDE](#), [GATHER](#), [INSTRUCT](#), KNIT, [PROVE](#).

Companion <1,,4898,sunekdemos>

"a fellow-traveler" (sun, "with," ek, "from," demos, "people;" i.e., "away from one's people"), is used in Acts 19:29, of Paul's companions in travel; in 2 Cor. 8:19, "travel with;" a closer rendering would be "(as) our fellow-traveler." See TRAVEL.

<2,,2844,*koinonos*>

is rendered "companions" in the AV of Heb. 10:33 (RV "partakers"). So sunkoinonos in Rev. 1:9, AV, "companion;" RV, "partaker with you." See B, above, [PARTAKER](#), [PARTNER](#). Cp. COMMUNICATE.

<3,,4904,*sunergos*>

"a fellowworker" (sun, "with," ergon, "work"), is translated in Phil. 2:25 "companion in labor," AV (RV, "fellow-worker"). See HELPER, [LABORER](#), [WORKER](#).

Company (Noun and Verb) <A-1,Noun and Phrase,3793,*ochlos*>

"a throng of people, an irregular crowd," most usually "a disorganized throng;" in Acts 6:7, however, it is said of a company of the priests who believed; the word here indicates that they had not combined to bring this about. The RV usually translates this word "company" or "multitude." Cp. B, Note 3. See [COMMON](#), [CROWD](#), [MULTITUDE](#), and Trench, Syn. xcvi.

<A-2,Noun and Phrase,4923,*sunodia*>

lit., "a way or journey together" (sun, "with," hodos, "a way"), denotes, by metonymy, "a company of travelers;" in Luke 2:44, of the company from which Christ was missed by Joseph and Mary. (Eng., synod).

<A-3,Noun and Phrase,4849,*sumposion*>

lit. "denotes a drinking together (sun, "with," pino, "to drink"), a drinking-party;" hence, by metonymy, "any table party or any company arranged as a party." In Mark 6:39 the noun is repeated, in the plural, by way of an adverbial and distributive phrase, sumposia sumposia, lit., "companies-companies" (i.e., by companies).

<A-4,Noun and Phrase,2828,*klisia*>

akin to klino, "to recline," primarily means a place for lying down in, and hence a "reclining company," for the same purpose as No. 3. It is found in the plural in Luke 9:14, corresponding to Mark's word sumposia (No. 3, above), signifying "companies reclining at a meal."

<A-5,Noun and Phrase,4128,*plethos*>

lit., "a fullness," hence denotes "a multitude, a large or full company," Luke 23:1; "a multitude," Luke 23:27 (AV, "a great company"). See [BUNDLE](#), [MULTITUDE](#).

<A-6,Noun and Phrase,3657,*homilia*>

"an association of people, those who are of the same company" (homos, "same"), is used in 1 Cor. 15:33, AV, "(evil) communications;" RV, "(evil) company."

<A-7,Noun and Phrase,3658,*homilos*>

akin to No. 6, "a throng or crowd," is found, in some mss., in Rev. 18:17, "all the company in ships,"

AV. Homilos denotes the concrete; homilia is chiefly an abstract noun.

<A-8,Noun and Phrase,2398,*idios*>

"one's own," is used in the plural with the article in Acts 4:23, to signify "their own (company)." See [BUSINESS](#), B.

Notes: (1) The preposition ex (i.e., ek), "of," with the first personal pronoun in the genitive plural (hemon, "us"), signifies "of our company," lit., "of us," in Luke 24:22; so ex auton, in Acts 15:22, "men out of their company," lit., "men out of them."

(2) The phrase in Acts 13:13, hoi peri Paulon, lit., "the (ones) about Paul," signifies "Paul and his company."

(3) Murias, a noun connected with the adjective murios ("numberless, infinite"), signifies "a myriad" (whence the English word), and is used hyperbolically, of vast numbers, e.g., Heb. 12:22, AV, "an innumerable company;" RV, "innumerable hosts." (Contrast murioi, 10,000, Matt. 18:24).

(4) In Acts 21:8, the phrase translated "that were of Paul's company" is absent from the best texts.

<B-1,Verb,4874,*sunanamignumi*>

lit., "to mix up with" (sun, "with," ana, "up," mignumi, "to mix, mingle"), signifies "to have, or keep, company with," 1 Cor. 5:9,11; 2 Thess. 3:14.

<B-2,Verb,4905,*sunerchomai*>

"to come, or go, with," is rendered "have companied" in Acts 1:21. See [COME](#), No. 11.

Notes: (1) Aphorizo, "to separate," is translated "separate (you) from (their) company," in Luke 6:22, the latter part being added in italics to supply the meaning of excommunication. See [DIVIDE](#).

(2) Kollao, "to join," is rendered "keep company," in Acts 10:28, AV; RV, "join himself." See [CLEAVE](#), [JOIN](#).

(3) Ochlopoieo, lit., "to make a crowd" (ochlos, "a crowd," poieo, "to make"), is translated "gathered a company," in Acts 17:5, AV; the RV corrects this to "gathering a crowd." See [CROWD](#).

Compare, Comparison <1,,4793,*sunkrino*>

denotes (a) "to join fitly, to combine," 1 Cor. 2:13, either in the sense of combining spiritual things with spiritual, adapting the discourse to the subject, under the guidance of the Holy Spirit, or communicating spiritual things by spiritual things or words, or in the sense of interpreting spiritual things to spiritual men, RV and AV, "comparing" (cp. the Sept. use, of interpreting dreams, etc. Gen. 40:8,16,22; 41:12,15; Dan. 5:12); (b) "to place together;" hence, "judge or discriminate by comparison, compare, with or among," 2 Cor. 10:12 (thrice).

<2,,3846,*paraballo*>

"to place side by side, to set forth," and the noun *parabole* (Eng., "parable"), occur in Mark 4:30, RV, "In what parable shall we set it forth?" AV, "with what comparison shall we compare it?" See [ARRIVE](#).

Note: The preposition *pros*, "towards," is sometimes used of mental direction, in the way of estimation, or comparison, as in the phrase "(worthy) to be compared," or "(worthy) in comparison with," Rom. 8:18.

Compass <1,,2944,*kukleuo*>

denotes "to encircle, surround," and is found in the best texts in John 10:24, "came round about," and Rev. 20:9, of a camp surrounded by foes; some mss. have No. 2 in each place.

<2,,2944,*kukloo*>

(cp. Eng., "cycle") signifies "to move in a circle, to compass about," as of a city "encompassed" by armies, Luke 21:20; Heb. 11:30; in Acts 14:20, "stood round about." See [COME](#), No. 38, STAND.

<3,,4033,*perikukloo*>

peri, "about," with No. 2, is used in Luke 19:43 "shall compass ... round."

<4,,4013,*periago*>

"to lead about," 1 Cor. 9:5, or, intransitively, "to go about, to go up and down," is so used in Matt. 4:23; 9:35; Mark 6:6; Acts 13:11; "to compass regions," Matt. 23:15. See GO, [LEAD](#).

<5,,4029,*perikeimai*>

"to be encompassed:" see BOUND (b), [HANG](#).

<6,,4022,*perierchomai*>

lit., "to go, or come, about" (*peri*, "about," *erchomai*, "to come"), is translated in Acts 28:13, AV, "fetched a compass." See [CIRCUIT](#).

Compassion, Compassionate <A-1, Verb, 3627, *oikteiro*>

"to have pity, a feeling of distress through the ills of others," is used of God's compassion, Rom. 9:15.

<A-2, Verb, 4697, *splanchnizomai*>

"to be moved as to one's inwards (*splanchna*), to be moved with compassion, to yearn with compassion," is frequently recorded of Christ towards the multitude and towards individual sufferers, Matt. 9:36; 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22 (of the appeal of a father for a demon-possessed son); Luke 7:13; 10:33; of the father in the parable of the Prodigal Son, Luke 15:20. (Moulton and Milligan consider the verb to have been coined in the Jewish dispersion).

<A-3, Verb, 4834, *sumpatheo*>

"to suffer with another (*sun*, 'with,' *pascho*, 'to suffer'), to be affected similarly" (Eng., "sympathy"), to have "compassion" upon, Heb. 10:34, of "compassionating" those in prison, is translated "be touched with" in Heb. 4:15, of Christ as the High Priest. See TOUCH.

<A-4,Verb,1653,*eleeo*>

"to have mercy (eleos, "mercy"), to show kindness, by beneficence, or assistance," is translated "have compassion" in Matt. 18:33 (AV); Mark 5:19; Jude 1:22. See [MERCY](#).

<A-5,Verb,3356,*metriopatheo*>

is rendered "have compassion," in Heb. 5:2, AV. See [BEAR](#), No. 13.

<B-1,Noun,3628,*oiktirmos*>

akin to A, No. 1, is used with *splanchna* (see below), "the viscera, the inward parts," as the seat of emotion, the "heart," Phil. 2:1; Col. 3:12, "a heart of compassion" (AV, "bowels of mercies"). In Heb. 10:28 it is used with *choris*, "without," (lit., "without compassions"). It is translated "mercies" in Rom. 12:1; 2 Cor. 1:3. See [MERCY](#).

<B-2,Noun,4698,*splanchnon*>

always used in the plural, is suitably rendered "compassion" in the RV of Col. 3:12; 1 John 3:17; "compassions" in Phil. 2:1, Cp. A, No. 2. See [BOWELS](#).

<C-1,Adjective,4835,*sumpathes*>

denotes suffering with, "compassionate," 1 Pet. 3:8, RV (AV, "having compassion"). See A, No. 3.

Compel <1,,315,*anankazo*>

denotes "to put constraint upon (from *ananke*, 'necessity'), to constrain," whether by threat, entreaty, force or persuasion; Christ "constrained" the disciples to get into a boat, Matt. 14:22; Mark 6:45; the servants of the man who made a great supper were to constrain people to come in, Luke 14:23 (RV, "constrain"); Saul of Tarsus "strove" to make saints blaspheme, Acts 26:11, RV (AV, "compelled"); Titus, though a Greek, was not "compelled" to be circumcised, Gal. 2:3, as Galatian converts were, Gal. 6:12, RV; Peter was "compelling" Gentiles to live as Jews, Gal. 2:14; Paul was "constrained" to appeal to Caesar, Acts 28:19, and was "compelled" by the church at Corinth to become foolish in speaking of himself, 2 Cor. 12:11. See **CONSTRAIN**.

<2,,29,*angareuo*>

"to dispatch as an *angaros* (a Persian courier kept at regular stages with power of impressing men into service)," and hence, in general, "to impress into service," is used of "compelling" a person to go a mile, Matt. 5:41; of the impressing of Simon to bear Christ's cross, Matt. 27:32; Mark 15:21.

Complainer, Complaint <1,,3202,*mempsimoiros*>

denotes "one who complains," lit., "complaining of one's lot" (*memphomai*, "to blame," *moira*, "a fate, lot"); hence, "discontented, querulous, repining;" it is rendered "complainers" in Jude 1:16.

<2,,3437,*momphe*>

denotes "blame" (akin to *memphomai*, see No. 1), "an occasion of complaint," Col. 3:13 (AV, "quarrel"). See [QUARREL](#).

<3,,157,*aitioma*>

"a charge," is translated "complaints" in Acts 25:7, AV. See CHARGE.

Complete, Completion, Completely <A-1,Verb,2005,*epiteleo*>

"to complete:" see [ACCOMPLISH](#), No. 4.

<A-2,Verb,1822,*exartizo*>

"to fit out" (ek, "out," intensive, artos, "a joint;" or from artios, perfect, lit., "exactly right"), is said of the equipment of the man of God, 2 Tim. 3:17, "furnished completely" (AV, "thoroughly furnished"); elsewhere in Acts 21:5, "accomplished." Cp. B. See [FURNISH](#).

<A-3,Verb,4931,*sunteleo*>

"to end together, bring quite to an end" (sun, "together," intensive, telos, "an end"), is said (a) of the "completion" of a period of days, Luke 4:2; Acts 21:27; (b) of "completing" something; some mss. have it in Matt. 7:28, of the Lord, in ending His discourse (the best mss. have teleo, "to finish"); of God, in finishing a work, Rom. 9:28, in making a new covenant, Heb. 8:8, marg., "accomplish;" of the fulfillment of things foretold, Mark 13:4; of the Devil's temptation of the Lord, Luke 4:13. See [END](#), [FINISH](#), [FULFILL](#), [MAKE](#).

<A-4,Verb,4137,*pleroo*>

"to fill" (in the Passive Voice, "to be made full"), is translated "complete" in the AV of Col. 2:10 (RV, "made full;" cp. ver. 9). See [ACCOMPLISH](#).

<A-5,Verb,4135,*plerophoreo*>

"to be fully assured," is translated "complete" in Col. 4:12. See ASSURED, B, No. 2.

<B-1,Adjective,739,*artios*>

"fitted, complete" (from artos, "a limb, joint"), is used in 2 Tim. 3:17, RV, "complete," AV, "perfect." See PERFECT.

<C-1,Noun,535,*apartismos*>

is rendered "complete" in Luke 14:28, RV.

Comprehend * For [COMPREHEND](#) see [APPREHEND](#), John 1:5, AV, and SUM UP

Conceal <1,,3871,*parakalupto*>

"to conceal thoroughly" (para, "beside," intensive, kalupto, "to hide"), is found in Luke 9:45, of "concealing" from the disciples the fact of the delivering up of Christ.

Conceits <1,,1722 1438,*en heautois*> lit., "in yourselves," is used with phronimos, "wise," in Rom. 11:25, "(wise) in your own conceits (i.e., opinions)."

<2,,3844 1438,*par' heautois*> (para, with, in the estimation of), in Rom. 12:16 has the same rendering as No. 1.

Conceive <1,,1080,*gennao*>

"to conceive, beget:" see [BEGET](#), A, No. 1.

<2,,4815,*sullambano*>

lit., "to take together" (sun, "with," lambano, "to take or receive"), is used (a) of a woman, to "conceive," Luke 1:24,31,36; in the Passive Voice. Luke 2:21; (b) metaphorically, of the impulse of lust in the human heart, enticing to sin, Jas. 1:15. For its other meaning see [CATCH](#), No. 8.

<3,,5087,*tithemi*>

"to put, set," is used in Acts 5:4, of the sin of Ananias, in "conceiving" a lie in his heart.

Notes: (1) The phrase echo, "to have," with koite, "a lying down, a bed," especially the marriage bed, denotes "to conceive," Rom. 9:10.

(2) The phrase eis katabolen, lit., "for a casting down, or in," is used of conception in Heb. 11:11.

Concern (-eth) * 1. The neuter plural of the article ("the things"), with the genitive case of a noun, is used in 2 Cor. 11:30 of Paul's infirmity, "the things that concern my infirmity," lit., "the (things) of my infirmity."

* 2. The neuter singular of the article, with the preposition peri, "concerning," is used by the Lord in Luke 22:37, "that which concerneth," lit., "the (thing) concerning (Me)." The same construction is found in Luke 24:27; Acts 19:8; 28:31

Concerning * For [CONCERNING](#) see Note +, p. 9.

Concision <1,,2699,*katatome*>

lit., "a cutting off" (kata, "down," temno, "to cut"), "a mutilation," is a term found in Phil. 3:2, there used by the Apostle, by a paranomasia, contemptuously, for the Jewish circumcision with its Judaistic influence, in contrast to the true spiritual circumcision.

Conclude <1,,4822,*sumbibazo*>

lit., "to make to come together," is translated "concluding" in Acts 16:10, RV, for the AV, "assuredly gathering." See COMPACTED, [INSTRUCT](#), KNIT, [PROVE](#).

Notes: For krino, "to judge, give judgement," rendered "concluded" in the AV of Acts 21:25, RV, "giving judgment," see JUDGMENT. For logizomai, "to reckon," translated "conclude" in Rom. 3:28, AV, RV, "reckon," see [RECKON](#). For sunkleio, "to shut up with," translated "concluded" in Rom. 11:32; Gal. 3:22, AV, RV, "shut up," see [INCLOSE](#), [SHUT](#).

Concord <1,,4857,*sumphonesis*>

lit., "a sounding together" (sun, "with," phone, "a sound;" Eng., "symphony"), is found in 2 Cor. 6:15, in the rhetorical question "what concord hath Christ with Belial?" See [AGREE](#), A, No. 1.

Concourse <1,4963,*suntrophe*>

"a turning together" (sun, "with," trepo, "to turn"), signifies (a) that which is rolled together; hence (b) a dense mass of people, concourse, Acts 19:40. See [BANDED](#).

Concupiscence * For [CONCUPISCENCE](#) (AV of Rom. 7:8; Col. 3:5; 1 Thess. 4:5) see COVET, DESIRE, LUST.

Condemn, Condemnation <A-1, Verb, 2607, *kataginosko*>

"to know something against" (kata, "against," ginosko, "to know by experience"), hence, "to think ill of, to condemn," is said, in Gal. 2:11, of Peter's conduct (RV, "stood condemned"), he being "self-condemned" as the result of an exercised and enlightened conscience, and "condemned" in the sight of others; so of "self-condemnation" due to an exercise of heart, 1 John 3:20,21. See [BLAME](#).

<A-2, Verb, 2613, *katadikazo*>

signifies "to exercise right or law against anyone;" hence, "to pronounce judgment, to condemn" (kata, "down, or against," dike, "justice"), Matt. 12:7,37; Luke 6:37; Jas. 5:6.

<A-3, Verb, 2919, *krino*>

"to distinguish, choose, give an opinion upon, judge," sometimes denotes "to condemn," e.g., Acts 13:27; Rom. 2:27; Jas. 5:9 (in the best mss.). Cp. No. 1, below. See [CALL](#) (No. 13), [CONCLUDE](#), DECREE, [DETERMINE](#), [ESTEEM](#), JUDGE, [LAW](#) (go to), [ORDAIN](#), [SUE](#), THINK.

<A-4, Verb, 2632, *katakrino*>

a strengthened form of No. 3, signifies "to give judgment against, pass sentence upon;" hence, "to condemn," implying (a) the fact of a crime, e.g., Rom. 2:1; 14:23; 2 Pet. 2:6; some mss. have it in Jas. 5:9; (b) the imputation of a crime, as in the "condemnation" of Christ by the Jews, Matt. 20:18; Mark 14:64. It is used metaphorically of "condemning" by a good example, Matt. 12:41,42; Luke 11:31,32; Heb. 11:7.

In Rom. 8:3, God's "condemnation" of sin is set forth in that Christ, His own Son, sent by Him to partake of human nature (sin apart) and to become an offering for sin, died under the judgment due to our sin.

<B-1, Noun, 2917, *krima*>

denotes (a) "the sentence pronounced, a verdict, a condemnation, the decision resulting from an investigation," e.g., Mark 12:40; Luke 23:40; 1 Tim. 3:6; Jude 1:4; (b) "the process of judgment leading to a decision," 1 Pet. 4:17 ("judgment"), where krisis (see No. 3, below) might be expected. In Luke 24:20, "to be condemned" translates the phrase eis krima, "unto condemnation" (i.e., unto the pronouncement of the sentence of "condemnation"). For the rendering "judgment," see, e.g., Rom. 11:33; 1 Cor. 11:34; Gal. 5:10; Jas. 3:1. In these (a) the process leading to a decision and (b) the pronouncement of the decision, the verdict, are to be distinguished. In 1 Cor. 6:7 the word means a matter for judgment, a lawsuit. See [JUDGMENT](#).

<B-2, Noun, 2631, *katakrima*>

cp. No. 4, above, is "the sentence pronounced, the condemnation" with a suggestion of the punishment

following; it is found in Rom. 5:16,18; 8:1.

<B-3,Noun,2920,*krisis*>

(a) denotes "the process of investigation, the act of distinguishing and separating" (as distinct from *krima*, see No. 1 above); hence "a judging, a passing of judgment upon a person or thing;" it has a variety of meanings, such as judicial authority, John 5:22,27; justice, Acts 8:33; Jas. 2:13; a tribunal, Matt. 5:21,22; a trial, John 5:24; 2 Pet. 2:4; a judgment, 2 Pet. 2:11; Jude 1:9; by metonymy, the standard of judgment, just dealing, Matt. 12:18,20; 23:23; Luke 11:42; Divine judgment executed, 2 Thess. 1:5; Rev. 16:7; (b) sometimes it has the meaning "condemnation," and is virtually equivalent to *krima* (a); see Matt. 23:33; John 3:19; Jas. 5:12, *hupo krisin*, "under judgment." See [ACCUSATION](#), A (Note), [DAMNATION](#), JUDGMENT.

Note: In John 9:39, "For judgment (*krima*) came I into this world," the meaning would appear to be, "for being judged" (as a touch-stone for proving men's thoughts and characters), in contrast to John 5:22, "hath given all judging (*krisis*) to the Son;" in Luke 24:20, "delivered Him up to be condemned to death," the latter phrase is, lit., "to a verdict (*krima*) of death" (which they themselves could not carry out); in Mark 12:40, "these shall receive greater condemnation" (*krima*), the phrase signifies a heavier verdict (against themselves).

<B-4,Noun,2633,*katakrisis*>

a strengthened form of No. 3, denotes "a judgment against, condemnation," with the suggestion of the process leading to it, as of "the ministration of condemnation," 2 Cor. 3:9; in 2 Cor. 7:3, "to condemn," more lit., "with a view to condemnation."

<C-1,Adjective,843,*autokatakritos*>

"self-condemned" (*auto*, "self," *katakrino*, "to condemn"), i.e., on account of doing himself what he condemns in others, is used in Titus 3:11.

<C-2,Adjective,176,*akatagnostos*>

akin to A, No. 1, with negative prefix, *a*, "not to be condemned," is said of sound speech, in Titus 2:8.

Condescend <1,,4879,*sunapago*>

see [CARRY](#), No. 7.

Conditions * Note: This translates the phrase *ta pros* in Luke 14:32, lit., "the (things) towards," i.e., the things relating to, or conditions of, (peace).

Conduct <A-1,Noun,72,*agoge*>

from *ago*, "to lead," properly denotes "a teaching;" then, figuratively, "a training, discipline," and so, the life led, a way or course of life, conduct, 2 Tim. 3:10, RV, "conduct;" AV, "manner of life." See [LIFE](#).

<B-1,Verb,2525,*kathistemi*>

lit., "to stand down or set down" (*kata*, "down," *histemi*, "to stand"), has, among its various meanings,

"the significance of bringing to a certain place, conducting," Acts 17:15 (so the Sept. in Josh. 6:23; 1 Sam. 5:3; 2 Chron. 28:15). See [APPOINT](#).

<B-2,Verb,4311,*propempe*>

signifies "to set forward, conduct:" see [ACCOMPANY](#), No. 4.

Confer, Conference <1,4323,*prosanatithemi*>

lit., "to put before" (pros, "towards," ana, "up," and tithemi, "to put"), i.e., "to lay a matter before others so as to obtain counsel or instruction," is used of Paul's refraining from consulting human beings, Gal. 1:16 (translated "imparted" in Gal. 2:6; AV, "added ... in conference"). Cp. the shorter form anatithemi, in Gal. 2:2, "laid before," the less intensive word being used there simply to signify the imparting of information, rather than conferring with others to seek advice. See [ADD](#), IMPART.

<2,4814,*sullaleo*>

"to speak together with" (sun, "with," laleo, "to speak"), is translated "conferred" in Acts 25:12; elsewhere of talking with, Matt. 17:3; Mark 9:4; Luke 4:36; 9:30; "communed" in Luke 22:4. See [COMMUNE](#), [SPEAK](#), TALK.

<3,4820,*sumballo*>

lit., "to throw together" (sun, "with," ballo, "to throw"), is used of "conversation, to discourse or consult together, confer," Acts 4:15. See [ENCOUNTER](#), [HELP](#), [MEET WITH](#), [PONDER](#).

Note: For the AV, "conference" in Gal. 2:6, see No. 1, above.

Confess, Confession <A-1,Verb,3670,*homologeō*>

lit., "to speak the same thing" (homos, "same," lego, "to speak"), "to assent, accord, agree with," denotes, (a) "to confess, declare, admit," John 1:20; e.g., Acts 24:14; Heb. 11:13; (b) "to confess by way of admitting oneself guilty of what one is accused of, the result of inward conviction," 1 John 1:9; (c) "to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts," Matt. 7:23; 10:32 (twice) and Luke 12:8 (see next par.); John 9:22; 12:42; Acts 23:8; Rom. 10:9,10 ("confession is made"); 1 Tim. 6:12 (RV); Titus 1:16; 1 John 2:23; 4:2,15; 2 John 1:7 (in John's Epistle it is the necessary antithesis to Gnostic doceticism); Rev. 3:5, in the best mss. (some have No. 2 here); (d) "to confess by way of celebrating with praise," Heb. 13:15; (e) "to promise," Matt. 14:7.

In Matt. 10:32; Luke 12:8 the construction of this verb with en, "in," followed by the dative case of the personal pronoun, has a special significance, namely, to "confess" in a person's name, the nature of the "confession" being determined by the context, the suggestion being to make a public "confession." Thus the statement, "every one ... who shall confess Me (lit., "in Me," i.e., in My case) before men, him (lit., "in him," i.e., in his case) will I also confess before My Father ...," conveys the thought of "confessing" allegiance to Christ as one's Master and Lord, and, on the other hand, of acknowledgment, on His part, of the faithful one as being His worshipper and servant, His loyal follower; this is appropriate to the original idea in *homologeō* of being identified in thought or language. See [PROFESS](#), PROMISE, [THANK](#).

<A-2,Verb,1843,*exomologeō*>

ek, "out," intensive, and No. 1, and accordingly stronger than No. 1, "to confess forth," i.e., "freely, openly," is used (a) "of a public acknowledgment or confession of sins," Matt. 3:6; Mark 1:5; Acts 19:18; Jas. 5:16; (b) "to profess or acknowledge openly," Matt. 11:25 (translated "thank," but indicating the fuller idea); Phil. 2:11 (some mss. have it in Rev. 3:5: see No. 1); (c) "to confess by way of celebrating, giving praise," Rom. 14:11; 15:9. In Luke 10:21, it is translated "I thank," the true meaning being "I gladly acknowledge." In Luke 22:6 it signifies to consent (RV), for AV, "promised." See [CONSENT](#), PROMISE, THANK.

<B-1,Noun,3671,*homologia*>

akin to A, No. 1, denotes "confession, by acknowledgment of the truth," 2 Cor. 9:13; 1 Tim. 6:12,13; Heb. 3:1; 4:14; 10:23 (AV, incorrectly, "profession," except in 1 Tim. 6:13).

Note: For the adverb homologoumenos, confessedly, see CONTROVERSY.

Confidence (Noun, or Verb with "have"), Confident (-ly) <A-1,Noun,4006,*pepoithesis*>

akin to peitho, B, No. 1 below, denotes "persuasion, assurance, confidence," 2 Cor. 1:15; 3:4, AV, "trust;" 2 Cor. 8:22; 10:2; Eph. 3:12; Phil. 3:4. See TRUST.

<A-2,Noun,5287,*hupostasis*>

lit., "a standing under" (hupo, "under," stasis, "a standing"), "that which stands, or is set, under, a foundation, beginning;" hence, the quality of confidence which leads one to stand under, endure, or undertake anything, 2 Cor. 9:4; 11:17; Heb. 3:14. Twice in Heb. it signifies "substance," Heb. 1:3 (AV, "Person") and Heb. 11:1. See [SUBSTANCE](#).

<A-3,Noun,3954,*parrhesia*>

often rendered "confidence" in the AV, is in all such instances rendered "boldness" in the RV, Acts 28:31; Heb. 3:6; 1 John 2:28; 3:21; 5:14. See [BOLDNESS](#), [OPENLY](#), [PLAINNESS](#).

<B-1,Verb,3982,*peithō*>

"to persuade," or, intransitively, "to have confidence, to be confident" (cp. A, No. 1), has this meaning in the following, Rom. 2:19; 2 Cor. 2:3; Gal. 5:10; Phil. 1:6,14 (RV, "being confident," for AV, "waxing confident"), 25; 3:3,4; 2 Thess. 3:4; Philem. 1:21. See [AGREE](#), [ASSURE](#), [BELIEVE](#), [OBEY](#), [PERSUADE](#), TRUST, [YIELD](#).

<B-2,Verb,2292,*tharreo*>

"to be of good courage," is so translated in the RV of 2 Cor. 5:6; 7:16 (AV, "to have confidence, or be confident"). See COURAGE.

Note: The adverb "confidently" is combined with the verb "affirm" to represent the verbs diischurizomai, Luke 22:59; Acts 12:15, RV (AV, "constantly affirmed"), and diabebaioomai, 1 Tim. 1:7, AV, "affirm," and Titus 3:8, AV, "affirm constantly." See AFFIRM.

Confirm, Confirmation <A-1,Verb,950,*bebaioō*>

"to make firm, establish, make secure" (the connected adjective *bebaios* signifies "stable, fast, firm"), is used of "confirming" a word, Mark 16:20; promises, Rom. 15:8; the testimony of Christ, 1 Cor. 1:6; the saints by the Lord Jesus Christ, 1 Cor. 1:8; the saints by God, 2 Cor. 1:21 ("stablisheth"); in faith, Col. 2:7; the salvation spoken through the Lord and "confirmed" by the Apostles, Heb. 2:3; the heart by grace, Heb. 13:9 ("stablished").

<A-2,Verb,1991,*episterizo*>

"to make to lean upon, strengthen" (*epi*, "upon," *sterix*, "a prop, support"), is used of "confirming" souls, Acts 14:22; brethren, Acts 15:32; churches, Acts 15:41; disciples, Acts 18:23, in some mss. ("stablishing," RV, "strengthening," AV); the most authentic mss. have *sterizo* in 18:23. See [STRENGTHEN](#).

<A-3,Verb,2964,*kuroo*>

"to make valid, ratify, impart authority or influence" (from *kuros*, "might," *kurios*, "mighty, a head, as supreme in authority"), is used of spiritual love, 2 Cor. 2:8; a human covenant, Gal.3:15. In the Sept., see Gen. 23:20, e.g.

<A-4,Verb,4300,*prokuroo*>

pro, "before," and No. 3, "to confirm or ratify before," is said of the Divine confirmation of a promise given originally to Abraham, Gen. 12, and "confirmed" by the vision of the furnace and torch, Gen. 15, by the birth of Isaac, Gen. 21, and by the oath of God, Gen. 22, all before the giving of the Law, Gal. 3:17.

<A-5,Verb,3315,*mesiteuo*>

"to act as a mediator, to interpose," is rendered "confirmed," in the AV of Heb. 6:17 (marg., and RV, "interposed"). See INTERPOSED.

<B-1,Noun,951,*bebaiosis*>

akin to A, No. 1, is used in two senses (a) "of firmness, establishment," said of the "confirmation" of the Gospel, Phil. 1:7; (b) "of authoritative validity imparted," said of the settlement of a dispute by an oath to produce confidence, Heb. 6:16. The word is found frequently in the papyri of the settlement of a business transaction.

Conflict (Noun) <1,,73,*agon*>

from *ago*, "to lead," signifies (a) "a place of assembly," especially the place where the Greeks assembled for the Olympic and Pythian games; (b) "a contest of athletes," metaphorically, 1 Tim. 6:12; 2 Tim. 4:7, "fight;" Heb. 12:1, "race;" hence, (c) "the inward conflict of the soul;" inward "conflict" is often the result, or the accompaniment, of outward "conflict," Phil. 1 Thess. 2:2, implying a contest against spiritual foes, as well as human adversaries; so Col. 2:1, "conflict," AV; RV, "(how greatly) [I](#) strive," lit., "how great a conflict I have." See CONTENTION, [FIGHT](#), RACE. Cp. *agonizomai* (Eng., "agonize"), 1 Cor. 9:25 etc.

<2,,119,*athlesis*>

denotes "a combat, contest of athletes;" hence, "a struggle, fight," Heb. 10:32, with reference to affliction. See [FIGHT](#). Cp. *athleo*, "to strive," 2 Tim. 2:5 (twice).

Conformed, Conformable <A-1,Verb,4833,*summorphizo*>

"to make of like form with another person or thing, to render like" (sun, "with," morphe, "a form"), is found in Phil. 3:10 (in the Passive participle of the verb), "becoming conformed" (or "growing into conformity") to the death of Christ, indicating the practical apprehension of the death of the carnal self, and fulfilling his share of the sufferings following upon the sufferings of Christ. Some texts have the alternative verb *summorphoo*, which has practically the same meaning.

<B-1,Adjective,4832,*summorphos*>

akin to A, signifies "having the same form as another, conformed to;" (a) of the "conformity" of children of God "to the image of His Son," Rom. 8:29; (b), of their future physical "conformity" to His body of glory, Phil. 3:21. See [FASHION](#).

<B-2,Adjective,4964,*suschematizo*>

"to fashion or shape one thing like another," is translated "conformed" in Rom. 12:2, AV; RV, "fashioned;" "fashioning" in 1 Pet. 1:14. This verb has more especial reference to that which is transitory, changeable, unstable; *summorphizo*, to that which is essential in character and thus complete or durable, not merely a form or outline. *Suschematizo* could not be used of inward transformation. See [FASHION](#) (schema) and FORM (morphe).

Confound, Confuse, Confusion <A-1,Noun,181,*akatastasia*>

"instability," (a, negative, kata, "down," stasis, "a standing"), denotes "a state of disorder, disturbance, confusion, tumult," 1 Cor. 14:33; Jas. 3:16, "revolution or anarchy;" translated "tumults" in Luke 21:9 (AV, "commotions"); 2 Cor. 6:5; 12:20. See [TUMULT](#).

<A-2,Noun,4799,*sunchusis*>

"a pouring or mixing together" (sun, "with," cheo, "to pour"); hence "a disturbance, confusion, a tumultuous disorder, as of riotous persons," is found in Acts 19:29.

<B-1,Verb,4797,*suncheo*>

or *sunchunno* or *sunchuno* (the verb form of A., No. 2), lit., "to pour together, commingle," hence (said of persons), means "to trouble or confuse, to stir up," Acts 19:32 (said of the mind); "to be in confusion," Acts 21:31, RV (AV, "was in an uproar"); Acts 21:27, "stirred up;" Acts 2:6; 9:22, "confounded." See STIR, UPROAR.

<B-2,Verb,2617,*kataischuno*>

"to put to shame," is translated "confound" in 1 Cor. 1:27, and 1 Pet. 2:6, AV (RV, "put to shame"). See [ASHAMED](#), [DISHONOR](#), SHAME.

Confute <1,,1246,*diakatelenchomai*>

"to confute powerfully," is an intensive form of *elencho*, "to convict" (dia, "through," kata, "down," both intensive), Acts 18:28, implying that "he met the opposing arguments in turn (dia), and brought them down to the ground (kata)." It carries also the thought that he brought home moral blame to them.

Congregation <1,,1577,*ekklesia*>

is translated "congregation" in Heb. 2:12, RV, instead of the usual rendering "church." See [ASSEMBLY](#).

<2,,4864,*sunagoge*>

is translated "congregation" in Acts 13:43, AV (RV, "synagogue"). See [SYNAGOGUE](#).

Conquer, Conqueror <1,,3528,*nikao*>

"to overcome" (its usual meaning), is translated "conquering" and "to conquer" in Rev. 6:2. See [OVERCOME](#), [PREVAIL](#), [VICTORY](#).

<2,,5245,*huper nikao*>

"to be more than conqueror" (huper, "over," and No. 1), "to gain a surpassing victory," is found in Rom. 8:37, lit., "we are hyper-conquerors," i.e., we are pre-eminently victorious.

Conscience <1,,4893,*suneidesis*>

lit., "a knowing with" (sun, "with," oida, "to know"), i.e., "a co-knowledge (with oneself), the witness borne to one's conduct by conscience, that faculty by which we apprehend the will of God, as that which is designed to govern our lives;" hence (a) the sense of guiltiness before God; Heb. 10:2; (b) that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and avoid the latter; Rom. 2:15 (bearing witness with God's law); Heb. 9:1; 2 Cor. 1:12; acting in a certain way because "conscience" requires it, Rom. 13:5; so as not to cause scruples of "conscience" in another, 1 Cor. 10:28,29; not calling a thing in question unnecessarily, as if conscience demanded it, 1 Cor. 10:25,27; "commending oneself to every man's conscience," 2 Cor. 4:2; cp. 2 Cor. 5:11. There may be a "conscience" not strong enough to distinguish clearly between the lawful and the unlawful, 1 Cor. 8:7,10,12 (some regard consciousness as the meaning here). The phrase "conscience toward God," in 1 Pet. 2:19, signifies a "conscience" (or perhaps here, a consciousness) so controlled by the apprehension of God's presence, that the person realizes that griefs are to be borne in accordance with His will. Heb. 9:9 teaches that sacrifices under the Law could not so perfect a person that he could regard himself as free from guilt. For various descriptions of "conscience" see Acts 23:1; 24:16; 1 Cor. 8:7; 1 Tim. 1:5,19; 3:9; 4:2; 2 Tim. 1:3; Titus 1:15; Heb. 9:14; 10:22; 13:18; 1 Pet. 3:16,21.

Consecrate * Note: In Heb. 7:28 the verb teleioo is translated "perfected" in the RV, for AV, "consecrated;" so in Heb. 9:18; 10:20, enkainizo, RV, "dedicated." See [DEDICATE](#), PERFECT.

Consent <A-1,Verb,1843,*exomologeō*>

"to agree openly, to acknowledge outwardly, or fully" (ex, for ek, "out," intensive), is translated "consented" in the RV of Luke 22:6 (AV, "promised"). See [CONFESS](#), [THANK](#).

<A-2,Verb,1962,*epineuo*>

lit. "signifies to nod to" (epi, "upon or to," neuo, "to nod"); hence, "to nod assent, to express approval, consent," Acts 18:20.

<A-3,Verb,4334,*proserchomai*>

"to come to," signifies "to consent," implying a coming to agreement with, in 1 Tim. 6:3. See [COME](#), No. 10.

<A-4,Verb,4784,*sunkatatithemi*>

lit., "to put or lay down together with" (sun, "with," kata, "down," tithemi, "to put"), was used of depositing one's vote in an urn; hence, "to vote for, agree with, consent to." It is said negatively of Joseph of Arimathaea, who had not "consented" to the counsel and deed of the Jews, Luke 23:51 (Middle Voice).

<A-5,Verb,4852,*sumphemi*>

lit., "to speak with" (sun, "with," phemi, "to speak"), hence, "to express agreement with," is used of "consenting" to the Law, agreeing that it is good, Rom. 7:16.

<A-6,Verb,4909,*suneudokeo*>

lit., "to think well with" (sun, "with," eu, "well," dokeo, "to think"), to take pleasure with others in anything, to approve of, to assent, is used in Luke 11:48, of "consenting" to the evil deeds of predecessors (AV, "allow"); in Rom. 1:32, of "consenting" in doing evil; in Acts 8:1; 22:20, of "consenting" to the death of another. All these are cases of "consenting" to evil things. In 1 Cor. 7:12,13, it is used of an unbelieving wife's "consent" to dwell with her converted husband, and of an unbelieving husband's "consent" to dwell with a believing wife (AV, "be pleased;" RV, "be content"). See [ALLOW](#), CONTENT, PLEASE.

<B-1,Phrase,575 3391,*apo mias*> lit., "from one," is found in Luke 14:18, some word like "consent" being implied; e.g., "with one consent."

<B-2,Phrase,1537 4859,*ek sumphonou*> lit., "from (or by) agreement" (sun, "with," phone, "a sound"), i.e., "by consent," is found in 1 Cor. 7:5. Cp. [AGREE](#).

Consider <1,,3708,*eidon*>

used as the aorist tense of horao, "to see," is translated "to consider" in Acts 15:6, of the gathering of the Apostles and elders regarding the question of circumcision in relation to the Gospel.

<2,,4894,*suneidon*>

sun, with, and No. 1, used as the aorist tense of sunorao, to see with one view, to be aware, conscious, as the result of mental perception, is translated "considered" in Acts 12:12, of Peter's consideration of the circumstances of his deliverance from prison. See [KNOW](#), [PRIVY](#).

<3,,2648,*katamanthano*>

lit., "to learn thoroughly" (kata, "down," intensive, manthano, "to learn"), hence, "to note accurately, consider well," is used in the Lord's exhortation to "consider" the lilies. Matt. 6:28.

<4,,3539,*noeo*>

"to perceive with the mind" (nous), "think about, ponder," is translated "consider," only in Paul's exhortation to Timothy in 2 Tim. 2:7. See [PERCEIVE](#), [THINK](#), [UNDERSTAND](#).

<5,,2657,*katanoeo*>

"to perceive clearly" (kata, intensive, and No. 4), "to understand fully, consider closely," is used of not "considering" thoroughly the beam in one's own eye, Matt. 7:3; Luke 6:41 (AV, "perceivest"); of carefully "considering" the ravens, Luke 12:24; the lilies, Luke 12:27; of Peter's full "consideration" of his vision, Acts 11:6; of Abraham's careful "consideration" of his own body, and Sarah's womb, as dead, and yet accepting by faith God's promise, Rom. 4:19 (RV); of "considering" fully the Apostle and High Priest of our confession, Heb. 3:1; of thoughtfully "considering" one another to provoke unto love and good works, Heb. 10:24. It is translated by the verbs "behold," Acts 7:31,32; Jas. 1:23,24; "perceive," Luke 20:23; discover," Acts 27:39. See [BEHOLD](#), DISCOVER, [PERCEIVE](#).

<6,,3049,*logizomai*>

signifies "to take account of," 2 Cor. 10:7 (RV, "consider," AV, "think"), the only place where the RV translates it "consider." See [ACCOUNT](#).

<7,,2334,*theoreo*>

see [BEHOLD](#), No. 6.

<8,,333,*anatheoreo*>

"to consider carefully:" see [BEHOLD](#), No. 7.

<9,,357,*analogizomai*>

"to consider," occurs in Heb. 12:3.

Notes: (1) Skopeo, "to look," is translated "looking to" in Gal. 6:1, RV (AV, "considering"). See [HEED](#), [LOOK](#), MARK. (2) Suniemi, "to understand," is translated "considered" in Mark 6:52 (AV), RV, "understood." (3) In John 11:50 (AV, dialogiomai) the best texts have No. 6.

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Tail <1,,3769,oura>

"the tail of an animal," occurs in Rev. 9:10 (twice),19; 12:4.

Take <1,,2983,lambano>

"to take, lay hold of," besides its literal sense, e.g., Matt. 5:40; 26:26,27, is used metaphorically, of fear, in "taking" hold of people, Luke 7:16, RV (AV, "came ... on"); of sin in "finding (occasion)," RV (AV, "taking"), Rom. 7:8,11, where sin is viewed as the corrupt source of action, an inward element using the commandment to produce evil effects; of the power of temptation, 1 Cor. 10:13; of "taking" an example, Jas. 5:10; of "taking" peace from the earth, Rev. 6:4; of Christ in "taking" the form of a servant, Phil. 2:7; of "taking" rightful power (by the Lord, hereafter), Rev. 11:17. See [ACCEPT](#), No. 4.

<2,,353,analambano>

signifies (a) "to take up" (ana), e.g., Acts 1:2,11,22 (RV, "received"); (b) "to take to oneself," Acts 7:43; or "to one's company," Acts 20:13,14; 23:31; 2 Tim. 4:11; of "taking up spiritual armor," Eph. 6:13,16. See [RECEIVE](#).

<3,,618,apolambano>

besides its common meaning, "to receive," denotes "to take apart or aside," Mark 7:33, Middle Voice. It is frequent in the papyri, and, in the sense of separation or drawing aside, is illustrated in a message of sorrow, concerning the non-arrival of one who with others had been "shut up" as recluses in a temple (Moulton and Milligan, Vocab.). See [RECEIVE](#).

<4,,1949,epilambano>

in the Middle Voice, "to lay hold of, take hold of," is used literally, e.g., Mark 8:23; Luke 9:47; 14:4; metaphorically, e.g., Heb. 8:9, "(**I**) took them (by the hand):" for other instances in each respect see [HOLD](#), No. 7.

<5,,2638,katalambano>

"to lay hold of," is rendered "to take," in Mark 9:18; John 8:3,4. See [APPREHEND](#).

<6,,3335,metalambano>

"to get, or have, a share of," is rendered "to take (food)" in Acts 2:46, RV (AV, "did eat," see [EAT](#), Note); 27:33, i.e., "to share it together." See [HAVE](#), [PARTAKE](#), [RECEIVE](#).

<7,,3880,paralambano>

besides its meaning "to receive," denotes "to take to (or with) oneself," of "taking" a wife, e.g., Matt. 1:20,24; of "taking" a person or persons with one, e.g., Matt. 2:13,14,20,21; 4:5,8; of demons, Matt. 12:45; of Christ and His disciples, Matt. 17:1; 20:17; Mark 9:2; 10:32; 14:33; of witnesses, Matt. 18:16; of the removal of persons from the earth in judgment, when "the Son of Man is revealed," Matt. 24:40,41; Luke 17:34,35 (cp. the means of the removal of corruption, in v. Luke 17:37); of the "taking" of Christ by the soldiers for scourging, Matt. 27:27, RV, and to crucifixion, John 19:16; see also Acts 15:39; 16:33; 21:24,26,32; 23:18. See [RECEIVE](#).

<8,,4838,sumparalambano>

sun, "with," and No. 7, denotes "to take along with oneself," as a companion, Acts 12:25; 15:37,38; Gal. 2:1.

<9,,4355,*proslambano*>

"to take to oneself" (pros), is used of food, Acts 27:33-36; of persons, of Peter's act toward Christ, Matt. 16:22; Mark 8:32; for evil purposes, Acts 17:5; for good purposes, Acts 18:26. See [RECEIVE](#).

<10,,4301,*prolambano*>

is rendered "to take before" in 1 Cor. 11:21. See [COME](#), Note (2) at end, [OVERTAKE](#).

<11,,4815,*sullambano*>

"to seize, take," is rendered "to take" in Matt. 26:55; Mark 14:48, AV (RV, "seize"); Luke 5:9; Acts 1:16; in Acts 12:3; 23:27, AV (RV, "seize"). See [CATCH](#), [CONCEIVE](#), [HELP](#).

<12,,142,*airo*>

"to lift, carry, take up or away," occurs very frequently with its literal meanings. In John 1:29 it is used of Christ as "the Lamb of God, which taketh away the sin of the world," not the sins, but sin, that which has existed from the time of the Fall, and in regard to which God has had judicial dealings with the world; through the expiatory sacrifice of Christ the sin of the world will be replaced by everlasting righteousness; cp. the plural, "sins," in 1 John 3:5. Righteous judgment was "taken away" from Christ at human tribunals, and His life, while voluntarily given by Himself (John 10:17,18), was "taken (from the earth)," Acts 8:33 (quoted from the Sept. of Isa. 53:8). In John 15:2 it is used in the Lord's statement, "Every branch in Me that beareth not fruit, He taketh it away." This does not contemplate members of the "body" of Christ, but those who (just as a graft which being inserted, does not "abide" or "strike") are merely professed followers, giving only the appearance of being joined to the parent stem.

The Law described in Col. 2:14 as "the bond written in ordinances that was against us," Christ "took" out of the way at His Cross. In 1 Cor. 5:2, airo is used in the best texts (some have No. 14), of the Divine judgment which would have been exercised in "taking away" from the church the incestuous delinquent, had they mourned before God. See [AWAY](#), [BEAR](#), No. 9, etc.

<13,,522,*apairo*>

"to lift off" (apo, "from," and No. 12), is used, in the Passive Voice, of Christ, metaphorically as the Bridegroom of His followers, Matt. 9:15; Mark 2:20; Luke 5:35.

<14,,1808,*exairo*>

"to take away," is used of "putting away" a person in church discipline, 1 Cor. 5:13; for this verb as a variant reading in ver. 2, see No. 12.

<15,,1869,*epairo*>

"to lift, raise," is used in the Passive Voice and rendered "He was taken up" in Acts 1:9. See [EXALT](#), [HOIST](#), [LIFT](#).

<16,,337,*anaireo*>

"to take up" (ana, "up," and haireo, "to take"), is used of Pharaoh's daughter in "taking up" the infant Moses, Acts 7:21; of God's act in "taking away" the typical animal sacrifices under the Law, Heb. 10:9. See [DEATH](#), C, No. 2, [KILL](#), [SLAY](#).

<17,,851,*aphaireo*>

"to take away" (apo), is used with this meaning in Luke 1:25; 10:42; 16:3; Rom. 11:27, of the "removal" of the sins of Israel; Heb. 10:4, of the impossibility of the "removal" of sins by offerings under the Law; in Rev. 22:19 (twice). See [CUT](#), No. 8.

<18,,2507,*kathaireo*>

"to take down" (kata), besides its meaning of "putting down by force," was the technical term for the "removal" of the body after crucifixion, Mark 15:36,46; Luke 23:53; Acts 13:29. See CAST, No. 14.

<19,,4014,*periaireo*>

"to take away that which surrounds" (peri, "around"), is used (a) literally, of "casting off" anchors, Acts 27:40, RV (AV, "having taken up"); Acts 28:13 in some texts, for perierchomai, "to make a circuit;" (b) metaphorically, of "taking away" the veil off the hearts of Israel, 2 Cor. 3:16; of hope of rescue, Acts 27:20; of sins (negatively), Heb. 10:11.

<20,,1209,*dechomai*>

"to receive," is rendered "take (thy bond, RV, AV, bill)" in Luke 16:6,7; "take (the helmet of salvation)," Eph. 6:17, suggesting a heartiness in the "taking." See [ACCEPT](#), No. 1, RECEIVE.

<21,,4327,*prosdechomai*>

"to receive favorably," is rendered "took" in Heb. 10:34. See ACCEPT, No. 3.

<22,,2902,*krateo*>

"to take hold of, get possession of," is translated "to take" in Matt. 9:25; 22:6; 26:4; Mark 1:31; 5:41; 9:27; 14:1,44,46,49; Luke 8:54; Acts 24:6. See [HOLD](#), No. 6.

<23,,1405,*drassomai*>

"to grasp with the hand, take hold of," is used metaphorically in 1 Cor. 3:19, "taketh (the wise in their craftiness)."

<24,,1325,*didomi*>

"to give," found in the best texts in Mark 3:6, is rendered "took (counsel);" some have poieo, "to make."

<25,,2722,*katecho*>

"to hold," is rendered "to take (the lowest place)" in Luke 14:9. See [HOLD](#).

<26,,4084,*piazo*>

"to lay or take hold of forcefully," is always rendered "to take" in the RV. See [APPREHEND](#), No. 2.

<27,,3911,*paraphero*>

"to bear away" (para, "aside," phero, "to bear"), "remove," is rendered "take away" in Mark 14:36, AV, RV, "remove," as in Luke 22:42. See [REMOVE](#).

<28,,2192,*echo*>

"to have, to hold," is used in Matt. 21:46 in the sense of regarding a person as something, "they took (Him) for (a prophet)." See [HAVE](#).

<29,,4863,*sunago*>

"to bring together," is used of "taking" a person into one's house receiving hospitality, "took ... in," Matt. 25:35,38,43; so in Acts 11:26, RV, "were gathered together," AV, "assembled;" perhaps the meaning is "they were entertained." See [ASSEMBLE](#), BESTOW, [GATHER](#).

<30,,1562,*ekduo*>

"to take off a garment from a person," is so rendered with reference to the soldiers' treatment of Christ, Matt. 27:31; Mark 15:20. See [STRIP](#).

<31,,1544,*ekballo*>

has the meaning "to bring or take out" in Luke 10:35, "took out (two pence)," a word perhaps chosen to express the wholeheartedness of the act (lit., "to throw out"). See [CAST](#), No. 5.

<32,,941,*bastazo*>

"to bear, lift," is used of "taking up" stones, John 10:31. As to Matt. 3:11, Moulton and Milligan supply evidences from the vernacular that the word signified "to take off" (the sandals), which confirms Mark's word *luo*, "to unloose" (John 1:7). See BEAR, No. 1.

<33,,2021,*epicheireo*>

"to take in hand" (epi, "upon," cheir, "the hand"), "to attempt, take upon oneself," is rendered "have taken in hand," Luke 1:1; "took upon (them)," Acts 19:13. See GO, No. 30.

<34,,1096,*ginomai*>

"to become, to come to be," is rendered "he be taken" in 2 Thess. 2:7, lit., "(until) he, or it, become" (for a treatment of the whole passage see Notes on Thess. by Hogg and Vine).

Notes: (1) For *sunairo* in Matt. 18:23, see [RECKON](#). (2) Some texts have *apago*, "to take away," in Acts 24:7. (3) In John 6:24, AV, *embaino*, "to enter," is rendered "took (shipping)," RV, "got into (the boats)." (4) In 2 Thess. 1:8, AV, *didomi*, "to give" (RV "rendering"), is translated "taking." (5) In Rom. 3:5, AV, *epiphero*, "to bring against," is rendered "taketh (vengeance)," RV, "visiteth (with wrath)." (6) In Luke 4:5, AV, *anago*, "to lead up" (RV, "led"), is rendered "took up." (7) In Acts 10:26, AV, *egeiro*, "to raise" (RV), is rendered "took ... up." (8) For "taking up" baggage, Acts 21:15, see [BAGGAGE](#). (9) For "taken from" in 1 Thess. 2:17, AV, see [BEREAVED](#), No. 1. (10) *Sunecho* is translated "taken with" in Matt. 4:24; Luke 4:38; 8:37. See [HOLDEN](#). (11) In 2 Pet. 2:12 "to be taken" translates the phrase *eis halosin*, lit., "for capture" (*halosis*, "a taking"). (12) In 1 Pet. 2:20, *hupomeno*, "to endure," is rendered "ye take ... patiently." (13) In Matt. 11:12; John 6:15; Acts 23:10 *harpazo* (see

CATCH is rendered "take ... by force." (14) For *apotassomai*, "to take leave of," see [LEAVE](#), (c) No. 1. (15) For *apas pazomai*, rendered "to take leave of" in Acts 21:6, AV, see [LEAVE](#), (c) No. 2. (16) In Acts 21:6 some mss. have *epibaino*, AV, "we took ship" (RV, *embaino*, "we went on board"): cp. Note (3), above. (17) For "untaken" in 2 Cor. 3:14 see UNLIFTED. (18) In 1 Tim. 5:9, AV, *katalego* is rendered "to take into the number" (RV, "be enrolled"). (19) For "take ... to record" see [TESTIFY](#). See also [CARE](#), [HEED](#), JOURNEY, THOUGHT (to take).

Talent <A-1,Noun,5007,*talanton*>

originally "a balance," then, "a talent in weight," was hence "a sum of money" in gold or silver equivalent to a "talent." The Jewish "talent" contained 3,000 shekels of the sanctuary, e.g., Ex. 30:13 (about 114 lbs.). In NT times the "talent" was not a weight of silver, but the Roman-Attic "talent," comprising 6,000 denarii or drachmas, and equal to about £240. It is mentioned in Matthew only, Matt. 18:24; 25:15,16,20 (twice in the best texts),22 (thrice),24,25,28 (twice). In Matt. 18:24 the vastness of the sum, 10,000 talents (£2,400,000), indicates the impossibility of man's clearing himself, by his own efforts, of the guilt which lies upon him before God.

Note: That the "talent" denoted "something weighed" has provided the meaning of the Eng. word as "a gift or ability," especially under the influence of the parable of the talents (Matt. 25:14-30).

<B-1,Adjective,5006,*talantiaios*>

denotes "of a talent's weight," Rev. 16:21.

Tales * For [TALES](#) see TALK

Talitha <1,,5008,*taleitha* | *talitha*> an Aramaic feminine meaning "maiden," Mark 5:41, has been variously transliterated in the NT Greek mss. *Koumi* or *Koum* (Heb. and Aram., *qum*, "arise"), which follows, is interpreted by, "[I](#) say unto thee, arise." *Koum* is the better attested word; so in the Talmud, where this imperative occurs "seven times in one page" (Edersheim, *Life and Times of Jesus*, i, p. 631).

Talk (Noun and Verb) <A-1,Noun,3056,*logos*>

"a word," is translated "talk" in Matt. 22:15; Mark 12:13. See ACCOUNT, B.

<A-2,Noun,3026,*leros*>

denotes "foolish talk, nonsense," Luke 24:11, RV, "idle talk" (AV, "idle tales").

<B-1,Verb,2980,*laleo*>

"to speak, say," is always translated "to speak" in the RV, where the AV renders it by "to talk," Matt. 12:46; Mark 6:50; Luke 24:32; John 4:27 (twice); 9:37; 14:30; Acts 26:31; Rev. 4:1; 17:1; 21:9,15. The RV rendering is preferable; the idea of "chat" or "chatter" is entirely foreign to the NT, and should never be regarded as the meaning in 1 Cor. 14:34,35. See COMMUNE, Note, [SAY](#), No. 1, Note, and No. 2, [SPEAK](#).

<B-2,Verb,4814,*sullaleo*>

"to speak with" (sun), is translated "to talk with," Matt. 17:3; Mark 9:4; Luke 9:30. See [CONFER](#), No. 2.

<B-3,Verb,3656,*homileo*>

"to be in company with, consort with" (homilos, "a throng;" homilia, "a company"), hence, "to converse with," is rendered "to talk with," Acts 20:11. See [COMMUNE](#), No. 2.

<B-4,Verb,4926,*sunomileo*>

"to converse, talk with," occurs in Acts 10:27.

Talkers (vain) <1,,3151,*mataiologos*>

an adjective denoting "talking idly" (mataios, "vain, idle," lego, "to speak"), is used as a noun (plural) in Titus 1:10.

Talking (vain, foolish) <1,,3150,*mataiologia*>

a noun corresponding to the above, is used in 1 Tim. 1:6, RV, "vain talking" (AV, "vain jangling").

<2,,3473,*morologia*>

from moros, "foolish, dull, stupid," and lego, is used in Eph. 5:4; it denotes more than mere idle "talk." Trench describes it as "that 'talk of fools' which is foolishness and sin together" (Syn. xxxiv).

Tame <1,,1150,*damazo*>

"to subdue, tame," is used (a) naturally in Mark 5:4; Jas. 3:7 (twice); (b) metaphorically, of the tongue, in Jas. 3:8. In the Sept., Dan. 2:40.

Tanner <1,,1038,*burseus*>

"a tanner" (from bursa, "a hide"), occurs in Acts 9:43; 10:6,32.

Tare (Verb) * For TARE (Verb) see TEAR

Tares <1,,2215,*zizanian*>

is a kind of darnel, the commonest of the four species, being the bearded, growing in the grain fields, as tall as wheat and barley, and resembling wheat in appearance. It was credited among the Jews with being degenerate wheat. The rabbis called it "bastard." The seeds are poisonous to man and herbivorous animals, producing sleepiness, nausea, convulsions and even death (they are harmless to poultry). The plants can be separated out, but the custom, as in the parable, is to leave the cleaning out till near the time of harvest, Matt. 13:25-27,29,30,36,38,40. The Lord describes the tares as "the sons of the evil one;" false teachings are indissociable from their propagandists. For the Lord's reference to the Kingdom see KINGDOM.

Tarry <1,,3306,*meno*>

"to abide," is translated by the verb "to abide," in the RV, for AV, "to tarry," in Matt. 26:38; Mark 14:34; Luke 24:29; John 4:40; Acts 9:43; 18:20; the RV retains the verb "to tarry" in John 21:22,23; in Acts 20:5, AV, "tarried" (RV, "were waiting"). Some mss. have it in Acts 20:15 (AV, "tarried"). See [ABIDE](#).

<2,,1961,*epimeno*>

to abide, continue, a strengthened form of No. 1, is translated "to tarry" in Acts 10:48; 21:4,10; 28:12,14; 1 Cor. 16:7,8; Gal. 1:18, RV (AV, "abode"). See [ABIDE](#), No. 2.

<3,,5278,*hupomeno*>

"to endure," is rendered "tarried behind" in Luke 2:43. See [ENDURE](#), No. 2.

<4,,4357,*prosmeno*>

"to abide still, continue," is translated "tarried" in Acts 18:18, suggesting patience and steadfastness in remaining after the circumstances which preceded; in 1 Tim. 1:3, RV, "to tarry" (AV, "to abide still"). See [ABIDE](#), No. 6.

<5,,1304,*diatribo*>

for which see [ABIDE](#), No. 7, is invariably rendered "to tarry," in the RV; AV, twice, John 3:22; Acts 25:6; "continued" in John 11:54; Acts 15:35; "abode," Acts 12:19; 14:3,28; 20:6; "abiding," Acts 16:12; "had been," Acts 25:14.

<6,,5549,*chronizo*>

"to spend or while away time;" "to tarry," Matt. 25:5; Luke 1:21; Heb. 10:37. See [DELAY](#), No. 2.

<7,,1019,*braduno*>

"to be slow" (*bradus*, "slow"), is rendered "I tarry long," 1 Tim. 3:15; "is ... slack," 2 Pet. 3:9.

<8,,2523,*kathizo*>

"to make to sit down," or, intransitively, "to sit down," is translated "tarry ye" in Luke 24:49. See [SIT](#).

<9,,3195,*mello*>

"to be about to," is rendered "(why) tarriest thou?" in Acts 22:16. See [ABOUT](#), B.

<10,,1551,*ekdechomai*>

"to expect, await" (*ek*, "from," *dechomai*, "to receive"), is translated "tarry" in 1 Cor. 11:33, AV (RV, "wait"). See [EXPECT](#), LOOK, [WAIT](#).

Notes: (1) In Acts 27:33, AV, *prosdokao*, "to wait, look for," is translated "have tarried" (RV, "wait"). (2) In Acts 15:33, *poieo*, "to make or do," is used with *chronos*, "time," AV, "they had tarried a space," RV, "they had spent sometime."

Taste <1,,1089,*geuo*>

"to make to taste," is used in the Middle Voice, signifying "to taste" (a) naturally, Matt. 27:34; Luke 14:24; John 2:9; Col. 2:21; (b) metaphorically, of Christ's "tasting" death, implying His personal experience in voluntarily undergoing death, Heb. 2:9; of believers (negatively) as to "tasting" of death, Matt. 16:28; Mark 9:1; Luke 9:27; John 8:52; of "tasting" the heavenly gift (different from receiving it), Heb. 6:4; "the good word of God, and the powers of the age to come," Heb. 6:5; "that the Lord is

gracious," 1 Pet. 2:3. See [EAT](#).

Tattler <1,,5397,*phluaros*>

"babbling, garrulous" (from *phluo*, "to babble:" cp. *phluareo*, "to prate against"), is translated "tattlers" in 1 Tim. 5:13.

Taught (Adjective) <1,,1318,*didaktos*>

primarily "what can be taught," then, "taught," is used (a) of persons, John 6:45; (b) of things, 1 Cor. 2:13 (twice), "(not in words which man's wisdom) teacheth, (but which the Spirit) teacheth," lit., "(not in words) taught (of man's wisdom, but) taught (of the Spirit)."

<2,,2312,*theodidaktos*>

"God-taught" (*Theos*, "God," and No. 1), occurs in 1 Thess. 4:9, lit., "God-taught (persons);" while the missionaries had "taught" the converts to love one another, God had Himself been their Teacher. Cp. John 6:45 (see No. 1).

Taxed, Taxing * For [TAXED](#), [TAXING](#) see [ENROLL](#), ENROLMENT

Teach <A-1,Verb,1321,*didasko*>

is used (a) absolutely, "to give instruction," e.g., Matt. 4:23; 9:35; Rom. 12:7; 1 Cor. 4:17; 1 Tim. 2:12; 4:11; (b) transitively, with an object, whether persons, e.g., Matt. 5:2; 7:29, and frequently in the Gospels and Acts, or things "taught," e.g., Matt. 15:9; 22:16; Acts 15:35; 18:11; both persons and things, e.g., John 14:26; Rev. 2:14,20.

<A-2,Verb,2727,*katecheo*>

for which see [INFORM](#), No. 2, [INSTRUCT](#), No. 1, is rendered "to teach" in 1 Cor. 14:19, AV (RV, "instruct"); Gal. 6:6 (twice).

<A-3,Verb,2085,*heterodidaskaleo*>

"to teach a different doctrine" (*heteros*, "different," to be distinguished from *allos*, "another of the same kind:" see ANOTHER), is used in 1 Tim. 1:3; 6:3, RV, AV, "teach (no) other doctrine" and "teach otherwise," of what is contrary to the faith.

Notes: (1) For *matheteuo*, "to teach," in the AV of Matt. 28:19; Acts 14:21, see [DISCIPLE](#), B. (2) In Acts 16:21, AV, *katangello*, "to declare, preach," is rendered "teach" (RV, "set forth"). (3) For "teacheth" in 1 Cor. 2:13, see TAUGHT, No. 1 (b).

<B-1,Adjective,1317,*didaktikos*>

"skilled in teaching" (akin to No. 1 above: Eng., "didactic"), is translated "apt to teach" in 1 Tim. 3:2; 2 Tim. 2:24.

Teacher, false Teachers <1,,1320,*didaskalos*>

is rendered "teacher" or "teachers" in Matt. 23:8, by Christ, of Himself; in John 3:2 of Christ; of Nicodemus in Israel, John 3:10, RV; of "teachers" of the truth in the churches, Acts 13:1; 1 Cor.

12:28,29; Eph. 4:11; Heb. 5:12; Jas. 3:1, RV; by Paul of his work among the churches, 1 Tim. 2:7; 2 Tim. 1:11; of "teachers," wrongfully chosen by those who have "itching ears," 2 Tim. 4:3. See MASTER, [RABBI](#).

<2,,2567,*kalodidaskalos*>

"a false teacher," occurs in the plural in 2 Pet. 2:1.

<3,,5572,*pseudodidaskalos*>

"a false teacher," occurs in the plural in 2 Pet. 2:1.

Teaching (Noun) * For TEACHING (Noun) see [DOCTRINE](#), Nos. 1 and 2

Tear, Torn <1,,4682,*sparasso*>

denotes "to tear, rend, convulse," Mark 1:26; 9:20 (in some mss.), 26, RV, "having ... torn" (AV, "rent"); Luke 9:39. In the Sept., 2 Sam. 22:8, of the foundations of heaven; Jer. 4:18, of the heart.

<2,,4952,*susparasso*>

"to tear violently" (sun, "with," intensive), "convulse completely," a strengthened form of No. 1, is used in Mark 9:20, in the best texts (some have No. 1); Luke 9:42.

<3,,1288,*diaspao*>

"to break or tear asunder," is translated "should be torn in pieces" in Acts 23:10, RV (AV, "... pulled ..."). See [REND](#), No. 5.

<4,,4486,*rhegnumi*>

"to break," is rendered "teareth" in Mark 9:18, AV (RV, "dasheth ... down"). See [HINDER](#), No. 1.

Tears <1,,1144,*dakruon* | *dakru*> akin to *dakruo*, "to weep," is used in plural, Mark 9:24; Luke 7:38,44 (with the sense of washing therewith the Lord's feet); Acts 20:19,31; 2 Cor. 2:4; 2 Tim. 1:4; Heb. 5:7; 12:17; Rev. 7:17; 21:4.

Tedious (to be) <1,,1465,*enkopto*>

"to hinder," is rendered "to be tedious" in Acts 24:4, of detaining a person unnecessarily. See [HINDER](#), No. 1.

Teeth * For [TEETH](#) see TOOTH

Tell <1,,3004,*lego*>

and the 2nd aorist form *eipon*, used to supply this tense in *lego*, are frequently translated "to tell," e.g., Matt. 2:13, RV, "[I](#) tell," AV, "I bring (thee) word;" Matt. 10:27. See [SAY](#), No. 1.

<2,,2980,*laleo*>

for which see [SAY](#), No. 2, is usually rendered "to speak," in the RV (for AV, "to tell"), e.g., Matt. 26:13; Luke 1:45; 2:17,18,20; Acts 11:14; 27:25; but RV and AV, "to tell" in John 8:40; Acts 9:6;

22:10.

<3,,1583,*eklaleo*>

"to speak out" (ek), is translated "tell" in Acts 23:22.

<4,,3004,*eiro*>

for which see [SAY](#), No. 4, is rendered "to tell" in Matt. 21:24; Mark 11:29; John 14:29; Rev. 17:7.

<5,,518,*apangelo*>

"to announce, declare, report" (usually as a messenger), is frequently rendered "to tell," e.g., Matt. 8:33; 14:12. See BRING, No. 36.

<6,,312,*anangelo*>

"to bring back word, announce," is sometimes rendered "to tell," e.g., John 5:15; 2 Cor. 7:7. See [DECLARE](#), No. 1.

<7,,1334,*diegeomai*>

for which see [DECLARE](#), No. 6, is rendered "to tell," in the AV and RV, in Mark 9:9; Heb. 11:32.

<8,,1834,*exegeomai*>

for which see [DECLARE](#), No. 8, is translated "told" in Luke 24:35, AV (RV, "rehearsed").

<9,,1285,*diasapheo*>

"to make clear" (dia, "throughout," saphes, "clear"), explain fully, is translated "told" in Matt. 18:31. See [EXPLAIN](#).

<10,,3377,*menuo*>

is rendered "told" in Acts 23:30, AV: see show, No. 7.

<11,,4280,*proeiro*>

(prolego) "to tell before," is so rendered in Matt. 24:25: see FORETELL, [FOREWARN](#).

Note: In the following, oida, "to know," is translated "tell" in the AV (RV, "know"), Matt. 21:27; Mark 11:33; Luke 20:7; John 3:8; 8:14; 16:18; 2 Cor. 12:2.

Temper together <1,,4786,*sunkerannumi*>

"to mix or blend together," is used in 1 Cor. 12:24, of the combining of the members of the human body into an organic structure, as illustrative of the members of a local church (see 1 Cor. 12:27, where there is no definite article in the original). See MIXED (with).

Temperance, Temperate <A-1,Noun,1466,*enkrateia*>

from kratos, "strength," occurs in Acts 24:25; Gal. 5:23; 2 Pet. 1:6 (twice), in all of which it is rendered "temperance;" the RV marg., "self-control" is the preferable rendering, as "temperance" is now limited to one form of self-control; the various powers bestowed by God upon man are capable

of abuse; the right use demands the controlling power of the will under the operation of the Spirit of God; in Acts 24:25 the word follows "righteousness," which represents God's claims, self-control being man's response thereto; in 2 Pet. 1:6, it follows "knowledge," suggesting that what is learned requires to be put into practice.

<B-1,Adjective,1468,*enkrates*>

akin to A, denotes "exercising self-control," rendered "temperate" in Titus 1:8.

<B-2,Adjective,3524,*nephalios*>

for which see [SOBER](#), is translated "temperate" in 1 Tim. 3:2, RV (AV, "vigilant"); in 1 Tim. 3:11; Titus 2:2, RV (AV, "sober").

Note: In Titus 2:2, AV, *sophron*, "sober," is rendered "temperate" (RV, "soberminded").

<C-1,Verb,1467,*enkrateuomai*>

akin to A and B, No. 1, rendered "is temperate" in 1 Cor. 9:25, is used figuratively of the rigid self-control practiced by athletes with a view to gaining the prize. See [CONTINENCY](#).

Tempest <1,,2366,*thuella*>

"a hurricane, cyclone, whirlwind" (akin to *thuo*, "to slay," and *thumos*, "wrath"), is used in Heb. 12:18. In the Sept., Ex. 10:22; Deut. 4:11; 5:22.

<2,,4578,*seismos*>

"a shaking" (Eng., "seismic," etc.), is used of a "tempest" in Matt. 8:24. See [EARTHQUAKE](#).

<3,,5494,*cheimon*>

"winter, a winter storm," hence, in general, "a tempest," is so rendered in Acts 27:20. See [WEATHER](#), WINTER.

<4,,2978,*lailaps*>

"a tempest," 2 Pet. 2:17, AV: see [STORM](#).

Note: For "tossed with a tempest," Acts 27:18, AV, see LABOR, B, No. 2.

Tempestuous <1,,5189,*tuphonikos*>

from *tuphon*, "a hurricane, typhoon," is translated "tempestuous" in Acts 27:14.

Temple <1,,2411,*hieron*>

the neuter of the adjective *hieros*, "sacred," is used as a noun denoting "a sacred place, a temple," that of Artemis (Diana), Acts 19:27; that in Jerusalem, Mark 11:11, signifying the entire building with its precincts, or some part thereof, as distinct from the *naos*, "the inner sanctuary" (see No. 2); apart from the Gospels and Acts, it is mentioned only in 1 Cor. 9:13. Christ taught in one of the courts, to which all the people had access. *Hieron* is never used figuratively. The Temple mentioned in the Gospels and Acts was begun by Herod in 20 B.C., and destroyed by the Romans in A.D. 70.

<2,,3485,naos>

"a shrine or sanctuary," was used (a) among the heathen, to denote the shrine containing the idol, Acts 17:24; 19:24 (in the latter, miniatures); (b) among the Jews, the sanctuary in the "Temple," into which only the priests could lawfully enter, e.g., Luke 1:9,21,22; Christ, as being of the tribe of Judah, and thus not being a priest while upon the earth (Heb. 7:13,14; 8:4), did not enter the naos; for 2 Thess. 2:4 see Note (below); (c) by Christ metaphorically, of His own physical body, John 2:19,21; (d) in apostolic teaching, metaphorically, (1) of the Church, the mystical Body of Christ, Eph. 2:21; (2) of a local church, 1 Cor. 3:16,17; 2 Cor. 6:16; (3) of the present body of the individual believer, 1 Cor. 6:19; (4) of the "Temple" seen in visions in the Apocalypse, Rev. 3:12; 7:15; 11:19; 14:15,17; 15:5,6,8; 16:1,17; (5) of the Lord God Almighty and the Lamb, as the "Temple" of the new and heavenly Jerusalem, Rev. 21:22. See SANCTUARY and [HOLY](#), B (b), par. 4.

Notes: (1) The "temple" mentioned in 2 Thess. 2:4 (naos), as the seat of the Man of Sin, has been regarded in different ways. The weight of Scripture evidence is in favor of the view that it refers to a literal "temple" in Jerusalem, to be reconstructed in the future (cp. Dan. 11:31; 12:11, with Matt. 24:15). For a fuller examination of the passage, see Notes on Thessalonians, by Hogg and Vine, pp. 250-252. (2) For oikos, rendered "temple," Luke 11:51, AV, see [HOUSE](#), No. 1.

Temple Keeper <1,,3511,neokoros>

Acts 19:35, RV, and AV marg., "temple keeper" (AV, "worshiper"), is used in profane Greek of "one who has charge of a temple." Coin inscriptions show that it was an honorary title given to certain cities, especially in Asia Minor, where the cult of some god or of a deified human potentate had been established, here to Ephesus in respect of the goddess Artemis. Apparently the imperial cult also existed at Ephesus. Josephus applies the word to Jews as worshipers, but this is not the meaning in Acts 19.

Temporal <1,,4340,proskairos>

"for a season" (pros, "for," kairos, "a season"), is rendered "temporal" in 2 Cor. 4:18. See SEASON, [WHILE](#).

Tempt <A-1,Verb,3985,peirazo>

signifies (1) "to try, attempt, assay" (see [TRY](#)); (2) "to test, try, prove," in a good sense, said of Christ and of believers, Heb. 2:18, where the context shows that the temptation was the cause of suffering to Him, and only suffering, not a drawing away to sin, so that believers have the sympathy of Christ as their High Priest in the suffering which sin occasions to those who are in the enjoyment of communion with God; so in the similar passage in Heb. 4:15; in all the temptations which Christ endured, there was nothing within Him that answered to sin. There was no sinful infirmity in Him. While He was truly man, and His Divine nature was not in any way inconsistent with His Manhood, there was nothing in Him such as is produced in us by the sinful nature which belongs to us; in Heb. 11:37, of the testing of OT saints; in 1 Cor. 10:13, where the meaning has a wide scope, the verb is used of "testing" as permitted by God, and of the believer as one who should be in the realization of his own helplessness and his dependence upon God (see [PROVE](#), TRY); in a bad sense, "to tempt" (a) of attempts to ensnare Christ in His speech, e.g., Matt. 16:1; 19:3; 22:18,35, and parallel passages; John 8:6; (b) of temptations to sin, e.g., Gal. 6:1, where one who would restore an erring brother is not to act as his judge, but as being one with him in liability to sin, with the possibility of finding himself

in similar circumstances, Jas. 1:13,14 (see note below); of temptations mentioned as coming from the Devil, Matt. 4:1; and parallel passages; 1 Cor. 7:5; 1 Thess. 3:5 (see [TEMPTER](#)); (c) of trying or challenging God, Acts 15:10; 1 Cor. 10:9 (2nd part); Heb. 3:9; the Holy Spirit, Acts 5:9: cp. No. 2.

Note: "James 1:13-15 seems to contradict other statements of Scripture in two respects, saying (a) that 'God cannot be tempted with evil,' and (b) that 'He Himself tempteth no man.' But God tempted, or tried, Abraham, Heb. 11:17, and the Israelites tempted, or tried, God, 1 Cor. 10:9. James 1:14, however, makes it plain that, whereas in these cases the temptation or trial, came from without, James refers to temptation, or trial, arising within, from uncontrolled appetites and from evil passions, cp. Mark 7:20-23. But though such temptation does not proceed from God, yet does God regard His people while they endure it, and by it tests and approves them." * [* From Notes on Thessalonians, by Hogg and Vine, p. 97.]

<A-2,Verb,1598,*ekpeirazo*>

an intensive form of the foregoing, is used in much the same way as No. 1 (2) (c), in Christ's quotation from Deut. 6:16, in reply to the Devil, Matt. 4:7; Luke 4:12; so in 1 Cor. 10:9, RV, "the Lord" (AV, "Christ"); of the lawyer who "tempted" Christ, Luke 10:25. In the Sept., Deut. 6:16; 8:2,16; Ps. 78:18. Cp. dokimazo (see [PROVE](#)).

<B-1,Adjective,551,*apeirastos*>

"untempted, untried" (a, negative, and A, No. 1), occurs in Jas. 1:13, with eimi, "to be," "cannot be tempted," "untemptable" (Mayor).

Temptation <1,,3986,*peirasmos*>

akin to A, above, is used of (1) "trials" with a beneficial purpose and effect, (a) of "trials" or "temptations," Divinely permitted or sent, Luke 22:28; Acts 20:19; Jas. 1:2; 1 Pet. 1:6; 4:12, RV, "to prove," AV, "to try;" 2 Pet. 2:9 (singular); Rev. 3:10, RV, "trial" (AV, "temptation"); in Jas. 1:12, "temptation" apparently has meanings (1) and (2) combined (see below), and is used in the widest sense; (b) with a good or neutral significance, Gal. 4:14, of Paul's physical infirmity, "a temptation" to the Galatian converts, of such a kind as to arouse feelings of natural repugnance; (c) of "trials" of a varied character, Matt. 6:13; Luke 11:4, where believers are commanded to pray not to be led into such by forces beyond their own control; Matt. 26:41; Mark 14:38; Luke 22:40,46, where they are commanded to watch and pray against entering into "temptations" by their own carelessness or disobedience; in all such cases God provides "the way of escape," 1 Cor. 10:13 (where *peirasmos* occurs twice). (2) Of "trial" definitely designed to lead to wrong doing, "temptation," Luke 4:13; 8:13; 1 Tim. 6:9; (3) of "trying" or challenging God, by men, Heb. 3:8.

Tempter * Note: The present participle of *peirazo*, "to tempt," preceded by the article, lit., "the (one) tempting," is used as a noun, describing the Devil in this character, Matt. 4:3; 1 Thess. 3:5.

Ten <1,,1176,*deka*>

whence the Eng. prefix "deca," is regarded by some as the measure of human responsibility, e.g., Luke 19:13,17; Rev. 2:10; it is used in a figurative setting in Rev. 12:3; 13:1; 17:3,7,12,16.

Notes: (1) In Acts 23:23, *hebdomekonta*, "seventy," is translated "threescore and ten." (2) For "ten

thousand" see [THOUSAND](#).

Tend * For [TEND](#), John 21:16; 1 Pet. 5:2, RV, see [FEED](#), No. 2

Tender <1,,527,*hapalos*>

"soft, tender," is used of the branch of a tree, Matt. 24:32; Mark 13:28.

Note: For Luke 1:78, "tender mercy;" Phil. 1:8; 2:1 "tender mercies," see [BOWELS](#).

Tender-hearted * For [TENDER](#)-HEARTED see [PITIFUL](#), No. 2

Tenth <1,,1182,*dekatos*>

an adjective from deka, "ten," occurs in John 1:39; Rev. 11:13; 21:20.

<2,,1181,*dekate*>

grammatically the feminine form of No. 1, with meris, "a part," understood, is used as a noun, translated "a tenth part" in Heb. 7:2, "a tenth," Heb. 7:4; "tithes" in Heb. 7:8,9.

Tents * For [TENTS](#) see [TABERNACLE](#), No. 1

Tent-makers <1,,4635,*skenopoios*>

an adjective, denoting "appointed beforehand" (pro, "before," tithemi, "to put, appoint:" see [APPOINT](#) No. 3, Note), is used as a noun, prothesmia (grammatically feminine, with hemera, "a day," understood), as in Greek law, "a day appointed before," Gal. 4:2, RV, "the term appointed," i.e., "a stipulated date" (AV, "the time appointed").

Terrestrial <1,,1919,*epigeios*>

"on earth, earthly" (epi, "on," ge, "the earth"), is rendered "terrestrial" in 1 Cor. 15:40 (twice), in contrast to epouranios, "heavenly." See [EARTHLY](#), No. 2.

Terrible * For [TERRIBLE](#), Heb. 12:21, see [FEARFUL](#), B, No. 1

Terrify <A-1,Verb,4422,*ptoeo*>

"to terrify," is used in the Passive Voice, Luke 21:9; 24:37.

<A-2,Verb,1629,*ekphobeo*>

"to frighten away" (ek, "out," phobos, "fear"), occurs in 2 Cor. 10:9.

<A-3,Verb,4426,*pturo*>

"to scare," Phil. 1:28: see [AFFRIGHTED](#), B, [NO](#). 1.

<B-1,Adjective,1719,*emphobos*>

"terrified," is so rendered in the RV of Acts 24:25. See [TREMBLE](#).

Terror <1,,5401,*phobos*>

"fear," is rendered "terror" in Rom. 13:3; in 2 Cor. 5:11; 1 Pet. 3:14, AV (RV, "fear"). See [FEAR](#), No. 1.

<2,,5400,*phobetron*>

"that which causes fright, a terror," is translated "terrors" in Luke 21:11, RV (AV, "fearful sights"). See [FEAR](#), A, Note. For ptoesis, See [AMAZEMENT](#).

Testament * For [TESTAMENT](#) see COVENANT

Testator <1,,1303,*diatithemi*>

"to arrange, dispose," is used only in the Middle Voice in the NT; in Heb. 9:16,17, the present participle with the article, lit., "the (one) making a testament (or covenant)," virtually a noun, "the testator" (the covenanting one); it is used of "making a covenant" in Heb. 8:10; 10:16; Acts 3:25. In "covenant-making," the sacrifice of a victim was customary (Gen. 15:10; Jer. 34:18,19). He who "made a covenant" did so at the cost of a life. While the terminology in Heb. 9:16,17 has the appearance of being appropriate to the circumstances of making a will, there is excellent reason for adhering to the meaning "covenant-making." The rendering "the death of the testator" would make Christ a Testator, which He was not. He did not die simply that the terms of a testamentary disposition might be fulfilled for the heirs. Here He who is "the Mediator of a new covenant" (Heb. 9:15) is Himself the Victim whose death was necessary. The idea of "making a will" destroys the argument of Heb. 9:18. In spite of various advocacies of the idea of a will, the weight of evidence is confirmatory of what Hatch, in *Essays in Biblical Greek*, p. 48, says: "There can be little doubt that the word (diatheke) must be invariably taken in this sense of 'covenant' in the NT, and especially in a book so impregnated with the language of the Sept. as the Epistle to the Hebrews" (see also Westcott, and W. F. Moulton). We may render somewhat literally thus: "For where a covenant (is), a death (is) necessary to be brought in of the one covenanting; for a covenant over dead ones (victims) is sure, since never has it force when the one covenanting lives' [Christ being especially in view]. The writer is speaking from a Jewish point of view, not from that of the Greeks. "To adduce the fact that in the case of wills the death of the testator is the condition of validity, is, of course, no proof at all that a death is necessary to make a covenant valid. ... To support his argument, proving the necessity of Christ's death, the writer adduces the general law that he who makes a covenant does so at the expense of life" (Marcus Dods). See [APPOINT](#), [MAKE](#).

Testify <1,,3140,*martureo*>

for which see WITNESS, is frequently rendered "to bear witness, to witness," in the RV, where AV renders it "to testify," John 2:25; 3:11,32; 5:39; 15:26; 21:24; 1 Cor. 15:15; Heb. 7:17; 11:4; 1 John 4:14; 5:9; 3 John 1:3. In the following, however, the RV, like the AV, has the rendering "to testify," John 4:39,44; 7:7; 13:21; Acts 26:5; Rev. 22:16,18,20.

<2,,1957,*epimartureo*>

"to bear witness to" (a strengthened form of No. 1), is rendered "testifying" in 1 Pet. 5:12.

<3,,3143,*marturomai*>

primarily, "to summon as witness," then, "to bear witness" (sometimes with the suggestion of solemn

protestation), is rendered "to testify" in Acts 20:26, RV (AV, "[I](#) take ... to record"); Gal. 5:3; Eph. 4:17; 1 Thess. 2:11, in the best texts (some have No. 1), RV, "testifying" (AV, "charged").

<4,,1263,*diamarturomai*>

"to testify or protest solemnly," an intensive form of No. 3, is translated "to testify" in Luke 16:28; Acts 2:40; 8:25; 10:42; 18:5; 20:21,23,24; 23:11; 28:23; 1 Thess. 4:6; Heb. 2:6; "to charge" in 1 Tim. 5:21; 2 Tim. 2:14; 4:1.

<5,,4303,*promarturomai*>

"to testify beforehand," occurs in 1 Pet. 1:11, where the pronoun "it" should be "He" (the "it" being due to the grammatically neuter form of *pneuma*; the personality of the Holy Spirit requires the masculine pronoun).

Note: In Rev. 22:18 some texts have *summartureo*, "to bear witness with." See WITNESS.

Testimony <1,,3142,*marturion*>

"a testimony, witness," is almost entirely translated "testimony" in both AV and RV. The only place where both have "witness" is Acts 4:33. In Acts 7:44; Jas. 5:3, the RV has "testimony" (AV, "witness").

In 2 Thess. 1:10, "our testimony unto you," RV, refers to the fact that the missionaries, besides proclaiming the truths of the gospel, had borne witness to the power of these truths. *Kerugma*, "the thing preached, the message," is objective, having especially to do with the effect on the hearers; *marturion* is mainly subjective, having to do especially with the preacher's personal experience. In 1 Tim. 2:6 the RV is important, "the testimony (i.e., of the gospel) to be borne in its own times," i.e., in the times Divinely appointed for it, namely, the present age, from Pentecost till the church is complete. In Rev. 15:5, in the phrase, "the temple of the tabernacle of the testimony in Heaven," the "testimony" is the witness to the rights of God, denied and refused on earth, but about to be vindicated by the exercise of the judgments under the pouring forth of the seven bowls or vials of Divine retribution. See WITNESS.

<2,,3141,*marturia*>

"witness, evidence, testimony," is almost always rendered "witness" in the RV (for AV, "testimony" in John 3:32,33; 5:34; 8:17; 21:24, and always for AV, "record," e.g., 1 John 5:10,11), except in Acts 22:18 and in the Apocalypse, where both, with one exception, have "testimony," Acts 1:2, is objective, the "testimony" or witness given to Him (cp. Acts 1:2,9; as to those who will bear it, see Rev. 12:17, RV). The statement "the testimony of Jesus is the spirit of prophecy," is to be understood in the light, e.g., of the "testimony" concerning Christ and Israel in the Psalms, which will be used by the godly Jewish remnant in the coming time of "Jacob's Trouble." All such "testimony" centers in and points to Christ. See WITNESS.

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Rash, Rashly * For [RASH](#), [RASHLY](#) see HEADSTRONG

Rather <A-1,Adverb,3123,*mallon*>

the comparative degree of mala, "very, very much," is frequently translated "rather," e.g., Matt. 10:6,28; 1 Cor. 14:1,5; sometimes followed by "than," with a connecting particle, e.g., Matt. 18:13 ("more than"); or without, e.g., John 3:19; Acts 4:19, RV (AV, "more"); in 1 Cor. 9:12, AV, "rather" (RV, "yet more"); 1 Cor. 12:22, RV, "rather" (AV, "more"); 2 Cor. 3:9 (ditto); Philem. 1:16 (ditto); in 2 Pet. 1:10, AV, "the rather" (RV, "the more"). See [MORE](#).

<B-1,Verb,2309,*thelo*>

"to will, wish," is translated "[I](#) had rather" in 1 Cor. 14:19. See DESIRE, B, No. 6.

<C-1,Preposition,3844,*para*>

"beyond, in comparison with," is translated "rather than" in Rom. 1:25, RV (AV, "more than;" marg., "rather").

<D-1,Conjunction,235,*alla*>

"but, on the contrary," is translated "and rather" in Luke 17:8.

Notes: (1) In Heb. 13:19, AV, perissoteros, "the more exceedingly" (RV), is translated "the rather."
(2) In Luke 11:41; 12:31, AV, plen, an adverb signifying "yet, howbeit," is translated "rather" (RV, "howbeit"). (3) In Rom. 3:8, AV, the negative particle me, "not," is translated with "rather" in italics (RV, "why not"). (4) In Luke 10:20, AV, "rather rejoice," there is no word in the original for "rather" (see the RV).

Raven <1,,2876,*korax*>

"a raven" (perhaps onomatopoeic, representing the sound), occurs in the plural in Luke 12:24. The Heb. oreb and the Arabic ghurab are from roots meaning "to be black;" the Arabic root also has the idea of leaving home. Hence the evil omen attached to the bird. It is the first bird mentioned in the Bible, Gen. 8:7. Christ used the "ravens" to illustrate and enforce the lesson of God's provision and care.

Ravening <A-1,Adjective,727,*harpax*>

an adjective signifying "rapacious," is translated "ravening" (of wolves) in Matt. 7:15: see [EXTORT](#), C.

<B-1,Noun,724,*harpaxe*>

is translated "ravening" in Luke 11:39, AV: see [EXTORT](#), B, No. 1.

Reach <1,,190,*akolouthéo*>

"to follow," is translated "have reached," in Rev. 18:5, of the sins of Babylon. Some mss. have the verb kollaomai, "to cleave together," RV, marg.; see [FOLLOW](#).

<2,,3713,*orego*>

"to reach or stretch out," is rendered "reached after" in 1 Tim. 6:10, RV; see DESIRE, B, No. 5.

<3,,5342,phero>

"to bear, carry," is used of "reaching" forth the hand in John 20:27 (twice). See [BEAR](#), No. 2.

<4,,2185,ephikneomai>

"to come to, reach," is used in 2 Cor. 10:13,14.

<5,,2658,katantao>

"to come to a place," is translated "reach" in Acts 27:12, RV (AV, "attain to"). See [COME](#), No. 28.

Note: In Phil. 3:13, AV, epekteino, in the Middle Voice, "to stretch forward," is translated "reaching forth" (RV, "stretching forward").

Read, Reading <A-1, Verb, 314, anaginosko>

primarily, "to know certainly, to know again, recognize" (ana, "again," ginosko, "to know"), is used of "reading" written characters, e.g., Matt. 12:3,5; 21:16; 24:15; of the private "reading" of Scripture, Acts 8:28,30,32; of the public "reading" of Scripture, Luke 4:16; Acts 13:27; 15:21; 2 Cor. 3:15; Col. 4:16 (thrice); 1 Thess. 5:27; Rev. 1:3. In 2 Cor. 1:13 there is a purposive play upon words; firstly, "we write none other things unto you, than what ye read (anaginosko)" signifies that there is no hidden or mysterious meaning in his Epistles; whatever doubts may have arisen and been expressed in this respect, he means what he says; then follows the similar verb epiginosko, "to acknowledge," "or even acknowledge, and [I](#) hope ye will acknowledge unto the end." The paronomasia can hardly be reproduced in English. Similarly, in 2 Cor. 3:2 the verb ginosko, "to know," and anaginosko, "to read," are put in that order, and metaphorically applied to the church at Corinth as being an epistle, a message to the world, written by the Apostle and his fellow missionaries, through their ministry of the gospel and the consequent change in the lives of the converts, an epistle "known and read of all men." For other instances of paronomasia see, e.g., Rom. 12:3, phroneo, huperphroneo, sophroneo; 1 Cor. 2:13,14, sunkrino, anakrino; 2 Thess. 3:11, ergazomai, and periergazomai; 1 Cor. 7:31, chraomai and katachraomai; 1 Cor. 11:31, diakrino and krino; 1 Cor. 12:2, ago and apago; Phil. 3:2,3, katatome and peritome.

<B-1, Noun, 320, anagnosis>

in nonbiblical Greek denoted "recognition" or "a survey" (the latter found in the papyri); then, "reading;" in the NT the public "reading" of Scripture, Acts 13:15; 2 Cor. 3:14; 1 Tim. 4:13, where the context makes clear that the reference is to the care required in reading the Scriptures to a company, a duty ever requiring the exhortation "take heed." Later, readers in churches were called anagnostai. In the Sept., Neh. 8:8.

Readiness <1,,4288,prothumia>

"eagerness, willingness, readiness" (pro, "forward," thumos, "mind, disposition," akin to prothumos, [READY](#), A, No. 2), is translated "readiness of mind" in Acts 17:11, "readiness" in 2 Cor. 8:11; in 2 Cor. 8:12, RV (AV, "a willing mind"); in 2 Cor. 8:19, RV "(our) readiness," AV, "(your) ready mind;" in 2 Cor. 9:2, RV, "readiness" (AV, "forwardness of ... mind;" see FORWARDNESS, Note (4)).

<2,,2092,hetoimos>

an adjective (see [READY](#), A, No. 1), is used with echo, "to have," and en, "in," idiomatically, as a noun in 2 Cor. 10:6, RV, "being in readiness" (AV, "having in readiness"), of the Apostle's aim for the church to be obedient to Christ. Cp. [READY](#), C.

Ready <A-1, Adjective, 2092, *hetoimos*>

"prepared, ready" (akin to *hetoimasia*, "preparation"), is used (a) of persons, Matt. 24:44; 25:10; Luke 12:40; 22:33; Acts 23:15, 21 (for 2 Cor. 10:6, see above); Titus 3:1; 1 Pet. 3:15; (b) of things, Matt. 22:4 (2nd part), 8; Mark 14:15, RV, "ready" (AV, "prepared"); Luke 14:17; John 7:6; 2 Cor. 9:5; 10:16, RV, "things ready" (AV, "things made ready"); 1 Pet. 1:5. See [PREPARE](#), No. 5, Note (2).

<A-2, Adjective, 4289, *prothumos*>

"predisposed, willing" (akin to *prothumia*, see [READINESS](#)), is translated "ready" in Rom. 1:15, expressive of willingness, eagerness: in Mark 14:38, RV, "willing" (AV, "ready"); in Matt. 26:41. "willing." See [WILLING](#).

<B-1, Verb, 3195, *mello*>

"to be about to," is translated "to be ready" in 2 Pet. 1:12, RV, where the future indicates that the Apostle will be prepared, as in the past and the present, to remind his readers of the truths they know (some mss. have *ouk ameleso*, "*I* will not be negligent," AV; cp., however, ver. 15. Field, in Notes on the Translation of the NT, suggests that the true reading is *meleso*, the future of *mello*, "to be a care, or an object of care"); in Rev. 3:2, RV, "were ready" (some texts have the present tense, as in the AV). Elsewhere, where the AV has the rendering to be ready, the RV gives renderings in accordance with the usual significance as follows: Luke 7:2, "was ... at the point of;" Acts 20:7, "intending;" Rev. 12:4, "about (to)."

<B-2, Verb, 2090, *hetoimazo*>

"make ready:" see [PREPARE](#), B, No. 1.

<B-3, Verb, 3903, *paraskeuazo*>

"to prepare, make ready:" see [PREPARE](#), B, No. 4.

Note: On the difference between No. 2 and No. 3, see [PREPARE](#), Note (1) under No. 5.

<C-1, Adverb, 2093, *hetoimos*>

"readily" (akin to A, No. 1), is used with echo, "to have," lit., "to have readily," i.e., "to be in readiness, to be ready," Acts 21:13; 2 Cor. 12:14; 1 Pet. 4:5.

Notes: (1) In Heb. 8:13, AV, *engus*, "near," is translated "ready" (RV, "nigh"). See [NIGH](#). (2) For "ready to distribute," 1 Tim. 6:18, see [DISTRIBUTE](#), B. (3) In 2 Tim. 4:6, AV, *spendomai*, "*I* am being offered," RV, with *ede*, "already," is translated "*I* am now ready to be offered." See [OFFER](#). (4) In 1 Pet. 5:2 *prothumos*, "willingly, with alacrity," is rendered "of a ready mind."

Reap <1,, 2325, *therizo*>

"to reap" (akin to *theros*, "summer, harvest"), is used (a) literally, Matt. 6:26; 25:24, 26; Luke 12:24;

19:21,22; Jas. 5:4 (2nd part), AV, "have reaped;" (b) figuratively or in proverbial expressions, John 4:36 (twice), 37,38, with immediate reference to bringing Samaritans into the kingdom of God, in regard to which the disciples would enjoy the fruits of what Christ Himself had been doing in Samaria; the Lord's words are, however, of a general application in respect of such service; in 1 Cor. 9:11, with reference to the right of the Apostle and his fellow missionaries to receive material assistance from the church, a right which he forbore to exercise; in 2 Cor. 9:6 (twice), with reference to rendering material help to the needy, either "sparingly" or "bountifully," the "reaping" being proportionate to the sowing; in Gal. 6:7,8 (twice), of "reaping" corruption, with special reference, according to the context, to that which is naturally shortlived, transient (though the statement applies to every form of sowing to the flesh), and of "reaping" eternal life (characteristics and moral qualities being in view), as a result of sowing "to the Spirit," the reference probably being to the new nature of the believer, which is, however, under the controlling power of the Holy Spirit, Gal. 6:9, the "reaping" (the effect of well doing) being accomplished, to a limited extent, in this life, but in complete fulfillment at and beyond the Judgment-Seat of Christ; diligence or laxity here will then produce proportionate results; in Rev. 14:15 (twice), 16, figurative of the discriminating judgment Divinely to be fulfilled at the close of this age, when the wheat will be separated from the tares (see Matt. 13:30).

Reap down * For [REAP DOWN](#), Jas. 5:4, see MOW

Reaper <1,,2327,*theristes*>

"a reaper" (akin to *therizo*, see above), is used of angels in Matt. 13:30,39.

Rear up * For [REAR UP](#), John 2:20, see [RAISE](#), No. 1 (f)

Reason (Noun) <1,,3056,*logos*>

"a word," etc., has also the significance of "the inward thought itself, a reckoning, a regard, a reason," translated "reason" in Acts 18:14, in the phrase "reason would," *kata logon*, lit., "according to reason (*I* would bear with you);" in 1 Pet. 3:15, "a reason (concerning the hope that is in you)." See [WORD](#).

Note: In Acts 6:2, AV, the adjective *arestos*, "pleasing, agreeable," is translated "reason" (RV, "fit," marg., "pleasing"). See FIT, No. 2.

Reason (by reason of) * For the prepositions rendered [BY](#) REASON [OF](#) see +, p. 9

Reason (Verb) <1,,1260,*dialogizomai*>

"to bring together different reasons and reckon them up, to reason," is used in the NT (a) chiefly of thoughts and considerations which are more or less objectionable, e.g., of the disciples who "reasoned" together, through a mistaken view of Christ's teaching regarding leaven, Matt. 16:7,8; Mark 8:16,17; of their "reasoning" as to who was the greatest among them, Mark 9:33, RV, "were ye reasoning," AV, "ye disputed" (for ver. 34, see [DISPUTE](#)); of the scribes and Pharisees in criticizing Christ's claim to forgive sins, Mark 2:6,8 (twice); Luke 5:21,22; of the chief priests and elders in considering how to answer Christ's question regarding John's baptism, Matt. 21:25; Mark 11:31 (some mss. have *logizomai*, here, which is nowhere else rendered "to reason"); of the wicked husbandmen, and their purpose to murder the heir and seize his inheritance, Luke 20:14; of the rich man who "reasoned" within himself, RV (AV, "thought"), as to where to bestow his fruits, Luke 12:17 (some

mss. have it in John 11:50, the best have *logizomai*; see ACCOUNT, No. 4); (b) of considerations not objectionable, Luke 1:29, "cast in (her) mind;" Luke 3:15, RV, and AV, marg., "reasoned" (AV, "mused"). See [CAST](#), No. 15, [DISPUTE](#), B, No. 2.

<2,,1256,*dialegomai*>

"to think different things with oneself, to ponder," then, "to dispute with others," is translated "to reason" in Acts 17:2, AV and RV; Acts 17:17, RV; 18:4,19, AV and RV; Acts 19:8,9, RV; Acts 24:25, AV and RV; Heb. 12:5, RV, "reasoneth (with you)," AV, "speaketh (unto you)." See [DISPUTE](#), B, No. 1.

<3,,4817,*sullogizomai*>

"to compute" (sun, "with," and *logizomai*; cp. Eng., "syllogism"), also denotes "to reason," and is so rendered in Luke 20:5.

<4,,4802,*suzeteo*>

"to seek or examine together" (sun, "with," *zeteo*, "to seek"), "to discuss," is translated "reasoning" in Mark 12:28, AV (RV, "questioning"); similarly in Luke 24:15. See [DISPUTE](#), B, No. 3.

Reasonable <1,,3050,*logikos*>

pertaining to "the reasoning faculty, reasonable, rational," is used in Rom. 12:1, of the service (*latreia*) to be rendered by believers in presenting their bodies "a living sacrifice, holy, acceptable to God." The sacrifice is to be intelligent, in contrast to those offered by ritual and compulsion; the presentation is to be in accordance with the spiritual intelligence of those who are new creatures in Christ and are mindful of "the mercies of God." For the significance of the word in 1 Pet. 2:2, see under [MILK](#).

Reasoning <1,,1261,*dialogismos*>

"a thought, reasoning, inward questioning" [akin to *dialogizomai*, see REASON (Verb), No. 1], is translated "reasoning" or "reasonings" in Luke 5:22, RV (AV, "thoughts"); Luke 9:46; Luke 9:47, RV (AV, "thoughts"); 24:38 (AV, "thoughts"); Rom. 1:21 (AV, "imaginations"); 1 Cor. 3:20 (AV, "thoughts"). See [DISPUTE](#), A, No. 1.

Note: In those mss. which contain Acts 28:29, occurs *suzetesis*, "a disputation," which is translated "reasoning" (AV).

Rebuke (Verb and Noun) <A-1,Verb,2008,*epitimaō*>

primarily, "to put honor upon," then, "to adjudge," hence signifies "to rebuke." Except for 2 Tim. 4:2; Jude 1:9, it is confined in the NT to the Synoptic Gospels, where it is frequently used of the Lord's rebukes to (a) evil spirits, e.g., Matt. 17:18; Mark 1:25; 9:25; Luke 4:35,41; 9:42; (b) winds, Matt. 8:26; Mark 4:39; Luke 8:24; (c) fever, Luke 4:39; (d) disciples, Mark 8:33; Luke 9:55; contrast Luke 19:39. For rebukes by others see Matt. 16:22; 19:13; 20:31; Mark 8:32; 10:13; 10:48, RV, "rebuke" (AV, "charged"); Luke 17:3; 18:15,39; 23:40. See [CHARGE](#), C, No. 7.

<A-2,Verb,1651,*elencho*>

"to convict, refute, prove," is translated "to rebuke" in the AV of the following (the RV always has

the verb "to reprove"): 1 Tim. 5:20; Titus 1:13; 2:15; Heb. 12:5; Rev. 3:19. See [CONVICT](#), No. 1.

Note: While *epitimaō* signifies simply "a rebuke" which may be either undeserved, Matt. 16:22, or ineffectual, Luke 23:40, *elencho* implies a "rebuke" which carries conviction.

<A-3, Verb, 1969, *epiplesso*>

"to strike at" (*epi*, "upon" or "at," *plesso*, "to strike, smite"), hence, "to rebuke," is used in the injunction against "rebuking" an elder, 1 Tim. 5:1.

Note: In Phil. 2:15, the best texts have *amomos*, "without blemish" (*a*, negative, *momos*, "a blemish, a moral disgrace"), RV, "without blemish;" some mss. have *amometos* (*a*, negative, and *momaomai*, "to blame"), AV, "without rebuke." Contrast *amemptos* in the same verse, "blameless on account of absence of inconsistency" or "ground of reproof," whereas *amomos* indicates "absence of stain or blemish." We may have blemish, with freedom from blame.

<B-1, Noun, 1649, *elenxis*>

akin to A, No. 2, denotes "rebuke;" in 2 Pet. 2:16, it is used with *echo*, "to have," and translated "he was rebuke," lit., "he had rebuke." In the Sept., Job 21:4, "reproof;" Job 23:2, "pleading."

Receipt * For [RECEIPT](#) see CUSTOM (Toll), No. 2

Receive, Receiving <A-1, Verb, 2983, *lambano*>

denotes either "to take" or "to receive," (I) literally, (a) without an object, in contrast to asking, e.g., Matt. 7:8; Mark 11:24, RV, "have received" (the original has no object); (b) in contrast to giving, e.g., Matt. 10:8; Acts 20:35; (c) with objects, whether things, e.g., Mark 10:30; Luke 18:30, in the best mss. (some have No. 4); John 13:30; Acts 9:19, RV, "took" (AV, "received"); 1 Cor. 9:25, RV, "receive" (AV, "obtain"); or persons, e.g., John 6:21; 13:20; 16:14, RV, "take;" 2 John 1:10; in Mark 14:65, RV, "received (Him with blows of their hands);" this has been styled a vulgarity; (II) metaphorically, of the word of God, Matt. 13:20; Mark 4:16; the sayings of Christ, John 12:48; the witness of Christ, John 3:11; a hundredfold in this life, and eternal life in the world to come, Mark 10:30; mercy, Heb. 4:16, RV, "may receive" (AV, "may obtain"); a person (*prosopon*, see [FACE](#)), Luke 20:21, "acceptest," and Gal. 2:6, "accepteth," an expression used in the OT either in the sense of being gracious or kind to a person, e.g., Gen. 19:21; 32:20, or (negatively) in the sense of being impartial, e.g., Lev. 19:15; Deut. 10:17; this latter is the meaning in the two NT passages just mentioned. See [ACCEPT](#), A, No. 4, [TAKE](#), etc.

Lambano and *prosopon* are combined in the nouns *prosopolempsia*, "respect of persons," and *prosopolemptes*, "respector of persons," and in the verb *prosopolempso*, "to have respect of persons:" see [PERSON](#).

<A-2, Verb, 3880, *paralambano*>

"to receive from another" (*para*, "from beside"), or "to take," signifies "to receive," e.g., in Mark 7:4; John 1:11; 14:3; 1 Cor. 11:23; 15:1,3; Gal. 1:9,12; Phil. 4:9; Col. 2:6; 4:17; 1 Thess. 2:13 (1st part); 4:1; 2 Thess. 3:6; Heb. 12:28. See [TAKE](#).

<A-3,Verb,353,*analambano*>

"to take up" (ana), "to take to oneself, receive," is rendered "to receive" in Mark 16:19; Acts 1:2,11,22, RV, "He was received up" (AV, "taken"); Mark 10:16; 1 Tim. 3:16. See [TAKE](#).

<A-4,Verb,618,*apolambano*>

signifies "to receive from another," (a) to "receive" as one's due (for Luke 18:30, see No. 1); Luke 23:41; Rom. 1:27; Col. 3:24; 2 John 1:8; (b) without the indication of what is due, Luke 16:25; Gal. 4:5 (in some mss. 3 John 1:8, for No. 7); (c) to receive back, Luke 6:34 (twice); 15:27. For its other meaning, "to take apart," Mark 7:33, see [TAKE](#).

<A-5,Verb,4355,*proslambano*>

denotes "to take to oneself" (pros, "to") or "to receive," always in the Middle Voice, signifying a special interest on the part of the receiver, suggesting a welcome, Acts 28:2; Rom. 14:1,3; 15:7; Philem. 1:12 (in some mss; the best omit it); Philem. 1:17. See [TAKE](#).

<A-6,Verb,3335,*metalambano*>

"to have or get a share of, partake of" (meta, with), is rendered "receiveth" in Heb. 6:7. See [EAT](#), [HAVE](#), [PARTAKE](#), [TAKE](#). In the Sept., Esth. 5:1.

<A-7,Verb,5274,*hupolambano*>

"to take or bear up" (hupo, "under"), "to receive," is rendered "received" in Acts 1:9, of the cloud at the Ascension; in 3 John 1:8, RV, "welcome" (AV, "receive"). See [ANSWER](#), B, No. 3, [SUPPOSE](#), [WELCOME](#).

<A-8,Verb,1209,*dechomai*>

"to receive by deliberate and ready reception of what is offered," is used of (a) taking with the hand, taking hold, taking hold of or up, e.g., Luke 2:28, RV, "he received (Him)," AV, "took he (Him) up;" 16:6,7; 22:17; Eph. 6:17; (b) "receiving," said of a place "receiving" a person, of Christ into the Heavens, Acts 3:21; or of persons in giving access to someone as a visitor, e.g., John 4:45; 2 Cor. 7:15; Gal. 4:14; Col. 4:10; by way of giving hospitality, etc., e.g., Matt. 10:14,40 (four times),41 (twice); 18:5; Mark 6:11; 9:37; Luke 9:5,48,53; 10:8,10; 16:4; Luke 16:9, of reception, "into the eternal tabnacles," said of followers of Christ who have used "the mammon of unrighteousness" to render assistance to ("make ... friends of") others; of Rahab's reception of the spies, Heb. 11:31; of the reception, by the Lord, of the spirit of a departing believer, Acts 7:59; of "receiving" a gift, 2 Cor. 8:4 (in some mss; RV follows those which omit it); of the favorable reception of testimony and teaching, etc., Luke 8:13; Acts 8:14; 11:1; 17:11; 1 Cor. 2:14; 2 Cor. 8:17; 1 Thess. 1:6; 2:13, where *paralambano* (No. 2) is used in the 1st part, "ye received," *dechomai* in the 2nd part, "ye accepted," RV (AV, "received"), the former refers to the ear, the latter, adding the idea of appropriation, to the heart; Jas. 1:21; in 2 Thess. 2:10, "the love of the truth," i.e., love for the truth; cp. Matt. 11:14, "if ye are willing to receive it," an elliptical construction frequent in Greek writings; of "receiving," by way of bearing with, enduring, 2 Cor. 11:16; of "receiving" by way of getting, Acts 22:5; 28:21; of becoming partaker of benefits, Mark 10:15; Luke 18:17; Acts 7:38; 2 Cor. 6:1; 11:4 (last clause "did accept:" cp. *lambano* in previous clauses); Phil. 4:18.

Note: There is a certain distinction between *lambano* and *dechomai* (more pronounced in the earlier, classical use), in that in many instances *lambano* suggests a self-prompted taking, whereas *dechomai* more frequently indicates "a welcoming or an appropriating reception" (Grimm-Thayer).

<A-9,Verb,324,*anadechomai*>

"to receive gladly," is used in Acts 28:7, of the reception by Publius of the shipwrecked company in Melita; in Heb. 11:17, of Abraham's reception of God's promises, RV, "gladly (ana, "up," regarded as intensive) received." Moulton and Milligan point out the frequency of this verb in the papyri in the legal sense of taking the responsibility of something, becoming security for, undertaking, and say "The predominance of this meaning suggests its application in Heb. 11:17. The statement that Abraham had 'undertaken,' 'assumed the responsibility of,' the promises, would not perhaps be alien to the thought." The responsibility would surely be that of his faith in "receiving" the promises. In Classical Greek it had the meaning of "receiving," and it is a little difficult to attach any other sense to the circumstances, save perhaps that Abraham's faith undertook to exercise the assurance of the fulfillment of the promises.

<A-10,Verb,588,*apodechomai*>

"to welcome, to accept gladly" (apo, "from"), "to receive without reserve," is used (a) literally, Luke 8:40, RV, "welcomed;" Luke 9:11 (in the best texts, some have No. 8); Acts 18:27; 21:17; 28:30; (b) metaphorically, Acts 2:41; 24:3, "we accept," in the sense of acknowledging, the term being used in a tone of respect. See [ACCEPT](#), A No. 2.

<A-11,Verb,1523,*eisdechomai*>

"to receive into" (eis), is used only in 2 Cor. 6:17, where the verb does not signify "to accept," but "to admit" (as antithetic to "come ye out," and combining Isa. 52:11 with Zeph. 3:20).

<A-12,Verb,1926,*epidechomai*>

lit., "to accept besides" (epi, "upon"), "to accept" (found in the papyri, of accepting the terms of a lease), is used in the sense of accepting in 3 John 1:9; in 3 John 1:10, in the sense of "receiving" with hospitality, in each verse said negatively concerning Diotrephes.

<A-13,Verb,3858,*paradechomai*>

"to receive or admit with approval" (para, "beside"), is used (a) of persons, Acts 15:4 (in some texts, No. 10); Heb. 12:6; (b) of things, Mark 4:20, AV, "receive" (RV, "accept"); Acts 16:21; 22:18; 1 Tim. 5:9. In the Sept., Ex. 23:1; Prov. 3:12.

<A-14,Verb,4327,*prosedechomai*>

"to receive to oneself, to receive favorably," also "to look for, wait for," is used of "receiving" in Luke 15:2; Rom. 16:2; Phil. 2:29. See [ACCEPT](#), A, No. 3, [ALLOW](#), [LOOK](#) (for), [TAKE](#), [WAIT](#).

<A-15,Verb,5264,*hupodechomai*>

denotes "to receive under one's roof" (hupo, "under"), "receive as a guest, entertain hospitably," Luke 10:38; 19:6; Acts 17:7; Jas. 2:25.

<A-16,Verb,2865,*komizo*>

denotes "to bear, carry," e.g., Luke 7:37; in the Middle Voice, "to bear for oneself," hence (a) "to receive," Heb. 10:36; 11:13 (in the best texts; some have lambano, No. 1), 39; 1 Pet. 1:9; 5:4; in some texts in 2 Pet. 2:13 (in the best mss. adikeomai, "suffering wrong," RV); (b) "to receive back, recover," Matt. 25:27; Heb. 11:19; metaphorically, of requital, 2 Cor. 5:10; Col. 3:25, of "receiving back again" by the believer at the Judgment-Seat of Christ hereafter, for wrong done in this life; Eph. 6:8, of "receiving," on the same occasion, "whatsoever good thing each one doeth," RV; see [BRING](#), No. 20.

<A-17, Verb, 568, *apecho*>

denotes (a) transitively, "to have in full, to have received;" so the RV in Matt. 6:2,5,16 (for AV, "they have"); Luke 6:24, AV, and RV; in all these instances the present tense (to which the AV incorrectly adheres in the Matt. 6 verses) has a perfective force, consequent upon the combination with the prefix apo ("from"), not that it stands for the perfect tense, but that it views the action in its accomplished result; so in Phil. 4:18, where the AV and RV translate it "[I](#) have;" in Philem. 1:15, "(that) thou shouldest have (him for ever)," AV, "shouldest receive;" see [HAVE](#), No. 2, and the reference to illustrations from the papyri of the use of the verb in receipts; (b) intransitively, "to be away, distant," used with porro, "far," Matt. 15:8; Mark 7:6; with makran, "far off, afar," Luke 7:6; 15:20; without an accompanying adverb, Luke 24:13, "which was from." See [ABSTAIN](#), [ENOUGH](#), [HAVE](#).

<A-18, Verb, 5562, *choreo*>

"to give space, make room for" (chora, "a place"), is used metaphorically, of "receiving" with the mind, Matt. 19:11,12; into the heart, 2 Cor. 7:2, RV, "open your hearts," marg., "make room" (AV, "receive"). See [COME](#), No. 24, [CONTAIN](#), No. 1, [COURSE](#), B.

<A-19, Verb, 2975, *lanchano*>

"to obtain by lot," is translated "received" in Acts 1:17, RV (AV, "had obtained"). See [LOT](#).

Notes: (1) In Mark 2:2, AV, choreo is translated "there was (no) room to receive" [RV, "there was (no longer) room (for);] (2) In Rev. 13:16, AV, didomi is translated "to receive" (marg., "to give them"), RV, "(that) there be given (them)." (3) In 2 Cor. 7:9, AV, zemioo, "to suffer loss" (RV), is translated "ye might receive damage." (4) In Luke 7:22, RV, anablepo, "to recover sight," is translated "receive their sight" (AV, "see"). (5) For "received (RV, 'hath taken') tithes," Heb. 7:6, see [TITHE](#). (6) For eleeo, in the Passive Voice, 2 Cor. 4:1, AV, "having received mercy" (RV, "obtained"), see [MERCY](#). (7) For patroparadotos, in 1 Pet. 1:18, AV, "received by tradition from your fathers," see [HANDED DOWN](#). (8) In the AV of Matt. 13:19,20,22,23, speiro, "to sow seed," is translated "received seed;" see [SOW](#).

<B-1, Noun, 3028, lepsis | lempsis> "a receiving" (akin to lambano, A, No. 1), is used in Phil. 4:15. In the Sept., Prov. 15:27,29.

<B-2, Noun, 354, anale(m)psis> "a taking up" (ana, "up," and No. 1), is used in Luke 9:51 with reference to Christ's ascension; "that He should be received up" is, lit., "of the receiving up (of Him)."

<B-3, Noun, 3336, metale(m)psis> "a participation, taking, receiving," is used in 1 Tim. 4:3, in

connection with food, "to be received," lit., "with a view to (eis) reception."

<B-4,Noun,4356,prosle(m)psis> pros, "to," and No. 1, is used in Rom. 11:15, of the restoration of Israel.

Reckon, Reckoning <1,,3049,logizomai>

is properly used (a) of "numerical calculation," e.g., Luke 22:37; (b) metaphorically, "by a reckoning of characteristics or reasons, to take into account," Rom. 2:26, "shall ... be reckoned," RV (AV, "counted"), of "reckoning" uncircumcision for circumcision by God's estimate in contrast to that of the Jew regarding his own condition (ver. 3); in Rom. 4:3,5,6,9,11,22-24, of "reckoning" faith for righteousness, or "reckoning" righteousness to persons, in all of which the RV uses the verb "to reckon" instead of the AV "to count or to impute;" in Rom. 4:4 the subject is treated by way of contrast between grace and debt, which latter involves the "reckoning" of a reward for works; what is owed as a debt cannot be "reckoned" as a favor, but the faith of Abraham and his spiritual children sets them outside the category of those who seek to be justified by self-effort, and, vice versa, the latter are excluded from the grace of righteousness bestowed on the sole condition of faith; so in Gal. 3:6 (RV, "was reckoned," AV, "was accounted"); since Abraham, like all the natural descendants of Adam, was a sinner, he was destitute of righteousness in the sight of God; if, then, his relationship with God was to be rectified (i.e., if he was to be justified before God), the rectification could not be brought about by works of merit on his part; in Jas. 2:23, RV, "reckoned," the subject is viewed from a different standpoint (see under [JUSTIFICATION](#), B, last four paragraphs); for other instances of "reckoning" in this respect see Rom. 9:8, RV, "are reckoned" (AV, "are counted"); 2 Cor. 5:19, RV, "(not) reckoning (trespasses)," AV, "imputing;" (c) "to consider, calculate," translated "to reckon" in Rom. 6:11; 8:36; 2 Cor. 10:11, RV, "let (such a one) reckon (this)," RV (AV, "thinkest"); 2 Cor. 3:28 (AV, "we conclude"); 8:18; 2 Cor. 11:5 (AV, "I suppose"); see [ACCOUNT](#), A, No. 4, [CONSIDER](#), No. 6, [COUNT](#), No. 3, [SUPPOSE](#): (e) "to purpose, decide," 2 Cor. 10:2, RV, "count" (AV, "think"); see [COUNT](#), No. 3.

<2,,3004,lego>

"to say, speak," also has the meaning "to gather, reckon, account," used in this sense in Heb. 7:11, RV, "be reckoned" (AV, "be called"). See [ASK](#), A, No. 6.

<3,,4868,sunairo>

"to take up together" (sun, "with," airo, "to take"), is used with the noun logos, "an account," signifying "to settle account," Matt. 18:23, RV, "make a reckoning" (AV, "take account"); Matt. 18:24, AV and RV, "to reckon" (logos being understood); Matt. 25:19, RV, "maketh a reckoning" (AV, "reckoneth"). This phrase occurs not infrequently in the papyri in the sense of settling accounts (see Deissmann, *Light from the Ancient East*, 118). In the Sept. the verb occurs in its literal sense in Exod. 23:5, "thou shalt help to raise" (lit., "raise with").

Recline <1,,345,anakeimai>

lit., and in classical usage, "to be laid up, laid," denotes, in the NT, "to recline at table;" it is translated "reclining" in John 13:23, RV (AV, "leaning"); cp. anapipto in John 13:25, RV, "leaning back." See also John 13:12, marg. See [LEAN](#), [SIT](#), [TABLE](#) (at the).

Recommend * For [RECOMMEND](#), Acts 14:26; 15:40, AV, see [COMMEND](#), No. 2

Recompence, Recompense <A-1,Noun,468,*antapodoma*>

akin to antapodidomi, "to recompense" (see below), lit., "a giving back in return" (anti, "in return," apo, back, didomi, "to give"), a requital, recompence, is used (a) in a favorable sense, Luke 14:12; (b) in an unfavorable sense, Rom. 11:9, indicating that the present condition of the Jewish nation is the retributive effect of their transgressions, on account of which that which was designed as a blessing ("their table") has become a means of judgment.

<A-2,Noun,469,*antapodosis*>

derived, like No. 1, from antapodidomi, is rendered "recompense" in Col. 3:24, RV (AV, "reward").

<A-3,Noun,489,*antimisthia*>

"a reward, requital" (anti, "in return," misthos, "wages, hire"), is used (a) in a good sense, 2 Cor. 6:13; (b) in a bad sense, Rom. 1:27.

<A-4,Noun,3405,*misthapodosia*>

"a payment of wages" (from mithos, see No. 3, and apodidomi, B, No. 2), "a recompence," is used (a) of reward, Heb. 10:35; 11:26; (b) of punishment, Heb. 2:2. Cp. misthapodotes, "a rewarder," Heb. 11:6.

<B-1,Verb,467,*antapodidomi*>

akin to A, No. 1 and No. 2, "to give back as an equivalent, to requite, recompense" (the anti expressing the idea of a complete return), is translated "render" in 1 Thess. 3:9, here only in the NT of thanksgiving to God (cp. the Sept. of Ps. 116:12); elsewhere it is used of "recompense," "whether between men (but in that case only of good, not of evil, see No. 2 in 1 Thess. 5:15), Luke 14:14, cp. the corresponding noun in Luke 14:12; or between God and evil-doers, Rom. 12:19, RV (AV, "repay"); Heb. 10:30, cp. the noun in Rom. 11:9; or between God and those who do well, Luke 14:14; Rom. 11:35, cp. the noun in Col. 3:24; in 2 Thess. 1:6 both reward and retribution are in view." * [* From Notes on Thessalonians, by Hogg and Vine, p. 226.]

<B-2,Verb,591,*apodidomi*>

"to give up or back, restore, return," is translated "shall recompense" in the RV of Matt. 6:4,6,18 (AV, "shall reward"); in Rom. 12:17, AV, "recompense" (RV, "render"); in 1 Thess. 5:15, "render," See [DELIVER](#), [GIVE](#), PAY, [PERFORM](#), [RENDER](#), [REPAY](#), REQUITE, [RESTORE](#), REWARD, [SELL](#), [YIELD](#).

Reconcile, Reconciliation <A-1,Verb,2644,*katallasso*>

properly denotes "to change, exchange" (especially of money); hence, of persons, "to change from enmity to friendship, to reconcile." With regard to the relationship between God and man, the use of this and connected words shows that primarily "reconciliation" is what God accomplishes, exercising His grace towards sinful man on the ground of the death of Christ in propitiatory sacrifice under the judgment due to sin, 2 Cor. 5:19, where both the verb and the noun are used (cp. No. 2, in Col. 1:21). By reason of this men in their sinful condition and alienation from God are invited to be "reconciled" to Him; that is to say, to change their attitude, and accept the provision God had made, whereby thier sins can be remitted and they themselves be justified in His sight in Christ.

Rom. 5:10 expresses this in another way: "For if, while we were enemies, we were reconciled to God through the death of His Son...;" that we were "enemies" not only expresses man's hostile attitude to God but signifies that until this change of attitude takes place men are under condemnation, exposed to God's wrath. The death of His Son is the means of the removal of this, and thus we "receive the reconciliation," Rom. 5:11, RV. This stresses the attitude of God's favor toward us. The AV rendering "atonement" is incorrect. Atonement is the offering itself of Christ under Divine judgment upon sin. We do not receive atonement. What we do receive is the result, namely, "reconciliation."

The removal of God's wrath does not contravene His immutability. He always acts according to His unchanging righteousness and lovingkindness, and it is because He changes not that His relative attitude does change towards those who change. All His acts show that He is Light and Love. Anger, where there is no personal element, is a sign of moral health if, and if only, it is accompanied by grief. There can be truest love along with righteous indignation, Mark 3:5, but love and enmity cannot exist together. It is important to distinguish "wrath" and "hostility." The change in God's relative attitude toward those who receive the "reconciliation" only proves His real unchangeableness. Not once is God said to be "reconciled." The enmity is alone on our part. It was we who needed to be "reconciled" to God, not God to us, and it is propitiation, which His righteousness and mercy have provided, that makes the "reconciliation" possible to those who receive it.

When the writers of the NT speak upon the subject of the wrath of God, "the hostility is represented not as on the part of God, but of man. And this is the reason why the Apostle never uses *diallasso* [a word used only in Matt. 5:24, in the NT] in this connection, but always *katallasso*, because the former word denotes mutual concession after mutual hostility [frequently exemplified in the Sept.], an idea absent from *katallasso*" (Lightfoot, Notes on the Epistles of Paul, p. 288).

The subject finds its great unfolding in 2 Cor. 5:18-20, which states that God "reconciled us (believers) to Himself through Christ," and that "the ministry of reconciliation" consists in this, "that God was in Christ reconciling the world unto Himself." The insertion of a comma in the AV after the word "Christ" is misleading; the doctrine stated here is not that God was in Christ (the unity of the Godhead is not here in view), but that what God has done in the matter of reconciliation He has done in Christ, and this is based upon the fact that "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." On this ground the command to men is "be ye reconciled to God."

The verb is used elsewhere in 1 Cor. 7:11, of a woman returning to her husband.

<A-2, Verb, 604, *apokatalasso*>

"to reconcile completely" (apo, from, and No. 1), a stronger form of No. 1, "to change from one condition to another," so as to remove all enmity and leave no impediment to unity and peace, is used in Eph. 2:16, of the "reconciliation" of believing Jew and Gentile "in one body unto God through the Cross;" in Col. 1:21 not the union of Jew and Gentile is in view, but the change wrought in the individual believer from alienation and enmity, on account of evil works, to "reconciliation" with God; in Col 1:20 the word is used of the Divine purpose to "reconcile" through Christ "all things unto Himself ... whether things upon the earth, or things in the heavens," the basis of the change being the peace effected "through the blood of His Cross." It is the Divine purpose, on the ground of the work of

Christ accomplished on the Cross, to bring the whole universe, except rebellious angels and unbelieving man, into full accord with the mind of God, Eph. 1:10. Things "under the earth," Phil. 2:10, are subdued, not "reconciled."

<A-3,Verb,1259,*diallasso*>

"to effect an alteration, to exchange," and hence, "to reconcile," in cases of mutual hostility yielding to mutual concession, and thus differing from No. 1 (under which see Lightfoot's remarks), is used in the Passive Voice in Matt. 5:24, which illustrates the point. There is no such idea as "making it up" where God and man are concerned.

<B-1,Noun,2643,*katallage*>

akin to A, No. 1, primarily "an exchange," denotes "reconciliation," a change on the part of one party, induced by an action on the part of another; in the NT, the "reconciliation" of men to God by His grace and love in Christ. The word is used in Rom. 5:11; 11:15. The occasioning cause of the world-wide proclamation of "reconciliation" through the Gospel, was the casting away (partially and temporarily) of Israel. A new relationship Godward is offered to the Gentiles in the Gospel. The word also occurs in 2 Cor. 5:18,19, where "the ministry of reconciliation" and "the word of reconciliation" are not the ministry of teaching the doctrine of expiation, but that of beseeching men to be "reconciled" to God on the ground of what God has wrought in Christ. See No. 1, above.

Note: In the OT in some passages the AV incorrectly has "reconciliation," the RV rightly changes the translation to "atonement," e.g., Lev. 8:15; Ezek. 45:20, RV, "make atonement for" (AV, "reconcile").

Reconciliation (make) * For [RECONCILIATION](#) ([MAKE](#)), Heb. 2:17, AV, see PROPITIATION

Record * For [RECORD](#) (AV) see [TESTIFY](#), No. 3, [TESTIMONY](#), No. 2

Recover <1,,4982,*sozo*>

"to save," is sometimes used of "healing" or "restoration to health," the latter in John 11:12, RV, "he will recover," marg., "be saved" (AV, "he shall do well"). See [HEAL](#), [PRESERVE](#), [SAVE](#), WHOLE.

<2,,366,*ananepho*>

"to return to soberness," as from a state of delirium or drunkenness (ana, "back," or "again," nepho, "to be sober, to be wary"), is used in 2 Tim. 2:26, "may recover themselves" (RV marg., "return to soberness," AV marg., "awake"), said of those who, opposing the truth through accepting perversions of it, fall into the snare of the Devil, becoming intoxicated with error; for these "recovery" is possible only by "repentance unto the knowledge of the truth." For a translation of the verse see CAPTIVE, B, No. 3.

Notes: (1) For "recovering of sight," Luke 4:18, see SIGHT. (2) In Mark 16:18, the phrase echo kalos, lit., "to have well," i.e., "to be well," is rendered "they shall recover."

Red <A-1,Adjective,4450,*purrhos*>

denotes "fire-colored" (pur, "fire"), hence, "fiery red," Rev. 6:4; 12:3, in the latter passage said of the Dragon, indicative of the cruelty of the Devil.

<A-2,Adjective,2063,*eruthros*>

denotes "red" (the ordinary color); the root *rudh---*, is seen, e.g., in the Latin *rufus*, Eng., "ruby," "ruddy," "rust," etc. It is applied to the Red Sea, Acts 7:36; Heb. 11:29. The origin of the name is uncertain; it has been regarded as due, e.g., to the color of the corals which cover the Red Sea bed or line its shores, or to the tinge of the mountains which border it, or to the light of the sky upon its waters.

<B-1,Verb,4449,*purrhazo*>

"to be fiery red" (akin to A, No. 1), is used of the sky, Matt. 16:2,3. In the Sept., *purrhizo*, Lev. 13:19,42,43,49; 14:37.

Redeem, Redemption <A-1,Verb,1805,*exagorazo*>

a strengthened form of *agorazo*, "to buy" (see [BUY](#), No. 1), denotes "to buy out" (*ex* for *ek*), especially of purchasing a slave with a view to his freedom. It is used metaphorically (a) in Gal. 3:13; 4:5, of the deliverance by Christ of Christian Jews from the Law and its curse; what is said of *lutron* ([RANSOM](#), No. 1) is true of this verb and of *agorazo*, as to the Death of Christ, that Scripture does not say to whom the price was paid; the various suggestions made are purely speculative; (b) in the Middle Voice, "to buy up for oneself," Eph. 5:16; and Col. 4:5, of "buying up the opportunity" (RV marg.; text, "redeeming the time," where "time" is *kairos*, "a season," a time in which something is seasonable), i.e., making the most of every opportunity, turning each to the best advantage since none can be recalled if missed.

Note: In Rev. 5:9; 14:3,4, AV, *agorazo*, "to purchase" (RV) is translated "redeemed." See [PURCHASE](#).

<A-2,Verb,3084,*lutroo*>

"to release on receipt of ransom" (akin to *lutron*, "a ransom"), is used in the Middle Voice, signifying "to release by paying a ransom price, to redeem" (a) in the natural sense of delivering, Luke 24:21, of setting Israel free from the Roman yoke; (b) in a spiritual sense, Titus 2:14, of the work of Christ in "redeeming" men "from all iniquity" (*anomia*, "lawlessness," the bondage of self-will which rejects the will of God); 1 Pet. 1:18 (Passive Voice), "ye were redeemed," from a vain manner of life, i.e., from bondage to tradition. In both instances the Death of Christ is stated as the means of "redemption."

Note: While both No. 1 and No. 2 are translated "to redeem," *exagorazo* does not signify the actual "redemption," but the price paid with a view to it, *lutroo* signifies the actual "deliverance," the setting at liberty.

<B-1,Noun,3085,*lutrosis*>

"a redemption" (akin to A, No. 2), is used (a) in the general sense of "deliverance," of the nation of Israel, Luke 1:68 RV, "wrought redemption;" Luke 2:38; (b) of "the redemptive work" of Christ, Heb. 9:12, bringing deliverance through His death, from the guilt and power of sin. In the Sept., Lev. 25:29,48; Num. 18:16; Judg. 1:15; Ps. 49:8; 111:9; 130:7; Isa. 63:4.

<B-2,Noun,629,*apolutrosis*>

a strengthened form of No. 1, lit., "a releasing, for (i.e., on payment of) a ransom." It is used of (a) "deliverance" from physical torture, Heb. 11:35, see [DELIVER](#), B, No. 1; (b) the deliverance of the people of God at the coming of Christ with His glorified saints, "in a cloud with power and great glory," Luke 21:28, a "redemption" to be accomplished at the "outshining of His Parousia," 2 Thess. 2:8, i.e., at His second advent; (c) forgiveness and justification, "redemption" as the result of expiation, deliverance from the guilt of sins, Rom. 3:24, "through the redemption that is in Christ Jesus;" Eph. 1:7, defined as "the forgiveness of our trespasses," RV; so Col. 1:14, "the forgiveness of our sins," indicating both the liberation from the guilt and doom of sin and the introduction into a life of liberty, "newness of life" (Rom. 6:4); Heb. 9:15, "for the redemption of the transgressions that were under the first covenant," RV, here "redemption of" is equivalent to "redemption from," the genitive case being used of the object from which the "redemption" is effected, not from the consequence of the transgressions, but from the transgressions themselves; (d) the deliverance of the believer from the presence and power of sin, and of his body from bondage to corruption, at the coming (the Parousia in its inception) of the Lord Jesus, Rom. 8:23; 1 Cor. 1:30; Eph. 1:14; 4:30. See also PROPITIATION.

Redound * For [REDOUND](#), 2 Cor. 4:15 (RV, "abound"), see [ABUNDANCE](#), B, No. 1 (c)

Reed <1,,2563,*kalamos*>

denotes (a) "the reed" mentioned in Matt. 11:7; 12:20; Luke 7:24, the same as the Heb., qaneh (among the various reeds in the OT), e.g., Isa. 42:3, from which Matt. 12:20 is quoted (cp. Job 40:21; Ezek. 29:6, "a reed with jointed, hollow stalk"); (b) "a reed staff, staff," Matt. 27:29,30,48; Mark 15:19,36 (cp. rhabdos, "a rod;" in 2 Kings 18:21, rhabdos kalamine); (c) "a measuring reed or rod," Rev. 11:1; 21:15,16; (d) "a writing reed, a pen," 3 John 1:13; see [PEN](#).

Refined <1,,4448,*puroomai*>

"to burn," is translated "refined," as of metals, in Rev. 1:15; 3:18, RV (AV, "burned," and "tried"). See [BURN](#), No. 4.

Reflecting * For [REFLECTING](#), 2 Cor. 3:18, RV, see [BEHOLD](#), No. 12

Reformation <1,,1357,*diorthosis*>

properly, "a making straight" (dia, "through," orthos, "straight;" cp. diorthoma in Acts 24:2; see [CORRECTION](#), No. 1), denotes a "reformation" or reforming, Heb. 9:10; the word has the meaning either (a) of a right arrangement, right ordering, or, more usually, (b) of restoration, amendment, bringing right again; what is here indicated is a time when the imperfect, the inadequate, would be superseded by a better order of things, and hence the meaning (a) seems to be the right one; it is thus to be distinguished from that of Acts 24:2, mentioned above. The word is used in the papyri in the other sense of the rectification of things, whether by payments or manner of life.

Refrain <1,,3973,*pauo*>

"to stop," is used in the Active Voice in the sense of "making to cease, restraining" in 1 Pet. 3:10, of causing the tongue to refrain from evil; elsewhere in the Middle Voice, see [CEASE](#), No. 1.

<2,,868,*aphistemi*>

"to cause to depart," is used intransitively, in the sense of "departing from, refraining from," Acts

5:38. See [DEPART](#), No. 20.

Refresh, Refreshing <A-1,Verb,373,*anapauo*>

"to give intermission from labor, to give rest, refresh" (ana, "back," pauo, "to cause to cease"), is translated "to refresh" in 1 Cor. 16:18; 2 Cor. 7:13; Philem. 1:7,20. See [REST](#).

<A-2,Verb,4875,*sunanapauomai*>

"to lie down, to rest with" (sun, "with," and No. 1 in the Middle Voice), is used metaphorically of being "refreshed" in spirit with others, in Rom. 15:32, AV, "may with (you) be refreshed" (RV, "... find rest"). In the Sept., Isa. 11:6.

<A-3,Verb,404,*anapsucho*>

"to make cool, refresh" (ana, "back," psucho, "to cool"), is used in 2 Tim. 1:16 (cp. B). In the papyri it is used of "taking relaxation."

Note: In Acts 27:3, the verb tunchano, "to obtain or receive," with the object epimeleia, "care," is translated "to refresh himself" (RV, marg., "to receive attention," i.e., to enjoy the kind attention of his friends).

<B-1,Noun,403,*anapsuxis*>

"a refreshing" (akin to A, No. 3), occurs in Acts 3:19. In the Sept., Ex. 8:15. In the papyri it is used of "obtaining relief."

Refuge * For [REFUGE](#) see [FLEE](#), No. 3

Refuse (Verb) <1,,720,*arneomai*>

"to deny, renounce, reject," in late Greek came to signify "to refuse to acknowledge, to disown," and is translated "to refuse" in Acts 7:35; Heb. 11:24. See [DENY](#), No. 1.

<2,,3868,*paraiteomai*>

for the various meanings of which see [AVOID](#), No. 3, denotes "to refuse" in Acts 25:11; 1 Tim. 4:7; 5:11; 2 Tim. 2:23, RV (AV, "avoid"); Titus 3:10, RV (marg., "avoid;" AV, "reject"); Heb. 12:25 (twice), perhaps in the sense of "begging off." See [EXCUSE](#), [INTREAT](#), [REJECT](#).

<3,,1381,*dokimazo*>

"to prove, to approve," used with a negative in Rom. 1:28, is translated "they refused," RV (AV, "they did not like"); RV marg., "did not approve." See [APPROVE](#), No. 1.

Notes: (1) For parakouo, "to refuse to hear," RV in Matt. 18:17 (twice), see [HEAR](#), A, No. 7. (2) In 1 Tim. 4:4, AV, apobletos, "rejected" (RV), is translated "refused." See [REJECT](#).

Regard <1,,991,*blepo*>

"to behold, look, perceive, see," has the sense of "regarding" by way of partiality, in Matt. 22:16; Mark 12:14. See [BEHOLD](#), No. 2.

<2,,1788,entrepo>

"to turn about" (en, "in," trepo, "to turn"), is metaphorically used of "putting to shame," e.g., 1 Cor. 4:14; in the Middle Voice, "to reverence, regard," translated "regard" in Luke 18:2,4. See [ASHAMED](#), REVERENCE, [SHAME](#).

<3,,5426,phroneo>

"to think, set the mind on," implying moral interest and reflection, is translated "to regard" in Rom. 14:6 (twice); the second part in the AV represents an interpolation and is not part of the original. The Scripture does not speak of not "regarding" a day. See [CARE](#), B, No. 6, MIND, SAVOR, [THINK](#), UNDERSTAND.

<4,,1914,epiblepo>

"to look upon" (epi, "upon," and No. 1), in the NT "to look on with favor," is used in Luke 1:48, AV, "hath regarded" (RV, "hath looked upon"); in Jas. 2:3, RV, "ye have regard to" (AV, "ye have respect to"). See [LOOK](#), No. 6, RESPECT.

<5,,3643,oligoreo>

denotes "to think little of" (oligos, "little," ora, "care"), "to regard lightly," Heb. 12:5, RV (AV, "despise"). See [DESPISE](#), Note (3). In the Sept., Prov. 3:11.

<6,,4337,prosecho>

"to take or give heed," is translated "they had regard" in Acts 8:11, AV (RV, "they gave heed"). See [ATTEND](#), No. 1.

<7,,272,ameleo>

"not to care," is translated "I regared ... not" in Heb. 8:9. See [NEGLECT](#).

Notes: (1) In Gal. 6:4, RV, eis, "into," is translated "in regard of (himself)," AV, "in;" so in 2 Cor. 10:16; Eph. 5:32. (2) In Rom. 6:20, the dative case of dikaiousune, "righteousness," signifies, not "from righteousness," AV, but "in regard of righteousness," RV, lit., "free to righteousness;" i.e., righteousness laid no sort of bond upon them, they had no relation to it in any way. (3) In 2 Cor. 8:4 the accusative case of charis and koinonia is, in the best texts, used absolutely, i.e., not as the objects of an expressed verb; hence the RV, "in regard to" (AV, "that we would receive," where the verb is the result of a supplementary gloss). (4) For "not regarding" in Phil. 2:30, AV (RV, "hazarding"), see [HAZARD](#), No. 2.

Regeneration <1,,3824,palingenesia>

"new birth" (palin, "again," genesis, "birth"), is used of "spiritual regeneration," Titus 3:5, involving the communication of a new life, the two operating powers to produce which are "the word of truth," Jas. 1:18; 1 Pet. 1:23, and the Holy Spirit, John 3:5,6; the loutron, "the laver, the washing," is explained in Eph. 5:26, "having cleansed it by the washing (loutron) of water with the word."

The new birth and "regeneration" do not represent successive stages in spiritual experience, they refer

to the same event but view it in different aspects. The new birth stresses the communication of spiritual life in contrast to antecedent spiritual death; "regeneration" stresses the inception of a new state of things in contrast with the old; hence the connection of the use of the word with its application to Israel, in Matt. 19:28. Some regard the kai in Titus 3:5 as epexegetic, "even;" but, as Scripture marks two distinct yet associated operating powers, there is not sufficient ground for this interpretation. See under EVEN.

In Matt. 19:28 the word is used, in the Lord's discourse, in the wider sense, of the "restoration of all things" (Acts 3:21, RV), when, as a result of the second advent of Christ, Jehovah "sets His King upon His holy hill of Zion" (Ps. 2:6), and Israel, now in apostasy, is restored to its destined status, in the recognition and under the benign sovereignty of its Messiah. Thereby will be accomplished the deliverance of the world from the power and deception of Satan and from the despotic and anti-christian rulers of the nations. This restitution will not in the coming millennial age be universally a return to the pristine condition of Edenic innocence previous to the Fall, but it will fulfill the establishment of God's covenant with Abraham concerning his descendants, a veritable rebirth of the nation, involving the peace and prosperity of the Gentiles. That the worldwide subjection to the authority of Christ will not mean the entire banishment of evil, is clear from Rev. 20:7,8. Only in the new heavens and earth, "wherein dwelleth righteousness," will sin and evil be entirely absent.

Region <1,,5561,chora>

"a space lying between two limits, a country, land," is translated "region" in Matt. 4:16; Luke 3:1; Acts 8:1; 13:49; 16:6; 18:23, RV. In the last three passages it has the technical sense of a subdivision of a Roman province, Lat. regio; as also No. 2 in Acts 14:6. See [COUNTRY](#), No. 3.

<2,,4066,perichoros>

"a country or region round about" (peri), is translated "region round about" in Matt. 3:5; 14:35, RV; Mark 1:28 (in some mss. Mark 6:55); Luke 3:3, RV; 4:14; 4:37, RV; 7:17; Acts 14:6 (see No. 1). See [COUNTRY](#), No. 4.

<3,,2824,klima>

"an inclination, slope," is translated "regions" in Rom. 15:23 RV; 2 Cor. 11:10; Gal. 1:21. See PART, A, No. 3.

Note: For "regions beyond," 2 Cor. 10:16, AV, see PART, A, Note (9).

Regret <A-1, Verb, 3338,metamelomai>

"to regret, to repent one," is translated "to regret" in 2 Cor. 7:8, RV (twice), AV, "repent." See [REPENT](#).

<B-1, Adjective, 278,ametameletos>

"not repented of" (a, negative, and A), is translated "which bringeth no regret" in 2 Cor. 7:10, RV, said of repentance (AV, "not to be repented of"); elsewhere, in Rom. 11:29. See [REPENT](#).

Regular * For [REGULAR](#), Acts 19:39, RV, see [LAW](#), C, No. 2

Rehearse <1,,312,*anagello*>

"to bring back word" (ana, "back," angello, "to announce"), is translated "to rehearse" in Acts 14:27; 15:4, RV. See [ANNOUNCE](#).

<2,,1834,*exegeomai*>

primarily, "to lead, show the way," is used metaphorically with the meaning "to unfold, declare, narrate," and is translated "to rehearse" in the RV of Luke 24:35; Acts 10:8; 15:12,14, RV. See DECLARE, No. 8.

Note: In Acts 11:4, the AV translates the Middle Voice of *archo*, "to begin," "rehearsed ... from the beginning," RV, "began, (and)."

Reign (Verb and Noun) <1,,936,*basileuo*>

"to reign," is used (I) literally, (a) of God, Rev. 11:17; 19:6, in each of which the aorist tense (in the latter, translated "reigneth") is "ingressive," stressing the point of entrance; (b) of Christ, Luke 1:33; 1 Cor. 15:25; Rev. 11:15; as rejected by the Jews, Luke 19:14,27; (c) of the saints, hereafter, 1 Cor. 4:8 (2nd part), where the Apostle, casting a reflection upon the untimely exercise of authority on the part of the church at Corinth, anticipates the due time for it in the future (see No. 2); Rev. 5:10; 20:4, where the aorist tense is not simply of a "point" character, but "constative," that is, regarding a whole action as having occurred, without distinguishing any steps in its progress (in this instance the aspect is future); Rev. 20:6; 22:5, (d) of earthly potentates, Matt. 2:22; 1 Tim. 6:15, where "kings" is, lit., "them that reign;" (II) metaphorically, (a) of believers, Rom. 5:17, where "shall reign in life" indicates the activity of life in fellowship with Christ in His sovereign power, reaching its fullness hereafter; 1 Cor. 4:8 (1st part), of the carnal pride that laid claim to a power not to be exercised until hereafter; (b) of Divine grace, Rom. 5:21; (c) of sin, Rom. 5:21; 6:12; (d) of death, Rom. 5:14,17.

<2,,4821,*sumbasileuo*>

"to reign together with" (sun, "with," and No. 1), is used of the future "reign" of believers together and with Christ in the kingdom of God in manifestation, 1 Cor. 4:8 (3rd part); of those who endure 2 Tim. 2:12, cp. Rev. 20:6.

Notes: (1) In Rom. 15:12, AV, *archo*, "to rule" (RV, is translated "to reign." (2) In Rev. 17:18, echo, "to have," with *basileia*, "a kingdom," is translated "reigneth," lit., "hath a kingdom," suggestive of a distinction between the sovereignty of mystic Babylon and that of ordinary sovereigns. (3) In Luke 3:1, *hegemonia*, "rule," is rendered "reign."

Reins <1,,3510,*nephros*>

"a kidney" (Eng., "nephritis," etc.), usually in the plural, is used metaphorically of "the will and the affections," Rev. 2:23, "reins" (cp. Ps. 7:9; Jer. 11:20; 17:10; 20:12). The feelings and emotions were regarded as having their seat in the "kidneys."

Reject <A-1,Verb,593,*apodokimazo*>

"to reject" as the result of examination and disapproval (apo, "away from," *dokimazo*, "to approve"), is used (a) of the "rejection" of Christ by the elders and chief priests of the Jews, Matt. 21:42; Mark 8:31; 12:10; Luke 9:22; 20:17; 1 Pet. 2:4,7 (AV, "disallowed"); by the Jewish people, Luke 17:25; (b)

of the "rejection" of Esau from inheriting "the blessing," Heb. 12:17. See [DISALLOW](#). Cp. and contrast exoutheneo, Acts 4:11. See DESPISE.

<A-2,Verb,114,*atheteo*>

properly, "to do away" with what has been laid down, to make atheton (i.e., "without place," a, negative, titheimi, "to place"), hence, besides its meanings "to set aside, make void, nullify, disannul," signifies "to reject;" in Mark 6:26, regarding Herod's pledge to Salome, it almost certainly has the meaning "to break faith with" (cp. the Sept. of Jer. 12:6, and Lam. 1:2, "dealt treacherously"). Moulton and Milligan illustrate this meaning from the papyri. Field suggests "disappoint." In Mark 7:9 "ye reject (the commandment)" means "ye set aside;" in Luke 7:30, "ye reject" may have the meaning of "nullifying or making void the counsel of God;" in Luke 10:16 (four times), "rejecteth," RV (AV, "despiseth"); "rejecteth" in John 12:48; "reject" in 1 Cor. 1:19 (AV, "bring to nothing"); 1 Thess. 4:8, "to despise," where the reference is to the charges in ver. 2; in 1 Tim. 5:12 RV, "have rejected" (AV, "have cast off"). See [DESPISE](#), Notes (1), [DISANNUL](#), No. 1.

<A-3,Verb,1609,*ekptuo*>

"to spit out" (ek, "out," and ptuo, "to spit"), i.e., "to abominate, loathe," is used in Gal. 4:14, "rejected" (marg., "spat out"), where the sentence is elliptical: "although my disease repelled you, you did not refuse to hear my message."

<A-4,Verb,3868,*paraiteomai*>

besides the meanings "to beg from another," Mark 15:6 (in the best texts); "to entreat that ... not," Heb. 12:19; "to beg off, ask to be excused," Luke 14:18,19; 12:25 (see REFUSE, No. 2), is translated to reject in Titus 3:10, AV. See [EXCUSE](#), [INTREAT](#), REFUSE.

<B-1,Adjective,96,*adokimos*>

"not standing the test" (see [CAST](#), C), is translated "rejected" in 1 Cor. 9:27, RV; Heb. 6:8, AV and RV. See [REPROBATE](#).

<B-2,Adjective,579,*apobletos*>

lit., "cast away" (apo, "from," ballo, "to throw"), occurs in 1 Tim. 4:4, RV, "rejected" (AV, "refused"). See REFUSE.

Rejoice <1,,5463,*chairo*>

"to rejoice," is most frequently so translated. As to this verb, the following are grounds and occasions for "rejoicing," on the part of believers: in the Lord, Phil. 3:1; 4:4; His incarnation, Luke 1:14; His power, Luke 13:17; His presence with the Father, John 14:28; His presence with them, John 16:22; 20:20; His ultimate triumph, John 8:56; hearing the gospel, Acts 13:48; their salvation, Acts 8:39; receiving the Lord, Luke 19:6; their enrollment in Heaven, Luke 10:20; their liberty in Christ, Acts 15:31; their hope, Rom. 12:12 (cp. Rom. 5:2; Rev. 19:7); their prospect of reward, Matt. 5:12; the obedience and godly conduct of fellow believers, Rom. 16:19, RV, "[I](#) rejoice" (AV, "I am glad"); 2 Cor. 7:7,9; 13:9; Col. 2:5; 1 Thess. 3:9; 2 John 1:4; 3 John 1:3; the proclamation of Christ, Phil. 1:18; the gospel harvest, John 4:36; suffering with Christ, Acts 5:41; 1 Pet. 4:13; suffering in the cause of the gospel, 2 Cor. 13:9 (1st part); Phil. 2:17 (1st part); Col. 1:24; in persecutions, trials and afflictions, Matt. 5:12; Luke 6:23; 2 Cor. 6:10; the manifestation of grace, Acts 11:23; meeting with fellow

believers, 1 Cor. 16:17, RV, "[I](#) rejoice;" Phil. 2:28; receiving tokens of love and fellowship, Phil. 4:10; the "rejoicing" of others, Rom. 12:15; 2 Cor. 7:13; learning of the well-being of others, 2 Cor. 7:16. See [FAREWELL](#), [GLAD](#), [GREETING](#), etc.

<2,,4796,*sunchairo*>

"to rejoice with" (sun, and No. 1), is used of "rejoicing" together in the recovery of what was lost, Luke 15:6,9; in suffering in the cause of the gospel, Phil. 2:17 (2nd part),18; in the joy of another, Luke 1:58; in the honor of fellow believers, 1 Cor. 12:26; in the triumph of the truth, 1 Cor. 13:6, RV, "rejoiceth with."

<3,,21,*agalliao*>

"to rejoice greatly, to exult," is used, ([I](#)) in the Active Voice, of "rejoicing" in God, Luke 1:47; in faith in Christ, 1 Pet. 1:8, RV (Middle Voice in some mss.), "ye rejoice greatly;" in the event of the marriage of the Lamb, Rev. 19:7, "be exceeding glad," RV; (II) in the Middle Voice, (a) of "rejoicing" in persecutions, Matt. 5:12 (2nd part); in the light of testimony for God, John 5:35; in salvation received through the gospel, Acts 16:34, "he rejoiced greatly," RV; in salvation ready to be revealed, 1 Pet. 1:6; at the revelation of His glory, 1 Pet. 4:13, "with exceeding joy," lit., "ye may rejoice (see No. 1) exulting;" (b) of Christ's "rejoicing" (greatly) "in the Holy Spirit," Luke 10:21, RV; said of His praise, as foretold in Ps. 16:9, quoted in Acts 2:26 (which follows the Sept., "My tongue"); (c) of Abraham's "rejoicing," by faith, to see Christ's day, John 8:56.

<4,,2165,*euphraino*>

in the Active Voice, "to cheer, gladden" (eu, "well," phren, "the mind"), signifies in the Passive Voice "to rejoice, make merry;" it is translated "to rejoice" in Acts 2:26, RV, "was glad," AV, "did ... rejoice," of the heart of Christ as foretold in Ps. 16:9 [cp. No. 3, II (b)]; in Acts 7:41, of Israel's idolatry; in Rom. 15:10 (quoted from the Sept. of Deut. 32:43, where it is a command to the Gentiles to "rejoice" with the Jews in their future deliverance by Christ from all their foes, at the establishment of the Messianic Kingdom) the Apostle applies it to the effects of the gospel; in Gal. 4:27 (touching the barrenness of Sarah as referred to in Isa. 54:1, and there pointing to the ultimate restoration of Israel to God's favor, cp. Isa. 51:2), the word is applied to the effects of the gospel, in that the progeny of grace would greatly exceed the number of those who had acknowledged allegiance to the Law; grace and faith are fruitful, law and works are barren as a means of salvation; in Rev. 12:12, it is used in a call to the heavens to "rejoice" at the casting out of Satan and the inauguration of the Kingdom of God in manifestation and the authority of His Christ; in Rev. 18:20, of a call to heaven, saints, apostles, prophets, to "rejoice" in the destruction of Babylon. See [GLAD](#), No. 3, [MERRY](#), No. 1.

<5,,2744,*kauchaomai*>

"to boast, to glory," is rendered "to rejoice," (a) Rom. 5:2, in hope of the glory of God; (b) Rom. 5:3, RV (AV "glory"), in tribulation; (c) Rom. 5:11, RV (AV, "we joy"), in God; (d) Phil. 3:3, RV, "glory" (AV, "rejoice") in Christ Jesus; (e) Jas. 1:9 (RV, "glory," AV, "rejoice"), the brother of low degree in his high estate; the rich brother in being made low; (f) Jas. 4:16, of evil glorying. See [GLORY](#) (to boast).

Notes: (1) In Jas. 2:13, AV, katakauchaomai, "to glory, boast against," is translated "rejoiceth against" (RV, "glorieth against"). See [GLORY](#) (to boast), A, No. 2. (2) The nouns kauchema, kauchesis,

signifying "glorying, boasting," are always so rendered in the RV, where the AV has "rejoicing," the former in 2 Cor. 1:14; Gal. 6:4; Phil. 1:26; 2:16; Heb. 3:6; the latter in 1 Cor. 15:31; 2 Cor. 1:12; 1 Thess. 2:19; Jas. 4:16. See GLORY, B, Nos. 1 and 2.

Release <1,,630,*apoluo*>

"to loose from," is translated "to release" in Matt. 18:27, RV (AV, "loosed"); 27:15,17,21,26; Mark 15:6,9,11,15; Luke 6:37 (twice), RV (AV, "forgive" and "ye shall be forgiven"); 23:16 (ver. 17, in some mss.),18,20,25; 23:22, RV (AV, "let ... go"); John 18:39 (twice); 19:10; in John 19:12, in the 1st part, AV and RV; in the 2nd part, RV, "release" (AV, "let ... go"); so in Acts 3:13. See [DEPART](#), [DISMISS](#).

Note: For aphesis, "release," Luke 4:18, RV, see DELIVERANCE.

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Merchant <1,,1713,*emporos*>

denotes "a person on a journey" (poros, "a journey"), "a passenger on shipboard;" then, "a merchant," Matt. 13:45; Rev. 18:3,11,15,23.

Merciful (Adjective, and Verb, to be), Mercy (Noun, and Verb, to have, etc.) <A-1,Noun,1656,*eleos*>

"is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it. It is used (a) of God, who is rich in mercy, Eph. 2:4, and who has provided salvation for all men, Titus 3:5, for Jews, Luke 1:72, and Gentiles, Rom. 15:9. He is merciful to those who fear him, Luke 1:50, for they also are compassed with infirmity, and He alone can succor them. Hence they are to pray boldly for mercy, Heb. 4:16, and if for themselves, it is seemly that they should ask for mercy for one another, Gal. 6:16; 1 Tim. 1:2. When God brings His salvation to its issue at the Coming of Christ, His people will obtain His mercy, 2 Tim. 1:16; Jude 1:21; (b) of men; for since God is merciful to them, He would have them show mercy to one another, Matt. 9:13; 12:7; 23:23; Luke 10:37; Jas. 2:13.

"Wherever the words mercy and peace are found together they occur in that order, except in Gal. 6:16. Mercy is the act of God, peace is the resulting experience in the heart of man. Grace describes God's attitude toward the law-breaker and the rebel; mercy is His attitude toward those who are in distress."*
[* From Notes on Galatians, by Hogg and Vine, pp. 340,341.]

"In the order of the manifestation of God's purposes of salvation grace must go before mercy ... only the forgiven may be blessed ... From this it follows that in each of the Apostolic salutations where these words occur, grace precedes mercy, 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4 (in some mss.); 2 John 1:3" (Trench, Syn, xlvii).

<A-2,Noun,3628,*oiktirmos*>

"pity, compassion for the ills of others," is used (a) of God, Who is "the Father of mercies," 2 Cor. 1:3; His "mercies" are the ground upon which believers are to present their bodies a living sacrifice, holy, acceptable to God, as their reasonable service, Rom. 12:1; under the Law he who set it at naught died without compassion, Heb. 10:28; (b) of men; believers are to feel and exhibit compassions one toward another, Phil. 2:1, RV "compassions," and Col. 3:12, RV "(a heart) of compassion;" in these two places the word is preceded by No. 3, rendered "tender mercies" in the former, and "a heart" in the latter, RV.

<A-3,Noun,4698,*splanchnon*>

"affections, the heart," always in the plural in the NT, has reference to "feelings of kindness, goodwill, pity," Phil. 2:1, RV, "tender mercies;" see [AFFECTION](#), No. 2, and [BOWELS](#).

Note: In Acts. 13:34 the phrase, lit., "the holy things, the faithful things (of David)" is translated, "the holy and sure blessings," RV; the AV, following the mss. in which the words "holy and" are absent, has "the sure mercies," but notices the full phrase in the margin.

<B-1,Verb,1653,*eleeo*>

akin to A, No. 1, signifies, in general, "to feel sympathy with the misery of another," and especially

sympathy manifested in act, (a) in the Active Voice, "to have pity or mercy on, to show mercy" to, e.g., Matt. 9:27; 15:22; 17:15; 18:33; 20:30,31 (three times in Mark, four in Luke); Rom. 9:15,16,18; 11:32; 12:8; Phil. 2:27; Jude 1:22,23; (b) in the Passive Voice, "to have pity or mercy shown one, to obtain mercy," Matt. 5:7; Rom. 11:30,31; 1 Cor. 7:25; 2 Cor. 4:1; 1 Tim. 1:13,16; 1 Pet. 2:10.

<B-2,Verb,3627,*oikteiro*>

akin to A, No. 2, "to have pity on" (from *oiktos*, "pity:" *oi*, an exclamation, = oh!), occurs in Rom. 9:15 (twice), where it follows No. 1 (twice); the point established there and in Exod. 33:19, from the Sept. of which it is quoted, is that the "mercy" and compassion shown by God are determined by nothing external to His attributes. Speaking generally *oikteiro* is a stronger term than *eleeo*.

<B-3,Verb,2433,*hilaskomai*>

in profane Greek meant "to conciliate, appease, propitiate, cause the gods to be reconciled;" their goodwill was not regarded as their natural condition, but as something to be earned. The heathen believed their gods to be naturally alienated in feeling from man. In the NT the word never means to conciliate God; it signifies (a) "to be propitious, merciful," Luke 18:13, in the prayer of the publican; (b) "to expiate, make propitiation for," Heb. 2:17, "make propitiation." That God is not of Himself already alienated from man, see John 3:16. His attitude toward the sinner does not need to be changed by his efforts. With regard to his sin, an expiation is necessary, consistently with God's holiness and for His righteousness' sake, and that expiation His grace and love have provided in the atoning sacrifice of His Son; man, himself a sinner, justly exposed to God's wrath (John 3:36), could never find an expiation. As Lightfoot says, "when the NT writers speak at length on the subject of Divine wrath, the hostility is represented, not as on the part of God, but of men." Through that which God has accomplished in Christ, by His death, man, on becoming regenerate, escapes the merited wrath of God. The making of this expiation [(b) above], with its effect in the mercy of God (a) is what is expressed in *hilaskomai*. The Sept. uses the compound verb *exilaskomai*, e.g., Gen. 32:20; Exod. 30:10,15,16; 32:30, and frequently in Lev. and Num. See PROPITIATION.

<C-1,Adjective,1655,*eleemon*>

"merciful," akin to A, No. 1, not simply possessed of pity but actively compassionate, is used of Christ as a High Priest, Heb. 2:17, and of those who are like God, Matt. 5:7 (cp. Luke 6:35,36, where the RV, "sons" is to be read, as representing characteristics resembling those of their Father).

<C-2,Adjective,3629,*oiktirmon*>

"pitiful, compassionate for the ills of others," a stronger term than No. 1 (akin to A, No. 2), is used twice in Luke 6:36, "merciful" (of the character of God, to be expressed in His people); Jas. 5:11, RV, "merciful," AV, "of tender mercy."

<C-3,Adjective,2436,*hileos*>

"propitious, merciful" (akin to B, No. 3), was used in profane Greek just as in the case of the verb (which see). There is nothing of this in the use of the word in Scripture. The quality expressed by it there essentially appertains to God, though man is underserving of it. It is used only of God, Heb. 8:12; in Matt. 16:22, "Be it far from Thee" (Peter's word to Christ) may have the meaning given in the RV marg., "(God) have mercy on Thee," lit., "propitious to Thee" (AV marg., "Pity Thyself"). Cp. the Sept., 2 Sam. 20:20; 23:17.

<C-4,Adjective,448,aneleos | anileos> "unmerciful, merciless" (a, negative, n, euphonic, and A, No. 2, or C, No. 3), occurs in Jas. 2:13, said of judgment on him who shows no "mercy."

Mercy Seat <1,,2435,*hilasterion*>

"the lid or cover of the ark of the covenant," signifies the Propitiatory, so called on account of the expiation made once a year on the great Day of Atonement, Heb. 9:5. For the formation see Exod. 25:17-21. The Heb. word is kapporeth, "the cover," a meaning connected with the covering or removal of sin (Ps. 32:1) by means of expiatory sacrifice. This mercy seat, together with the ark, is spoken of as the footstool of God, 1 Chron. 28:2; cp. Ps. 99:5; 132:7. The Lord promised to be present upon it and to commune with Moses "from above the mercy seat, from between the two cherubim," Exod. 25:22 (see [CHERUBIM](#)). In the Sept. the word epithema, which itself means "a cover," is added to hilasterion; epithema was simply a translation of kapporeth; accordingly, hilasterion, not having this meaning, and being essentially connected with propitiation, was added. Eventually hilasterion stood for both. In 1 Chron. 28:11 the Holy of Holies is called "the House of the Kapporeth" (see RV, marg.). Through His voluntary expiatory sacrifice in the shedding of His blood, under Divine judgment upon sin, and through His resurrection, Christ has become the Mercy Seat for His people. See Rom. 3:25, and see [PROPITIATION](#), B, No. 1.

Merry (to be, to make) <1,,2165,*euphraino*>

in the Active Voice, "to cheer, make glad," 2 Cor. 2:2, is used everywhere else in the Passive Voice, signifying, "to be happy, rejoice, make merry," and translated "to be merry" in Luke 12:19; 15:23,24,29,32; in Luke 16:19, "fared (sumptuously);" in Rev. 11:10, "make merry." See [FARE](#), [GLAD](#), [REJOICE](#).

<2,,2114,*euthumeo*>

from eu, "well," and thumos, "the soul," as the principle of feeling, especially strong feeling, signifies "to make cheerful;" it is used intransitively in the NT, "to be of good cheer," Acts 27:22,25; in Jas. 5:13, RV, "is (any) cheerful?" (AV, "... merry?"). See [CHEER](#).

Mess <1,,1035,*brosis*>

"eating, food," is translated "mess of meat" in Heb. 12:16, RV (AV, "morsel of meat"). See [FOOD](#), [MEAT](#), No. 2.

Message <1,,31,*angelia*>

akin to angello, "to bring a message, proclaim," denotes a "message, proclamation, news," 1 John 1:5 [some mss. have epangelia: see Note (1)]; 1 John 3:11, where the word is more precisely defined (by being followed by the conjunction "that," expressing the purpose that we should love one another) as being virtually equivalent to an order.

Notes: (1) Epangelia (epi, "upon," and No. 1), "a promise," is found in some mss. in 1 John 1:5, "message" (see No. 1). See PROMISE. (2) In Luke 19:14, AV, presbeia, is translated "a message;" RV, "an ambassage," as in 14:32. See AMBASSAGE.

<2,,189,*akoe*>

"hearing," also denotes "the thing heard, a message;" in 1 Thess. 2:13, it is associated with *logos*, "a word," lit., "the word of hearing" (RV marg.), RV, "the word of the message," AV, "the word ... which ye heard;" so in Heb. 4:2, RV, "the word of hearing" (AV, "the word preached"). See [HEARING](#).

<3,,2782,*kerugma*>

"that which is proclaimed by a herald, a proclamation, preaching," is translated "the message" in Titus 1:3, RV (AV, "preaching"). See [PREACHING](#).

Messenger <1,,32,*angelos*>

"a messenger, an angel, one sent," is translated "messenger," of John the Baptist, Matt. 11:10; Mark 1:2; Luke 7:27; in the plural, of John's "messengers," Luke 7:24; of those whom Christ sent before Him when on His journey to Jerusalem, Luke 9:52; of Paul's "thorn in the flesh," "a messenger of Satan," 2 Cor. 12:7; of the spies as received by Rahab, Jas. 2:25. See [ANGEL](#).

<2,,652,*apostolos*>

"an apostle," is translated "messengers" in 2 Cor. 8:23 regarding Titus and "the other brethren," whom Paul describes to the church at Corinth as "messengers of the churches," in respect of offerings from those in Macedonia for the needy in Judea; in Phil. 2:25, of Epaphroditus as the "messenger" of the church at Philippi to the Apostle in ministering to his need; RV marg. in each case, "apostle." See [APOSTLE](#).

Mete * For [METE](#) see MEASURE

Mid * For [MID](#) see MIDST

Midday * Note: In Acts 26:13, "at midday" translates the adjective *mesos*, "middle," and the noun *hemera*, "a day," in a combined adverbial phrase. See [MIDST](#).

Middle * For [MIDDLE](#) see WALL

Midnight <1,,3317,*mesonuktion*>

an adjective denoting "at, or of, midnight," is used as a noun in Mark 13:35; Luke 11:5; Acts 16:25; 20:7.

Note: In Matt. 25:6 "at midnight" translates the adjective *mesos*, and noun *nux*, "night," in the combined adverbial phrase. In Acts 27:27 "about midnight" translates an adverbial phrase consisting of *kata*, "towards," followed by *mesos*, "middle" and *nux*, "night," with the article, lit., "towards (the) middle of the night." See [MIDST](#).

Midst <A-1, Adjective and Adverb, 3319, *mesos*>

an adjective denoting "middle, in the middle or midst," is used in the following, in which the English requires a phrase, and the adjectival rendering must be avoided: Luke 22:55, "Peter sat in the midst of them," lit., "a middle one of (them):" Luke 23:45, of the rending of the veil "in the midst," here the

adjective idiomatically belongs to the verb "was rent," and is not to be taken literally, as if it meant "the middle veil;" John 1:26, "in the midst of you (standeth One)," RV (lit., "a middle One"); Acts 1:18, where the necessity of avoiding the lit. rendering is obvious. Cp. the phrases "at midday," "at midnight" (see [MIDDAY](#), [MIDNIGHT](#), above). Notes: (1) Mesos is used adverbially, in prepositional phrases, (a) ana m., e.g., 1 Cor. 6:5, "between;" Matt. 13:25, "among;" Rev. 7:17, "in the midst;" (b) dia m., e.g., Luke 4:30; 17:11, "through the midst;" (c) en m., Luke 10:3, RV, "in the midst," AV, "among;" so Luke 22:27; 1 Thess. 2:7; with the article after en, e.g., Matt. 14:6, RV, "in the midst," AV, "before;" (d) eis m., Mark 14:60, "in the midst;" with the article, e.g., Mark 3:3, "forth" (lit., "into the midst"); (e) ek m., "out of the way," lit., "out of the midst," Col. 2:14; 2 Thess. 2:7, where, however, removal is not necessarily in view; there is no accompanying verb signifying removal, as in each of the other occurrences of the phrases; with the article, e.g., 1 Cor. 5:2; 2 Cor. 6:17; see WAY; (f) kata m., Acts 27:27, "about mid(night)."

(2) The neuter, meson, is used adverbially in Matt. 14:24, in some mss., "in the midst (of the waves);" in Phil. 2:15 in the best mss. (where some mss. have en m. ...). (3) For Rev. 8:13, see [HEAVEN](#), A, No. 2.

<B-1,Verb,3322,mesoo>

"to be in the middle," is used of time in John 7:14, translated "when it was ... the midst (of the feast)," lit., "(the feast) being in the middle."

Might (Noun), Mighty, Mightily, Mightier <A-1,Noun,1411,dunamis>

"power," (a) used relatively, denotes "inherent ability, capability, ability to perform anything," e.g., Matt. 25:15, "ability;" Acts 3:12, "power;" 2 Thess. 1:7, RV, "(angels) of His power" (AV, "mighty"); Heb. 11:11, RV, "power" (AV, "strength"); see [ABILITY](#); (b) used absolutely, denotes (1) "power to work, to carry something into effect," e.g., Luke 24:49; (2) "power in action," e.g., Rom. 1:16; 1 Cor. 1:18; it is translated "might" in the AV of Eph. 1:21 (RV, "power"); so Eph. 3:16; Col. 1:11 (1st clause); 2 Pet. 2:11; in Rom. 15:19, AV, this noun is rendered "mighty;" RV, "(in the) power of signs." The RV consistently avoids the rendering "might" for dunamis; the usual rendering is "power." Under this heading comes the rendering "mighty works," e.g., Matt. 7:22, RV (AV, "wonderful works"); 11:20-23; singular number in Mark 6:5; in Matt. 14:2; Mark 6:14 the RV has "powers;" in 2 Cor. 12:12, RV, "mighty works" (AV, "mighty deeds"). See [MIRACLE](#), especially POWER.

Note: Dunamis, "power," is to be distinguished from exousia, "the right to exercise power." See [DOMINION](#), Note.

<A-2,Noun,2479,ischus>

denotes "might, strength, power," (a) inherent and in action as used of God, Eph. 1:19, RV, "(the strength, kratos, of His) might" AV, "(His mighty) power," i.e., power (over external things) exercised by strength; Eph. 6:10, "of His might;" 2 Thess. 1:9, RV, "(from the glory) of His might" (AV "power"); Rev. 5:12, RV, "might" (AV, "strength"); Rev. 7:12, "might;" (b) as an endowment, said (1) of angels, 2 Pet. 2:11; here the order is No. 2 and No. 1, RV, "might and power," which better expresses the distinction than the AV, "power and might;" in some mss. in Rev. 18:2 it is said of the voice of an angel [see E, (c)]; the most authentic mss. have the adjective ischuros, "mighty;" (2) of men, Mark 12:30,33; Luke 10:27 (RV and AV, "strength," in all three verses); 1 Pet. 4:11, RV,

"strength" (AV, "ability:" this belongs rather to No. 1). Either "strength" or "might" expresses the true significance of ischus. See ABILITY, [POWER](#), [STRENGTH](#).

Notes: (1) In Luke 9:43, AV, megaleiotes, "greatness, majesty," is translated "mighty power" (RV, "majesty"). (2) Cp. kratos (see [POWER](#)).

<B-1,Adjective,1415,*dunatos*>

"powerful, mighty" (akin to A, No. 1), is used, with that significance, (1) of God, Luke 1:49, "mighty;" Rom. 9:22, "power" (here the neuter of the adjective is used with the article, as a noun, equivalent to dunamis); frequently with the meaning "able" (see [ABLE](#), C, No. 1); (2) of Christ, regarded as a prophet, Luke 24:19 ("in deed and word"); (3) of men: Moses, Acts 7:22 ("in his words and works"); Apollos, Acts 18:24, "in the Scriptures;" of those possessed of natural power, 1 Cor. 1:26; of those possessed of spiritual power, 2 Cor. 10:4. For the shades of meaning in the translation "strong," see Rom. 15:1; 2 Cor. 12:10; 13:9. For Rev. 6:15, see No. 2, below; see STRONG. See also [POSSIBLE](#).

<B-2,Adjective,2478,*ischuros*>

"strong, mighty" (akin to A, No. 2, and with corresponding adjectival significance), is usually translated "strong;" "mighty" in Luke 15:14 (of a famine); Rev. 19:6 (of thunders); 19:18 (of men): in the following, where the AV has "mighty," the RV substitutes "strong," 1 Cor. 1:27; Rev. 6:15 (AV, "might men"); 18:10,21; Heb. 11:34, RV, "(waxed) mighty" (AV, "valiant"). See [BOISTEROUS](#), [POWERFUL](#), [STRONG](#) (where the word is analyzed).

<B-3,Adjective,2478,*ischuroteros*>

"stronger, mightier," the comparative degree of No. 2, is translated "mightier" in Matt. 3:11; Mark 1:7; Luke 3:16; "stronger" in Luke 11:22; 1 Cor. 1:25; 10:22. See [STRONG](#).

<B-4,Adjective,972,*biaios*>

"violent" (from bia, "force, violence, strength," found in Acts 5:26; 21:35; 24:7; 27:41), occurs in Acts 2:2, of wind.

<B-5,Adjective,2900,*krataios*>

"strong, mighty" (akin to kratos, "strength," relative and manifested power: see [MIGHTILY](#), below), is found in 1 Pet. 5:6, of the "mighty" hand of God.

<B-6,Adjective,3167,*megaleios*>

is rendered "mighty" in Acts 2:11, RV See WONDERFUL, Note (2).

Notes: (1) In Luke 1:52, AV, dunastes, "a potentate, prince," is translated "mighty" (RV, "princes"). (2) In Rev. 6:13, AV, megas, "great," is translated "mighty" (RV, "great"), of a wind. (3) In Rev. 16:18, AV, telikoutos, "so great" (when said of things), is translated "so mighty" (RV, "so great"), of an earthquake.

<C-1,Verb,1414,*dunateo*>

"to be powerful" (akin to A, No. 1 and B, No. 1), is found in the most authentic mss. in Rom. 14:4 (some have *dunatos*, B, No. 1), RV "(the Lord) hath power," AV, "(God) is able;" similarly, as regard mss., in 2 Cor. 9:8, where the RV and AV have "(God) is able;" in 2 Cor. 13:3, AV, "is mighty," RV, "is powerful" (according to the general significance of *dunamis*).

Note: In Gal. 2:8, AV, *energeo*, "to work, work in" (en, "in," *ergon*, "work"), is first translated "wrought effectually," then "was mighty in" (RV, "wrought for," in both places; the probable meaning is "in me"). See [EFFECTUAL](#), WORK.

<D-1,Adverb,2159,*eutonos*>

"vigorously, vehemently" (eu, "well," *teino*, "to stretch"), is translated "mightily" in Acts 18:28, AV, of the power of Apollos in "confuting" the Jews (RV, "powerfully"); in Luke 23:10 it is rendered "vehemently." See [POWERFUL](#), [VEHEMENTLY](#). In the Sept., Josh. 6:7, "(let them sound) loudly."

* The following phrases signify "mightily:" (a) *en dunamei*, Col. 1:29, of the inward power of God's working, lit., "in power," as RV marg. (en, "in," and A, No. 1); (b) *kata kratos*, Acts 19:20, of the increase of the word of the Lord in a place, lit., "according to might;" (c) in Rev. 18:2 some mss. have *en ischui*, lit., "in strength" (en, "in," and A, No. 2), of the voice of an angel.

Mile <1,,3400,*milion*>

"a Roman mile," a word of Latin origin (1680 yards), is used in Matt. 5:41.

Milk <1,,1051,*gala*>

is used (a) literally, 1 Cor. 9:7; (b) metaphorically, of rudimentary spiritual teaching, 1 Cor. 3:2; Heb. 5:12,13; 1 Pet. 2:2; here the meaning largely depends upon the significance of the word *logikos*, which the AV renders "of the word," RV "spiritual." While *logos* denotes "a word," the adjective *logikos* is never used with the meaning assigned to it in the AV, nor does the context in 1 Pet. 1:23 compel this meaning. While it is true that the Word of God, like "milk," nourishes the soul, and this is involved in the exhortation, the only other occurrence in the NT is Rom. 12:1, where it is translated "reasonable," i.e., rational, intelligent (service), in contrast to the offering of an irrational animal; so here the nourishment may be understood as of that spiritually rational nature which, acting through the regenerate mind, develops spiritual growth. God's Word is not given so that it is impossible to understand it, or that it requires a special class of men to interpret it; its character is such that the Holy Spirit who gave it can unfold its truths even to the young convert. Cp. 1 John 2:27.

Mill <1,,3459,*mulon*>

denotes "a mill house," where the millstone is, Matt. 24:41; some mss. have *mulos* (see next word). In the Sept., Jer. 52:11, "grinding house" (lit., "house of a mill").

Millstone <A-1,Noun,3458,*mulos*>

denotes "a handmill," consisting of two circular stones, one above the other, the lower being fixed. From the center of the lower a wooden pin passes through a hole in the upper, into which the grain is thrown, escaping as flour between the stones and falling on a prepared material below them. The handle is inserted into the upper stone near the circumference. Small stones could be turned by one woman (mill-grinding was a work deemed fit only for women and slaves; cp. Judg. 16:21); larger

ones were turned by two (cp. Matt. 24:41, under [MILL](#)), or more.

Still larger ones were turned by an ass (onikos), Matt. 18:6, RV, "a great millstone" (marg., "a millstone turned by an ass"), indicating the immediate and overwhelming drowning of one who causes one young believer to stumble; Mark 9:42 (where some mss. have lithos multikos, "a stone of a mill," as in Luke 17:2); Rev. 18:22 (some mss. have it in ver. 21, see below).

<B-1,Adjective,3457,mulikos>

"of a mill," occurs in Luke 17:2 (see above).

<B-2,Adjective,3458,mulinos>

"made of millstone," is used with lithos, "a stone;" and with the adjective megas, "great," in the best mss. in Rev. 18:21 (some have the word mulos; see A).

Mind (Noun and Verb) <A-1,Noun,3563,nous>

"mind," denotes, speaking generally, the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining. Its use in the NT may be analyzed as follows: it denotes (a) the faculty of knowing, the seat of the understanding, Luke 24:45; Rom. 1:28; 14:5; 1 Cor. 14:15,19; Eph. 4:17; Phil. 4:7; Col. 2:18; 1 Tim. 6:5; 2 Tim. 3:8; Titus 1:15; Rev. 13:18; 17:9; (b) counsels, purpose, Rom. 11:34 (of the "mind" of God); 12:2; 1 Cor. 1:10; 2:16, twice (1) of the thoughts and counsels of God, (2) of Christ, a testimony to His Godhood; Eph. 4:23; (c) the new nature, which belongs to the believer by reason of the new birth, Rom. 7:23,25, where it is contrasted with "the flesh," the principle of evil which dominates fallen man. Under (b) may come 2 Thess. 2:2, where it stands for the determination to be steadfast amidst afflictions, through the confident expectation of the day of rest and recompense mentioned in the first chapter.

<A-2,Noun,1271,dianoia>

lit. "a thinking through, or over, a meditation, reflecting," signifies (a) like No. 1, "the faculty of knowing, understanding, or moral reflection," (1) with an evil significance, a consciousness characterized by a perverted moral impulse, Eph. 2:3 (plural); 4:18; (2) with a good significance, the faculty renewed by the Holy Spirit, Matt. 22:37; Mark 12:30; Luke 10:27; Heb. 8:10; 10:16; 1 Pet. 1:13; 1 John 5:20; (b) "sentiment, disposition" (not as a function but as a product); (1) in an evil sense, Luke 1:51, "imagination;" Col. 1:21; (2) in a good sense, 2 Pet. 3:1.

<A-3,Noun,1771,ennoia>

"an idea, notion, intent," is rendered "mind" in 1 Pet. 4:1; see [INTENT](#).

<A-4,Noun,3540,noema>

"thought, design," is rendered "minds" in 2 Cor. 3:14; 4:4; 11:3; Phil. 4:7; see [DEVICE](#), No. 2.

<A-5,Noun,1106,gnome>

"a purpose, judgment, opinion," is translated "mind" in Philem. 1:14; Rev. 17:13. See [JUDGMENT](#), No. 4.

<A-6,Noun,5427,phronema>

denotes "what one has in the mind, the thought" (the content of the process expressed in *phroneo*, "to have in mind, to think"); or "an object of thought;" in Rom. 8:6 (AV, "to be carnally minded" and "to be spiritually minded"), the RV, adhering to the use of the noun, renders by "the mind of the flesh," in vv. 6,7, and "the mind of the spirit," in v. 6. In Rom. 8:27 the word is used of the "mind" of the Holy Spirit.

Notes: (1) This word is to be distinguished from *phronesis*, which denotes "an understanding, leading to right action, prudence," Luke 1:17; Eph. 1:8. (2) In three places, Acts 14:2; Phil. 1:27; Heb. 12:3, the AV translates *psuche*, "the soul," by "mind" (RV, "soul").

<B-1,Verb,5426,*phroneo*>

signifies (a) "to think, to be minded in a certain way;" (b) "to think of, be mindful of." It implies moral interest or reflection, not mere unreasoning opinion. Under (a) it is rendered by the verb "to mind" in the following: Rom. 8:5, "(they that are after the flesh) do mind (the things of the flesh);" Rom. 12:16, "be of (the same) mind," lit., "minding the same," and "set (not) your mind on," RV, AV, "mind (not);" Rom. 15:5, "to be of (the same) mind," RV, (AV, "to be like-minded"); so the RV in 2 Cor. 13:11, AV, "to be of (one) mind;" Gal. 5:10, "ye will be (none otherwise) minded;" Phil. 1:7, RV, "to be (thus) minded," AV, "to think (this);" Phil. 2:2, RV "be of (the same) mind," AV, "be likeminded," and "being ... of (one) mind," lit., "minding (the one thing);" Phil. 2:5, RV, "have (this) mind," AV, "let (this) mind be," lit., "mind this;" Phil. 3:15, "let us ... be (thus) minded," and "(if) ... ye are (otherwise) minded" (some mss. have the verb in ver. 16); Phil. 3:19, "(who) mind (earthly things)," Phil. 4:2, "be of (the same) mind;" Col. 3:2, RV and AV marg., "set your mind," lit., "mind (the things above)," AV, "set your affection." See [CAREFUL](#), B, 6, [REGARD](#), SAVOR, [THINK](#), [UNDERSTAND](#).

<B-2,Verb,363,*anamimnesko*>

"to remind, call to remembrance" (*ana*, "up" *mimnesko*, "to remind"), is translated "called to mind" Mark, 14:72 (Passive Voice). See [REMEMBRANCE](#).

Note: The lengthened form *epanamimnesko* is used in Rom. 15:15, AV, "putting (you) in mind;" RV, "putting (you) again (*epi*) in remembrance."

<B-3,Verb,5279,*hupomimnesko*>

"to cause one to remember, put one in mind" (*hupo*, "under"), is translated "put (them) in mind" in Titus 3:1. See [REMEMBER](#), REMEMBRANCE.

<B-4,Verb,5294,*hupotithemi*>

lit., "to place under" (*hupo*, "under," *tithemi*, "to place"), "to lay down" (of risking the life, Rom. 16:4), also denotes "to suggest, put into one's mind," 1 Tim. 4:6, RV, "put ... in mind" (AV, "put ... in remembrance"). See [LAY](#).

<B-5,Verb,4993,*sophroneo*>

signifies (a) "to be of sound mind," or "in one's right mind, sober-minded" (*sozo*, "to save," *phren*, "the mind"), Mark 5:15; Luke 8:35, "in his right mind;" 2 Cor. 5:13, RV, "we are of sober mind" (AV, "we be sober"); (b) "to be temperate, self-controlled," Titus 2:6, "to be sober-minded;" 1 Pet. 4:7, RV, "be ye ... of sound mind" (AV, "be ye sober"). See also Rom. 12:3. See [SOBER](#).

Note: In Acts 20:13, AV, mello, "to be about to, to intend," is translated "minding" (RV, "intending"). See [INTEND](#).

<C-1, Adjective, 3675, *homophron*>

"agreeing, of one mind" (homos, "same," phren, "the mind"), is used in 1 Pet. 3:8.

Notes: (1) For the noun sophronismos, in 2 Tim. 1:7, see DISCIPLINE. (2) In Rom. 15:6, AV, the adverb homothumadon, "of one accord," is translated "with one mind" (RV, "of one accord"). See [ACCORD](#). (3) See also [CAST](#), [CHANGE](#), [DOUBTFUL](#), FERVENT, [FORWARDNESS](#), HUMBLENESS, [HUMILITY](#), [LOWLINESS](#), READINESS, [READY](#), WILLING.

Minded <1,,5426, *phroneo*>

see MIND, B, No. 1.

<2,,1014, *boulomai*>

"to wish, will, desire, purpose" (akin to boule, "counsel, purpose"), is translated "was minded" in Matt. 1:19; Acts 15:37, RV (AV, "determined"); Acts 18:27, RV (AV, "was disposed"); Acts 19:30, RV (AV, "would have"); Acts 5:33, RV, "were minded" (AV, "took counsel"); Acts 18:15, RV, "[I](#) am (not) minded (to be); AV, "[I](#) will (be no);" Heb. 6:17, "being minded," RV (AV, "willing"), said of God. See [COUNSEL](#).

<3,,1011, *bouleuo*>

"to take counsel," is translated "to be minded" in Acts 27:39; 2 Cor. 1:17, Middle Voice in each case. See [COUNSEL](#), B, No. 1.

Note: For the noun phronema in Rom. 8:6, see MIND, A, No. 6.

Mindful of (to be) <1,,5403, *mimnesko*>

the tenses of which are from the older verb mnaomai, signifies "to remind;" but in the Middle Voice, "to remember, to be mindful of," in the sense of caring for, e.g., Heb. 2:6, "Thou art mindful;" in Heb. 13:3, "remember;" in 2 Tim. 1:4, RV, "remembering" (AV, "being mindful of"); so in 2 Pet. 3:2. See REMEMBER.

<2,,3421, *mnemoneuo*>

"to call to mind, remember," is rendered "they had been mindful" in Heb. 11:15. See MENTION, B, [REMEMBER](#).

Mine, Mine own (self) * For [MINE](#), MINE OWN (self), see MY

Mingle <1,,3396, *mignumai*>

"to mix, mingle" (from a root mik---; Eng., "mix" is akin), is always in the NT translated "to mingle," Matt. 27:34; Luke 13:1; Rev. 8:7; 15:2.

<2,,2767,kerannumi>

"to mix, to mingle," chiefly of the diluting of wine, implies "a mixing of two things, so that they are blended and form a compound, as in wine and water, whereas mignumi (No. 1) implies a mixing without such composition, as in two sorts of grain" (Liddell and Scott, Lex.). It is used in Rev. 18:6 (twice); in Rev. 14:10, RV, "prepared" (marg., "mingled;" AV, "poured out"), lit., "mingled," followed by akratos, "unmixed, pure" (a, negative, and kratos, an adjective, from this verb kerannumi), the two together forming an oxymoron, the combination in one phrase of two terms that are ordinarily contradictory.

Note: For the verb smurnizo, "to mingle with myrrh," Mark 15:23, see [MYRRH](#).

Minister (Noun and Verb) <A-1,Noun,1249,diakonos>

"a servant, attendant, minister, deacon," is translated "minister" in Mark 10:43; Rom. 13:4 (twice); 15:8; 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:15 (twice); 15:8; 2:17; Eph. 6:21; Col. 1:7,23,25; 4:7; 1 Thess. 3:2; 1 Tim. 4:6. See [DEACON](#).

<A-2,Noun,3011,leitourgos>

denoted among the Greeks, firstly, "one who discharges a public office at his own expense," then, in general, "a public servant, minister." In the NT it is used (a) of Christ, as a "Minister of the sanctuary" (in the Heavens), Heb. 8:2; (b) of angels, Heb. 1:7 (Ps. 104:4); (c) of the Apostle Paul, in his evangelical ministry, fulfilling it as a serving-priest, Rom. 15:16; that he used it figuratively and not in an ecclesiastical sense, is obvious from the context; (d) of Epaphroditus, as ministering to Paul's needs on behalf of the church at Philippi, Phil. 2:25; here, representative service is in view; (e) of earthly rulers, who though they do not all act consciously as servants of God, yet discharge functions which are the ordinance of God, Rom. 13:6.

<A-3,Noun,5257,huperetes>

properly "an under rower" (hupo, "under," eretes, "a rower"), as distinguished from nautes, "a seaman" (a meaning which lapsed from the word), hence came to denote "any subordinate acting under another's direction;" in Luke 4:20, RV, "attendant," AV, "minister" it signifies the attendant at the synagogue service; in Acts 13:5, it is said of John Mark, RV, "attendant," AV, "minister," in Acts 26:16, "a minister," it is said of Paul as a servant of Christ in the Gospel; so in 1 Cor. 4:1, where the Apostle associates others with himself, as Apollos and Cephas, as "ministers of Christ." See [ATTEND](#), C, [OFFICER](#).

Note: Other synonomous nouns are doulos, "a bondservant;" oiketes, "a household servant;" misthios, "a hired servant;" misthotos (ditto); pais, "a boy, a household servant." For all these see [SERVANT](#). Speaking broadly, diakonos views a servant in relation to his work; doulos, in relation to his master; huperetes, in relation to his superior; leitourgos, in relation to public service.

<B-1,Verb,1247,diakoneo>

akin to A, No. 1, signifies "to be a servant, attendant, to serve, wait upon, minister." In the following it is translated "to minister," except where "to serve" is mentioned: it is used (a) with a general significance, e.g., Matt. 4:11; 20:28; Mark 1:13; 10:45; John 12:26 ("serve," twice); Acts 19:22; Philem. 1:13; (b) of waiting at table, "ministering" to the guests, Matt. 8:15; Luke 4:39; 8:3; 12:37;

17:8, "serve;" Matt. 22:26, "serve," Matt. 22:27, "serveth," twice; the 2nd instance, concerning the Lord, may come under (a); so of women preparing food, etc., Mark 1:31; Luke 10:40, "serve;" John 12:2, "served;" (c) of relieving one's necessities, supplying the necessities of life, Matt. 25:44; 27:55; Mark 15:41; Acts 6:2, "serve;" Rom. 15:25; Heb. 6:10; more definitely in connection with such service in a local church, 1 Tim. 3:10,13, [there is nothing in the original representing the word "office;" RV, "let them serve as deacons," "they that have served (well) as deacons"]; (d) of attending, in a more general way, to anything that may serve another's interests, as of the work of an amanuensis, 2 Cor. 3:3 (metaphorical): of the conveyance of materials gifts of assisting the needy, 2 Cor. 8:19,20, RV, "is ministered" (AV, "is administered"); of a variety of forms of service, 2 Tim. 1:18; of the testimony of the OTs prophets, 1 Pet. 1:12; of the ministry of believers one to another in various ways, 1 Pet. 4:10,11 (not here of discharging ecclesiastical functions).

Note: In Heb. 1:14, AV (2nd part), the phrase *eis diakonian* is translated "to minister," RV, "to do service," lit., "for service;" for the noun "ministering" in the 1st part, see [MINISTERING](#), B.

<B-2,Verb,3008,*leitourgeo*>

(akin to A, No. 2), in classical Greek, signified at Athens "to supply public offices at one's own cost, to render public service to the State;" hence, generally, "to do service," said, e.g., of service to the gods. In the NT (see Note below) it is used (a) of the prophets and teachers in the church at Antioch, who "ministered to the Lord," Acts 13:2; (b) of the duty of churches of the Gentiles to "minister" in "carnal things" to the poor Jewish saints at Jerusalem, in view of the fact that the former had "been made partakers" of the "spiritual things" of the latter, Rom. 15:27; (c) of the official service of priests and Levites under the Law, Heb. 10:11 (in the Sept., e.g., Exod. 29:30; Num. 16:9).

Note: The synonymous verb *latreuo* (properly, "to serve for hire"), which is used in the Sept. of the service of both priests and people (e.g., Exod. 4:3; Deut. 10:12, and in the NT, e.g., Heb. 8:5), and, in the NT, of Christians in general, e.g., Rev. 22:3, is to be distinguished from *leitourgeo*, which has to do with the fulfillment of an office, the discharge of a function, something of a representative character (Eng., "liturgy").

<B-3,Verb,5256,*hupereteo*>

"to do the service of a *huperetes*" (see A, No. 3), properly, "to serve as a rower on a ship," is used (a) of David, as serving the counsel of God in his own generation, Acts 13:36, RV, expressive of the lowly character of his service for God; (b) of Paul's toil in working with his hands, and his readiness to avoid any pose of ecclesiastical superiority, Acts 20:34; (c) of the service permitted to Paul's friends to render to him, 24:23.

<B-4,Verb,2418,*hierourgeo*>

"to minister in priestly service" (akin to *hierourgos*, "a sacrificing priest," a word not found in the Sept. or NT: from *hieros*, "sacred," and *ergon*, "work"), is used by Paul metaphorically of his ministry of the Gospel, Rom. 15:16; the offering connected with his priestly ministry is "the offering up of the Gentiles," i.e., the presentation by Gentile converts of themselves to God. The Apostle uses words proper to the priestly and Levitical ritual, to explain metaphorically his own priestly service. Cp. *prophora*, "offering up," and *leitourgos*, in the same verse.

<B-5,Verb,3930,*parecho*>

"to furnish, provide, supply," is translated "minister" in 1 Tim. 1:4, of the effect of "fables and endless genealogies." See BRING, A, No. 21.

<B-6,Verb,2038,*ergazomai*>

"to work, work out, perform," is translated "minister" in 1 Cor. 9:13; the verb is frequently used of business, or employment, and here the phrase means "those employed in sacred things" or "those who are assiduous in priestly functions." See [COMMIT](#), A, No. 1.

Notes: (1) The verb choregeo, rendered "minister" in the AV of 2 Cor. 9:10, and the strengthened form epichoregeo, rendered by the same verb in the AV of 2 Cor. 9:10; Gal. 3:5; Col. 2:19; 2 Pet. 1:11, in 2 Pet. 1:5, "add," are always translated "to supply" in the RV. Both verbs suggest an abundant supply, and are used of material or of spiritual provision. See SUPPLY. (2) In Eph. 4:29, AV, didomi, "to give," is translated "minister" (RV, "give").

Ministering, Ministration, Ministry <A-1,Noun,1248,*diakonia*>

"the office and work of a diakonos" (see MINISTER, A, No. 1), "service, ministry," is used (a) of domestic duties, Luke 10:40; (b) of religious and spiritual "ministration," (1) of apostolic "ministry," e.g., Acts 1:17,25; 6:4; 12:25; 21:19; Rom. 11:13, RV (AV, "office"); (2) of the service of believers, e.g., Acts 6:1; Rom. 12:7; 1 Cor. 12:5, RV, "ministrations" (AV, "administrations"); 1 Cor. 16:15; 2 Cor. 8:4; 9:1,12, RV, "ministration;" 2 Cor 9:13; Eph. 4:12, RV, "ministering" (AV, "the ministry," not in the sense of an ecclesiastical function); 2 Tim. 4:11, RV, "(for) ministering;" collectively of a local church, Acts 11:29, "relief" (RV marg. "for ministry"); Rev. 2:19, RV, "ministry" (AV, "service"); of Paul's service on behalf of poor saints, Rom. 15:31; (3) of the "ministry" of the Holy Spirit in the Gospel, 2 Cor. 3:8; (4) of the "ministry" of angels, Heb. 1:14, RV, "to do service" (AV, "to minister"); (5) of the work of the Gospel, in general, e.g., 2 Cor. 3:9, "of righteousness;" 2 Cor. 5:18, "of reconciliation;" (6) of the general "ministry" of a servant of the Lord preaching and teaching, Acts 20:24; 2 Cor. 4:1; 6:3; 11:8; 1 Tim. 1:12, RV, "(to His) service;" 2 Tim. 4:5; undefined in Col. 4:17; (7) of the Law, as a "ministration" of death, 2 Cor. 3:7; of condemnation, 3:9.

<A-2,Noun,3009,*leitourgia*>

akin to leitourgos (see MINISTER, A, No. 2), to which the meanings of leitourgia correspond, is used in the NT of "sacred ministration," (a) priestly, Luke 1:23; Heb. 8:6; 9:21; (b) figuratively, of the practical faith of the members of the church at Philippi regarded as priestly sacrifice, upon which the Apostle's life-blood might be poured out as a libation, Phil. 2:17; (c) of the "ministration" of believers one to another, regarded as priestly service, 2 Cor. 9:12; Phil. 2:30. See [SERVICE](#).

<B-1,Adjective,3010,*leitourgikos*>

"of or pertaining to service, ministering," is used in Heb. 1:14, of angels as "ministering spirits" (for the word "do service" in the next clause, see A, No. 1). In the Sept., Exod. 31:10; 39:13; Num. 4:12,26; 7:5; 2 Chron. 24:14.

Ministrel <1,,3451,*mousikos*>

is found in Rev. 18:22, RV, "ministrels" (AV, "musicians"); inasmuch as other instrumentalists are mentioned, some word like "minstrels" is necessary to make the distinction, hence the RV; Bengel and

others translate it "singers." Primarily the word denoted "devoted to the Muses" (the nine goddesses who presided over the principal departments of letters), and was used of anyone devoted to or skilled in arts and sciences, or "learned."

Mint <1,,2238,*heduosmon*>

an adjective denoting sweet-smelling (*hedus*, "sweet," *osme*, "a smell"), is used as a neuter noun signifying "mint," Matt. 23:23; Luke 11:42.

Miracle <1,,1411,*dunamis*>

"power, inherent ability," is used of works of a supernatural origin and character, such as could not be produced by natural agents and means. It is translated "miracles" in the RV and AV in Acts 8:13 (where variant readings give the words in different order); 19:11; 1 Cor. 12:10,28,29; Gal. 3:5; AV only, in Acts 2:22 (RV, "mighty works"); Heb. 2:4 (RV, "powers"). In Gal. 3:5, the word may be taken in its widest sense, to include "miracles" both physical and moral. See [MIGHT](#), A, No. 1, [POWER](#), WORK.

<2,,4592,*semeion*>

"a sign, mark, token" (akin to *semaino*, "to give a sign;" *sema*, "a sign"), is used of "miracles" and wonders as signs of Divine authority; it is translated "miracles" in the RV and AV of Luke 23:8; Acts 4:16,22; most usually it is given its more appropriate meaning "sign," "signs," e.g., Matt. 12:38,39, and in every occurrence in the Synoptists, except Luke 23:8; in the following passages in John's Gospel the RV substitutes "sign" or "signs" for the AV, "miracle or miracles;" John 2:11,23; 3:2; 4:54; 6:2,14,26; 7:31; 9:16; 10:41; 11:47; 12:18,37; the AV also has "signs" elsewhere in this Gospel; in Acts, RV, "signs," AV, "miracles," in Acts 6:8; 8:6; 15:12; elsewhere only in Rev. 13:14; 16:14; 19:20. See [SIGN](#), [TOKEN](#), WONDER.

Mire <1,,1004,*borboros*>

"mud, filth," occurs in 2 Pet. 2:22. In the Sept., Jer. 38:6 (twice), of the "mire" in the dungeon into which Jeremiah was cast.

Mirror <1,,2072,*esoptron*>

rendered, "glass" in the AV, is used of any surface sufficiently smooth and regular to reflect rays of light uniformly, and thus produce images of objects which actually in front of it appear to the eye as if they were behind it. "Mirrors" in Biblical times were, it seems, metallic; hence the RV adopts the more general term "mirror;" in 1 Cor. 13:12, spiritual knowledge in this life is represented metaphorically as an image dimly perceived in a "mirror;" in Jas. 1:23, the "law of liberty" is figuratively compared to a "mirror;" the hearer who obeys not is like a person who, having looked into the "mirror," forgets the reflected image after turning away; he who obeys is like one who gazes into the "mirror" and retains in his soul the image of what he should be.

Note: For the verb *katoptrizō*, "to reflect as a mirror" (some regard it as meaning "beholding in a mirror"), in 2 Cor. 3:18, see [BEHOLD](#), No. 12.

Mischief * For [MISCHIEF](#), Acts 13:10, see VILLANY

Miserable, Miserably, Misery <A-1, Adjective, 1652, *eleeinos*>

"pitiable, miserable" (from *eleos*, "mercy, pity;" see [MERCY](#)), is used in Rev. 3:17, in the Lord's description of the church at Laodicea; here the idea is probably that of a combination of "misery" and pitiability.

Note: For the comparative degree *eleeinoteros*, rendered "most pitiable" in 1 Cor. 15:19, RV (AV, "most miserable") see PITIABLE.

<A-2, Adjective, 2556, *kakos*>

"bad, evil," is translated "miserable" in Matt. 21:41, RV (AV, "wicked"). See [BAD](#).

<B-1, Adverb, 2560, *kakos*>

"badly, ill," is translated "miserably" in Matt. 21:41 (see A, No. 2). Adhering to the meaning "evil," and giving the designed stress, the sentence may be rendered, "evil (as they are) he will evilly destroy them."

<C-1, Noun, 5004, *talaiporia*>

"hardship, suffering, distress" (akin to *talaiporos*, "wretched," Rom. 7:24; Rev. 3:17, and to *talaiporeo*, in the Middle Voice, "to afflict oneself," in Jas. 4:9, "be afflicted"), is used as an abstract noun, "misery," in Rom. 3:16; as a concrete noun, "miserics," in Jas. 5:1.

Mist <1, 887, *achlus*>

"a mist," especially a dimness of the eyes, is used in Acts 13:11. "In the single place of its NT use it attests the accuracy in the selection of words, and not least of medical words, which 'the beloved physician' so often displays. For him it expresses the mist of darkness ... which fell on the sorcerer Elymas, being the outward and visible sign of the inward spiritual darkness which would be his portion for a while in punishment for his resistance to the truth" (Trench, Syn., c).

<2, 3658, *homichle*>

"a mist" (not so thick as *nephos* and *nephele*, "a cloud"), occurs in 2 Pet. 2:17 (1st part), RV, "mists;" some mss. have *nephelai*, "clouds" (AV).

<3, 2217, *zophos*>

is rendered "mist" in the AV of 2 Pet. 2:17 (2nd part), RV, "blackness;" "murkiness" would be a suitable rendering. For this and other synonymous terms see [BLACKNESS](#), [DARKNESS](#).

Mite <1, 3016, *lepton*>

the neuter of the adjective *leptos*, signifying, firstly, "peeled," then, "fine, thin, small, light," became used as a noun, denoting a small copper coin, often mentioned in the Mishna as proverbially the smallest Jewish coin. It was valued at 1/8th of the Roman as, and the 1/128th part of the denarius: its legal value was about one third of an English farthing; Mark 12:42 lit. reads "two lepta, which make a kodrantes (a quadrans);" in Luke 12:59 "the last lepton" corresponds in effect to Matt. 5:26, "the uttermost kodrantes," "farthing;" elsewhere Luke 21:2; see [FARTHING](#).

Mixed (with) * Note: In Heb. 4:2, AV, sunkerannumi, lit., "to mix with" (sun, "with," kerannumi, see [MINGLE](#), No. 2), is so translated; RV, "were (not) united (by faith) with" [AV, "(not) being mixed ... in], as said of persons; in 1 Cor. 12:24 "hath tempered." See TEMPER [TOGETHER](#).

Mixture <1,,3395,*migma*>

"a mixture" (akin to mignumi, "to mix, mingle:" see [MINGLE](#), No. 1), occurs in John 19:39 (some mss. have heligma, "a roll").

Note: In Rev. 14:10, AV, akratos (a negative, and kerannumi, "to mingle") is translated "without mixture" (RV, "unmixed"). In the Sept., Ps. 75:8; Jer. 32:1.

Mock, Mocker, Mocking <A-1, Verb, 1702, *empaizo*>

a compound of paizo, "to play like a child" (pais), "to sport, jest," prefixed by en, "in" or "at," is used only in the Synoptists, and, in every instance, of the "mockery" of Christ, except in Matt. 2:16 (there in the sense of deluding, or deceiving, of Herod by the wise men) and in Luke 14:29, of ridicule cast upon the one who after laying a foundation of a tower is unable to finish it. The word is used (a) prophetically by the Lord, of His impending sufferings, Matt. 20:19; Mark 10:34; Luke 18:32; (b) of the actual insults inflicted upon Him by the men who had taken Him from Gethsemane, Luke 22:63; by Herod and his soldiers, Luke 23:11; by the soldiers of the governor, Matt. 27:29,31; Mark 15:20; Luke 23:36; by the chief priests, Matt. 27:41; Mark 15:31.

<A-2, Verb, 3456, *mukterizo*>

from mukter, "the nose," hence, "to turn up the nose at, sneer at, treat with contempt," is used in the Passive Voice in Gal. 6:7, where the statement "God is not mocked" does not mean that men do not mock Him (see Prov. 1:30, where the Sept. has the same verb); the Apostle vividly contrasts the essential difference between God and man. It is impossible to impose upon Him who discerns the thoughts and intents of the heart.

Note: Ekmukterizo, a strengthened form of the above, "to scoff at," is used in Luke 16:14; 23:35 (RV, "scoffed at;" AV, "derided"). See [DERIDE](#), [SCOFF](#).

<A-3, Verb, 5512, *chleuazo*>

"to jest, mock, jeer at" (from chleue, "a jest"), is said of the ridicule of some of the Athenian philosophers at the Apostle's testimony concerning the resurrection of the dead, Acts 17:32.

<A-4, Verb, 1223 5512, *diachleuazo*>

an intensive form of No. 3, "to scoff at," whether by gesture or word, is said of those who jeered at the testimony given on the Day of Pentecost, Acts 2:13 (some mss. have No. 3).

<B-1, Noun, 1703, *empaiktes*>

"a mocker" (akin to A, No. 1), is used in 2 Pet. 3:3, RV, "mockers." (AV, "scoffers"); Jude 1:18, RV and AV, "mockers." In the Sept., Isa. 3:4.

<B-2, Noun, 1701, *empaigmos*>

the act of the empaiktes, "a mocking," is used in Heb. 11:36, "mockings." In the Sept., Ps. 38:7; Ezek.

22:4.

<B-3,Noun,1702,*empaigmone*>

an abstract noun, "mockery," is used in 2 Pet. 3:3 (some mss. omit it, as in AV): (see also No. 1, above).

Moderation * For [MODERATION](#), Phil. 4:5, AV, see [FORBEARANCE](#), C, No. 2

Modest <1,,2887,*kosmios*>

"orderly, well-arranged, decent, modest" (akin to kosmos, in its primary sense as "harmonious arrangement, adornment;" cp. kosmikos, of the world, which is related to kosmos in its secondary sense as the world), is used in 1 Tim. 2:9 of the apparel with which Christian women are to adorn themselves; in 1 Tim. 3:2 (RV, "orderly;" AV, "of good behavior"), of one of the qualifications essential for a bishop or overseer. "The well-ordering is not of dress and demeanor only, but of the inner life, uttering indeed and expressing itself in the outward conversation" (Trench, Syn., xcii). In the Sept., Eccl. 12:9.

Moisture <1,,2429,*ikmas*>

"moisture" (probably from an Indo-European root sik---, indicating "wet"), is used in Luke 8:6. In the Sept., Job 26:14; Jer. 17:8.

Moment <A-1,Noun,823,*atomos*>

lit. means "indivisible" (from a, negative, and temno, "to cut;" Eng., "atom"); hence it denotes "a moment," 1 Cor. 15:52.

<A-2,Noun,4743,*stigma*>

"a prick, a point" (akin to stizo, "to prick"), is used metaphorically in Luke 4:5, of a "moment," with chronos, "a moment (of time)."

Note: It is to be distinguished from stigma, "a mark" or "brand," Gal. 6:17, which is, however, also connected with stizo.

<B-1,Adverb,3910,*parautika*>

the equivalent of parauta, immediately (not in the NT), i.e., para auta, with ta pragmata understood, "at the same circumstances," is used adjectivally in 2 Cor. 4:17 and translated "which is but for a moment;" the meaning is not, however, simply that of brief duration, but that which is present with us now or immediate (para, "beside, with"), in contrast to the future glory; the clause is, lit., "for the present lightness (i.e., 'light burden,' the adjective elaphron, 'light,' being used as a noun) of (our) affliction." This meaning is confirmed by its use in the Sept. of Ps. 70:3, "(let them be turned back) immediately," where the rendering could not be "for a moment."

Money <1,,694,*argurion*>

properly, "a piece of silver," denotes (a) "silver," e.g., Acts 3:6; (b) a "silver coin," often in the plural, "pieces of silver," e.g., Matt. 26:15; so Matt. 28:12, where the meaning is "many, (hikanos) pieces of silver;" (c) "money;" it has this meaning in Matt. 25:18,27; 28:15; Mark 14:11; Luke 9:3; 19:15,23;

22:5; Acts 8:20 (here the RV has "silver").

Note: In Acts 7:16, for the AV, "(a sum of) money," the RV has "(a price in) silver." See [SILVER](#).

<2,,5536,*chrema*>

lit., "a thing that one uses" (akin to *chraomai*, "to use"), hence, (a) "wealth, riches," Mark 10:23,24; Luke 18:24; (b) "money," Acts 4:37, singular number, "a sum of money;" plural in 8:18,20; 24:26. See [RICHES](#).

<3,,5475,*chalkos*>

"copper," is used, by metonymy, of "copper coin," translated "money," in Mark 6:8; 12:41. See [BRASS](#).

<4,,2772,*kerma*>

primarily "a slice" (akin to *keiro*, "to cut short"), hence, "a small coin, change," is used in the plural in John 2:15, "the changers' money," probably considerable heaps of small coins.

<5,,3546,*nomisma*>

primarily "that which is established by custom" (*nomos*, "a custom, law"), hence, "the current coin of a state, currency," is found in Matt. 22:19, "(tribute) money." In the Sept., Neh. 7:71.

Note: In Matt. 17:27, AV, stater ("a coin," estimated at a little over three shillings, equivalent to four drachmae, the temple-tax for two persons), is translated "piece of money" (RV, "shekel"). See [SHEKEL](#).

Money-changer, changer of Money * For [MONEY-CHANGER](#), [CHANGER OF MONEY](#), see CHANGER

Money (love of) <1,,5365,*philarguria*>

from *phileo*, "to love," and *arguros*, "silver," occurs in 1 Tim. 6:10 (cp. *philarguros*, "covetous, avaricious"). Trench contrasts this with *pleonexia*, "covetousness." See under [COVET](#), COVETOUSNESS.

Month, Months <1,,3376,*men*>

connected with *mene*, "the moon," akin to a Sanskrit root *ma---*, "to measure" (the Sanskrit *masa* denotes both moon and month, cp., e.g., Lat. *mensis*, Eng., "moon" and "month," the moon being in early times the measure of the "month"). The interval between the 17th day of the second "month" (Gen. 7:11) and the 17th day of the seventh "month," is said to be 150 days (Gen. 8:3,4), i.e., five months of 30 days each; hence the year would be 360 days (cp. Dan. 7:25; 9:27; 12:7 with Rev. 11:2,3; 12:6,14; 13:5; whence we conclude that 3 1/2 years or 42 months = 1260 days, i.e., one year = 360 days); this was the length of the old Egyptian year; later, five days were added to correspond to the solar year. The Hebrew year was as nearly solar as was compatible with its commencement, coinciding with the new moon, or first day of the "month." This was a regular feast day, Num. 10:10; 28:11-14; the Passover coincided with the full moon (the 14th of the month Abib: [SEE PASSOVER](#)).

Except in Gal. 4:10; Jas. 5:17; Rev. 9:5,10,15; 11:2; 13:5; 22:2, the word is found only in Luke's writings, Luke 1:24,26,36,56; 4:25; Acts 7:20; 18:11; 19:8; 20:3; 28:11, examples of Luke's care as to accuracy of detail.

<2,,5150,*trimenos*>

an adjective, denoting "of three months" (tri, "for" treis, "three," and No. 1), is used as a noun, a space of three "months," in Heb. 11:23.

<3,,5072,*tetramenos*>

an adjective, denoting of four "months" (tetra, for tessares, "four," and No. 1), is used as a noun in John 4:35 (where chronos, "time," may be understood).

Moon <1,,4582,*selene*>

from selas, "brightness" (the Heb. words are yareach, "wandering," and lebanah, "white"), occurs in Matt. 24:29; Mark 13:24; Luke 21:25; Acts 2:20; 1 Cor. 15:41; Rev. 6:12; 8:12; 12:1; 21:23. In Rev. 12:1, "the moon under her feet" is suggestive of derived authority, just as her being clothed with the sun is suggestive of supreme authority; everything in the symbolism of the passage centers in Israel. In Rev. 6:12 the similar symbolism of the sun and "moon" is suggestive of the supreme authority over the world, and of derived authority, at the time of the execution of Divine judgments upon nations at the close of the present age.

<2,,3561,*neomenia*>

or noumenia, denoting "a new moon" (neos, "new," men, "a month:" see [MONTH](#)), is used in Col. 2:16, of a Jewish festival. Judaistic tradition added special features in the liturgy of the synagogue in connection with the observance of the first day of the month, the new "moon" time.

In the OT the RV has "new moon" for AV, "month" in Num. 29:6; 1 Sam. 20:27; Hos. 5:7. For the connection with feast days see Lev. 23:24; Num. 10:10; 29:1; Ps. 81:3.

Moor * For [MOOR](#) see [DRAW](#), B, Note (1)

More <A-1,Adverb,3123,*mallon*>

the comparative degree of mala, "very, very much," is used (a) of increase, "more," with qualifying words, with pollo, "much," e.g., Mark 10:48, "the more (a great deal);" Rom. 5:15,17, "(much) more;" Phil. 2:12 (ditto); with poso, "how much," e.g., Luke 12:24; Rom. 11:12; with tosouto, "by so much," Heb. 10:25; (b) without a qualifying word, by way of comparison, "the more," e.g., Luke 5:15, "so much the more;" John 5:18, "the more;" Acts 5:14 (ditto); Phil. 1:9; 1 Thess. 4:1,10, "more and more;" 2 Pet. 1:10, RV, "the more" (AV, "the rather"); in Acts 20:35, by a periphrasis, it is translated "more (blessed);" in Gal. 4:27, "more (than)," lit., "rather (than);" (c) with qualifying words, similarly to (a), e.g., Mark 7:36. See [RATHER](#).

<A-2,Adverb,2089,*eti*>

"yet, as yet, still," used of degree is translated "more" in Matt. 18:16, "(one or two) more;" Heb. 8:12; 10:17, "(will I remember no) more;" Heb. 10:2, "(no) more (conscience);" Heb. 11:32, "(what shall [I](#)

more (say)?" Rev. 3:12, "(he shall go out thence no) more;" Rev. 7:16, "(no) more" and "any more;" Rev. 9:12, AV "more" (RV, "hereafter"); Rev. 18:21-23, "(no) more" "any more" (5 times); Rev. 20:3, "(no) more;" Rev. 21:1,4 (twice); Rev. 22:3. See [ALSO](#), No. 2.

<A-3,Adverb,3765,*ouketi*>

ouk, "not," and No. 2, combined in one word, is translated "no more," e.g., in Matt. 19:6; Luke 15:19,21; Acts 20:25,38; Eph. 2:19. See [HENCEFORTH](#), [HEREAFTER](#), [LONGER](#), [NOW](#), Note (2).

<A-4,Adverb,4054,*perissoteron*>

the neuter of the comparative degree of perissos, "more abundant," is used as an adverb, "more," e.g., Luke 12:4; 2 Cor. 10:8, AV (RV, "abundantly"); Heb. 7:15, RV, "more abundantly" (AV, "far more"). See [ABUNDANTLY](#), C, No. 2.

Note: For the corresponding adverbs perissos and perissoteros, see [ABUNDANTLY](#), [EXCEEDINGLY](#).

<A-5,Adverb,3187,*meizon*>

the neuter of meizon, "greater," the comparative degree of megas, "great," is used as an adverb, and translated "the more" in Matt. 20:31. See [GREATER](#).

<A-6,Adverb,5228,*huper*>

a preposition, "over, above," etc., is used as an adverb in 2 Cor. 11:23, "([I](#)) more."

<A-7,Adverb,3745,*hoson*>

neuter of hosos, "how much," is used adverbially in Mark 7:36 (1st part), "the more."

<B-1,Adjective,4119,*pleion*>

the comparative degree of polus, "much," is used (a) as an adjective, e.g., John 15:2; Acts 24:11, RV, "(not) more (than)" (AV, "yet but"); Heb. 3:3; (b) as a noun, or with a noun understood, e.g., Matt. 20:10; Mark 12:43; Acts 19:32; 27:12, "the more part;" 1 Cor. 9:19; (c) as an adverb, Matt. 5:20, "shall exceed," lit., "(shall abound) more (than);" 26:53; Luke 9:13. See [ABOVE](#), No. 3, Note, [GREATER](#).

<B-2,Adjective,4053,*perissos*>

"more than sufficient, over and above, abundant" (a popular substitute for No. 3), is translated "more," e.g., in Matt. 5:37,47. In John 10:10 the neuter form is rendered "more abundantly," AV, RV, "abundantly" (marg., "abundance").

<B-3,Adjective,4055,*perissoteros*>

the comparative degree of No. 2, is translated "much more (than a prophet)" in Matt. 11:9, RV (AV, "more"); in Luke 7:26 both RV and AV have "much more." See [ABUNDANT](#), C.

Notes: (1) In Matt. 25:20 (2nd part), AV, allos, "other" (so the RV), is translated "more." (2) In Jas. 4:6, AV, the adjective meizon, "greater" (see A, No. 5, above), is translated "more (grace)" (RV marg., "a greater grace"). See [GRACE](#) (at end). (3) Various uses of the word "more" occur in

connection with other words, especially in the comparative degree. The phrase "more than" translates certain prepositions and particles: in Rom. 1:25, AV, para, "beside, compared with," is translated "more than" (RV, "rather than"): cp. Rom. 12:3 huper, "over, above," "more than," in Matt. 10:37 (twice); in Philem. 1:21, AV, "more than" (RV, "beyond"). In Mark 14:5, AV, epano, "above," is translated "more than" (RV, "above"). In Luke 15:7 the particle e, "than," is necessarily rendered "more than;" cp. Luke 17:2; 1 Cor. 14:19, "rather than." In Mark 8:14, the conjunction ei, "if," with the negative me, lit., "if not," signifying "except," is translated "more than (one loaf)."

Moreover <1,,2089,eti>

"yet, as yet, still," is translated "moreover" in Acts 2:26; in Acts 21:28, RV (AV, "further"); Heb. 11:36. See [MORE](#), A, No. 2.

<2,,2532,kai>

and, is translated "moreover" in Acts 24:6; in the AV, where the RV has "and," Acts 19:26.

<3,,1161,de>

a particle signifying "and" or "but," is translated "moreover" in Matt. 18:15, AV (RV, "and"); Acts 11:12 (RV, "and"); Rom. 5:20, AV (RV, "but"); Rom. 8:30 ("and"); 1 Cor. 15:1 (RV, "now"); 2 Cor. 1:23 (RV, "but"); 2 Pet. 1:15 (RV, "yea").

<4,,235 2532,alla kai> "but also, yea even," is translated "moreover" in Luke 24:22, RV (AV, "yea, and"); in Luke 16:21, AV, "moreover" (RV, "yea, even").

<5,,1161 2532,de kai> "but also," is translated "moreover" in 1 Tim. 3:7.

<6,,2532 1161,kai ... de> is translated "moreover" in Heb. 9:21.

<7,,3063,loipon>

the neuter of the adjective loipos, "the rest," used adverbially, most usually rendered "finally," is translated "moreover" in 1 Cor. 4:2 (some mss. have ho de loipon, lit., "but what is left," AV, "moreover," for hode loipon, "here, moreover," as in the RV). See [FINALLY](#).

Note: In 1 Cor. 10:1, AV, gar, "for," is translated "moreover" (RV, "for"); the RV is important here, as it introduces a reason for what has preceded in ch. 9, whereas "moreover" may indicate that a new subject is being introduced; this incorrect rendering tends somewhat to dissociate the two passages, whereas gar connects them intimately.

Morning (in the, early in the) <A-1,Adjective,4405,proios>

"early, at early morn" (from pro, "before"), is used as a noun in the feminine form proia, "morning" in Matt. 27:1; John 21:4 (in some mss. in Matt. 21:18; John 18:28, for B, No. 1, which see). Its adjectival force is retained by regarding it as qualifying the noun hora, "an hour," i.e., "at an early hour."

<A-2,Adjective,4407,proinos>

a later form of No. 1, qualifies aster, "star," in Rev. 2:28; 22:16 (where some mss. have No. 3). That Christ will give to the overcomer "the morning star" indicates a special interest for such in Himself, as

He thus describes Himself in the later passage. For Israel He will appear as "the sun of righteousness;" as the "morning" Star which precedes He will appear for the rapture of the church.

<A-3,Adjective,3721,orthrinos | orthrios> "pertaining to dawn or morning," in some mss. in Rev. 22:16 (see No. 2); see [DAWN](#), B, Note.

<B-1,Adverb,4404,proi>

"early," is translated "in the morning" in Matt. 16:3; 20:1 (with hama, "early"); 21:18; Mark 1:35; 11:20; 13:35; 15:1 "early" in Mark 16:2 (with lian, "very;" AV, "early in the morning"); 16:9; Matt. 21:18 and John 18:28 (in the best texts for A, No. 1); 20:1; Acts 28:23 (with apo, "from").

<C-1,Noun,3722,orthros>

denotes "daybreak, dawn," Luke 24:1; John 8:2; Acts 5:21; see DAWN, B.

<D-1,Verb,3719,orthrizo>

"to do anything early in the morning," is translated "came early in the morning," in Luke 21:38.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Adversity * For [ADVERSITY](#), in Heb. 13:3, where the verb kakoucheomai is translated in the AV, "suffer adversity," see [SUFFER](#), (b), No. 6.

Advice, Advise <1,,1106,*gnome*>

connected with ginosko, "to know, perceive," firstly means "the faculty or knowledge, reason;" then, "that which is thought or known, one's mind." Under this heading there are various meanings: (1) a view, judgment, opinion, 1 Cor. 1:10; Philem. 1:14; Rev. 17:13,17; (2) an opinion as to what ought to be done, either (a) by oneself, and so a resolve, or purpose, Acts 20:3; or (b) by others, and so, judgment, advice, 1 Cor. 7:25,40; 2 Cor. 8:10. See [AGREE](#), [JUDGMENT](#), MIND, PURPOSE, [WILL](#).

<2,,1012,*boule*>

from a root meaning "a will," hence "a counsel, a piece of advice," is to be distinguished from gnome; boule is the result of determination, gnome is the result of knowledge. Boule is everywhere rendered by "counsel" in the RV except in Acts 27:12, "advised," lit., "gave counsel." In Acts 13:36 the AV wrongly has "by the will of God fell on sleep;" the RV, "after he had served the counsel of God, fell on sleep." The word is used of the counsel of God, in Luke 7:30; Acts 2:23; 4:28; 13:36; 20:27; Eph. 1:11; Heb. 6:17; in other passages, of the counsel of men, Luke 23:51; Acts 27:12,42; 1 Cor. 4:5. See [COUNSEL](#), [WILL](#).

Advocate * For [ADVOCATE](#) see COMFORTER

Afar <1,,3112,*makran*>

from makros, "far," Matt. 8:20 (AV, "a good way;" RV, "afar"), "a long way off," is used with eis, "unto," in Acts 2:39, "afar off." With the article, in Eph. 2:13,17, it signifies "the (ones) far off." See [FAR](#) and [WAY](#).

<2,,3113,*makrothen*>

also from makros, signifies "afar off, from far," Matt. 26:58; 27:55, etc. It is used with apo, "from," in Mark 5:6; 14:54; 15:40, etc.; outside the Synoptists, three times, Rev. 18:10,15,17.

<3,,4207,*porrothen*>

"afar off," from porro, "at a distance, a great way off," is found in Luke 17:12 and Heb. 11:13.

Note: In 2 Pet. 1:9, muopazo, "to be short-sighted," is translated "cannot see afar off" (AV); RV, "seeing only what is near."

Affair (-s) <1,,4230,*pragmatia*>

or pragmateia, from pragma, "a deed," denotes "a business, occupation, the prosecution of any affair;" in the plural, "pursuits, affairs (of life)," 2 Tim. 2:4.

Notes: (1) Ta kata, lit., "the (things), with, or respecting a (person)," is translated "affairs" in Eph. 6:21; Col. 4:7, RV.

(2) Ta peri, lit., "the (things) concerning (a person)," is translated "affairs" in the AV of Eph. 6:22;

Phil. 1:27 (RV, "state," in each place).

Affect <1,,2559,*kakoo*>

from kakos, "evil, to treat badly, to hurt," also means "to make evil affected, to embitter," Acts 14:2. See [EVIL](#), [HARM](#), HURT.

Note: Zeloo, akin to zeo, "to boil" (Eng., "zeal"), means (a) "to be jealous," Acts 7:9; 17:5; "to envy," 1 Cor. 13:4; "to covet," Jas. 4:2; in a good sense ("jealous over"), in 2 Cor. 11:2; (b) "to desire earnestly," 1 Cor. 12:31; 14:1,39; "to take a warm interest in, to seek zealously," Gal. 4:17,18, AV, "zealously affect," "to be zealously affected." The RV corrects this to "zealously seek," etc. See [COVET](#), DESIRE, [ENVY](#), JEALOUS, [ZEALOUS](#).

Affection (-s), Affected <A-1,Noun,3806,*pathos*>

from pascho, "to suffer," primarily denotes whatever one suffers or experiences in any way; hence, "an affection of the mind, a passionate desire." Used by the Greeks of either good or bad desires, it is always used in the NT of the latter, Rom. 1:26 (AV, "affections," RV, "passions"); Col. 3:5 (AV, "inordinate affection," RV, "passion"); 1 Thess. 4:5 (AV, "lust," RV, "passion"). See LUST.

<A-2,Noun,4698,*splanchna*>

lit., "the bowels," which were regarded by the Greeks as the seat of the more violent passions, by the Hebrews as the seat of the tender "affections;" hence the word denotes "tender mercies" and is rendered "affections" in 2 Cor. 6:12 (AV, "bowels"); "inward affection," 2 Cor. 7:15. See [BOWELS](#), [COMPASSION](#), [HEART](#), MERCY. Cp. epithumia, "desire."

<A-3,Noun,3804,*pathema*>

akin to No. 1, translated "affections" in Gal. 5:24, AV, is correct to "passions" in the RV. See [AFFLICTION](#), B. No. 3.

<B-1,Adjective,794,*astorgos*>

signifies "without natural affection" (a, negative, and storge, "love of kindred," especially of parents for children and children for parents; a fanciful etymology associates with this the "stork"), Rom. 1:31; 2 Tim. 3:3.

<B-2,Adjective,5387,*philostorgos*>

"tenderly loving" (from philos, "friendly," storge, see No. 1), is used in Rom. 12:10, RV, "tenderly affectioned" (AV, "kindly affectioned").

Notes: (1) Phroneo, "to think, to set the mind on," implying moral interest and reflection, is translated "set your affection on" in Col. 3:2, AV (RV, "set your mind on"). See CAREFUL MIND, [REGARD](#), SAVOR, [THINK](#), [UNDERSTAND](#).

(2) For homeiromai (or himeiromai), "to be affectionately desirous of," 1 Thess. 2:8, see DESIRE.

Affirm <1,,1226,*diabebaioomai*>

dia, intensive, and bebaioo, to confirm, make sure, denotes to assert strongly, "affirm confidently," 1 Tim. 1:7; Tit. 3:8 (AV, "affirm constantly").

<2,,1340,*diischurizomai*>

as in No. 1, and ischurizosai, "to corroborate" (ischuros "strong;" see [ABILITY](#), A, No. 2 and C, No. 2 note), primarily signifies "to lean upon," hence, "to affirm stoutly, assert vehemently," Luke 22:59; Acts 12:15.

<3,,5335,*phasko*>

a frequentative form of the verb phemi (No. 4), denotes "to allege, to affirm by way of alleging or professing," Acts 24:9 (RV, "affirming," AV, "saying"); 25:19; Rom. 1:22, "professing." Some mss. have it in Rev. 2:2, instead of the verb lego, "to say." See [PROFESS](#), [SAY](#).

<4,,5346,*phemi*>

"to say" (primarily by way of enlightening, explaining), is rendered "affirm" in Rom. 3:8. See [SAY](#).

Afflict (-ed), Affliction <A-1,Verb,2559,*kakoo*>

is translated "afflict," in Acts 12:1, RV (AV, "vex"). See AFFECT.

<A-2,Verb,2558,*kakoucheo*>

from kakos, "evil," and echo, "to have," signifies, in the Passive Voice, "to suffer ill, to be maltreated, tormented," Heb. 11:37 (AV, "tormented," RV, "afflicted"); Heb. 13:3, AV, "suffer adversity," RV, "evil entreated." See [ENTREAT](#), TORMENT. In the Sept., 1 Kings 2:26; 11:39.

Note: Sunkakoucheo (sun, "with," and No. 1), "to be evil entreated with," is used in Heb. 11:25.

<A-3,Verb,2553,*kakopattheo*>

from kakos, "evil," pathos, "suffering," signifies "to suffer hardship." So the RV in 2 Tim. 2:9; 4:5; in Jas. 5:13, "suffer" (AV, "afflicted"). See [ENDURE](#), [SUFFER](#).

Note: For sunkakopattheo, 2 Tim. 1:8, see HARDSHIP.

<A-4,Verb,2346,*thlibo*>

"to suffer affliction, to be troubled," has reference to sufferings due to the pressure of circumstances, or the antagonism of persons, 1 Thess. 3:4; 2 Thess. 1:6,7; "straitened," in Matt. 7:14 (RV); "throng," Mark 3:9; "afflicted," 2 Cor. 1:6; 7:5 (RV); 1 Tim. 5:10; Heb. 11:37; "pressed," 2 Cor. 4:8. Both the verb and the noun (see B, No. 4), when used of the present experience of believers, refer almost invariably to that which comes upon them from without. See [NARROW](#), PRESS, [STRAITENED](#), THRONG, [TRIBULATION](#), TROUBLE.

<A-5,Verb,5003,*talaiporeo*>

"to be afflicted," is used in Jas. 4:9, in the Middle Voice ("afflict yourselves"). It is derived from tlaao, "to bear, undergo," and poros, "a hard substance, a callus," which metaphorically came to signify that which is miserable.

Note: Talaiporia (akin to No. 5) denotes "misery, hardship," Rom. 3:16; Jas. 5:1. The corresponding adjective is talaiporos, "wretched," Rom. 7:24; Rev. 3:17.

<B-1,Noun,2552,*kakopatheia*>

from kakos, "evil," and pascho, "to suffer" is rendered "suffering" in Jas. 5:10, RV (AV, "suffering affliction"). In Sept., Mal. 1:13.

<B-2,Noun,2561,*kakosis*>

"affliction, ill treatment," is used in Acts 7:34.

<B-3,Noun,3804,*pathema*>

from pathos, "suffering," signifies "affliction." The word is frequent in Paul's epistles and is found three times in Hebrews, four in 1 Peter; it is used (a) of "afflictions," Rom. 8:18, etc.; of Christ's "sufferings," 1 Pet. 1:11; 5:1; Heb. 2:9; of those as shared by believers, 2 Cor. 1:5; Phil. 3:10; 1 Pet. 4:13; 5:1; (b) of "an evil emotion, passion," Rom. 7:5; Gal. 5:24. The connection between the two meanings is that the emotions, whether good or evil, were regarded as consequent upon external influences exerted on the mind (cp. the two meanings of the English "passion"). It is more concrete than No. 1, and expresses in sense (b) the uncontrolled nature of evil desires, in contrast to epithumia, the general and comprehensive term, lit., "what you set your heart upon" (Trench, Syn. lxxxvii). Its concrete character is seen in Heb. 2:9. See [AFFECTION](#), [MOTION](#), PASSION, [SUFFERING](#).

Note: The corresponding verbal form pathetos, used in Acts 26:23 of the sufferings of Christ, signifies "destined to suffer."

<B-4,Noun,2347,*thlipsis*>

primarily means "a pressing, pressure" (see A, No. 4), anything which burdens the spirit. In two passages in Paul's Epistles it is used of future retribution, in the way of "affliction," Rom. 2:9; 2 Thess. 1:6. In Matt. 24:9, the AV renders it as a verb, "to be afflicted," (RV, "unto tribulation"). It is coupled with stenochoria, "anguish," in Rom. 2:9; 8:35; with ananke, "distress," 1 Thess. 3:7; with diogmos, "persecution," Matt. 13:21; Mark 4:17; 2 Thess. 1:4. It is used of the calamities of war, Matt. 24:21,29; Mark 13:19,24; of want, 2 Cor. 8:13, lit., "distress for you;" Phil. 4:14 (cp. Phil. 1:16); Jas. 1:27; of the distress of woman in child-birth, John 16:21; of persecution, Acts 11:19; 14:22; 20:23; 1 Thess. 3:3,7; Heb. 10:33; Rev. 2:10; 7:14; of the "afflictions" of Christ, from which (His vicarious sufferings apart) his followers must not shrink, whether sufferings of body or mind, Col. 1:24; of sufferings in general, 1 Cor. 7:28; 1 Thess. 1:6, etc. See ANGUISH, [BURDENED](#), [DISTRESS](#), [PERSECUTION](#), [TRIBULATION](#), TROUBLE.

Affrighted <A-1,Adjective,1719,*emphobos*>

lit., "in fear" (en, "in," phobos, "fear"), means "affrighted," Luke 24:5, RV (AV, "afraid"); Luke 24:37; Acts 10:4, RV (AV, "afraid"); Rev. 11:13. The RV omits it in Acts 22:9. See TREMBLE.

<B-1,Verb,4426,*pturo*>

"to frighten, scare," is used in the Passive Voice in Phil. 1:28, "be affrighted," RV, "be terrified," AV. See [TERRIFY](#).

<B-2,Verb,1568,*ekthambeo*>

"to throw into terror," is used in the Passive sense, "to be amazed, affrighted," Mark 16:5,6, AV (RV, "amazed" (AV). See AMAZE, B, No. 4.

Afoot * For [AFOOT](#) see [FOOT](#), B, No. 2

Afore, Aforehand * The Greek words with these meanings consists of prefixes to verbs, signifying "to come, prepare, promise, write afore," etc. See these words.

Aforepromised <1,,4279,*proepangellomai*>

"to promise before" (pro, "before," epangellomai, "to promise"), is translated by the one word "aforepromised," in the RV of 2 Cor. 9:5; in Rom. 1:2, "promised afore."

Aforetime <1,,4218,*pote*>

signifies "once, at some time," John 9:13 (cp. proteron, in John 9:8); Eph. 2:2,11; Col. 3:7; Titus 3:3; Philem. 1:11; 1 Pet. 3:5,20. In all these the RV translates it "aforetime." The AV varies it with "in time past," "some time," "sometimes," "in the old time."

<2,,4386,*proteron*>

the comparative of pro, "before, aforetime," as being definitely antecedent to something else, is more emphatic than pote in this respect. See, e.g., John 6:62; 7:50; 9:8; 2 Cor. 1:13; Gal. 4:13; 1 Tim. 1:13; Heb. 4:6; 7:27; 10:32; 1 Pet. 1:14. See BEFORE, [FIRST](#), [FORMER](#).

Afraid * For [AFRAID](#) see [AFFRIGHTED](#), A, [FEAR](#), A, No. 2, B, No, D, SORE

Afresh * For [AFRESH](#) see [CROSS](#), [CRUCIFY](#), B

After, Afterward (-s) * The following are adverbs only. For prepositions and conjunctions see Note + p. 9.

<1,,1564,*ekeithen*>

"thence," is once used to signify "afterwards," in the sense of "then, from that time," Acts 13:21 See THENCE.

<2,,1836,*hexes*>

denotes "after" with the significance of a succession of events, an event following next in order after another, Luke 7:11; 9:37; Acts 21:1; 25:17; 27:18.

<3,,2517,*kathexes*>

a strengthened form of No. 2, denotes "afterward," or "in order" (Kata, "according to," and No. 2), Luke 1:3; 8:1; Acts 3:24; 11:4; 18:23.

<4,,3347,*metepeita*>

"afterwards," without necessarily indicating an order of events, as in Nos. 1 and 2, is found in Heb.

12:17.

<5,,5305,*husteron*>

"afterwards," with the suggestion of at length, is found in Matt. 4:2; 21:29,32,37 (AV, "last of all") 22:27; 25:11; 26:60 (AV, "at the last"); Mark 16:14; Luke 4:2; 20:32 (AV, "last"); John 13:36; Heb. 12:11. See [LAST](#).

Note: Eita and epeita, "then, afterwards," or "thereupon," are translated "afterward" or "afterwards" in the AV of Mark 4:17 (eita) and Gal. 1:21; 1 Cor. 15:23,46 (epeita); always "then" in the RV. See [THEN](#).

Again <1,,1364,*dis*>

the ordinary numeral adverb signifying twice, is rendered "again" in Phil. 4:16, "ye sent once and again unto my need," and in 1 Thess. 2:18, where Paul states that he would have come to the Thessalonians "once and again," that is, twice at least he had attempted to do so. See [TWICE](#).

<2,,3825,*palin*>

the regular word for "again," is used chiefly in two senses, (a) with reference to repeated action; (b) rhetorically, in the sense of "moreover" or "further," indicating a statement to be added in the course of an argument, e.g., Matt. 5:33; or with the meaning "on the other hand, in turn," Luke 6:43; 1 Cor. 12:21; 2 Cor. 10:7; 1 John 2:8. In Heb. 1:5 palin simply introduces an additional quotation; in Heb 1:6 this is not so. There the RV rightly puts the word "again" in connection with "He bringeth in the firstborn into the world," "When He again bringeth, etc." That is to say, palin is here set in contrast to the time when God first brought His Son into the world. This statement, then, refers to the future second advent of Christ. The word is used far more frequently in the Gospel of John than in any other book in the New Testament.

Note: Other words are rendered "again" in the AV, which the RV corrects, namely, deuterios and anothēn. Deuterios signifies "a second time," John 9:24; Acts 11:9. Anothēn signifies "from above, or anew." See the RV of John 3:3,7, and the AV and RV of John 3:31. Nicodemus was not puzzled about birth from Heaven; what perplexed him was that a person must be born a second time. This the context makes clear. This is really the meaning in Gal. 4:9, where it is associated with palin, "over again." The idea is "anew," for, though the bondage would be the same in essence and effect, it would be new in not being in bondage to idols but to the new Law. See also Matt. 27:51; Mark 15:38; John 19:23, "from the top." Anothēn may mean "from the first," in Luke 1:3; Acts 26:5. For the meaning "from above," see Jas. 1:17; 3:15,17.

Against * For [AGAINST](#) see Note +, p. 9.

Age <A-1,Noun,165,*aion*>

"an age, era" (to be connected with aei, "ever," rather than with ao, "to breathe"), signifies a period of indefinite duration, or time viewed in relation to what takes place in the period. The force attaching to the word is not so much that of the actual length of a period, but that of a period marked by spiritual or moral characteristics. This is illustrated in the use of the adjective [see Note (1) below] in the phrase "life eternal," in John 17:3, in respect of the increasing knowledge of God.

The phrases containing this word should not be rendered literally, but consistently with its sense of indefinite duration. Thus *eis ton aiona* does not mean "unto the age" but "for ever" (see, e.g., Heb. 5:6). The Greeks contrasted that which came to an end with that which was expressed by this phrase, which shows that they conceived of it as expressing interminable duration.

The word occurs most frequently in the Gospel of John, the Hebrews and Revelation. It is sometimes wrongly rendered "world." See [COURSE](#), [ETERNAL](#), [WORLD](#). It is a characteristic word of John's Gospel.

Notes: (1) *Aionios*, the adjective corresponding, denoting "eternal," is set in contrast with *proskairos*, lit., "for a season," 2 Cor. 4:18. It is used of that which in nature is endless, as, e.g., of God, Rom. 16:26, His power, 1 Tim. 6:16, His glory, 1 Pet. 5:10, the Holy Spirit, Heb. 9:14, redemption, Heb. 9:12, salvation, 5:9, life in Christ, John 3:16, the resurrection body, 2 Cor. 5:1, the future rule of Christ, 2 Pet. 1:11, which is declared to be without end, Luke 1:33, of sin that never has forgiveness, Mark 3:29, the judgment of God, Heb. 6:2, and of fire, one of its instruments, Matt. 18:8; 25:41; Jude 1:7. See [ETERNAL](#), [EVERLASTING](#).

(2) In Rev. 15:3, the RV has "King of the ages," according to the texts which have *aionon*; the AV has "of saints" (*hagion*, in inferior mss.). There is good ms. evidence for *ethnon*, "nations," (AV, marg.), probably a quotation from Jer. 10:7.

<A-2,Noun,1074,*genea*>

connected with *ginomai*, "to become," primarily signifies "a begetting, or birth;" hence, that which has been begotten, a family; or successive members of a genealogy, Matt. 1:17, or of a race of people, possessed of similar characteristics, pursuits, etc., (of a bad character) Matt. 17:17; Mark 9:19; Luke 9:41; 16:8; Acts 2:40; or of the whole multitude of men living at the same time, Matt. 24:34; Mark 13:30; Luke 1:48; 21:32; Phil. 2:15, and especially of those of the Jewish race living at the same period, Matt. 11:16, etc. Transferred from people to the time in which they lived, the word came to mean "an age," i.e., a period ordinarily occupied by each successive generation, say, of thirty or forty years, Acts 14:16; 15:21; Eph. 3:5; Col. 1:26; see also, e.g., Gen. 15:16. In Eph. 3:21 *genea* is combined with *aion* in a remarkable phrase in a doxology: "Unto Him be the glory in the church and in Christ Jesus, unto all generations for ever and ever (wrongly in AV 'all ages, world without end')." The word *genea* is to be distinguished from *aion*, as not denoting a period of unlimited duration. See [GENERATION](#), [NATION](#), [TIME](#).

<A-3,Noun,2244,*helikia*>

primarily "an age," as a certain length of life, came to mean (a) "a particular time of life," as when a person is said to be "of age," John 9:21,23, or beyond a certain stage of life, Heb. 11:11; (b) elsewhere only "of stature," e.g., Matt. 6:27; Luke 2:52; 12:25; 19:3; Eph. 4:13. Some regard Matt. 6:27; Luke 12:25 as coming under (a). It is to be distinguished from *aion* and *genea*, since it has to do simply with matters relating to an individual, either his time of life or his height. See [STATURE](#).

<A-4,Noun,2250,*hemera*>

"a day," is rendered "age" in Luke 2:36, "of a great age" (lit., "advanced in many days"). In Luke 3:23

there is no word in the original corresponding to age. The phrase is simply "about thirty years." See [DAY](#), [JUDGMENT](#), [TIME](#), [YEAR](#).

<B-1,Adjective,5230,*huperakmos*>

in 1 Cor. 7:36 is rendered "past the flower of her age;" more lit., "beyond the bloom or flower (acme) of life."

<B-2,Adjective,5046,*teleios*>

"complete, perfect," from telos, "an end," is translated "of full age" in Heb. 5:14, AV (RV, "fullgrown man").

Note: In Mark 5:42, RV, "old," AV, "of the age of," is, lit., "of twelve years." For "of great age," Luke 2:36, see STRICKEN. For "of mine own age," Gal. 1:14, RV, see [EQUAL](#), B, No. 2.

Aged <A-1,Noun,4246,*presbutes*>

"an elderly man," is a longer form of presbus, the comparative degree of which is presbuteros, "a senior, elder," both of which, as also the verb presbeuo, "to be elder, to be an ambassador," are derived from proeisbaino, "to be far advanced." The noun is found in Luke 1:18, "an old man;" Titus 2:2, "aged men," and Philem. 1:9, where the RV marg., "Paul an ambassador," is to be accepted, the original almost certainly being presbeutes (not presbutes), "an ambassador." So he describes himself in Eph. 6:20. As Lightfoot points out, he is hardly likely to have made his age a ground of appeal to Philemon, who, if he was the father of Archippus, cannot have been much younger than Paul himself. See [OLD](#).

<A-2,Noun,4247,*presbutis*>

the feminine of No. 1, "an aged woman," is found in Titus 2:3.

<B-1,Verb,1095,*gerasko*>

from geras, "old age," signifies "to grow old," John 21:18 ("when thou shalt be old") and Heb. 8:13 (RV, "that which... waxeth aged," AV, "old"). See [OLD](#).

Ago * For [AGO](#) see [LONG](#), A, No. 5, and in combination with other words

Agony <1,,74,*agonia*>

Eng., "agony," was used among the Greeks as an alternative to agon, "a place of assembly;" then for the contests or games which took place there, and then to denote intense emotion. It was more frequently used eventually in this last respect, to denote severe emotional strain and anguish. So in Luke 22:44, of the Lord's "agony" in Gethsemane.

Agree, Agreement <A-1,Verb,4856,*sumphoneo*>

lit., "to sound together" (sun, "together," phone, "a sound"), i.e., "to be in accord, primarily of musical instruments," is used in the NT of the "agreement" (a) of persons concerning a matter, Matt. 18:19; 20:2,13; Acts 5:9; (b) of the writers of Scripture, Acts 15:15; (c) of things that are said to be congruous in their nature, Luke 5:36.

Note: Cp. *sumphonesis*, "concord," 2 Cor. 6:15, and *sumphonia*, "music," Luke 15:25.

<A-2,Verb,4934,*suntithemi*>

lit., "to put together" (sun, "with," *tithemi*, "to put"), in the Middle Voice, means "to make an agreement, or to assent to;" translated "covenanted" in Luke 22:5; "agreed" in John 9:22; Acts 23:20; "assented" in Acts 24:9.

Note: For the synonym *sunkatatithemi*, a strengthened form of No. 2, see [CONSENT](#), No. 4.

<A-3,Verb,2132,*eunoao*>

lit., "to be well-minded, well-disposed" (eu, "well," nous, "the mind"), is found in Matt. 5:25, "agree with."

<A-4,Verb,3982,*peitho*>

"to persuade," is rendered "agreed" in Acts 5:40, where the meaning is "they yielded to him." See [ASSURE](#), [BELIEVE](#), CONFIDENT, FRIEND, [OBEY](#), [PERSUADE](#), TRUST, [YIELD](#).

<B-1,Noun,1106,*gnome*>

"mind, will," is used with *poieo*, "to make," in the sense of "to agree," Rev. 17:17 (twice), lit., "to do His mind, and to make one mind;" RV, "to come to one mind," AV, "to agree." See ADVICE, [JUDGMENT](#), MIND, PURPOSE, [WILL](#).

<B-2,Noun,4783,*sunkatathesis*>

akin to A, No. 3, occurs in 2 Cor. 6:16.

<C-1,Adjective,800,*asumphonos*>

"inharmonious" (a, negative, *sumphonos*, "harmonious"), is used in Acts 28:25, "they agreed not."

<C-2,Adjective,2470,*isos*>

"equal," is used with the verb to be, signifying "to agree," Mark 14:56,59, lit., "their thought was not equal one with the other." See [EQUAL](#), [LIKE](#), [MUCH](#).

Note: *Sumphonos*, "harmonious, agreeing," is used only with the preposition *ek* in the phrase *ek sumphonou*, "by consent," lit., "out of agreement," 1 Cor. 7:5. In Mark 14:70 some texts have the verb *homoiazo*, "agreeth," AV.

Aground * For [AGROUND](#) see [RUN](#), No. 11

Ah! <1,3758,*oua*>

an interjection of derision and insult, is translated "Ha!" in Mark 15:29, RV.

<2,1436,*ea*>

an interjection of surprise, fear and anger, was the ejaculation of the man with the spirit of an unclean demon, Luke 4:34, RV; the AV renders it "Let us alone" (see RV, marg.).

Aim <1,,5389,*philotimeomai*>

lit., "to be fond of honor" (phileo, "to love," time, "honor"), and so, actuated by this motive, "to strive to bring something to pass;" hence, "to be ambitious, to make it one's aim," Rom. 15:20, of Paul's "aim" in Gospel pioneering, RV (AV, "strive"); 2 Cor. 5:9, of the "aim" of believers "to be well-pleasing" unto the Lord, RV (AV, "labor"); in 1 Thess. 4:11, of the "aim" of believers to be quiet, do their own business and work with their own hands; both versions translate it "study." Some would render it, "strive restlessly;" perhaps "strive earnestly" is nearer the mark, but "make it one's aim" is a good translation in all three places. See LABOR, [STRIVE](#), [STUDY](#).

Air <1,,109,*aer*>

Eng., "air," signifies "the atmosphere," certainly in five of the seven occurrences, Acts 22:23; 1 Cor. 9:26; 14:9; Rev. 9:2; 16:17, and almost certainly in the other two, Eph. 2:2; 1 Thess. 4:17.

<2,,3772,*ouranos*>

denotes "the heaven." The RV always renders it "heaven." The AV translates it "air" in Matt. 8:20. In the phrase "the fowls (or birds) of the heaven" the AV always has "air;" "sky" in Matt. 16:2,3; Luke 12:56; in all other instances "heaven." The word is probably derived from a root meaning to cover or encompass. See HEAVEN, [SKY](#).

Alabaster * For [ALABASTER](#) see CRUSE

Alas! * For [ALAS!](#) see WOE

Albeit <1,,2443,*hina*>

a conjunction, meaning "that," and so rendered in Philem. 1:19, RV, for AV, "albeit."

Alien <1,,245,*allotrios*>

primarily, "belonging to another" (the opposite to idios, "one's own"), came to mean "foreign, strange, not of one's own family, alien, an enemy;" "aliens" in Heb. 11:34, elsewhere "strange," etc. See [MAN'S](#), Note (1), [STRANGE](#), [STRANGER](#).

Alienate <1,,526,*apallotrioo*>

consists of apo, "from," and the above; it signifies "to be rendered an alien, to be alienated." In Eph. 2:12 the RV corrects to the verbal from "alienated," for the noun "aliens;" elsewhere in Eph. 4:18; Col. 1:21; the condition of the unbeliever is presented in a threefold state of "alienation," (a) from the commonwealth of Israel, (b) from the life of God, (c) from God Himself. The word is used of Israelites in the Sept. of Ezek. 14:5 ("estranged") and of the wicked in general, Ps. 58:3.

Alike * Note: In Rom. 14:5, this word is in italics. This addition is not needed in the translation.

Alive * For [ALIVE](#) see [LIFE](#), C, [LIVE](#), No.6

All <A-1,Adjective,3956,*pas*>

radically means "all." Used without the article it means "every," every kind or variety. So the RV marg. in Eph. 2:21, "every building," and the text in Eph. 3:15, "every family," and the RV marg. of Acts 2:36, "every house;" or it may signify "the highest degree," the maximum of what is referred to, as, "with all boldness" Acts 4:29. Before proper names of countries, cities and nations, and before collective terms, like "Israel," it signifies either "all" or "the whole," e.g., Matt. 2:3; Acts 2:36. Used with the article, it means the whole of one object. In the plural it signifies "the totality of the persons or things referred to." Used without a noun it virtually becomes a pronoun, meaning "everyone" or "anyone." In the plural with a noun it means "all." One form of the neuter plural (*panta*) signifies "wholly, together, in all ways, in all things," Acts 20:35; 1 Cor. 9:25. The neuter plural without the article signifies "all things severally," e.g., John 1:3; 1 Cor. 2:10; preceded by the article it denotes "all things," as constituting a whole, e.g., Rom. 11:36; 1 Cor. 8:6; Eph. 3:9. See [EVERY](#), Note (1), WHOLE.

<A-2,Adjective,537,*hapas*>

a strengthened form of *pas*, signifies "quite all, the whole," and, in the plural, "all, all things." Preceded by an article and followed by a noun it means "the whole of." In 1 Tim. 1:16 the significance is "the whole of His longsuffering," or "the fulness of His longsuffering." See [EVERY](#), WHOLE.

<A-3,Adjective,3650,*holos*>

"the whole, all," is most frequently used with the article followed by a noun, e.g., Matt. 4:23. It is used with the article alone, in John 7:23, "every whit;" Acts 11:26; 21:31; 28:30; Titus 1:11; Luke 5:5, in the best texts. See [ALTOGETHER](#).

Note: The adjective *holokleros*, lit., "whole-lot, entire," stresses the separate parts which constitute the whole, no part being incomplete. See [ENTIRE](#).

<B-1,Adverb,3654,*holos*>

signifies "at all," Matt. 5:34; 1 Cor. 15:29; "actually," 1 Cor. 5:1, RV (AV, wrongly, "commonly"); "altogether," 1 Cor. 6:7 (AV, "utterly").

Notes: (1) *Holoteles*, from *A*, No. 3, and *telos*, "complete," signifies "wholly, through and through," 1 Thess. 5:23, lit., "whole complete;" there, not an increasing degree of sanctification is intended, but the sanctification of the believer in every part of his being.

(2) The synonym *katholou*, a strengthened form of *holou* signifies "at all," Acts 4:18.

<B-2,Adverb,3843,*pantos*>

when used without a negative, signifies "wholly, entirely, by all means," Acts 18:21 (AV); 1 Cor. 9:22; "altogether," 1 Cor. 9:10; "no doubt, doubtless," Luke 4:23, RV (AV, surely); Acts 28:4. In 21:22 it is translated "certainly," RV, for AV, "needs" (lit., "by all means"). With a negative it signifies "in no wise," Rom. 3:9; 1 Cor. 5:10; 16:12 ("at all"). See [ALTOGETHER](#), DOUBT ([NO](#)), MEANS, [SURELY](#), [WISE](#).

<C-1,Pronoun,3745,*hosa*>

the neuter plural of *hosos*, "as much as," chiefly used in the plural, is sometimes rendered "all that,"

e.g., Acts 4:23; 14:27. It really means "whatsoever things." See Luke 9:10, RV, "what things."

Allege <1,,3908,*paratithemi*>

"to place beside or to set before" (para, "beside," tithemi, "to put"), while often used in its literal sense of material things, as well as in its more common significance, "to commit, entrust," twice means "to set before one in teaching," as in putting forth a parable, Matt. 13:24,31, RV. Once it is used of setting subjects before one's hearers by way of argument and proof, of Paul, in "opening and alleging" facts concerning Christ, Acts 17:3. See [COMMEND](#), [COMMIT](#), [PUT](#), [SET](#).

Note: Lego is rendered "put forth" in the AV of Luke 14:7; but lego signifies "to speak;" hence, the RV, "spake." The AV seems to be an imitation of paratithemi in Matt. 13:24,31. See [SAY](#).

Allegory <1,,238,*allegoreo*>

translated in Gal. 4:24 "contain an allegory" (AV, "are an allegory"), formed from allos, "other," and agoreuo, "to speak in a place of assembly" (agora, "the market-place"), came to signify "to speak," not according to the primary sense of the word, but so that the facts stated are applied to illustrate principles. The "allegorical" meaning does not do away with the literal meaning of the narrative. There may be more than one "allegorical" meaning though, of course, only one literal meaning. Scripture histories represent or embody spiritual principles, and these are ascertained, not by the play of the imagination, but by the rightful application of the doctrines of Scripture.

Alleluia * For [ALLELUIA](#) (which has been robbed of its initial aspirate) see [HALLELUJAH](#).

Alloted * For ALLOTTED see [CHARGE](#), A (b), No. 4

Allow <1,,1381,*dokimazo*>

"to prove with a view to approving," is twice translated by the verb "to allow" in the AV; the RV corrects to "approveth" in Rom. 14:22, and "have been approved," 1 Thess. 2:4, of being qualified to be entrusted with the Gospel; in Rom. 1:28, with the negative, the RV has "refused," for AV, "did not like." See APPROVE.

<2,,1097,*ginosko*>

"to know," is rendered "allow" in Rom. 7:15 (AV); the RV has "that which I do I know not;" i.e., "I do not recognize, as a thing for which I am responsible." See [AWARE](#), [CAN](#), [FEEL](#), [KNOW](#), PERCEIVE, [RESOLVE](#), [SPEAK](#), [SURE](#), [UNDERSTAND](#).

<3,,4909,*suneudokeo*>

"to consent or fully approve" (sun, "with," eu, "well," dokeo, "to think"), is translated "allow" in Luke 11:48; "was consenting" in Acts 8:1; 22:20. See [CONSENT](#).

<4,,4327,*prosdechomai*>

mistranslated "allow" in Acts 24:15, AV, means "to wait for," in contrast to rejection, there said of entertaining a hope; hence the RV, "look for." See [ACCEPT](#), A, No. 3.

Allure * For [ALLURE](#) see [BEGUILE](#), No. 4, [ENTICE](#).

Almighty <1,,3841,*pantokrator*>

"almighty, or ruler of all" (pas, "all," krato, "to hold, or to have strength"), is used of God only, and is found, in the Epistles, only in 2 Cor. 6:18, where the title is suggestive in connection with the context; elsewhere only in the Apocalypse, nine times. In one place, Rev. 19:6, the AV has "omnipotent;" RV, "(the Lord our God,) the Almighty." The word is introduced in the Sept. as a translation of "Lord (or God) of hosts," e.g., Jer. 5:14; Amos 4:13.

Almost <A-1,Adverb,4975,*schodon*>

is used either (a) of locality, Acts 19:26, or (b) of degree, Acts 13:44; Heb. 9:22.

<B-1,Verb,3195,*mello*>

"to be about to do anything, or to delay," is used in connection with a following verb in the sense of "almost," in Acts 21:27, lit., "And when the seven days were about to be completed." In Acts 26:28 the AV, "Almost thou persuadest me to be a Christian" obscures the sense; the RV rightly has "with but little persuasion;" lit., "in a little." See [ABOUT](#), B.

Alms, Almsdeeds <1,,1654,*eleemosune*>

connected with eleemon, "merciful," signifies (a) "mercy, pity, particularly in giving alms," Matt. 6:1-4; Acts 10:2; 24:17; (b) the benefaction itself, the "alms" (the effect for the cause), Luke 11:41; 12:33; Acts 3:2,3,10; 9:36, "almsdeeds;" Acts 10:2,4,31.

Note: In Matt. 6:1, the RV, translating dikaiosune, according to the most authentic texts, has "righteousness," for AV, "alms."

Aloes <1,,250,*aloe*>

"an aromatic tree," the soft, bitter wood of which was used by Orientals for the purposes of fumigation and embalming, John 19:39 (see also Num. 24:6; Ps. 45:8; Prov. 7:17). In the Sept., S. of Sol. 4:14.

Alone (Let Alone) <A-1,Adjective,3441,*monos*>

denotes "single, alone, solitary," Matt. 4:4, etc. See [ONLY](#), SELF.

<B-1,Adverb,3441,*monon*>

the neuter of A, meaning "only, exclusively," e.g., Rom. 4:23; Acts 19:26, is translated "alone" in the AV of John 17:20; RV, "only." See [ONLY](#).

<B-2,Adverb,2651,*kata monas*> signifies "apart, in private, alone," Mark 4:10; Luke 9:18. Some texts have the phrase as one word.

<C-1,Verb,863,*aphiemi*>

signifies "to send away, set free;" also "to let alone," Matt. 15:14; Mark 14:6; Luke 13:8; John 11:48; 12:7 (RV, "suffer her"); in Acts 5:38 some texts have easate from eao, "to permit." See [CRY](#), [FORGIVE](#), [FORSAKE](#), [LAY](#), Note (2), [LEAVE](#), [LET](#), OMIT, [PUT](#), No. 16, Note, [REMIT](#), [SEND](#), [SUFFER](#),

[YIELD](#).

Notes: (1) The phrase kath' heauten means "by (or in) itself," Jas. 2:17, RV, for AV, "being alone" (see AV, marg.).

(2) The phrase kat' idian, Mark 4:34, signifies "in private," "privately," RV (AV, "when they were alone").

(3) For "let us alone" see AH!

Along * For [ALONG](#) see the RV of Acts 17:23; 27:13.

Aloud * For [ALLOUD](#) see [CRY](#), B, No. 2

Already <1,,2235,ede>

is always used of time in the NT and means "now, at (or by) this time," sometimes in the sense of "already," i.e., without mentioning or insisting upon anything further, e.g., 1 Tim. 5:15. In 1 Cor. 4:8; 1 John 2:8, the RV corrects the AV "now," and, in 2 Tim. 4:6, the AV, "now ready to be," by the rendering "already."

See also John 9:27 (AV, "already," RV, "even now") and 1 Cor. 6:7 (AV, "now," RV, "already").

Notes: (1) Phthano, "to anticipate, be beforehand with," signifies "to attain already," in Phil. 3:16. See [ATTAIN](#), [COME](#), PRECEDE.

(2) Proamartano, "to sin before, or heretofore," is translated "have sinned already" in 2 Cor. 12:21, AV; both versions have "heretofore" in 2 Cor. 13:2.

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[Matt Curtin](#)

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Journey (Noun and Verb), Journeyings <A-1,Noun,3598,*hodos*>

"a way, path, road," used of a traveler's way, a "journey," is rendered "journey" in Matt. 10:13; Mark 6:8; Luke 2:44, "a day's journey" (probably to Beeroth, six miles north of Jerusalem); Luke 9:3; 11:6; Acts 1:12, "a Sabbath day's journey," i.e., the journey which a Jew was allowed to take on the Sabbath, viz., about 2,000 yards or cubits (estimates vary). The regulation was not a Mosaic enactment, but a rabbinical tradition, based upon an exposition of Exod. 16:29, and a comparison of the width of the suburb of a Levitical city as enjoined in Num. 35:4,5, and the distance between the ark and the people at the crossing of the Jordan, Josh. 3:4. In regard to Acts 1:12, there is no discrepancy between this and Luke 24:50, where the RV rightly translates by "over against Bethany," which does not fix the exact spot of the Ascension. See [HIGHWAY](#), [WAY](#).

<A-2,Noun,3597,*hodoiporia*>

"a wayfaring, journeying" (No. 1, and poros, "a way, a passage"), is used of the Lord's journey to Samaria, John 4:6, and of Paul's "journeyings," 2 Cor. 11:26. Cp. B, No. 3.

Note: In Luke 13:22 the noun poreia, "a journey, a going" (cp. poros, No. 2, above), is used with the verb poieo, "to make," with the meaning "to journey," lit., "making (for Himself, Middle Voice) a way," "journeying." In Jas. 1:11, "ways." See [WAY](#).

<B-1,Verb,4198,*poreuomai*>

is used in the Middle Voice in the NT, signifying "to go, proceed, go on one's way;" it is translated by the verb "to journey" in Acts 9:3; 22:6, "as [I](#) made (my) journey;" Acts 26:13; Rom. 15:24 (1st part), AV, "[I](#) take my journey," RV, "I go" (for the 2nd part, "in my journey," see No. 2). See GO, No. 1.

<B-2,Verb,1279,*diaporeuo*>

"to carry over," used in the Passive Voice with the meaning "to pass by, to journey through," is translated "in my journey," in Rom. 15:24, lit., "journeying through;" in Luke 18:36, RV, "going by" (AV "pass by"). See GO, No. 4.

<B-3,Verb,3596,*hodoiporeo*>

"to travel, journey" (akin to A, No. 2), is found in Acts 10:9.

<B-4,Verb,3593,*hodeuo*>

"to be on the way, journey" (from hodos, "a way"), the simplest form of the verbs denoting "to journey," is used in the parable of the good samaritan, Luke 10:33.

<B-5,Verb,4922,*sunodeuo*>

sun, "with," and No. 4, "to journey with," occurs in Acts 9:7. In the Sept., Zech. 8:21.

<B-6,Verb,2137,*euodoo*>

"to help on one's way" (eu, "well," and hodos), is used in the Passive Voice with the meaning "to have a prosperous journey;" so the AV of Rom. 1:10; the RV, "[I](#) may be prospered" rightly expresses the metaphorical use which the verb acquired, without reference to a "journey;" see 1 Cor. 16:2; 3 John 1:2.

<B-7,Verb,4311,*propempe*>

"to send before or forth" (pro, "before," pempe, "to send"), also means "to set forward on a journey, to escort;" in 1 Cor. 16:6, "may set (me) forward on my journey," RV [AV, "may bring (me) etc."]; so Titus 3:13; 3 John 1:6. See [ACCOMPANY](#), [CONDUCT](#), WAY.

<B-8,Verb,589,*apodemeo*>

denotes "to go on a journey to another country, go abroad," Matt. 21:33; 25:14,15; Mark 12:1; Luke 15:13; 20:9. See [COUNTRY](#).

Note: For the adjective apodemos, Mark 13:34, AV, "taking a far journey," RV, "sojourning in another country," see COUNTRY.

Joy (Noun and Verb), Joyfulness, Joyfully, Joyous <A-1,Noun,5479,*chara*>

"joy, delight" (akin to chairō, "to rejoice"), is found frequently in Matthew and Luke, and especially in John, once in Mark (Mark 4:16, RV, "joy," AV, "gladness"); it is absent from 1 Cor. (though the verb is used three times), but is frequent in 2 Cor., where the noun is used five times (for 2 Cor. 7:4, RV, see Note below), and the verb eight times, suggestive of the Apostle's relief in comparison with the circumstances of the 1st Epistle; in Col. 1:11, AV, "joyfulness," RV, "joy." The word is sometimes used, by metonymy, of the occasion or cause of "joy," Luke 2:10 (lit., "[I](#) announce to you a great joy"); in 2 Cor. 1:15, in some mss., for charis, "benefit;" Phil. 4:1, where the readers are called the Apostle's "joy;" so 1 Thess. 2:19,20; Heb. 12:2, of the object of Christ's "joy;" Jas. 1:2, where it is connected with falling into trials; perhaps also in Matt. 25:21,23, where some regard it as signifying, concretely, the circumstances attending cooperation in the authority of the Lord. See also the Note following No. 3.

Note: In Heb. 12:11, "joyous" represents the phrase meta, "with," followed by chara, lit., "with joy." So in Heb. 10:34, "joyfully;" in 2 Cor. 7:4 the noun is used with the Middle Voice of *hyperperisseuo*, "to abound more exceedingly," and translated "[I](#) overflow) with joy," RV (AV, "I am exceeding joyful").

<A-2,Noun,20,*agalliasis*>

"exultation, exuberant joy." Cp. B, No. 3, below. See [GLADNESS](#).

<A-3,Noun,2167,*euphrosune*>

is rendered "joy" in the AV of Acts 2:28, RV, "gladness," as in 14:17. See [GLADNESS](#).

Note: "Joy" is associated with life, e.g., 1 Thess. 3:8,9. Experiences of sorrow prepare for, and enlarge, the capacity for "joy," e.g., John 16:20; Rom. 5:3,4; 2 Cor. 7:4; 8:2; Heb. 10:34; Jas. 1:2. Persecution for Christ's sake enhances "joy," e.g., Matt. 5:11,12; Acts 5:41. Other sources of "joy" are faith, Rom. 15:13; Phil. 1:25; hope, Rom. 5:2 (*kauchaomai*, see B, No. 2); 12:12 (*chairō*, see B, No. 1); the "joy" of others, Rom. 12:15, which is distinctive of Christian sympathy. Cp. 1 Thess. 3:9. In the OT and the NT God Himself is the ground and object of the believer's "joy," e.g., Ps. 35:9; 43:4; Isa. 61:10; Luke 1:47; Rom. 5:11; Phil. 3:1; 4:4.

<B-1,Verb,5463,*chairo*>

"to rejoice, be glad," is translated "joyfully" in Luke 19:6, lit., "rejoicing;" "we joyed," 2 Cor. 7:13; "I joy," Phil. 2:17; "do ye joy," Phil. 2:18; "joying," Col. 2:5; "we joy," 1 Thess. 3:9. It is contrasted with weeping and sorrow, e.g., in John 16:20,22; Rom. 12:15; 1 Cor. 7:30 (cp. Ps. 30:5). See [FAREWELL](#), GLAD, [GREETING](#), HAIL, [REJOICE](#).

<B-2,Verb,2744,*kauchaomai*>

"to boast, glory, exult," is rendered "we joy," in Rom. 5:11, AV (RV, "we rejoice"). It would have been an advantage to translate this word distinctively by the verbs "to glory" or "to exult."

<B-3,Verb,21,*agalliao*>

"to exult, rejoice greatly," is translated "with exceeding joy" in 1 Pet. 4:13 (Middle Voice), lit., "(ye rejoice, *chairo*) exulting." Cp. A, No. 2. See [GLAD](#), [REJOICE](#).

<B-4,Verb,3685,*oninemi*>

"to benefit, profit," in the Middle Voice, "to have profit, derive benefit," is translated "let me have joy" in Philem. 1:20 (RV marg., "help"); the Apostle is doubtless continuing his credit and debit metaphors and using the verb in the sense of "profit."

Judge (Noun and Verb) <A-1,Noun,2923,*krites*>

"a judge" (from *krino*, see B, No. 1), is used (a) of God, Heb. 12:23, where the order in the original is "to a Judge who is God of all;" this is really the significance; it suggests that He who is the Judge of His people is at the same time their God; that is the order in Heb. 10:30; the word is also used of God in Jas. 4:12, RV; (b) of Christ, Acts 10:42; 2 Tim. 4:8; Jas. 5:9; (c) of a ruler in Israel in the times of the Judges, Acts 13:20; (d) of a Roman procurator, Acts 24:10; (e) of those whose conduct provides a standard of "judging," Matt. 12:27; Luke 11:19; (f) in the forensic sense, of one who tries and decides a case, Matt. 5:25 (twice); Luke 12:14 (some mss. have No. 2 here); Luke 12:58 (twice); 18:2; 18:6 (lit., "the judge of unrighteousness," expressing subjectively his character); Acts 18:15; (g) of one who passes, or arrogates to himself, judgment on anything, Jas. 2:4 (see the RV); 4:11.

<A-2,Noun,1348,*dikastes*>

denotes "a judge" (from *dike*, "right, a judicial hearing, justice;" akin to *dikazo*, "to judge"), Acts 7:27,35; some mss. have it in Luke 12:14 (see No. 1); while *dikastes* is a forensic term, *krites* "gives prominence to the mental process" (Thayer). At Athens the *dikastes* acted as a juryman, the *krites* being the presiding "judge."

<B-1,Verb,2919,*krino*>

primarily denotes "to separate, select, choose;" hence, "to determine," and so "to judge, pronounce judgment." "The uses of this verb in the NT may be analyzed as follows: (a) to assume the office of a judge, Matt. 7:1; John 3:17; (b) to undergo process of trial, John 3:18; 16:11; 18:31; Jas. 2:12; (c) to give sentence, Acts 15:19; 16:4; 21:25; (d) to condemn, John 12:48; Acts 13:27; Rom. 2:27; (e) to execute judgment upon, 2 Thess. 2:12; Acts 7:7; (f) to be involved in a lawsuit, whether as plaintiff, Matt. 5:40; 1 Cor. 6:1; or as defendant, Acts 23:6; (g) to administer affairs, to govern, Matt. 19:28; cp. Judg. 3:10; (h) to form an opinion, Luke 7:43; John 7:24; Acts 4:19; Rom. 14:5; (i) to make a resolve, Acts 3:13; 20:16; 1 Cor. 2:2" * [* From Notes on Thessalonians by Hogg and Vine, p. 267.] See

[CALL](#), No. 13, [CONCLUDE](#), [CONDEMN](#), DECREE, [DETERMINE](#), [ESTEEM](#), LAW (go to), [ORDAIN](#), [SENTENCE](#), [THINK](#).

Note: In Acts 21:25, the RV has "giving judgment" (AV, "concluded"); see [JUDGMENT](#), Note (5).

<B-2,Verb,350,*anakrino*>

"to examine, investigate, question" (ana, "up," and No. 1), is rendered "judged" in 1 Cor. 2:14, RV (AV, "are ... discerned;" RV marg., "examined"), said of the things of the Spirit of God; in 1 Cor. 2:15, "judgeth" (RV marg., "examineth"), said of the exercise of a discerning "judgment" of all things as to their true value, by one who is spiritual; in the same verse, "is judged (of no man)," RV marg., "examined," i.e., the merely natural mind cannot estimate the motives of the spiritual; in 1 Cor. 4:3, "[I](#) should be judged," i.e., as to examining and passing sentence on the fulfillment or nonfulfillment of the Apostle's stewardship; so in the same verse, "[I](#) judge (not mine own self)," and in 1 Cor. 4:4 "(he that) judgeth (me is the Lord);" in 1 Cor. 14:24, "he is judged (of all)," i.e., the light of the heart-searching testimony of the assembly probes the conscience of the unregenerate, sifting him judiciously. See ASK, No. 7, [DISCERN](#), A, No. 1.

<B-3,Verb,1252,*diakrino*>

denotes "to separate throughout" (dia, and No. 1), "discriminate, discern," and hence, "to decide, to judge" (also "to contend, to hesitate, to doubt"); it is rendered "to judge" in 1 Cor. 6:5, in the sense of arbitrating; in 1 Cor. 11:31 (1st part), the RV has "(if we) discerned (ourselves)," AV "(if we would) judge" (krino, No. 1, is used in the 2nd part); so in 1 Cor. 14:29, RV, "discern" (AV, "judge"). See [DECIDE](#), A, [DISCERN](#), A, No. 2.

Notes: (1) In 1 Cor. 6:2 (last clause) "to judge" represents the noun *kriterion*, which denotes "a tribunal, a law court," and the meaning thus is "are ye unworthy of sitting upon tribunals of least importance?" (see RV marg.), i.e., to "judge" matters of smallest importance. Some would render it "cases," but there is no clear instance elsewhere of this meaning. See JUDGMENT SEAT. (2) In Heb. 11:11, the verb *hegeomai*, "to consider, think, account," is rendered "she judged (Him faithful)," AV (RV, "she counted"). See [COUNT](#), No. 2.

Judgment <1,,2920,*krisis*>

primarily denotes "a separating," then, "a decision, judgment," most frequently in a forensic sense, and especially of Divine "judgment." For the variety of its meanings, with references, see [CONDEMNATION](#), B, No. 3.

Notes: (1) The Holy Spirit, the Lord said, would convict the world of (*peri*, "in respect of"), i.e., of the actuality of, God's "judgment," John 16:8,11. Cp. 2 Thess. 1:5. (2) In Rom. 2:5 the word *dikaiokrimia*, "righteous judgment," combines the adjective *dikaio*, "righteous," with *krisis*, the two words which are used separately in 2 Thess. 1:5.

<2,,2917,*krima*>

denotes the result of the action signified by the verb *krino*, "to judge;" for its general significance see [CONDEMNATION](#), B, No. 1: it is used (a) of a decision passed on the faults of others, Matt. 7:2; (b) of

"judgment" by man upon Christ, Luke 24:20; (c) of God's "judgment" upon men, e.g., Rom. 2:2,3; 3:8; 5:16; 11:33; 13:2; 1 Cor 11:29; Gal. 5:10; Heb. 6:2; Jas. 3:1; through Christ, e.g., John 9:39; (d) of the right of "judgment," Rev. 20:4; (e) of a lawsuit, 1 Cor. 6:7.

<3,,2250,*hemera*>

"a day," is translated "judgment" in 1 Cor. 4:3, where "man's judgment" (lit., "man's day," marg.) is used of the present period in which man's mere "judgment" is exercised, a period of human rebellion against God. The adjective *anthropinos*, "human, belonging to man" (*anthropos*), is doubtless set in contrast here to *kuriakos*, "belonging to the Lord" (*kurios*, "a lord"), which is used in the phrase "the Day of the Lord," in Rev. 1:10, "The Lord's Day," a period of Divine judgments. See [DAY](#).

<4,,1106,*gnome*>

primarily "a means of knowing" (akin to *ginosko*, "to know"), came to denote "a mind, understanding;" hence (a) "a purpose," Acts 20:3, lit., "(it was his) purpose;" (b) "a royal purpose, a decree," Rev. 17:17, RV, "mind" (AV, "will"); (c) "judgment, opinion," 1 Cor. 1:10, "(in the same) judgment;" Rev. 17:13, "mind;" (d) "counsel, advice," 1 Cor. 7:25, "(I give my) judgment;" 1 Cor. 7:40, "(after my) judgment;" Philem. 1:14, mind. See MIND, PURPOSE, [WILL](#).

Notes: (1) In 1 Cor. 6:4, AV, *kriterion*, "a tribunal," is rendered "judgments" (RV, "to judge," marg., "tribunals"). See JUDGE, B, No. 3, Note (1). (2) In Rom. 1:32, AV, *dikaionoma*, "an ordinance, righteous act," is translated "judgment" (RV "ordinance"); in Rev. 15:4, "judgments" (RV, "righteous acts"). (3) In Acts 25:15, AV, *katadike*, "a sentence, condemnation," is translated "judgment" (RV, "sentence"). Some mss. have *dike*. See SENTENCE. (4) In Phil. 1:9, AV, *aisthesis*, "perception, discernment," is translated "judgment" (RV, "discernment"). (5) In Acts 21:25, in the record of the decree from the Apostles and elders at Jerusalem to the churches of the Gentiles, the verb *krino* (see JUDGE, B, No. 1), is translated "giving judgment," RV (AV, "concluded").

<5,Adjective,5267,*hupodikos*>

"brought to trial, answerable to" (*hupo*, "under," *dike*, "justice"), Rom. 3:19, is translated "under the judgment," RV (AV, "guilty").

Judgment (Hall of), Judgment Hall * For [HALL OF JUDGMENT](#), [JUDGMENT HALL](#), see HALL.

Judgment Seat <1,,968,*bema*>

primarily, "a step, a pace" (akin to *baino*, "to go"), as in Acts 7:5, translated "to set (his foot) on," lit., "foot-room," was used to denote a raised place or platform, reached by steps, originally that at Athens in the Pnyx Hill, where was the place of assembly; from the platform orations were made. The word became used for a tribunal, two of which were provided in the law courts of Greece, one for the accuser and one for the defendant; it was applied to the tribunal of a Roman magistrate or ruler, Matt. 27:19; John 19:13; Acts 12:21, translated "throne;" 18:12,16,17; 25:6,10,17.

In two passages the word is used of the Divine tribunal before which all believers are hereafter to stand. In Rom. 14:10 it is called "The judgment seat of God," RV (AV, "of Christ"), according to the most authentic mss. The same tribunal is called "the judgment seat of Christ," 2 Cor. 5:10, to whom the Father has given all judgment, John 5:22,27. At this *bema* believers are to be made manifest, that

each may "receive the things done in (or through) the body," according to what he has done, "whether it be good or bad." There they will receive rewards for their faithfulness to the Lord. For all that has been contrary in their lives to His will they will suffer loss, 1 Cor. 3:15. This judgment seat is to be distinguished from the premillennial, earthly throne of Christ, Matt. 25:31, and the postmillennial "Great White Throne," Rev. 20:11, at which only "the dead" will appear. The judgment-seat of Christ will be a tribunal held "in His Parousia," i.e., His presence with His saints after His return to receive them to Himself.

<2,,2922,*kriterion*>

primarily "a means of judging" (akin to *krino*, "to judge:" Eng., "criterion"), then, a tribunal, law court, or "lawsuit," 1 Cor. 6:2 (last clause), for which see JUDGE, B, No. 3, Note (1); 6:4, for which see [JUDGMENT](#), Note (1) at end; Jas. 2:6.

Jurisdiction <1,,1849,*exousia*>

"power, authority," is used, by metonymy, to denote "jurisdiction," in Luke 23:7. For the different meanings of the word and other instances of its use by metonymy, see [AUTHORITY](#), A, No. 1.

Just, Justly <A-1,Adjective,1342,*dikaios*>

was first used of persons observant of dike, "custom, rule, right," especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right. The Eng. word "righteous" was formerly spelt "rightwise," i.e., (in a) straight way. In the NT it denotes "righteous," a state of being right, or right conduct, judged whether by the Divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between His nature and His acts (in which He is the standard for all men). See RIGHTEOUSNESS. It is used (1) in the broad sense, of persons: (a) of God, e.g., John 17:25; Rom. 3:26; 1 John 1:9; 2:29; 3:7; (b) of Christ, e.g., Acts 3:14; 7:52; 22:14; 2 Tim. 4:8; 1 Pet. 3:18; 1 John 2:1; (c) of men, Matt. 1:19; Luke 1:6; Rom. 1:17; 2:13; 5:7. (2) of things; blood (metaphorical), Matt. 23:35; Christ's judgment, John 5:30; any circumstance, fact or deed, Matt. 20:4 (ver. 7, in some mss.); Luke 12:57; Acts 4:19; Eph. 6:1; Phil. 1:7; 4:8; Col. 4:1; 2 Thess. 1:6; "the commandment" (the Law), Rom. 7:12; works, 1 John 3:12; the ways of God, Rev. 15:3. See [RIGHTEOUS](#).

<A-2,Adjective,1738,*endikos*>

"just, righteous" (en, "in," dike, "right"), is said of the condemnation of those who say "Let us do evil, that good may come," Rom. 3:8; of the recompense of reward of transgressions under the Law, Heb. 2:2.

Note: As to the distinction between No. 1 and No. 2, "dikaios characterizes the subject so far as he or it (so to speak) one with dike, right; endikos, so far as he occupies a due relation to dike; ... in Rom.3:8 endikos presupposes that which has been decided righteously, which leads to the just sentence" (Cremer).

<B-1,Adverb,1346,*dikaios*>

"justly, righteously, in accordance with what is right," is said (a) of God's judgment, 1 Pet. 2:23; (b) of men, Luke 23:41, "justly;" 1 Cor. 15:34, RV, "righteously" (AV, "to righteousness"); 1 Thess. 2:10, RV, "righteously;" Titus 2:12.

Justice <1,,1349,*dike*>

primarily "custom, usage," came to denote "what is right;" then, "a judicial hearing;" hence, "the execution of a sentence," "punishment," 2 Thess. 1:9, RV; Jude 1:7, "punishment," RV (AV, "vengeance"). In Acts 28:4 (AV, "vengeance") it is personified and denotes the goddess Justice or Nemesis (Lat., Justitia), who the Melita folk supposed was about to inflict the punishment of death upon Paul by means of the viper. See [PUNISHMENT](#), VENGEANCE.

Justification, Justifier, Justify <A-1,Noun,1347,*dikaiosis*>

denotes "the act of pronouncing righteous, justification, acquittal;" its precise meaning is determined by that of the verb *dikaioo*, "to justify" (see B); it is used twice in the Ep. to the Romans, and there alone in the NT, signifying the establishment of a person as just by acquittal from guilt. In Rom. 4:25 the phrase "for our justification," is, lit., "because of our justification" (parallel to the preceding clause "for our trespasses," i.e., because of trespasses committed), and means, not with a view to our "justification," but because all that was necessary on God's part for our "justification" had been effected in the death of Christ. On this account He was raised from the dead. The propitiation being perfect and complete, His resurrection was the confirmatory counterpart. In Rom. 5:18, "justification of life" means "justification which results in life" (cp. ver. 21). That God "justifies" the believing sinner on the ground of Christ's death, involves His free gift of life. On the distinction between *dikaiosis* and *dikaion*, see below. In the Sept., Lev. 24:22.

<A-2,Noun,1345,*dikaion*>

has three distinct meanings, and seems best described comprehensively as "a concrete expression of righteousness;" it is a declaration that a person or thing is righteous, and hence, broadly speaking, it represents the expression and effect of *dikaiosis* (No. 1). It signifies (a) "an ordinance," Luke 1:6; Rom. 1:32, RV, "ordinance," i.e., what God has declared to be right, referring to His decree of retribution (AV, "judgment"); Rom. 2:26, RV, "ordinances of the Law" (i.e., righteous requirements enjoined by the Law); so Rom. 8:4, "ordinance of the Law," i.e., collectively, the precepts of the Law, all that it demands as right; in Heb. 9:1,10, ordinances connected with the tabernacle ritual; (b) "a sentence of acquittal," by which God acquits men of their guilt, on the conditions (1) of His grace in Christ, through His expiatory sacrifice, (2) the acceptance of Christ by faith, Rom. 5:16; (c) "a righteous act," Rom. 5:18, "(through one) act of righteousness," RV, not the act of "justification," nor the righteous character of Christ (as suggested by the AV: *dikaion* does not signify character, as does *dikaiosune*, righteousness), but the death of Christ, as an act accomplished consistently with God's character and counsels; this is clear as being in antithesis to the "one trespass" in the preceding statement. Some take the word here as meaning a decree of righteousness, as in ver. 16; the death of Christ could indeed be regarded as fulfilling such a decree, but as the Apostle's argument proceeds, the word, as is frequently the case, passes from one shade of meaning to another, and here stands not for a decree, but an act; so in Rev. 15:4, RV, "righteous acts" (AV, "judgments"), and Rev. 19:8, "righteous acts (of the saints)" (AV, "righteousness").

Note: For *dikaiosune*, always translated "righteousness," See [RIGHTEOUSNESS](#).

<B-1,Verb,1344,*dikaioo*>

primarily, "to deem to be right," signifies, in the NT, (a) "to show to be right or righteous;" in the Passive Voice, to be justified, Matt. 11:19; Luke 7:35; Rom. 3:4; 1 Tim. 3:16; (b) "to declare to be

righteous, to pronounce righteous," (1) by man, concerning God, Luke 7:29 (see Rom. 3:4, above); concerning himself, Luke 10:29; 16:15; (2) by God concerning men, who are declared to be righteous before Him on certain conditions laid down by Him.

Ideally the complete fulfillment of the law of God would provide a basis of "justification" in His sight, Rom. 2:13. But no such case has occurred in mere human experience, and therefore no one can be "justified" on this ground, Rom. 3:9-20; Gal. 2:16; 3:10,11; 5:4. From this negative presentation in Rom. 3, the Apostle proceeds to show that, consistently with God's own righteous character, and with a view to its manifestation, He is, through Christ, as "a propitiation ... by (en, 'instrumental') His blood," Rom. 3:25, RV, "the Justifier of him that hath faith in Jesus" (Rom 3:26), "justification" being the legal and formal acquittal from guilt by God as Judge, the pronouncement of the sinner as righteous, who believes on the Lord Jesus Christ. In Rom 3:24, "being justified" is in the present continuous tense, indicating the constant process of "justification" in the succession of those who believe and are "justified." In Rom. 5:1, "being justified" is in the aorist, or point, tense, indicating the definite time at which each person, upon the exercise of faith, was justified. In Rom. 8:1, "justification" is presented as "no condemnation." That "justification" is in view here is confirmed by the preceding chapters and by verse Rom. 3:34. In Rom. 3:26, the word rendered "Justifier" is the present participle of the verb, lit., "justifying;" similarly in Rom. 8:33 (where the article is used), "God that justifieth," is, more lit., "God is the (One) justifying," with stress upon the word "God."

"Justification" is primarily and gratuitously by faith, subsequently and evidentially by works. In regard to "justification" by works, the so-called contradiction between James and the Apostle Paul is only apparent. There is harmony in the different views of the subject. Paul has in mind Abraham's attitude toward God, his acceptance of God's word. This was a matter known only to God. The Romans Epistle is occupied with the effect of this Godward attitude, not upon Abraham's character or actions, but upon the contrast between faith and the lack of it, namely, unbelief, cp. Rom. 11:20. James (Jas. 2:21-26) is occupied with the contrast between faith that is real and faith that is false, a faith barren and dead, which is not faith at all.

Again, the two writers have before them different epochs in Abraham's life, Paul, the event recorded in Gen. 15, James, that in Gen. 22. Contrast the words "believed" in Gen. 15:6 and "obeyed" in Gen. 22:18.

Further, the two writers use the words "faith" and "works" in somewhat different senses. With Paul, faith is acceptance of God's word; with James, it is acceptance of the truth of certain statements about God, (Jas. 2:19), which may fail to affect one's conduct. Faith, as dealt with by Paul, results in acceptance with God, i.e., "justification," and is bound to manifest itself. If not, as James says "Can that faith save him?" (Jas. 2:14). With Paul, works are dead works; with James they are life works. The works of which Paul speaks could be quite independent of faith: those referred to by James can be wrought only where faith is real, and they will attest its reality.

So with righteousness, or "justification:" Paul is occupied with a right relationship with God, James, with right conduct. Paul testifies that the ungodly can be "justified" by faith, James that only the right-doer is "justified." See also under [RIGHTEOUS](#), [RIGHTEOUSNESS](#).

Keep, Keeping (Noun) <A-1,Verb,5083,*tereo*>

denotes (a) "to watch over, preserve, keep, watch," e.g., Acts 12:5,6; 16:23; in Acts 25:21, RV (1st part), "kept" (AV, "reserved"); the present participle is translated "keepers" in Matt. 28:4, lit. "the keeping (ones);" it is used of the "keeping" power of God the Father and Christ, exercised over His people, John 17:11,12,15; 1 Thess. 5:23, "preserved;" 1 John 5:18, where "He that was begotten of God," RV, is said of Christ as the Keeper ("keepeth him," RV, for AV, "keepeth himself"); Jude 1:1, RV, "kept for Jesus Christ" (AV, "preserved in Jesus Christ"); Rev. 3:10; of their inheritance, 1 Pet. 1:4 ("reserved"); of judicial reservation by God in view of future doom, 2 Pet. 2:4,9,17; 3:7; Jude 1:6,13; of "keeping" the faith, 2 Tim. 4:7; the unity of the Spirit, Eph. 4:3; oneself, 2 Cor. 11:9; 1 Tim. 5:22; Jas. 1:27; figuratively, one's garments, Rev. 16:15; (b) "to observe, to give heed to," as of keeping commandments, etc., e.g., Matt. 19:17; John 14:15; 15:10; 17:6; Jas. 2:10; 1 John 2:3,4,5; 3:22,24; 5:2 (in some mss.),3; Rev. 1:3; 2:26; 3:8,10; 12:17; 14:12; 22:7,9. See [RESERVE](#).

<A-2,Verb,1301,*diaterreo*>

"to keep carefully" (dia, intensive, and No. 1), is said of "the mother of Jesus," in keeping His sayings in her heart, Luke 2:51, and of the command of the Apostles and elders in Jerusalem to Gentile converts in the churches to "keep" themselves from the evils mentioned in Acts 15:29.

<A-3,Verb,4933,*suntereo*>

denotes "to preserve, keep safe, keep close" (sun, "together with," used intensively, and No. 1), in Luke 2:19, as in Luke 2:51 (see No. 2, above), of the mother of Jesus in regard to the words of the shepherds; in Mark 6:20 it is used of Herod's preservation of John the Baptist from Herodias, RV, "kept (him) safe," AV, "observed (him)" (marg., "kept"); in Matt. 9:17 (in some mss., Luke 5:38), of the preservation of wineskins. See OBSERVE, [PRESERVE](#).

<A-4,Verb,5442,*phulasso*>

denotes (a) "to guard, watch, keep watch," e.g., Luke 2:8; in the Passive Voice, Luke 8:29; (b) "to keep by way of protection," e.g., Luke 11:21; John 12:25; 17:12 (2nd part; No. 1 in 1st part and in John 17:11); (c) metaphorically, "to keep a law, precept," etc., e.g., Matt. 19:20; Luke 18:21, "have observed;" Luke 11:28; John 12:47 (in the best mss.); Acts 7:53; 16:4; 21:24; Rom. 2:26; Gal. 6:13; 1 Tim. 5:21 ("observe"); in the Middle Voice, Mark 10:20 ("have observed"); (d) in the Middle Voice, "to keep oneself from," Acts 21:25; elsewhere translated by the verb "to beware." See [BEWARE](#), No. 3, GUARD, B, No. 1.

<A-5,Verb,1314,*diaphulasso*>

an intensive form of No. 4, "to guard thoroughly;" see GUARD.

<A-6,Verb,5432,*phroureo*>

"to keep with a military guard," e.g., Gal. 3:23, RV, "kept in ward;" see GUARD, B, No. 3

<A-7,Verb,4160,*poieo*>

"to do, make," signifies "to keep," in Matt. 26:18, in the Lord's statement, "[I](#) will keep the passover;" so in Acts 18:21, in some mss.; in John 7:19, where the AV has "keepeth (the law)," the RV adheres to the usual meaning "doeth."

<A-8,Verb,2192,echo>

"to have, to hold," is rendered "[I](#) kept" in Luke 19:20, RV (AV, "[I](#) have kept"), of "keeping" a pound laid up in a napkin. See HAVE.

<A-9,Verb,2902,krateo>

"to be strong, get possession of, hold fast," is used in Mark 9:10, "(and) they kept (the saying)," i.e., they held fast to the Lord's command to refrain from telling what they had seen in the mount of Transfiguration. See [HOLD](#).

<A-10,Verb,3557,nosphizo>

"to set apart, remove," signifies, in the Middle Voice, "to set apart for oneself, to purloin," and is rendered "purloining" in Titus 2:10; "kept back" (and "keep") in Acts 5:2,3, of the act of Ananias and his wife in "retaining" part of the price of the land.

<A-11,Verb,4912,sunecho>

"to hold together," is translated "shall ... keep (thee) in," in Luke 19:43. See also Note (8), below. See [CONSTRAIN](#).

Notes: (1) In Acts 22:2, AV, parecho, "to afford, give, cause," is rendered "kept (the more silence)," RV, "were (the more quiet)." (2) In Matt. 14:6 some mss. have the verb ago, "to lead, hold" (of a feast), of "keeping" Herod's birthday; the most authentic have ginomai, "to become, take place;" hence the RV, "when Herod's birthday came." The verb ago is used in Acts 19:38 of "keeping" certain occasions, as of the holding of law courts, RV "(the courts) are open," AV marg., "court days are kept;" Moulton and Milligan illustrate from the papyri the use of the adjective agoraioi, in the plural with hemerai, "days," understood, in regard to certain market days; certain court days are what are indicated here. The conjecture that the meaning is "courts are now being held" (sunodoi being understood as meetings of the court instead of "days") is scarcely so appropriate to the circumstances. (3) In Matt. 8:33, bosko, "to feed" (swine, etc.), is translated "(they that) fed," RV for AV "(they that) kept." (4) In Acts 9:33, katakeimai, "to lie down," is used with epi, "upon," with the meaning "to keep one's bed" (see LIE, No. 2). (5) In Rom. 2:25, prasso, "to do" (continuously), "to practice," is rendered "be a doer of," RV (AV, "keep"). (6) In Acts 20:20, hupostello, "to shrink, draw back from," is translated "[I](#) shrank (not)" (Middle Voice), RV, AV, "[I](#) kept back (nothing)." (7) In Acts 27:43, koluo, "to hinder," is translated "stayed (them from)," RV, AV, "kept (them from)." (8) In Luke 8:15; 1 Cor. 11:2, katecho, "to hold fast" (a strengthened form of echo, No. 8), is translated "hold fast," RV, AV, "keep;" in 1 Cor. 15:2, RV, "hold fast," AV, "keep in memory." (9) For "keep secret," see [SECRET](#). (10) For "keep under," see [BUFFET](#). (11) Paratithemi is rendered "commit the keeping" in 1 Pet. 4:19, AV, (12) For "keep the feast" see FEAST, B, No. 2.

<B-1,Noun,5084,teresis>

akin to A, No. 1, denotes (a) "a watching," and hence, "imprisonment, prison," Acts 4:3; 5:18, "ward," RV (AV, "hold" and "prison"); (b) "keeping," 1 Cor. 7:19. See [HOLD](#), [PRISON](#).

Keeper <1,,5441,phulax>

akin to A, No. 4, above, "a guard:" see GUARD.

Note: For tereo, in Matt. 28:4, see A, No. 1, above.

Key <1,,2807,*kleis*>

"a key," is used metaphorically (a) of "the keys of the kingdom of heaven," which the Lord committed to Peter, Matt. 16:19, by which he would open the door of faith, as he did to Jews at Pentecost, and to Gentiles in the person of Cornelius, acting as one commissioned by Christ, through the power of the Holy Spirit; he had precedence over his fellow disciples, not in authority, but in the matter of time, on the ground of his confession of Christ (Matt. 18:16); equal authority was committed to them (Matt. 18:18); (b) of "the key of knowledge," Luke 11:52, i.e., knowledge of the revealed will of God, by which men entered into the life that pleases God; this the religious leaders of the Jews had presumptuously "taken away," so that they neither entered in themselves, nor permitted their hearers to do so; (c) of "the keys of death and of Hades," Rev. 1:18, RV (see [HADES](#)), indicative of the authority of the Lord over the bodies and souls of men; (d) of "the key of David," Rev. 3:7, a reference to Isa. 22:22, speaking of the deposition of Shebna and the investiture of Eliakim, in terms evidently Messianic, the metaphor being that of the right of entrance upon administrative authority; the mention of David is symbolic of complete sovereignty; (e) of "the key of the pit of the abyss," Rev. 9:1; here the symbolism is that of competent authority; the pit represents a shaft or deep entrance into the region (see [ABYSS](#)), from whence issued smoke, symbolic of blinding delusion; (f) of "the key of the abyss," Rev. 20:1; this is to be distinguished from (e): the symbolism is that of the complete supremacy of God over the region of the lost, in which, by angelic agency, Satan is destined to be confined for a thousand years.

Kick <1,,2979,*laktizo*>

"to kick" (from *lax*, an adverb signifying "with the foot"), is used in Acts 26:14 (some mss. have it in Acts 9:5).

Kid * For [KID](#) see GOAT

Kill <1,,615,*apokteino*>

"to kill," is used (a) physically, e.g., Matt. 10:28; 14:5, "put ... to death," similarly rendered in John 18:31; often of Christ's death; in Rev. 2:13, RV, "was killed" (AV, "was slain"); Rev. 9:15, RV, "kill" (AV, "slay"); Rev. 11:13, RV, "were killed" (AV, "were slain"); so in Rev. 19:21; (b) metaphorically, Rom. 7:11, of the power of sin, which is personified, as "finding occasion, through the commandment," and inflicting deception and spiritual death, i.e., separation from God, realized through the presentation of the commandment to conscience, breaking in upon the fancied state of freedom; the argument shows the power of the Law, not to deliver from sin, but to enhance its sinfulness; in 2 Cor. 3:6, "the letter killeth," signifies not the literal meaning of Scripture as contrasted with the spiritual, but the power of the Law to bring home the knowledge of guilt and its punishment; in Eph. 2:16 "having slain the enmity" describes the work of Christ through His death in annulling the enmity, "the Law" (Eph. 2:15), between Jew and Gentile, reconciling regenerate Jew and Gentile to God in spiritual unity "in one body." See [DEATH](#), C, No. 4, SLAY.

<2,,337,*anaireo*>

denotes (a) "to take up" (*ana*, "up," *haireo*, "to take"), said of Pharaoh's daughter, in "taking up" Moses, Acts 7:21; (b) "to take away" in the sense of removing, Heb. 10:9, of the legal appointment of

sacrifices, to bring in the will of God in the sacrificial offering of the death of Christ; (c) "to kill," used physically only (not metaphorically as in No. 1), e.g., Luke 22:2; in 2 Thess. 2:8, instead of the future tense of this verb, some texts (followed by RV marg.) read the future of analisko, "to consume." See [DEATH](#), C, No. 2, [SLAY](#).

<3,,2380,thuo>

primarily denotes "to offer firstfruits to a god;" then (a) "to sacrifice by slaying a victim," Acts 14:13,18, to do sacrifice; 1 Cor. 10:20, to sacrifice; 1 Cor. 5:7, "hath been sacrificed," of the death of Christ as our Passover; (b) "to slay, kill," Matt. 22:4; Mark 14:12; Luke 15:23,27,30; 22:7; John 10:10; Acts 10:13; 11:7.

<4,,5407,phoneuo>

"to murder," akin to phoneus, "a murderer," is always rendered by the verb "to kill" (except in Matt. 19:18, AV, "do ... murder," and in Matt. 23:35, AV and RV, "ye slew"); Matt. 5:21 (twice); 23:31; Mark 10:19; Luke 18:20; Rom. 13:9; Jas. 2:11 (twice); 4:2; 5:6.

<5,,2289,thanatoo>

"to put to death" (from thanatos, "death"), is translated "are killed" in Rom. 8:36; "killed" in 2 Cor. 6:9. See [DEATH](#), C, No. 1.

<6,,1315,diacheirizo>

primarily, "to have in hand, manage" (cheir, "the hand"), is used in the Middle Voice, in the sense of "laying hands on" with a view to "kill," or of actually "killing," Acts 5:30, "ye slew;" Acts 26:21, "to kill." See [SLAY](#).

<7,,4969,sphazo | sphatto> "to slay, to slaughter," especially victims for sacrifice, is most frequently translated by the verb "to slay;" so the RV in Rev. 6:4 (AV, "should kill"); in Rev. 13:3, RV, "smitten unto death" (AV, "wounded"). See [SLAY](#), WOUND. Cp. katasphazo, "to kill off," Luke 19:27; sphage, "slaughter," e.g., Acts 8:32, and sphagion, "a victim for slaughter," Acts 7:42.

Kin, Kinsfolk, Kinsman, Kinswoman <A-1,Adjective,4773,sungenes>

primarily denoting "congenital, natural, innate" (sun, "with," genos, "a family, race, offspring"), then, "akin to," is used as a noun, denoting (a) of "family relationship, kin, a kinsman, kinsfolk(s)," Luke 1:58, RV, "kinsfolk" (AV, "cousins"); 14:12; 21:16; John 18:26; Acts 10:24; (b) of "tribal or racial kinship, fellow nationals," Rom. 9:3; 16:7,11,21.

<B-1,Noun,4773,sungenis>

a late feminine form of A (some mss. have sungenes), denotes "a kinswoman," Luke 1:36, RV, "kinswoman" (AV, "cousin"). Cp. sungeneia (see [KINDRED](#)).

<B-2,Noun,4773,sungeneus>

an alternative form of A, is used in Mark 6:4, "kin," and Luke 2:44, "kinsfolk."

Kind (Adjective), Kind (be), Kindly, Kindness <A-1,Adjective,5543,chrestos>

"serviceable, good, pleasant" (of things), "good, gracious, kind" (of persons), is translated "kind" in Luke 6:35, of God; in Eph. 4:32, enjoined upon believers. See [BETTER](#), [EASY](#), [GOOD](#), [GOODNESS](#), [GRACIOUS](#).

<A-2, Adjective, 18, *agathos*>

"good," is translated "kind" in Titus 2:5, RV. See [GOOD](#).

<B-1, Verb, 5541, *chresteuomai*>

akin to A. No. 1, "to be kind," is said of love, 1 Cor. 13:4.

<C-1, Noun, 5544, *chrestotes*>

akin to A, No. 1, and B, used of "goodness of heart, kindness," is translated "kindness" in 2 Cor. 6:6; Gal. 5:22, RV (AV, "gentleness"); Eph. 2:7; Col. 3:12; Titus 3:4. See [GOODNESS](#).

<C-2, Noun, 5363, *philanthropia*>

from *philos*, "loving," *anthropos*, "man" (Eng., "philanthropy"), denotes "kindness," and is so translated in Acts 28:2, of that which was shown by the inhabitants of Melita to the shipwrecked voyagers; in Titus 3:4, of the "kindness" of God, translated "(His) love toward man." See LOVE.

<D-1, Adverb, 5364, *philanthropos*>

akin to C, No. 2, "humanely, kindly," is translated "kindly" in Acts 27:3 (AV, "courteously"). See [COURTEOUSLY](#).

Kind (Noun) <1,, 1085, *genos*>

akin to *ginomai*, "to become," denotes (a) "a family," Acts 4:6, "kindred;" Acts 7:13, RV, "race" (AV, "kindred"); Acts 13:26, "stock;" (b) "an offspring," Acts 17:28; Rev. 22:16; (c) "a nation, a race," Mark 7:26, RV, "race" (AV, "nation"); Acts 4:36, RV "(a man of Cyprus) by race," AV, "of the country (of Cyprus);" *genos* does not mean "a country;" the word here signifies "parentage" (Jews had settled in Cyprus from, or even before, the reign of Alexander the Great); Acts 7:19, RV, "race" (AV, "kindred"); Acts 18:2, 24, RV, "by race" (AV, "born"); 2 Cor. 11:26, "countrymen;" Gal. 1:14, RV, "countrymen" (AV, "nation"); Phil. 3:5, "stock;" 1 Pet. 2:9, RV, "race" (AV, "generation"); (d) "a kind, sort, class," Matt. 13:47, "kind;" in some mss. in Matt. 17:21, AV, "kind;" Mark 9:29, "kind;" 1 Cor. 12:10, 28, "kinds" (AV, "diversities"); 1 Cor. 14:10 (ditto). See [BEGET](#), B.

<2,, 5449, *phusis*>

among its various meaning denotes "the nature, the natural constitution or power of a person or thing," and is translated "kind" in Jas. 3:7 (twice), "kind" (of beasts etc.), and "(man)kind," lit., "human kind." See [NATURE](#), [NATURAL](#).

Notes: (1) The indefinite pronoun *tis*, "some, a certain, one," is used adjectively with the noun *aparche*, "firstfruits," in Jas. 1:18, "a kind of." (2) In 1 Cor. 15:37, RV, "some other kind" (AV, "some other grain") translates a phrase which, lit. rendered, is "some (one) of the rest (*loipos*)."
(3) In 2 Cor. 6:13, "(for a recompense) in like kind," RV, (AV, "in the same"), is, lit., "(as to) the same (recompense)."

Kindle <1,,681,*hapto*>

properly, "to fasten to," is used in Acts 28:2 (in the most authentic mss., some mss. have No. 3), of "kindling a fire." See No. 2.

Note: Hapto is used of "lighting a lamp," in Luke 8:16; 11:33; 15:8. For the Middle Voice see TOUCH.

<2,,4012 681,*periapto*>

properly, "to tie about, attach" (peri, "around," and No. 1), is used of "lighting" a fire in the midst of a court in Luke 22:55 (some mss. have No. 1).

<3,,381,*anapto*>

"to light up" (ana, "up," and No. 1), is used (a) literally, in Jas. 3:5, "kindleth;" (b) metaphorically, in the Passive Voice, in Luke 12:49, of the "kindling" of the fire of hostility; see FIRE, A (f). For Acts 28:2, see No. 1, above.

Kindred <1,,4772,*sungeneia*>

primarily denotes "kinship;" then, "kinsfolk, kindred" (cp. sungenes, "a kinsman;" see [KIN](#)), Luke 1:61; Acts. 7:3,14.

<2,,1085,*genos*>

see KIND (Noun), No. 1.

Notes: (1) Phule, "a tribe," rendered "kindreds" in the AV of Rev. 1:7; 7:9; 11:9; 13:7, "kindred" in Rev. 5:9; 14:6, and elsewhere, "tribe," "tribes," is always translated by the latter in the RV. See [TRIBE](#). (2) For patria, rendered "kindreds" Acts 3:25, AV, see [FAMILY](#).

King <A-1,Noun,935,*basileus*>

"a king" (cp. Eng., "Basil"), e.g., Matt. 1:6, is used of the Roman emperor in 1 Pet. 2:13,17 (a command of general application); this reference to the emperor is illustrated frequently in the Koine (see Preface to this volume); of Herod the Tetrarch (used by courtesy), Matt. 14:9; of Christ, as the "King" of the Jews, e.g., Matt. 2:2; 27:11,29,37; as the "King" of Israel, Mark 15:32; John 1:49; 12:13; as "King of kings," Rev. 17:14; 19:16; as "the King" in judging nations and men at the establishment of the millennial kingdom, Matt. 25:34,40; of God, "the great King," Matt. 5:35; "the King eternal, incorruptible, invisible," 1 Tim. 1:17; "King of kings," 1 Tim. 6:15, see Note (2) below; "King of the ages," Rev. 15:3, RV (AV, "saints"). Christ's "kingship" was predicted in the OT, e.g., Ps. 2:6, and in the NT, e.g., Luke 1:32,33; He came as such, e.g., Matt. 2:2; John 18:37; was rejected and died as such, Luke 19:14; Matt. 27:37; is now a "King" Priest, after the order of Melchizedek, Heb. 5:6; 7:1,17; and will reign for ever and ever, Rev. 11:15.

Notes: (1) In Rev. 1:6; 5:10, the most authentic mss. have the word basileia, "kingdom," instead of the plural of basileus, AV, "kings," RV, "a kingdom (to be priests)," and "a kingdom (and priests)." The kingdom was conditionally offered by God to Israel, that they should be to Him "a kingdom of priests," Exod. 19:6, the entire nation fulfilling priestly worship and service. Their failure to fulfil His

covenant resulted in the selection of the Aaronic priesthood. The bringing in of the new and better covenant of grace has constituted all believers a spiritual kingdom, a holy and royal priesthood, 1 Pet. 2:5,9. (2) In 1 Tim. 6:15, the word "kings" translates the present participle of the verb *basileuo*, "to be king, to have kingship," lit., "of (those) who are kings." See REIGN, (3) Deissmann has shown that the title "king of kings" was "in very early eastern history a decoration of great monarchs and also a divine title" (Light from the Ancient East, pp. 367ff.). Moulton and Milligan illustrate the use of the title among the Persians, from documents discovered in Media.

<B-1,Adjective,934,*basileios*>

denoting "royal," as in 1 Pet. 2:9, is used in the plural, of the courts or palaces of kings, Luke 7:25, "kings' courts;" a possible meaning is "among royal courtiers or persons."

<B-2,Adjective,937,*basilikos*>

"royal, belonging to a king," is used in Acts 12:20 with "country" understood, "their country was fed from the king's," lit., "the royal (country)." See [NOBLEMAN](#), [ROYAL](#).

Kingdom <1,,932,*basileia*>

is primarily an abstract noun, denoting "sovereignty, royal power, dominion," e.g., Rev. 17:18, translated "(which) reigneth," lit., "hath a kingdom" (RV marg.); then, by metonymy, a concrete noun, denoting the territory or people over whom a king rules, e.g., Matt. 4:8; Mark 3:24. It is used especially of the "kingdom" of God and of Christ.

"The Kingdom of God is (a) the sphere of God's rule, Ps. 22:28; 145:13; Dan. 4:25; Luke 1:52; Rom. 13:1,2. Since, however, this earth is the scene of universal rebellion against God, e.g., Luke 4:5,6; 1 John 5:19; Rev. 11:15-18, the "kingdom" of God is (b) the sphere in which, at any given time, His rule is acknowledged. God has not relinquished His sovereignty in the face of rebellion, demoniac and human, but has declared His purpose to establish it, Dan. 2:44; 7:14; 1 Cor. 15:24,25. Meantime, seeking willing obedience, He gave His law to a nation and appointed kings to administer His "kingdom" over it, 1 Chron. 28:5. Israel, however, though declaring still a nominal allegiance shared in the common rebellion, Isa. 1:2-4, and, after they had rejected the Son of God, John 1:11 (cp. Matt. 21:33-43), were "cast away," Rom. 11:15,20,25. Henceforth God calls upon men everywhere, without distinction of race or nationality, to submit voluntarily to His rule. Thus the "kingdom" is said to be "in mystery" now, Mark 4:11, that is, it does not come within the range of the natural powers of observation, Luke 17:20, but is spiritually discerned, John 3:3 (cp. 1 Cor. 2:14). When, hereafter, God asserts His rule universally, then the "kingdom" will be in glory, that is, it will be manifest to all; cp. Matt. 25:31-34; Phil. 2:9-11; 2 Tim. 4:1,18.

"Thus, speaking generally, references to the Kingdom fall into two classes, the first, in which it is viewed as present and involving suffering for those who enter it, 2 Thess. 1:5; the second, in which it is viewed as future and is associated with reward, Matt. 25:34, and glory, Matt. 13:43. See also Acts 14:22.

"The fundamental principle of the Kingdom is declared in the words of the Lord spoken in the midst of a company of Pharisees, "the Kingdom of God is in the midst of you," Luke 17:21, marg., that is, where the King is, there is the Kingdom. Thus at the present time and so far as this earth is concerned,

where the King is and where His rule is acknowledged, is, first, in the heart of the individual believer, Acts 4:19; Eph. 3:17; 1 Pet. 3:15; and then in the churches of God, 1 Cor. 12:3,5,11; 14:37; cp. Col. 1:27, where for "in" read "among."

"Now, the King and His rule being refused, those who enter the Kingdom of God are brought into conflict with all who disown its allegiance, as well as with the desire for ease, and the dislike of suffering and unpopularity, natural to all. On the other hand, subjects of the Kingdom are the objects of the care of God, Matt. 6:33, and of the rejected King, Heb. 13:5.

"Entrance into the Kingdom of God is by the new birth, Matt. 18:3; John 3:5, for nothing that a man may be by nature, or can attain to by any form of self-culture, avails in the spiritual realm. And as the new nature, received in the new birth, is made evident by obedience, it is further said that only such as do the will of God shall enter into His Kingdom, Matt. 7:21, where, however, the context shows that the reference is to the future, as in 2 Pet. 1:10,11. Cp. also 1 Cor. 6:9,10; Gal. 5:21; Eph. 5:5.

"The expression 'Kingdom of God' occurs four times in Matthew, 'Kingdom of the Heavens' usually taking its place. The latter (cp. Dan. 4:26) does not occur elsewhere in NT, but see 2 Tim. 4:18, "His heavenly Kingdom." ... This Kingdom is identical with the Kingdom of the Father (cp. Matt. 26:29 with Mark 14:25), and with the Kingdom of the Son (cp. Luke 22:30). Thus there is but one Kingdom, variously described: of the Son of Man, Matt. 13:41; of Jesus, Rev. 1:9; of Christ Jesus, 2 Tim. 4:1; "of Christ and God," Eph. 5:5; "of our Lord, and of His Christ," Rev. 11:15; "of our Lord, and of His Christ," Rev. 11:15; "of our God, and the authority of His Christ," 12:10; "of the Son of His love," Col. 1:13.

"Concerning the future, the Lord taught His disciples to pray, "Thy Kingdom come," Matt. 6:10, where the verb is in the point tense, precluding the notion of gradual progress and development, and implying a sudden catastrophe as declared in 2 Thess. 2:8.

"Concerning the present, that a man is of the Kingdom of God is not shown in the punctilious observance of ordinances, which are external and material, but in the deeper matters of the heart, which are spiritual and essential, viz., 'righteousness, and peace, and joy in the Holy Spirit,' Rom. 14:17." * [* From Notes on Thessalonians by Hogg and Vine, pp. 68-70.]

"With regard to the expressions "the Kingdom of God" and the "Kingdom of the Heavens," while they are often used interchangeably, it does not follow that in every case they mean exactly the same and are quite identical.

"The Apostle Paul often speaks of the Kingdom of God, not dispensationally but morally, e.g., in Rom. 14:17; 1 Cor. 4:20, but never so of the Kingdom of Heaven. 'God' is not the equivalent of 'the heavens.' He is everywhere and above all dispensations, whereas 'the heavens' are distinguished from the earth, until the Kingdom comes in judgment and power and glory (Rev. 11:15, RV) when rule in heaven and on earth will be one.

"While, then, the sphere of the Kingdom of God and the Kingdom of Heaven are at times identical, yet the one term cannot be used indiscriminately for the other. In the 'Kingdom of Heaven' (32 times

in Matt.), heaven is in antithesis to earth, and the phrase is limited to the Kingdom in its earthly aspect for the time being, and is used only dispensationally and in connection with Israel. In the 'Kingdom of God', in its broader aspect, God is in antithesis to 'man' or 'the world,' and the term signifies the entire sphere of God's rule and action in relation to the world. It has a moral and spiritual force and is a general term for the Kingdom at any time. The Kingdom of Heaven is always the Kingdom of God, but the Kingdom of God is not limited to the Kingdom of Heaven, until in their final form, they become identical; e.g., Rev. 11:15, RV; John 3:5; Rev. 12:10." (An Extract).

Kinsfolk and Kinsman * For [KINSFOLK](#) and [KINSMAN](#) see KIN

Kiss (Noun and Verb) <A-1,Noun,5370,*philema*>

"a kiss" (akin to B), Luke 7:45; 22:48, was a token of Christian brotherhood, whether by way of welcome or farewell, "a holy kiss," Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26, "holy" (hagios), as free from anything inconsistent with their calling as saints (hagioi); "a kiss of love," 1 Pet. 5:14. There was to be an absence of formality and hypocrisy, a freedom from prejudice arising from social distinctions, from discrimination against the poor, from partiality towards the well-to-do. In the churches masters and servants would thus salute one another without any attitude of condescension on the one part or disrespect on the other. The "kiss" took place thus between persons of the same sex. In the "Apostolic Constitutions," a writing compiled in the 4th century, A.D., there is a reference to the custom whereby men sat on one side of the room where a meeting was held, and women on the other side of the room (as is frequently the case still in parts of Europe and Asia), and the men are bidden to salute the men, and the women the women, with "the kiss of the Lord."

<B-1,Verb,5368,*phileo*>

"to love," signifies "to kiss," in Matt. 26:48; Mark 14:44; Luke 22:47.

<B-2,Verb,2705,*kataphileo*>

denotes "to kiss fervently" (kata, intensive, and No. 1); the stronger force of this verb has been called in question, but the change from phileo to kataphileo in Matt. 26:49; Mark 14:45 can scarcely be without significance, and the act of the traitor was almost certainly more demonstrative than the simple kiss of salutation. So with the kiss of genuine devotion, Luke 7:38,45; 15:20; Acts 20:37, in each of which this verb is used.

Knee <1,,1119,*gonu*>

"a knee" (Latin, genu), is used (a) metaphorically in Heb. 12:12, where the duty enjoined is that of "courageous self-recovery in God's strength;" (b) literally, of the attitude of a suppliant, Luke 5:8; Eph. 3:14; of veneration, Rom. 11:4; 14:11; Phil. 2:10; in mockery, Mark 15:19. See [KNEEL](#).

Kneel <1,,1120,*gonupeteo*>

denotes "to bow the knees, kneel," from gonu (see above) and pipto, "to fall prostrate," the act of one imploring aid, Matt. 17:14; Mark 1:40; of one expressing reverence and honor, Mark 10:17; in mockery, Matt. 27:29. A phrase consisting of tithemi, "to put," with gonata, the plural of gonu, "the knee" (see above), signifies "to kneel," and is always used of an attitude of prayer, Luke 22:41 (lit., "placing the knees"); Acts 7:60; 9:40; 20:36; 21:5.

Knit Together <1,,4822,*sumbibazo*>

signifies "to cause to coalesce, to join or knit together," Eph. 4:16, RV, "knit together" (AV, "compacted"); Col. 2:2, where some would assign the alternative meaning, "to instruct," as, e.g., in 1 Cor. 2:16; in Col. 2:19, "knit together," it is said of the church, as the body of which Christ is the Head. See COMPACTED.

Note: In Acts 10:11 some mss. have the verb *deo*, "to bind," translated "knit," of the four corners of the sheet in Peter's vision. The RV "let down" translates the verb *kathiemi*, found in the best texts.

Knock <1,,2925,*krouo*>

"to strike, knock," is used in the NT of "knocking" at a door, (a) literally, Luke 12:36; Acts 12:13,16; (b) figuratively, Matt. 7:7,8; Luke 11:9,10 (of importunity in dealing with God); 13:25; Rev. 3:20.

Know, Known, Knowledge, Unknown <A-1,Verb,1097,*ginosko*>

signifies "to be taking in knowledge, to come to know, recognize, understand," or "to understand completely," e.g., Mark 13:28,29; John 13:12; 15:18; 21:17; 2 Cor. 8:9; Heb. 10:34; 1 John 2:5; 4:2,6 (twice),7,13; 5:2,20; in its past tenses it frequently means "to know in the sense of realizing," the aorist or point tense usually indicating definiteness, Matt. 13:11; Mark 7:24; John 7:26; in John 10:38 "that ye may know (aorist tense) and understand, (present tense);" John 19:4; Acts 1:7; 17:19; Rom. 1:21; 1 Cor. 2:11 (2nd part),14; 2 Cor. 2:4; Eph. 3:19; 6:22; Phil. 2:19; 3:10; 1 Thess. 3:5; 2 Tim. 2:19; Jas. 2:20; 1 John 2:13 (twice),14; 3:6; 4:8; 2 John 1:1; Rev. 2:24; 3:3,9. In the Passive Voice, it often signifies "to become known," e.g., Matt. 10:26; Phil. 4:5. In the sense of complete and absolute understanding on God's part, it is used e.g., in Luke 16:15; John 10:15 (of the Son as well as the Father); 1 Cor. 3:20. In Luke 12:46, AV, it is rendered "he is ... aware."

In the NT *ginosko* frequently indicates a relation between the person "knowing" and the object known; in this respect, what is "known" is of value or importance to the one who knows, and hence the establishment of the relationship, e.g., especially of God's "knowledge," 1 Cor. 8:3, "if any man love God, the same is known of Him;" Gal. 4:9, "to be known of God;" here the "knowing" suggests approval and bears the meaning "to be approved;" so in 2 Tim. 2:19; cp. John 10:14,27; Gen. 18:19; Nah. 1:7; the relationship implied may involve remedial chastisement, Amos 3:2. The same idea of appreciation as well as "knowledge" underlies several statements concerning the "knowledge" of God and His truth on the part of believers, e.g., John 8:32; 14:20,31; 17:3; Gal. 4:9 (1st part); 1 John 2:3,13,14; 4:6,8,16; 5:20; such "knowledge" is obtained, not by mere intellectual activity, but by operation of the Holy Spirit consequent upon acceptance of Christ. Nor is such "knowledge" marked by finality; see e.g., 2 Pet. 3:18; Hos. 6:3, RV.

The verb is also used to convey the thought of connection or union, as between man and woman, Matt. 1:25; Luke 1:34.

<A-2,Verb,1492,*oida*>

from the same root as *eidon*, "to see," is a perfect tense with a present meaning, signifying, primarily, "to have seen or perceived;" hence, "to know, to have knowledge of," whether absolutely, as in Divine knowledge, e.g., Matt. 6:8,32; John 6:6,64; 8:14; 11:42; 13:11; 18:4; 2 Cor. 11:31; 2 Pet. 2:9; Rev. 2:2,9,13,19; 3:1,8,15; or in the case of human "knowledge," to know from observation, e.g., 1 Thess.

1:4,5; 2:1; 2 Thess. 3:7.

The differences between *ginosko* (No. 1) and *oida* demand consideration: (a) *ginosko*, frequently suggests inception or progress in "knowledge," while *oida* suggests fullness of "knowledge," e.g., John 8:55, "ye have not known Him" (*ginosko*), i.e., begun to "know," "but I know Him" (*oida*), i.e., "know Him perfectly;" John 13:7, "What I do thou knowest not now," i.e. Peter did not yet perceive (*oida*) its significance, "but thou shalt understand," i.e., "get to know (*ginosko*), hereafter;" John 14:7, "If ye had known Me" (*ginosko*), i.e., "had definitely come to know Me," "ye would have known My Father also" (*oida*), i.e., "would have had perception of:" "from henceforth ye know Him" (*ginosko*), i.e., having unconsciously been coming to the Father, as the One who was in Him, they would now consciously be in the constant and progressive experience of "knowing" Him; in Mark 4:13, "Know ye not (*oida*) this parable? and how shall ye know (*ginosko*) all the parables?" (RV), i.e., "Do ye not understand this parable? How shall ye come to perceive all ..." the intimation being that the first parable is a leading and testing one; (b) while *ginosko* frequently implies an active relation between the one who "knows" and the person or thing "known" (see No. 1, above), *oida* expresses the fact that the object has simply come within the scope of the "knower's" perception; thus in Matt. 7:23 "I never knew you" (*ginosko*) suggests "I have never been in approving connection with you," whereas in Matt. 25:12, "I know you not" (*oida*) suggests "you stand in no relation to Me."

<A-3,Verb,1921,*epiginosko*>

denotes (a) "to observe, fully perceive, notice attentively, discern, recognize" (*epi*, "upon," and No. 1); it suggests generally a directive, a more special, recognition of the object "known" than does No. 1; it also may suggest advanced "knowledge" or special appreciation; thus, in Rom. 1:32, "knowing the ordinance of God" (*epiginosko*) means "knowing full well," whereas in verse Rom. 1:21 "knowing God" (*ginosko*) simply suggests that they could not avoid the perception. Sometimes *epiginosko* implies a special participation in the object "known," and gives greater weight to what is stated; thus in John 8:32, "ye shall know the truth," *ginosko* is used, whereas in 1 Tim. 4:3, "them that believe and know the truth," *epiginosko* lays stress on participation in the truth. Cp. the stronger statement in Col. 1:6 (*epiginosko*) with that in 2 Cor. 8:9 (*ginosko*), and the two verbs in 1 Cor. 13:12, "now I know in part (*ginosko*); but then shall I know (*epiginosko*) even as also I have been known (*epiginosko*)," "a knowledge which perfectly unites the subject with the object; (b) "to discover, ascertain, determine," e.g., Luke 7:37; 23:7; Acts 9:30; 19:34; 22:29; 28:1; in Acts 24:11 the best mss. have this verb instead of No. 1; hence the RV, "take knowledge." J. Armitage Robinson (on Ephesians) points out that *epignosis* is "knowledge directed towards a particular object, perceiving, discerning," whereas *gnosis* is knowledge in the abstract. See [ACKNOWLEDGE](#).

<A-4,Verb,4267,*proginosko*>

"to know beforehand," is used (a) of the Divine "foreknowledge" concerning believers, Rom. 8:29; Israel, 11:2; Christ as the Lamb of God, 1 Pet. 1:20, RV, "foreknown" (AV, "foreordained"); (b) of human previous "knowledge," of a person, Acts 26:5, RV, "having knowledge of" (AV, "which knew"); of facts, 2 Pet. 3:17. See [FOREKNOW](#).

<A-5,Verb,1987,*epistamai*>

"to know, know of, understand" (probably an old Middle Voice form of *ephistemi*, "to set over"), is used in Mark 14:68, "understand," which follows *oida* "I (neither) know;" most frequently in the Acts,

10:28; 15:7; 18:25; 19:15,25; 20:18; 22:19; 24:10; 26:26; elsewhere, 1 Tim. 6:4; Heb. 11:8; Jas. 4:14; Jude 1:10. See [UNDERSTAND](#).

<A-6,Verb,4923,*sunoida*>

sun, "with," and No. 2, a perfect tense with a present meaning, denotes (a) "to share the knowledge of, be privy to," Acts 5:2; (b) "to be conscious of," especially of guilty consciousness, 1 Cor. 4:4, "[I](#) know nothing against (AV, by) myself." The verb is connected with suneidon, found in Acts 12:12; 14:6 (in the best texts). See [CONSIDER](#), [PRIVY](#), WARE.

<A-7,Verb,50,*agnoeo*>

"not to know, to be ignorant:" See [IGNORANT](#).

<A-8,Verb,1107,*gnorizo*>

signifies (a) "to come to know, discover, know," Phil. 1:22, "I wot (not)," i.e., "[I](#) know not," "I have not come to know" (the RV, marg. renders it, as under (b), "[I](#) do not make known"); (b) "to make known," whether ([I](#)) communicating things "before unknown," Luke 2:15,17; in the latter some mss. have the verb diagnorizo (hence the AV, "made known abroad"); John 15:15, "I have made known;" 17:26; Acts 2:28; 7:13 (1st part), see Note (3) below; Rom. 9:22,23; 16:26 (Passive Voice); 2 Cor. 8:1, "we make known (to you)," RV, AV, "we do (you) to wit;" Eph. 1:9; 3:3,5,10 (all three in the Passive Voice); 6:19,21; Col. 1:27; 4:7,9, "shall make known" (AV, "shall declare"); 2 Pet. 1:16; or (II) reasserting things already "known," 1 Cor. 12:3, "[I](#) give (you) to understand" (the Apostle reaffirms what they knew); 1 Cor. 15:1, of the Gospel; Gal. 1:11 (he reminds them of what they well knew, the ground of his claim to Apostleship); Phil. 4:6 (Passive Voice), of requests to God. See [CERTIFY](#), DECLARE (Note), [UNDERSTAND](#), WIT, [WOT](#).

Notes: (1) In 2 Tim. 3:10, AV, parakoloutheo, "to follow closely, follow as a standard of conduct," is translated "hast fully known" (RV, "didst follow"). See [FOLLOW](#). (2) In 2 Tim. 4:17, AV, plerophoreo, "to fulfill, accomplish," is translated "might be fully known" (RV, "might be fully proclaimed"). See FULFILL. (3) In Acts 7:13, some mss. have the verb anagnorizo, "to make oneself known," "was made known," instead of No. 8 (which see). (4) In Acts 7:13 (2nd part) the AV, "was made known" translates the phrase phaneros ginomai, "to become manifest" (RV, "became manifest"). See MANIFEST. (5) For diagnorizo, "to make known," in Luke 2:17, see No. 8. (6) For diagnosko, in Acts 24:22, "[I](#) will know the uttermost of," See DETERMINE, No. 5.

<B-1,Adjective,1110,*gnostos*>

a later form of gnostos (from No. 1), most frequently denotes "known;" it is used ten times in the Acts, always with that meaning (save in Acts 4:16, where it means "notable"); twice in the Gospel of John, John 18:15,16; in Luke 2:44; 23:49 it denotes "acquaintance;" elsewhere only in Rom. 1:19, "(that which) may be known (of God)," lit., "the knowable of God," referring to the physical universe, in the creation of which God has made Himself "knowable," that is, by the exercise of man's natural faculties, without such supernatural revelations as those given to Israel. See [ACQUAINTANCE](#).

<B-2,Adjective,5318,*phaneros*>

"visible, manifest," is translated "known" in Matt. 12:16; Mark 3:12. See [APPEAR](#), MANIFEST,

[OPENLY, OUTWARDLY.](#)

<B-3,Adjective,1990,*epistemon*>

akin to A, No. 5, "knowing, skilled," is used in Jas. 3:13, AV, "endued with knowledge" (RV "understanding").

<B-4,Adjective,57,*agnostos*>

the negative of No. 1, "unknown," is found in Acts 17:23.

<C-1,Noun,1108,*gnosis*>

primarily "a seeking to know, an enquiry, investigation" (akin to A, No. 1), denotes, in the NT, "knowledge," especially of spiritual truth; it is used (a) absolutely, in Luke 11:52; Rom. 2:20; 15:14; 1 Cor. 1:5; 8:1 (twice), 7,10,11; 13:2,8; 14:6; 2 Cor. 6:6; 8:7; 11:6; Eph. 3:19; Col. 2:3; 1 Pet. 3:7; 2 Pet. 1:5,6; (b) with an object: in respect of (1) God, 2 Cor. 2:14; 10:5; (2) the glory of God, 2 Cor. 4:6; (3) Christ Jesus, Phil. 3:8; 2 Pet. 3:18; (4) salvation, Luke 1:77; (c) subjectively, of God's "knowledge," Rom. 11:33; the word of "knowledge," 1 Cor. 12:8; "knowledge" falsely so called, 1 Tim. 6:20.

<C-2,Noun,1922,*epignosis*>

akin to A, No. 3, denotes "exact or full knowledge, discernment, recognition," and is a strengthened form of No. 1, expressing a fuller or a full "knowledge," a greater participation by the "knower" in the object "known," thus more powerfully influencing him. It is not found in the Gospels and Acts. Paul uses it 15 times (16 if Heb. 10:26 is included) out of the 20 occurrences; Peter 4 times, all in his 2nd Epistle. Contrast Rom. 1:28 (epignosis) with the simple verb in Rom. 1:21. "In all the four Epistles of the first Roman captivity it is an element in the Apostle's opening prayer for his correspondents' well-being, Phil. 1:9; Eph. 1:17; Col. 1:9; Philem. 1:6" (Lightfoot).

It is used with reference to God in Rom. 1:28; 10:2; Eph. 1:17; Col. 1:10; 2 Pet. 1:3; God and Christ, 2 Pet. 1:2; Christ, Eph. 4:13; 2 Pet. 1:8; 2:20; the will of the Lord, Col. 1:9; every good thing, Philem. 1:6, RV (AV, "acknowledging"); the truth, 1 Tim. 2:4; 2 Tim. 2:25, RV; 3:7; Titus 1:1, RV; the mystery of God. Col. 2:2, RV, "(that they) may know" (AV, "to the acknowledgment of"), lit., "into a full knowledge." It is used without the mention of an object in Phil. 1:9; Col. 3:10, RV, "(renewed) unto knowledge." See [ACKNOWLEDGE](#).

<C-3,Noun,56,*agnosia*>

the negative of No. 1, "ignorance," is rendered "no knowledge" in 1 Cor. 15:34, RV (AV, "not the knowledge"); in 1 Pet. 2:15, ignorance. See [IGNORANCE](#).

Note: In Eph. 3:4, AV, sunesis, "understanding," is translated "knowledge;" RV, "understanding." For kardiognostes see [HEART](#) (knowing the).

Labor (Noun and Verb) <A-1,Noun,2873,*kopos*>

primarily denotes "a striking, beating" (akin to kopto, "to strike, cut"); then, "toil resulting in weariness, laborious toil, trouble;" it is translated "labor" or "labors" in John 4:38; 1 Cor. 3:8; 15:58; 2 Cor. 6:5; 10:15; 11:23,27, RV, "labor" (AV, "weariness"); 1 Thess. 1:3; 2:9; 3:5; 2 Thess. 3:8; (in

some mss., Heb. 6:10); Rev. 2:2 (RV "toil"); 14:13. In the following the noun is used as the object of the verb *parecho*, "to afford, give, cause," the phrase being rendered "to trouble," lit., "to cause toil or trouble," to embarrass a person by giving occasion for anxiety, as some disciples did to the woman with the ointment, perturbing her spirit by their criticisms, Matt. 26:10; Mark 14:6; or by distracting attention or disturbing a person's rest, as the importunate friend did, Luke 11:7; 18:5; in Gal. 6:17, "let no man trouble me," the Apostle refuses, in the form of a peremptory prohibition, to allow himself to be distracted further by the Judaizers, through their proclamation of a false gospel and by their malicious attacks upon himself.

<A-2,Noun,4192,*ponos*>

denotes (a) "labors, toil," Col. 4:13, in the best mss. (some have *zelos*, "zeal," AV); (b) "the consequence of toil," viz., distress, suffering, pain, Rev. 16:10,11; 21:4. See PAIN.

Notes: (1) In Phil. 1:22, AV, *ergon*, "work," is translated "labor" (RV, "work"); work refers to what is done, and may be easy and pleasant; *kopos* suggests the doing, and the pains taken therein. (2) A synonymous word is *mochthos*, "toil, hardship, distress," 2 Cor. 11:27; 1 Thess. 2:9; 2 Thess. 3:8.

<B-1,Verb,2872,*kopiaio*>

akin to A, No. 1, has the two different meanings (a) "growing weary," (b) "toiling;" it is sometimes translated "to bestow labor" (see under [BESTOW](#), No. 3). It is translated by the verb "to labor" in Matt. 11:28; John 4:38 (2nd part); Acts 20:35; Rom. 16:12 (twice); 1 Cor. 15:10; 16:16; Eph. 4:28; Phil. 2:16; Col. 1:29; 1 Thess. 5:12; 1 Tim. 4:10; 5:17; 2 Tim. 2:6; Rev. 2:3; 1 Cor. 4:12, RV, "toil" (AV, "labor"). See TOIL.

<B-2,Verb,5492,*cheimazo*>

from *cheima*, "winter cold," primarily, "to expose to winter cold," signifies "to drive with a storm;" in the Passive Voice, "to be driven with storm, to be tempest-tossed," Acts 27:18, RV, "as (we) labored with the storm" (AV, "being ... tossed with a tempest").

<B-3,Verb,4866,*sunathleo*>

"to contend along with a person" (*sun*, "with," *athleo*, "to contend"), is said in Phil. 4:3 of two women who "labored with" the Apostle in the Gospel; in Phil. 1:27, RV, "striving (for)," marg., "with," AV, "striving together (for). See [STRIVE](#).

Notes: (1) In John 6:27; 1 Thess. 2:9, AV, *ergazomai*, "to work," is translated respectively "labor" and "laboring" (RV, "working"). It is used of manual work here and in 1 Thess. 4:11; Eph. 4:28; of work for Christ in general, in 1 Cor. 16:10. See [COMMIT](#). (2) In Heb. 4:11, AV, *spoudazo*, "to be diligent," is translated "let us labor" (RV, "let us give diligence"). (3) In Col. 4:12, AV, *agonizomai*, "to strive, wrestle," is translated "laboring fervently" (RV, and AV, marg., "striving"). (4) In 2 Cor. 5:9, AV, *philotimeomai*, "to seek after honor," and hence, "to be ambitious," is translated "we labor," marg., "endeavor" (RV, "we make it our aim," marg., "are ambitious"); cp. Rom. 15:20; 1 Thess. 4:11, RV, marg.

Laborer, fellow Laborer <1.,2040,*ergates*>

akin to *ergazomai*, "to work," and *ergon*, "work," denotes (a) "a field laborer, a husbandman," Matt.

9:37,38; 20:1,2,8; Luke 10:2 (twice); Jas. 5:4; (b) "a workman, laborer," in a general sense, Matt. 10:10; Luke 10:7; Acts 19:25; 1 Tim. 5:18; it is used (c) of false apostles and evil teachers, 2 Cor. 11:13; Phil. 3:2; (d) of a servant of Christ, 2 Tim. 2:15; (e) of evildoers, Luke 13:27.

Note: In the AV of Philem. 1:1,24, *sunergos*, "a fellow worker," is translated "fellow laborer," RV, "fellow worker;" in Phil. 4:3, the plural, RV, "fellow workers;" in Phil. 2:25, AV, "companion in labor," RV, "fellow worker;" in 1 Cor. 3:9, AV, "laborers together (with God)," RV, "God's fellowworkers," i.e., fellow workers belonging to and serving God; in 3 John 1:8, AV, "fellow helpers" (to the truth), RV, "fellow workers (with the truth)," i.e., acting together with the truth as an operating power; in 1 Thess. 3:2, some ancient authorities have the clause "fellow worker (with God)," RV, marg.; it is absent from the most authentic mss. See [HELPER](#).

Lack, Lacking <A-1,Noun,5303,*husterema*>

denotes (a) "that which is lacking," "deficiency, shortcoming" (akin to *hustereo*, "to be behind, in want"), 1 Cor. 16:17; Phil. 2:30; Col. 1:24, RV, "that which is lacking" [AV, "that which is behind" (of the afflictions of Christ)], where the reference is not to the vicarious sufferings of Christ, but to those which He endured previously, and those which must be endured by His faithful servants; 1 Thess. 3:10, where "that which is lacking" means that which Paul had not been able to impart to them, owing to the interruption of his spiritual instruction among them; (b) "need, want, poverty," Luke 21:4, RV, "want" (AV, "penury"); 2 Cor. 8:14 (twice) "want;" 2 Cor. 9:12, "wants" (AV, "want"); 2 Cor. 11:9, RV, "(the measure of my) want" [AV, "that which was lacking (to me)"]. See [BEHIND](#), [PENURY](#), WANT.

Note: In 1 Thess. 4:12, AV, *chreia*, "need," is translated "lack" (RV, "need"). See [NEED](#).

<B-1,Adjective,1729,*endees*>

from *endeo*, "to lack," signifies "needy, in want," translated "that lacked" in Acts 4:34.

<C-1,Verb,5302,*hustereo*>

akin to A, "to come or be behind," is used in the sense of "lacking" certain things, Matt. 19:20; Mark 10:21 ("one thing;" cp. No. 3 in Luke 18:22); Luke 22:35; in the sense of being inferior, 1 Cor. 12:24 (Middle Voice). Elsewhere it is translated in various ways; see [BEHIND](#), B, No. 1, [COME](#), No. 39, DESTITUTE, [FAIL](#), Note (2), [NEED](#), WANT, [WORSE](#).

<C-2,Verb,1641,*elattoneo*>

"to be less" (from *elaton*, "less"), is translated "had no lack," 2 Cor. 8:15 (quoted from the Sept. of Exod. 16:18), the circumstance of the gathering of the manna being applied to the equalizing nature of cause and effect in the matter of supplying the wants of the needy.

<C-3,Verb,3007,*leipo*>

"to leave," denotes (a) transitively, in the Passive Voice, "to be left behind, to lack," Jas. 1:4, "ye may be lacking in (nothing)," RV (AV, "wanting"); Jas. 1:5, "lacketh" (AV, "lack"); Jas. 2:15, RV, "be ... in lack" (AV, "be ... destitute"); (b) intransitively, Active Voice, Luke 18:22, "(one thing thou) lackest," is, lit., "(one thing) is lacking (to thee);" Titus 1:5, "(the things) that were wanting;" Titus 3:13, "(that nothing) be wanting." See [DESTITUTE](#), WANTING.

Note: In 2 Pet. 1:9, "he that lacketh" translates a phrase the lit. rendering of which is "(he to whom these things) are not present" (paraeimi, "to be present").

Lad * For [LAD](#), in John 6:9, see [CHILD](#), A, No. 6

Lade, Laden <1,,4987,*soreuo*>

signifies (a) "to heap on" (from soros, "a heap," not in the NT; in the Sept., e.g., Josh. 7:26; 8:29; 2 Sam. 18:17; 2 Chron. 31:6-9), Rom. 12:20, of coals of fire; 2 Tim. 3:6, said of silly women ("womanlings") "laden" with sins. See HEAP. In the Sept., Prov. 25:22.

<2,,1073,*gemo*>

"to be full," is translated "laden" in Rev. 21:9, RV. See [FULL](#).

<3,,5412,*phortizo*>

"to load" (akin to phero, "to bear"), is used in the Active Voice in Luke 11:46, "ye lade;" in the Passive Voice, metaphorically, in Matt. 11:28, "heavy laden." See [BURDEN](#). In the Sept., Ezek. 16:33.

Note: In Acts 28:10, AV, epitithemi, "to put on" (epi, "on," titheimi, "to put"), is translated "they laded (us) with," RV, "they put on (board)."

Lading <1,,5413,*phortion*>

"a burden, load" (a diminutive of phortos, "a load," from phero, "to bear"), is used of the cargo of a ship, Acts 27:10, "lading," (some mss. have phortos). See [BURDEN](#), A, No. 2.

Lady <1,,2959,*kuria*>

is the person addressed in 2 John 1:1,5. Not improbably it is a proper name (Eng., "Cyria"), in spite of the fact that the full form of address in ver. 1 is not quite in accord, in the original, with those in 2 John 1:13; 3 John 1:1. The suggestion that the church is addressed is most unlikely. Possibly the person is one who had a special relation with the local church.

Laid * For [LAID](#) see LAY

Lake <1,,3041,*limne*>

"a lake," is used (a) in the Gospels, only by Luke, of the Sea of Galilee, Luke 5:2; 8:22,23,33, called Gennesaret in Luke 5:1 (Matthew and Mark use thalassa, "a sea"); (b) of the "lake" of fire, Rev. 19:20; 20:10,14,15; 21:8.

Lama <1,,2982,*lama*>

is the Hebrew word for "Why?" (the variant lema is the Aramaic form), Matt. 27:46; Mark 15:34.

Lamb <1,,704,*aren*>

a noun the nominative case of which is found only in early times, occurs in Luke 10:3. In normal usage it was replaced by arnion (No. 2), of which it is the equivalent.

<2,,721,*arnion*>

is a diminutive in form, but the diminutive force is not to be pressed (see Note under No. 3). The general tendency in the vernacular was to use nouns in ---ion freely, apart from their diminutive significance. It is used only by the Apostle John, (a) in the plural, in the Lord's command to Peter, John 21:15, with symbolic reference to young converts; (b) elsewhere, in the singular, in the Apocalypse, some 28 times, of Christ as the "Lamb" of God, the symbolism having reference to His character and His vicarious Sacrifice, as the basis both of redemption and of Divine vengeance. He is seen in the position of sovereign glory and honor, e.g., John 7:17, which He shares equally with the Father, John 22:1,3, the center of angelic beings and of the redeemed and the object of their veneration, e.g. John 5:6,8,12,13; 15:3, the Leader and Shepherd of His saints, e.g., John 7:17, 14:4, the Head of his spiritual bride, e.g., John 21:9, the luminary of the heavenly and eternal city, John 21:23, the One to whom all judgement is committed, e.g., John 6:1,16; 13:8, the Conqueror of the foes of God and His people, John 17:14; the song that celebrates the triumph of those who "gain the victory over the Beast," is the song of Moses ... and the song of the Lamb, 15:3. His sacrifice, the efficacy of which avails for those who accept the salvation thereby provided, forms the ground of the execution of Divine wrath for the rejector, and the defier of God, John 14:10; (c) in the description of the second "Beast," Rev. 13:11, seen in the vision "like a lamb," suggestive of his acting in the capacity of a false messiah, a travesty of the true. For the use in the Sept. see Note under No. 3.

<3,,286,*amnos*>

"a lamb," is used figuratively of Christ, in John 1:29,36, with the article, pointing Him out as the expected One, the One to be well known as the personal fulfilment and embodiment of all that had been indicated in the OT, the One by whose sacrifice deliverance from Divine judgment was to be obtained; in Acts 8:32 (from the Sept. of Is. 53:7) and 1 Pet. 1:19, the absence of the article stresses the nature and character of His sacrifice as set forth in the symbolism. The reference in each case is to the lamb of God's providing, Gen. 22:8, and the Paschal lamb of God's appointment for sacrifice in Israel, e.g., Ex. 12:5,14,27 (cp. 1 Cor. 5:7).

Note: The contrast between *arnion* and *amnos* does not lie in the diminutive character of the former as compared with the latter. As has been pointed out under No. 2, *arnion* lost its diminutive force. The contrast lies in the manner in which Christ is presented in the two respects. The use of *amnos* points directly to the fact, the nature and character of His sacrifice; *arnion* (only in the Apocalypse) presents Him, on the ground, indeed, of His sacrifice, but in His acquired majesty, dignity, honor, authority and power. In the Sept. *arnion* is used in Ps. 114:4,6; in Jer. 11:19, with the adjective *akakos*, "innocent;" in Jer. 27:45, "lambs." There is nothing in these passages to suggest a contrast between a "lamb" in the general sense of the term and the diminutive; the contrast is between "lambs" and sheep. Elsewhere in the Sept. *amnos* is in general used some 100 times in connection with "lambs" for sacrifice.

Lame * For [LAME](#) see HALT

Lament * For [LAMENT](#) and LAMENTATION see, BEWAIL

Lamp <1,,2985,*lampas*>

denotes "a torch" (akin to *lampo*, "to shine"), frequently fed, like, a "lamp," with oil from a little vessel used for the purpose (the *angeion* of Matt. 25:4); they held little oil and would frequently need replenishing. Rutherford (*The New Phrynichus*) points out that it became used as the equivalent of *luchnos* (No. 2), as in the parable of the ten virgins, Matt. 25:1,3,4,7,8; John 18:3, "torches;" Acts 20:8, "lights;" Rev. 4:5; 8:10 (RV, "torch," AV, "lamp"). See Note below. Cp. *phanos*, "a torch," John 18:3 (translated "lanterns").

<2,,3088,*luchnos*>

frequently mistranslated "candle," is a portable "lamp" usually set on a stand (see [LAMPSTAND](#)); the word is used literally, Matt. 5:15; Mark 4:21; Luke 8:16; 11:33,36; 15:8; Rev. 18:23; 22:5; (b) metaphorically, of Christ as the Lamb, Rev. 21:23, RV, "lamp" (AV, "light"); of John the Baptist, John 5:35, RV, "the lamp" (AV, "a ... light"); of the eye, Matt. 6:22; Luke 11:34, RV, "lamp;" of spiritual readiness, Luke 12:35, RV, "lamps;" of "the word of prophecy," 2 Pet. 1:19, RV, "lamp." See [LIGHT](#).

"In rendering *luchnos* and *lampas* our translators have scarcely made the most of the words at their command. Had they rendered *lampas* by 'torch' not once only (John 18:3), but always, this would have left 'lamp,' now wrongly appropriated by *lampas*, disengaged. Altogether dismissing 'candle,' they might then have rendered *luchnos* by 'lamp' wherever it occurs. At present there are so many occasions where 'candle' would manifestly be inappropriate, and where, therefore, they are obliged to fall back on 'light,' that the distinction between *phos* and *luchnos* nearly, if not quite, disappears in our Version. The advantages of such a re-distribution of the words would be many. In the first place, it would be more accurate. *Luchnos* is not a 'candle' ('*candela*,' from '*candeo*,' the white wax light, and then any kind of taper), but a hand-lamp, fed with oil. Neither is *lampas* a 'lamp,' but a 'torch'" (Trench Syn.,).

Note: There is no mention of a candle in the original either in the OT or in the NT. The figure of that which feeds upon its own substance to provide its light would be utterly inappropriate. A lamp is supplied by oil, which in its symbolism is figurative of the Holy Spirit.

Lampstand <1,,3087,*luchnia*>

is mistranslated "candlestick" in every occurrence in the AV and in certain places in the RV; the RV has "stand" in Matt. 5:15; Mark 4:21; Luke 8:16; 11:33; "candlestick" in Heb. 9:2; Rev. 1:12,13,20 (twice); 2:1,5; 11:4; the RV marg., gives "lampstands" in the passages in Rev., but not in Heb. 9:2.

Land <A-1,Noun,1093,*ge*>

in one of its usages, denotes (a) "land" as distinct from sea or other water, e.g., Mark 4:1; 6:47; Luke 5:3; John 6:21; (b) "land" as subject to cultivation, e.g., Luke 14:35 (see [GROUND](#)); (c) "land" as describing a country or region, e.g., Matt. 2:20,21; 4:15; Luke 4:25; in 23:44, RV, "(the whole) land," AV, "(all the) earth;" Acts 7:29; Heb. 11:9, RV, "a land (not his own)," AV "a (strange) country;" Jude 1:5. In Acts 7:11 the AV follows a reading of the noun with the definite article which necessitates the insertion of "land." See [EARTH](#).

<A-2,Noun,5561,*chora*>

is used with the meaning "land," (a) of a country, region, e.g., Mark 1:5; Luke 15:14; sometimes

translated "region," e.g., Matt. 4:16; Luke 3:1; Acts 8:1; 13:49; 16:6; (b) of property, Luke 12:16, "ground." See [COUNTRY](#), A, No. 3.

<A-3,Noun,5564,*chorion*>

a diminutive of No. 2, in form, but not in meaning, is translated "land" in the sense of property, in Acts 4:34; 5:3,8; 28:7, RV, "lands" (AV, "possessions"). See [FIELD](#), [GROUND](#), A, No. 4, [PLACE](#), [POSSESSION](#).

<A-4,Noun,68,*agros*>

"a field," or "piece of ground," or "the country" as distinct from the town, is translated "lands" in Matt. 19:29; Mark 10:29,30; Acts 4:37 (cp. No. 3 in Acts 4:34). See [COUNTRY](#), A, No. 1, [FARM](#), [FIELD](#), [GROUND](#).

<B-1,Adjective,3584,*xeros*>

"dry," "dry land," Matt. 23:15 (ge, "land," being understood); Heb. 11:29: see [DRY](#).

Note: In Luke 4:26, the RV, "in the land (of)" and AV, "a city (of)," represent no word in the original, but give the sense of the phrase.

<C-1,Verb,2718,*katerchomai*>

"to come down, or go down, descend," is used of coming to port by ship, in Acts 18:22, "landed;" Acts 21:3 (ditto); 27:5, "came to." See [COME](#), No. 7, GO, Note (1).

Notes: (1) In Acts 28:12, RV, katago, "to bring down," used as a nautical term in the Passive Voice, is translated "touching" (AV, "landing"). (2) In Acts 21:3, some mss. have the verb katago, with reference to Cyprus. (3) In Acts 20:13, pezeuo, "to travel by land" or "on foot" (pezos, "on foot;" pous, "a foot"), is translated "to go by land," RV, AV, "to go afoot," and RV marg., "to go on foot."

Lane <1,,4505,*rhume*>

in earlier Greek meant "the force or rush or swing of a moving body;" in later times, "a narrow road, lane or street;" it is translated "lanes" in Luke 14:21; "streets" in Matt. 6:2; "street" in Acts 9:11; 12:10. See [STREET](#). In the Sept., Isa. 15:3.

Language <1,,1258,*dialektos*>

primarily "a conversation, discourse" (akin to dialegomai, "to discourse or discuss"), came to denote "the language or dialect of a country or district;" in the AV and RV of Acts 2:6 it is translated "language;" in the following the RV retains "language," for AV, "tongue," Acts 1:19; 2:8; 21:40; 22:2; 26:14. See [TONGUE](#). In the Sept., Esth. 9:26.

Lantern <1,,5322,*phanos*>

denotes either "a torch" or "a lantern" (from phaino, "to cause to shine, to give light"), John 18:3, where it is distinguished from lampas (see [LAMP](#), No. 1); it was "a link or torch consisting of strips of resinous wood tied together" (Rutherford). "Torch" would seem to be the meaning.

Large <1,,3173,*megas*>

"great, large, of physical magnitude," is translated "large" in Mark 14:15; Luke 22:12, of the upper room. See [GREAT](#), No. 1.

<2,,2425,*hikanos*>

of persons, denotes "sufficient, competent, fit;" of things, "sufficient, enough, much, many (so of time);" it is translated "large" in Matt. 28:12, of money. See [ABLE](#), C, No. 2.

<3,,4080,*pelikos*>

"how large," is used of letters of the alphabet, characters in writing, Gal. 6:11, "with how large (letters);" it is said of personal greatness in Heb. 7:4. See [GREAT](#), No. 5.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Visit <1,,1980,*episkeptomai*>

primarily, "to inspect" (a late form of *episkepeo*, "to look upon, care for, exercise oversight"), signifies (a) "to visit" with help, of the act of God, Luke 1:68,78; 7:16; Acts 15:14; Heb. 2:6; (b) "to visit" the sick and afflicted, Matt. 25:36,43; Jas. 1:27; (c) "to go and see," "pay a visit to," Acts 7:23; 15:36; (d) "to look out" certain men for a purpose, Acts 6:3. See [LOOK](#).

Note: In the Sept., "to visit with punishment," e.g., Ps. 89:32; Jer. 9:25.

<2,,2477,*historeo*>

from *histor*, "one learned in anything," denotes "to visit" in order to become acquainted with, Gal. 1:18, RV, "visit" (AV, "see"), RV marg., "become acquainted with."

<3,,2018,*epiphero*>

for which see [BRING](#), No. 6, is rendered "visiteth (with wrath)" in Rom. 3:5, RV, AV, "taketh (vengeance)."

Visitation <1,,1984,*episkope*>

for which see [BISHOP](#), No. 2, denotes "a visitation," whether in mercy, Luke 19:44, or in judgment, 1 Pet. 2:12.

Vocation * For [VOCATION](#), Eph. 4:1, see [CALL](#), B

Voice <1,,5456,*phone*>

"a sound," is used of the voice (a) of God, Matt. 3:17; John 5:37; 12:28,30; Acts 7:31; 10:13,15; 11:7,9; Heb. 3:7,15; 4:7; 12:19,26; 2 Pet. 1:17,18; Rev. 18:4; 21:3; (b) of Christ, (1) in the days of His flesh, Matt. 12:19 (negatively); John 3:29; 5:25; 10:3,4,16,27; 11:43; 18:37; (2) on the Cross, Matt. 27:46, and parallel passages; (3) from heaven, Acts 9:4,7; 22:7,9,14; 26:14; Rev. 1:10,12 (here, by metonymy, of the speaker), 15; 3:20; (4) at the resurrection "to life," John 5:28; 1 Thess. 4:16, where "the voice of the archangel" is, lit., "a voice of an archangel," and probably refers to the Lord's voice as being of an archangelic character; (5) at the resurrection to judgment, John 5:28 [not the same event as (4)]; (c) of human beings on earth, e.g., Matt. 2:18; 3:3; Luke 1:42, in some texts, AV, "voice," and frequently in the Synoptists; (d) of angels, Rev. 5:11, and frequently in the Apocalypse; (e) of the redeemed in heaven, e.g., Rev. 6:10; 18:22; 19:1,5; (f) of a pagan god, Acts 12:22; (g) of things, e.g., wind, John 3:8, RV, "voice" (AV, "sound"). See [SOUND](#).

Notes: (1) In Luke 1:42 (1st part), AV, *anaphoneo*, "to lift up one's voice," is rendered "spake out," RV, "lifted up (her) voice." (2) In Acts 26:10, AV, "[I](#) gave my voice" (RV, "... vote"): see [STONE](#), No. 2.

Void <1,,2758,*kenoo*>

"to empty, make of no effect," is rendered "to make void," in Rom. 4:14; 1 Cor. 1:17, RV; 9:15; 2 Cor. 9:3, RV. See [EFFECT](#) (of none), No. 3, [EMPTY](#), [VAIN](#), B, No. 2.

<2,,114,*atheteo*>

for which see [DISANNUL](#), No. 1, is rendered "to make void" in Gal. 2:21, RV (AV, "frustrate"); 3:15, RV.

<3,,208,*akuroo*>

for which see [DISANNUL](#), No. 2, is rendered "to make void" in Matt. 15:6; Mark 7:13, RV.

Notes: (1) In Rom. 3:31, AV, *katargeo* is translated "to make void." See [ABOLISH](#), [EFFECT](#) (of none), No. 2. (2) See also IMPOSSIBLE, B, OFFENSE, [UNDERSTANDING](#).

Volume * For [VOLUME](#) see ROLL, B

Voluntary * Note: In Col. 2:18, *thelo* (for which see DESIRE, B, No. 6) is rendered "(in a) voluntary (humility)," present participle, i.e., "being a voluntary (in humility)," AV marg., RV marg., "of his own mere will (by humility)," en, "in," being rendered as instrumental; what was of one's own mere will, with the speciousness of humility, would mean his being robbed of his prize.

Vomit <1,,1829,*exerama*>

"a vomit" (from *exerao*, "to disgorge"), occurs in 2 Pet. 2:22.

Vote * For [VOTE](#), Acts 26:10, RV, see [STONE](#), No. 2

Vouchsafe <1,,3670,*homologeo*>

"to agree," is found in the best texts in Acts 7:17, and rendered "vouchsafed," RV, with reference to God's promise to Abraham; some mss. have *omosen*, "swore" (*omnumi*, "to swear"), as in AV. See [CONFESS](#), [PROFESS](#), PROMISE, THANKS, B, Note.

Vow <1,,2171,*euche*>

denotes also "a vow," Acts 18:18; 21:23, with reference to the "vow" of the Nazirite (wrongly spelt Nazarite), see Num. 6, RV; in Jas. 5:15, "prayer". See [PRAYER](#).

Voyage <1,,4144,*ploos* | *plous*> is rendered "a voyage" (*pleo*, "to sail") in Acts 27:10 (AV and RV); in Acts 21:7, RV (AV, "course"); in Acts 27:9, RV (AV, "sailing"). See [COURSE](#), B, Note (4).

Wag <1,,2795,*kineo*>

"to move," is used of those who mocked the Lord at His crucifixion, nodding their heads in the direction of the Cross as if sneering at this supposed ending of His career, Matt. 27:39; Mark 15:29. Cp. 2 Kings 19:21; Job 16:4; Ps. 22:7; 109:25; Isa. 37:22. See [MOVE](#), No. 1.

Wages <1,,3800,*opsonion*>

for which see [CHARGE](#), A, No. 5, denotes (a) "soldiers' pay," Luke 3:14; 1 Cor. 9:7 ("charges"); (b) in general, "hire, wages of any sort," used metaphorically, Rom. 6:23, of sin; 2 Cor. 11:8, of material support which Paul received from some of the churches which he had established and to which he ministered in spiritual things; their support partly maintained him at Corinth, where he forebore to receive such assistance (2 Cor. 11:9,10).

<2,,3408,misthos>

"hire," is rendered "wages" in John 4:36; in 2 Pet. 2:15, AV (RV, "hire"). See [HIRE](#), A.

Wail, Wailing * Notes: (1) For alalazo, rendered "to wail" in Mark 5:38, see CLANGING. (2) For kopto, rendered "to wail" in Rev. 1:7, AV (RV, "shall mourn") and Rev. 18:9, RV, "wail" (AV, "lament"), see BEWAIL. (3) For pentheo, rendered "to wail" in Rev. 18:15,19, AV, see [MOURN](#). (4) For klauthmos, rendered "wailing" in Matt. 13:42,50, AV, see [WEEP](#). (5) In Matt. 11:17; Luke 7:32, AV, threneo, "to wail" (RV), is rendered "to mourn." See [BEWAIL](#), Note (1), [MOURN](#).

Wait <1,,1551,ekdechomai>

for which see [EXPECT](#), No. 1, is rendered "to wait" in John 5:3, AV; Acts 17:16; 1 Cor. 11:33, RV.

<2,,553,apekdechomai>

"to await or expect eagerly," is rendered "to wait for" in Rom. 8:19,23,25; 1 Cor. 1:7; Gal. 5:5; Phil 3:20, RV (AV, "look for"); Heb. 9:28, RV (AV, "look for"), here "them that wait" represents believers in general, not a section of them; 1 Pet. 3:20 (in the best texts; some have No. 1). See [LOOK](#) (for), Note (1).

<3,,4327,prosdechomai>

"to look for" with a view to favorable reception, is rendered "to wait for" in Mark 15:43; Luke 2:25; 12:36; 23:51. See [LOOK](#) (for), No. 2.

<4,,4328,prosdokao>

"to await," is rendered "to wait for" in Luke 1:21; 8:40; Acts 10:24; in Acts 27:33, RV "ye wait" (AV, "have tarried"). See [LOOK](#) (for), No. 1.

<5,,362,anamenos>

"to wait for" (ana, "up," used intensively, and meno, "to abide"), is used in 1 Thess. 1:10, of "waiting" for the Son of God from heaven; the word carries with it the suggestion of "waiting" with patience and confident expectancy.

<6,,4037,perimeno>

"to await an event," is used in Acts 1:4, of "waiting" for the Holy Spirit, "the promise of the Father." In the Sept., Gen. 49:18.

<7,,4342,proskartereo>

to continue steadfastly, is rendered "to wait on," in Mark 3:9; Acts 10:7. See [CONTINUE](#), No. 9 (in the Sept., Num. 13:21).

<8,,3917,paredreuo>

"to sit constantly beside" (para, "beside," hedra, "a seat"), is used in the best texts in 1 Cor. 9:13, RV, "wait upon (AV, "at") (the altar)." In the Sept., Prov. 1:21; 8:3.

Notes: (1) In 2 Thess. 3:5, AV, *hupomone*, "patience" (so RV), is rendered "patient waiting" (marg., "patience"). See PATIENCE. (2) For "lie in wait" in Eph. 4:14, AV, see [WILES](#). (3) For "lying in wait," Acts 20:19, AV, and "laid wait," Acts 20:3; 23:30, see [PLOT](#).

Wake <1,,1127,*gregoreo*>

translated "wake" in 1 Thess. 5:10, is rendered "watch" in the RV marg., as in the text in 1 Thess. 5:6, and the RV in the twenty-one other places in which it occurs in the NT (save 1 Pet. 5:8, "be watchful"). It is not used in the metaphorical sense of "to be alive;" here it is set in contrast with *katheudo*, "to sleep," which is never used by the Apostle with the meaning "to be dead" (it has this meaning only in the case of Jairus' daughter). Accordingly the meaning here is that of vigilance and expectancy as contrasted with laxity and indifference. All believers will live together with Christ from the time of the Rapture described in ch. 4; for all have spiritual life now, though their spiritual condition and attainment vary considerably. Those who are lax and fail to be watchful will suffer loss (1 Cor. 3:15; 9:27; 2 Cor. 5:10, e.g.), but the Apostle is not here dealing with that aspect of the subject. What he does make clear is that the Rapture of believers at the second coming of Christ will depend solely on the death of Christ for them, and not upon their spiritual condition. The Rapture is not a matter of reward, but of salvation. See WATCH.

Walk <1,,4043,*peripateo*>

is used (a) physically, in the Synoptic Gospels (except Mark 7:5); always in the Acts except in Acts 21:21; never in the Pauline Epistles, nor in those of John; (b) figuratively, "signifying the whole round of the activities of the individual life, whether of the unregenerate, Eph. 4:17, or of the believer, 1 Cor. 7:17; Col. 2:6. It is applied to the observance of religious ordinances, Acts 21:21; Heb. 13:9, marg., as well as to moral conduct. The Christian is to walk in newness of life, Rom. 6:4, after the spirit, Rom. 8:4, in honesty, Rom. 13:13, by faith, 2 Cor. 5:7, in good works, Eph. 2:10, in love, Eph. 5:2, in wisdom, Col. 4:5, in truth, 2 John 1:4, after the commandments of the Lord, 2 John 1:6. And, negatively, not after the flesh, Rom. 8:4; not after the manner of men, 1 Cor. 3:3; not in craftiness, 2 Cor. 4:2; not by sight, 2 Thess. 5:7; not in the vanity of the mind, Eph. 4:17; not disorderly, 2 Thess. 3:6." * [* From Notes on Thessalonians, by Hogg and Vine, p. 67.] See GO, Note (2) (r).

<2,,4198,*poreuo*>

for which see [DEPART](#), No. 8, and GO, No. 1, is used in the Middle Voice and rendered "to walk" in Luke 1:6, of the general activities of life; so in Luke 13:33, AV, "walk" (RV, "go on My way"); Acts 9:31; 14:16; 1 Pet. 4:3; 2 Pet. 2:10; Jude, 1:16,18.

<3,,1704,*emperipateo*>

"to walk about in, or among" (en, "in," and No. 1), is used in 2 Cor. 6:16, of the activities of God in the lives of believers.

<4,,4748,*stoicheo*>

from *stoichos*, "a row," signifies "to walk in line," and is used metaphorically of "walking" in relation to others (No. 1 is used more especially of the individual walk); in Acts 21:24, it is translated "walkest orderly;" in Rom. 4:12, "walk (in ... steps);" in Gal. 5:25 it is used of walking "by the Spirit," RV, in an exhortation to keep step with one another in submission of heart to the Holy Spirit, and therefore of keeping step with Christ, the great means of unity and harmony in a church (contrast No. 1 in Gal.

5:16; ver. 25 begins a new section which extends to 6:10); in Gal. 6:16 it is used of walking by the rule expressed in Gal. 6:14,15; in Phil. 3:16 the reference is to the course pursued by the believer who makes "the prize of the high calling" the object of his ambition. In the Sept., Eccl. 11:6.

<5,,1330,*dierchomai*>

"to go through" (*dia*), is rendered "to walk through" in the AV of Matt. 12:43; Luke 11:24 (RV, "passeth through"). See [COME](#), No. 5, [PASS](#), No. 2.

<6,,3716,*orthopodeo*>

"to walk in a straight path" (*orthos*, "straight," *pous*, "a foot"), is used metaphorically in Gal. 2:14, signifying a "course of conduct" by which one leaves a straight track for others to follow ("walked ... uprightly").

Note: In Mark 1:16, AV, *parago*, "to pass along" (RV, "passing along"), is translated "walked."

Wall <1,,5038,*teichos*>

"a wall," especially one around a town, is used (a) literally, Acts 9:25; 2 Cor. 11:33; Heb. 11:30; (b) figuratively, of the "wall" of the heavenly city, Rev. 21:12,14,15,17-19.

<2,,5109,*toichos*>

"a wall," especially of a house, is used figuratively in Acts 23:3, "(thou whited) wall."

<3,,3320,*mesotoichon*>

"a partition wall" (*mesos*, "middle," and No. 2), occurs in Eph. 2:14, figuratively of the separation of Gentile from Jew in their unregenerate state, a partition demolished by the Cross for both on acceptance of the Gospel. Cp. [PARTITION](#).

Wallet <1,,4082,*pera*>

"a traveler's leather bag or pouch for holding provisions," is translated "wallet" in the RV (AV, "scrip"), Matt. 10:10; Mark 6:8; Luke 9:3; 10:4; 22:35,36. Deissmann (*Light from the Ancient East*) regards it as an alms-bag.

Wallow (Verb and Noun) <A-1,Verb,2947,*kulio*>

in the Active Voice denotes "to roll, roll along;" in the Middle Voice in Mark 9:20, rendered "wallowed."

<B-1,Noun,2946,*kulismos*>

"a rolling, wallowing," akin to A (some texts have *kulisma*), is used in 2 Pet. 2:22, of the proverbial sow that had been washed.

Wander <A-1,Verb,4105,*planao*>

for which see [DECEIT](#), C, No. 6, is translated "to wander" in Heb. 11:38, Passive Voice, lit., "were made to wander."

Note: In the AV of 1 Tim. 5:13; Heb. 11:37, *perierchomai*, "to go about or around," is translated "to wander about." See GO, No. 29.

<B-1,Noun,4107,*planetes*>

"a wanderer" (Eng., "planet"), is used metaphorically in Jude 1:13, of the evil teachers there mentioned as "wandering (stars)." In the Sept., Hos. 9:17.

Want (Noun and Verb) <A-1,Noun,5304,*husteresis*>

akin to B, No. 1 (below), occurs in Mark 12:14; Phil. 4:11.

<A-2,Noun,5305,*husterema*>

denotes (more concretely than No. 1) (a) "that which is lacking" (see [LACK](#)); (b) "need, poverty, want," rendered "want" in Luke 21:4 (AV, "penury"); 2 Cor. 8:14 (twice); 9:12; 11:9 (2nd occurrence), RV, "want" (AV, "that which was lacking").

<A-3,Noun,5532,*chreia*>

is rendered "want" in Phil. 2:25, AV (RV, "need"). See [BUSINESS](#).

<B-1,Verb,5302,*hustereo*>

signifies "to be in want," Luke 15:14; 2 Cor. 11:9 (1st occurrence); Phil. 4:12, RV (AV "to suffer need"); in John 2:3, AV, "wanted" (RV, "failed"). See [BEHIND](#), B, No. 1.

<B-2,Verb,3007,*leipo*>

"to leave," is rendered "to be wanting" in Titus 1:5; 3:13, and in the AV in Jas. 1:4. See [LACK](#), C, No. 3.

Wantonness, Wanton, Wantonly <A-1,Noun,766,*aselgeia*>

"lasciviousness, licentiousness," is rendered "wantonness" in 2 Pet. 2:18, AV; see [LASCIVIOUSNESS](#).

<A-2,Noun,4764,*strenos*>

"insolent luxury," is rendered "wantonness" in Rev. 18:3, RV (marg., "luxury;" AV, "delicacies," not a sufficiently strong rendering).

<B-1,Verb,4763,*streniao*>

akin to A, No. 2, "to run riot," is rendered "waxed wanton" in Rev. 18:7, RV, and "lived wantonly" in Rev. 18:8. See DELICATELY, Note (1). The root of the verb is seen in the Latin strenuus.

<B-2,Verb,2691,*katastreniao*>

an intensive form of No. 1, "to wax wanton against," occurs in 1 Tim. 5:11.

War (Verb and Noun) <A-1,Verb,4170,*polemeo*>

(Eng., "polemics"), "to fight, to make war," is used (a) literally, Rev. 12:7 (twice), RV; 13:4; 17:14; 19:11; (b) metaphorically, Rev. 2:16, RV; (c) hyperbolically, Jas. 4:2. See FIGHT, B, Note (1).

<A-2,Verb,4754,*strateuo*>

used in the Middle Voice, "to make war" (from *stratos*, "an encamped army"), is translated "to war" in 2 Cor. 10:3; metaphorically, of spiritual "conflict," 1 Tim. 1:18; 2 Tim. 2:3, AV; Jas. 4:1; 1 Pet. 2:11. See [SOLDIER](#), B.

<A-3,Verb,497,*antistrateuomai*>

not found in the Active Voice *antistrateuo*, "to make war against" (*anti*), occurs in Rom. 7:23.

Note: For "men of war," Luke 23:11, AV, see [SOLDIER](#), No. 2.

<B-1,Noun,4171,*polemos*>

"war" (akin to A, No. 1), is so translated in the RV, for AV, "battle," 1 Cor. 14:8; Rev. 9:7,9; 16:14; 20:8; for AV, "fight," Heb. 11:34; AV and RV in Jas. 4:1, hyperbolically of private "quarrels;" elsewhere, literally, e.g., Matt. 24:6; Rev. 11:7. See [BATTLE](#).

Ward <1,,5438,*phulake*>

"a guard," is used of the place where persons are kept under guard (akin to *phulax*, "a keeper"), and translated "ward" in Acts 12:10. See [CAGE](#), [HOLD](#) (Noun), IMPRISONMENT, [PRISON](#), WATCH.

<2,,5084,*teresis*>

primarily denotes "a watching" (*tereo*, "to watch"); hence "imprisonment, ward," Acts 4:3 (AV, "hold"); 5:18, RV, "(public) ward" [AV, "(common) prison"]. See [HOLD](#) (Noun), KEEPING, B, PRISON.

Note: For "were kept in ward," Gal. 3:23, see GUARD, B, No. 3, [KEEP](#), No. 6.

Ware of <1,,5442,*phulasso*>

denotes "to guard, watch;" in 2 Tim. 4:15, "of (whom) be thou ware" (Middle Voice): see [BEWARE](#), No. 3.

Note: For *sunoida*, translated "were ware" in Acts 14:6, AV (RV, "became aware of it"), see [KNOW](#), A, No. 6.

Warfare <1,,4756,*strateia[-tia]*>

primarily "a host or army," came to denote "a warfare," and is used of spritual "conflict" in 2 Cor. 10:4; 1 Tim. 1:18.

Note: For the verb "to go a warfare," 1 Cor. 9:7, AV, see [SOLDIER](#), B, No. 1.

Warm (Verb) <1,,2328,*thermaino*>

"to warm, heat" (Eng. "thermal," etc.), when used in the Middle Voice, signifies "to warm oneself," Mark 14:54,67; John 18:18 (twice),25; Jas. 2:16.

Warn <1,,3560,*noutheteo*>

"to put in mind, warn," is translated "to warn" in the AV, in the passages mentioned under [ADMONISH](#), B, No. 1 (which see); the RV always translates this word by the verb "to admonish."

<2,,5263,hupodeiknumi>

primarily, "to show secretly" (hupo, "under," deiknumi, "to show"), hence, generally, "to teach, make known," is translated "to warn" in Matt. 3:7; Luke 3:7; 12:5, RV (AV, "forewarn"). See FOREWARN, Note, SHEW.

<3,,5537,chrematizo>

for which see [ADMONISH](#), B, No. 3, is translated "to warn" in Matt. 2:12,22; Acts 10:22; Heb. 8:5, RV (AV, "admonished"); 11:7; 12:25, RV (AV, "spake").

Was, Wast, Were, Wert * Note: When not part of another verb, or phrase, these translate eimi, "to be," e.g., Matt. 1:18, or the following: (a) ginomai, "to become," e.g., Matt. 8:26; (b) huparcho, "to exist," especially when referring to an already existing condition, e.g., Luke 8:41; Acts 5:4 (2nd part); 16:3; 27:12; Rom. 4:19, AV, "when he was" (RV, "he being"); (c) echo, "to have," e.g., Acts 12:15; (d) apecho, "to be away, to be distant," e.g., Luke 7:6; 24:13; (e) mello, "to be about to," e.g., Luke 19:4; Acts 21:27,37, AV (RV, "was about to"); (f) sumbaino, "to come to pass, happen," e.g., Acts 21:35; (g) in Gal. 4:28, the preposition kata, "according to," is rendered "was," in the phrase "as Isaac was," lit., "like Isaac;" as Isaac's birth came by Divine interposition, so does the spiritual birth of every believer.

Wash <1,,3538,nipto>

is chiefly used of "washing part of the body," John 13:5,6,8 (twice, figuratively in 2nd clause), 12,14 (twice); in 1 Tim. 5:10, including the figurative sense; in the Middle Voice, to wash oneself, Matt. 6:17; 15:2; Mark 7:3; John 9:7,11,15; 13:10. For the corresponding noun see [BASON](#).

<2,,633,apanipto>

"to wash off," is used in the Middle Voice, in Matt. 27:24.

<3,,3068,louo>

signifies "to bathe, to wash the body," (a) Active Voice, Acts 9:37; 16:33; (b) Passive Voice, John 13:10, RV, "bathed" (AV, "washed"); Heb. 10:22, lit., "having been washed as to the body," metaphorical of the effect of the Word of God upon the activities to the believer; (c) Middle Voice, 2 Pet. 2:22. Some inferior mss. have it instead of luo, "to loose," in Rev. 1:5 (see RV).

<4,,628,apolouo>

"to wash off or away," is used in the Middle Voice, metaphorically, "to wash oneself," in Acts 22:16, where the command to Saul of Tarsus to "wash away" his sins indicates that by his public confession, he would testify to the removal of his sins, and to the complete change from his past life; this "washing away" was not in itself the actual remission of his sins, which had taken place at his conversion; the Middle Voice implies his own particular interest in the act (as with the preceding verb "baptize," lit., "baptize thyself," i.e., "get thyself baptized"); the aorist tenses mark the decisiveness of the acts; in 1 Cor. 6:11, lit., "ye washed yourselves clean;" here the Middle Voice (rendered in the Passive in AV and RV, which do not distinguish between this and the next two Passives; see RV

marg.) again indicates that the converts at Corinth, by their obedience to the faith, voluntarily gave testimony to the complete spiritual change Divinely wrought in them. In the Sept., Job 9:30.

<5,,4150,*pluno*>

is used of "washing inanimate objects," e.g., "nets," Luke 5:2 (some texts have *apopluno*); of "garments," figuratively, Rev. 7:14; 22:14 (in the best texts; the AV translates those which have the verb *poieo*, "to do," followed by *tas entolas autou*, "His commandments").

<6,,4472,*rhantizo*>

"to sprinkle," is used in the Middle Voice in Mark 7:4, in some ancient texts, of the acts of the Pharisees in their assiduous attention to the cleansing of themselves after coming from the market place (some texts have *baptizo* here). See [SPRINKLE](#).

<7,,1026,*brecho*>

"to wet," is translated "to wash" in Luke 7:38,44, AV; the RV, "to wet" and "hath wetted," gives the correct rendering. See RAIN, B.

<8,,907,*baptizo*>

is rendered "washed" in Luke 11:38. See [BAPTIZE](#).

Note: With regard to Nos. 1, 3, 5, the Sept. of Lev. 15:11 contains all three with their distinguishing characteristics, No. 1 being used of the hands, No. 3 of the whole body, No. 5 of the garments.

Washing <1,,909,*baptismos*>

denotes "the act of washing, ablution," with special reference to purification, Mark 7:4 (in some texts, ver. 8); Heb. 6:2, "baptisms;" Heb. 9:10, "washings." See [BAPTISM](#).

<2,,3067,*loutron*>

"a bath, a laver" (akin to *louo*, see above), is used metaphorically of the Word of God, as the instrument of spiritual cleansing, Eph. 5:26; in Titus 3:5, of "the washing of regeneration" (see [REGENERATION](#)). In the Sept., Song of Sol. 4:2; 6:6.

Waste (Noun and Verb) <A-1,Noun,684,*apoleia*>

"destruction," is translated "waste" in Matt. 26:8; Mark 14:4. See [DESTRUCTION](#), B, II, No. 1.

<B-1,Verb,1287,*diaskorpizo*>

"to scatter abroad," is used metaphorically of "squandering property," Luke 15:13; 16:1. See [DISPERSE](#), [SCATTER](#).

<B-2,Verb,4199,*portheo*>

"to ravage," is rendered "wasted" in Gal. 1:13, AV; see [DESTROY](#), Note, [HAVOC](#).

<B-3,Verb,3075,*lumaino*>

"to outrage, maltreat," is used in the Middle Voice in Acts 8:3, of Saul's treatment of the church, RV,

"laid waste" (AV, "made havoc of").

Watch (Noun and Verb), Watchers, Watchful, Watchings <A-1,Noun,5438,*phulake*>

is used (a) with the meaning "a watch," actively, "a guarding," Luke 2:8, lit., "(keeping, phulasso) watches;" (b) of "the time during which guard was kept by night, a watch of the night," Matt. 14:25; 24:43; Mark 6:48; Luke 12:38. See [CAGE](#), [HOLD](#), IMPRISONMENT, [PRISON](#).

Note: Among the Jews the night was divided into three "watches" (see, e.g., Exod. 14:24; Judg. 7:19), and this continued on through Roman times. The Romans divided the night into four "watches;" this was recognized among the Jews (see Mark 13:35).

<A-2,Noun,2892,*koustodia*>

from Lat., custodia (cp. Eng., "custody"), is rendered "watch" in Matt. 27:65,66; 28:11, AV: see GUARD.

<A-3,Noun,70,*agrupnia*>

"sleeplessness" (akin to B, No. 4), is rendered "watchings" in 2 Cor. 6:5; 11:27.

<B-1,Verb,1127,*gregoreo*>

"to watch," is used (a) of "keeping awake," e.g., Matt. 24:43; 26:38,40,41; (b) of "spiritual alertness," e.g., Acts 20:31; 1 Cor. 16:13; Col. 4:2; 1 Thess. 5:6,10 (for which see [WAKE](#)); 1 Pet. 5:8, RV, "be watchful" (AV, "be vigilant"); Rev. 3:2,3; 16:15.

<B-2,Verb,5083,*tereo*>

"to keep," is rendered "to watch," of those who kept guard at the Cross, Matt. 27:36,54; 28:4, RV, "watchers" (AV, "keepers"), lit., "the watching ones." See [HOLD](#), No. 8, [KEEP](#), [OBSERVE](#), PRESERVE, [RESERVE](#).

<B-3,Verb,3906,*paratereo*>

"to observe," especially with sinister intent (para, "near," and No. 2), is rendered "to watch" in Mark 3:2; Luke 6:7; 14:1; 20:20; Acts 9:24. See [OBSERVE](#).

<B-4,Verb,69,*agrupneo*>

"to be sleepless" (from agreuo, "to chase," and hupnos, "sleep"), is used metaphorically, "to be watchful," in Mark 13:33; Luke 21:36; Eph. 6:18; Heb. 13:17. The word expresses not mere wakefulness, but the "watchfulness" of those who are intent upon a thing.

<B-5,Verb,3525,*nepho*>

"to abstain from wine," is used metaphorically of moral "alertness," and translated "to watch," in the AV of 2 Tim. 4:5. See [SOBER](#).

Water (Noun and Verb) Watering, Waterless <A-1,Noun,5204,*hudor*>

whence Eng. prefix, "hydro-," is used (a) of the natural element, frequently in the Gospels; in the plural especially in the Apocalypse; elsewhere, e.g., Heb. 9:19; Jas. 3:12; in 1 John 5:6, that Christ

"came by water and blood," may refer either (1) to the elements that flowed from His side on the Cross after His Death, or, in view of the order of the words and the prepositions here used, (2) to His baptism in Jordan and His Death on the Cross. As to (1), the "water" would symbolize the moral and practical cleansing effected by the removal of defilement by our taking heed to the Word of God in heart, life and habit; cp. Lev. 14, as to the cleansing of the leper. As to (2), Jesus the Son of God came on His mission by, or through, "water" and blood, namely, at His baptism, when He publicly entered upon His mission and was declared to be the Son of God by the witness of the Father, and at the Cross, when He publicly closed His witness; the Apostle's statement thus counteracts the doctrine of the Gnostics that the Divine Logos united Himself with the Man Jesus at His baptism, and left him at Gethsemane. On the contrary, He who was baptized and He who was crucified was the Son of God throughout in His combined Deity and humanity.

The word "water" is used symbolically in John 3:5, either (1) of the Word of God, as in 1 Pet. 1:23 (cp. the symbolic use in Eph. 5:26), or, in view of the preposition ek, "out of," (2) of the truth conveyed by baptism, this being the expression, not the medium, the symbol, not the cause, of the believer's identification with Christ in His death, burial and resurrection. So the New Birth is, in one sense, the setting aside of all that the believer was according to the flesh, for it is evident that there must be an entirely new beginning. Some regard the kai, "and," in John 3:5, as epexegetic, == "even," in which case the "water" would be emblematic of the Spirit, as in John 7:38 (cp. John 4:10,14), but not in 1 John 5:8, where the Spirit and the "water" are distinguished. "The water of life," Rev. 21:6; 22:1,17, is emblematic of the maintenance of spiritual life in perpetuity. In Rev. 17:1 the "waters" are symbolic of nations, peoples, etc.

Note: For potamos, rendered "waters" in 2 Cor. 11:26, see [RIVER](#).

<B-1,Verb,4222,potizo>

"to give to drink," is used (a) naturally in Luke 13:15, "watering," with reference to animals; (b) figuratively, with reference to spiritual ministry to converts, 1 Cor. 3:6-8. See [DRINK](#), B, No. 3.

Notes: (1) For hudropoteo, "to drink water," 1 Tim. 5:23, see [DRINK](#), B, No. 5. (2) For the adjective anudros, "waterless" (RV), "without water," see [DRY](#), No 2.

Waterpot <1,,5201,hudria>

occurs in John 2:6,7; 4:28.

Wave <1,,2949,kuma>

from kuo, "to be pregnant, to swell," is used (a) literally in the plural, Matt. 8:24; 14:24; Mark 4:37 (Acts 27:41, in some mss.); (b) figuratively, Jude 1:13.

<2,,4535,salos>

denotes "a tossing," especially the rolling swell of the sea, Luke 21:25, AV, "waves" (RV, "billows").

<3,,2830,kludon>

"a billow," is translated "wave" in Jas. 1:6, AV (RV, "surge"); in Luke 8:24 it is translated "raging (of the water)." See [RAGE](#), B.

Waver, Wavering <A-1, Adjective, 186, *aklines*>

"without bending" (a, negative, *klino*, "to bend"), occurs in Heb. 10:23, AV, "without wavering," RV, "that it waver not."

<B-1, Verb, 1252, *diakrino*>

is rendered "to waver" in Rom. 4:20, RV (AV, "staggered"); in Jas. 1:6 (twice). See [DOUBT](#), No. 3.

Wax <1, 4298, *prokopto*>

for which see [ADVANCE](#), is rendered "to wax" in 2 Tim. 3:13.

<2, 1096, *ginomai*>

"to become," is translated "waxed" in Luke 13:19, AV (RV, "became"); in Heb. 11:34, AV and RV, "waxed:" see [COME](#), No. 12, etc.

Note: This verb forms part of the translation of certain tenses of other verbs; see, e.g., [BOLD](#), A, No. 2, [COLD](#), C, CONFIDENT, B, No. 1, [CORRUPT](#), A, No. 2, [STRONG](#), B, No. 2, WANTON, B, Nos. 1 and 2, [WEARY](#), No. 2, [WROTH](#), No. 1.

Way <1, 3598, *hodos*>

denotes (a) "a natural path, road, way," frequent in the Synoptic Gospels; elsewhere, e.g., Acts 8:26; 1 Thess. 3:11; Jas. 2:25; Rev. 16:12; (b) "a traveler's way" (see JOURNEY); (c) metaphorically, of "a course of conduct," or "way of thinking," e.g., of righteousness, Matt. 21:32; 2 Pet. 2:21; of God, Matt. 22:16, and parallels, i.e., the "way" instructed and approved by God; so Acts 18:26; Heb. 3:10, "My ways" (cp. Rev. 15:3); of the Lord, Acts 18:25; "that leadeth to destruction," Matt. 7:13; "... unto life," Matt. 7:14; of peace, Luke 1:79; Rom. 3:17; of Paul's "ways" in Christ, 1 Cor. 1:17 (plural); "more excellent" (of love), 1 Cor. 12:31; of truth, 2 Pet. 2:2; of the right "way," 2 Pet. 2:15; of Balaam (id); of Cain, Jude 1:11; of a "way" consisting in what is from God, e.g., of life, Acts 2:28 (plural); of salvation, Acts 16:17; personified, of Christ as the means of access to the Father, John 14:6; of the course followed and characterized by the followers of Christ, Acts 9:2; 19:9,23; 24:22. See [HIGHWAY](#).

Note: In Luke 5:19; 19:4 the noun is not expressed in the original, but is understood.

<2, 3938, *parodos*>

"a passing or passage," is used with en, "in," 1 Cor. 16:7, "by the way" (lit, "in passing").

<3, 5158, *tropos*>

"a turning, a manner," is translated "way" in Rom. 3:2, "(every) way;" Phil. 1:18, "(in every) way." See [CONVERSATION](#), [MANNER](#), MEANS.

Notes: (1) In Jas. 1:11, AV, *poreia*, "a journey, a going,") (2) In Heb. 12:17, *topos*, "a place," is rendered in AV marg., "way (to change his mind)." (3) For the AV rendering of *makran* "a good (or great) way off," Matt. 8:30; Luke 15:20, see FAR, B, No. 1. (4) In Luke 14:32, *porro* is rendered "a

great way off." (5) In Heb. 5:2, AV, planao, Middle Voice, "to wander," is rendered "(them) that are out of the way," RV, "(the) erring." (6) In Col. 2:14; 2 Thess. 2:7, ek mesou, is translated "out of the way;" see [MIDST](#), Note (1) (e). (7) For "two ways" in Mark 11:4, AV see [STREET](#). (8) In John 10:1, the adverb allachothēn, "from some other place" (from allos, "another"), is translated "some other way." (9) In 2 Pet. 3:1, the AV translates en "by way of" ("by," RV). (10) In Gal. 2:5, the renderings "by," AV, "in the way of," RV, serve to express the dative case of hupotage, subjection. (11) For propempe, "to bring on one's way," Acts 15:3; 21:5, and the AV of 2 Cor. 1:16 (RV, "to be set forward on my journey"), see [BRING](#), No. 25. (12) Aperchomai, "to go away," is rendered "to go one's way," e.g., Matt. 13:25; 20:4; Mark 11:4; 12:12; Luke 19:32; John 11:46; Acts 9:17; Jas. 1:24; see [GO](#), No. 14. (13) In Luke 8:14, AV, poreuomai, "to go on one's way" (RV), is rendered "go forth;" in Luke 13:33, AV, "walk" (RV, "go on my way"); in Matt. 24:1, AV, it is rendered "departed" (RV, "was going on his way"): see [DEPART](#), No. 8. (14) In Acts 24:3, pante is rendered "in all ways" (AV, "always"). (15) In Rom. 3:12, AV, ekklineo, "to turn aside" (RV), is rendered "are gone out of the way." (16) See also [ESCAPE](#), B, LASCIVIOUS.

We * Note: When this is not part of the translation of a verb or phrase, it stands for some case of hemeis, the plural of ego, "[I](#);" this separate use of the pronoun is always emphatic. For "we ourselves," see [OURSELVES](#).

Weak, Weakened, Weaker, Weakness <A-1, Adjective, 772, *asthenes*>

lit., "strengthless" (see [IMPOTENT](#)), is translated "weak," (a) of physical "weakness," Matt. 26:41; Mark 14:38; 1 Cor. 1:27; 4:10; 11:30 (a judgment upon spiritual laxity in a church); 2 Cor. 10:10; 1 Pet. 3:7 (comparative degree); (b) in the spiritual sense, said of the rudiments of Jewish religion, in their inability to justify anyone, Gal. 4:9; of the Law, Heb. 7:18; in Rom. 5:6, RV, "weak" (AV, "without strength"), of the inability of man to accomplish his salvation; (c) morally or ethically, 1 Cor. 8:7,10; 9:22; (d) rhetorically, of God's actions according to the human estimate, 1 Cor. 1:25, "weakness," lit., "the weak things of God." See [FEEBLE](#), [SICK](#).

<A-2, Adjective, 102, *adunatos*>

lit., "not powerful," is translated "weak" in Rom. 15:1, of the infirmities of those whose scruples arise through lack of faith (see Rom. 14:22,23), in the same sense as No. 1 (c); the change in the adjective (cp. Rom. 14:1) is due to the contrast with dunatoi, the "strong," who have not been specifically mentioned as such in ch. 14. See [IMPOSSIBLE](#).

<B-1, Verb, 770, *astheneo*>

"to lack strength," is used in much the same way as A, No. 1, and translated "being ... weak" in Rom. 4:19, AV (RV, "being weakened"); 8:3; 14:1,2 (in some texts, 1 Cor. 8:9); 2 Cor. 11:21,29 (twice); 12:10; 13:3,4,9. See [DISEASED](#), [IMPOTENT](#), [SICK](#).

<C-1, Noun, 769, *astheneia*>

for which see [INFIRMITY](#), is rendered "weakness," of the body, 1 Cor. 2:3; 15:43; 2 Cor. 11:30, RV; 12:5 (plural, RV), 9,10, RV; Heb. 11:34; in 2 Cor. 13:4, "He was crucified through weakness" is said in respect of the physical sufferings to which Christ voluntarily submitted in giving Himself up to the death of the Cross.

Wealth <1,,2142,*euporia*>

primarily "facility" (eu, "well," poros, "a passage"), hence "plenty, wealth," occurs in Acts 19:25. Cp. euporeo, "to be well provided for, to prosper," Acts 11:29.

Note: In 1 Cor. 10:24, the AV, "wealth," RV, "good," is, lit., "the (thing) of the other."

Weapons <1,,3696,*hoplon*>

always in the plur., is translated "weapons" in John 18:3; 2 Cor. 10:4, the latter metaphorically of those used in spiritual warfare. See [ARMOR](#), [INSTRUMENTS](#).

Wear, Wearing <A-1, Verb, 5409, *phoreo*>

a frequentative form of phero, "to bear," and denoting "repeated or habitual action," is chiefly used of clothing, weapons, etc., of soft raiment, Matt. 11:8; fine clothing, Jas. 2:3; the crown of thorns, John 19:5. See [BEAR](#), No. 7.

<A-2, Verb, 1737, *endidusko*>

"to put on," is used in the Active Voice in Mark 15:17 (in good mss.; some have No. 3); in Luke 8:27 (Middle Voice), in some texts; the best have No. 3. For Luke 16:19, see [CLOTHE](#), No. 3.

<A-3, Verb, 1746, *enduo*>

is rendered "to wear" in Luke 8:27 (Middle Voice; see No. 2). See [CLOTHE](#), No. 2, [PUT](#), No. 26.

<A-4, Verb, 2827, *klino*>

"to bend, decline," is used of a day, "wearing" away, Luke 9:12 (in Luke 24:29, "is far spent"). See [BOW](#), No. 4, [FLIGHT](#), B, [LAY](#), No. 6, [SPEND](#).

<A-5, Verb, 5299, *hupopiazō*>

is translated "wear (me) out" in Luke 18:5, RV (AV, "weary"). For this and the somewhat different application in 1 Cor. 9:27, see [BUFFET](#), No. 2.

<B-1, Noun, 4025, *perithesis*>

"a putting around or on" (peri, "around," tithemi, "to put"), is used in 1 Pet. 3:3 of "wearing" jewels of gold (RV).

Weariness * For [WEARINESS](#), 2 Cor. 11:27, RV see LABOR, No. 1

Weary <1,,2872, *kopiaō*>

"to grow weary, be beaten out" (kopos, "a beating, toil"), is used of the Lord in John 4:6 (used in His own word "labor" in Matt. 11:28), in Rev. 2:3, RV. See LABOR, TOIL.

<2,,2577, *kamno*>

"to be weary," is rendered "to wax weary" in Heb. 12:3, RV. See FAINT, No. 3, [SICK](#).

<3,,1573,ekkakeo | enkakeo> for which see [FAINT](#), No. 2, is rendered "to be weary" in Gal. 6:9; 2 Thess. 3:13.

Note: For hupopiazō, rendered "to weary" in Luke 18:5, AV, see [WEAR](#), A, No. 5.

Weather <1,,2105,eudia>

akin to eudios, "calm," denotes "fair weather," Matt. 16:2.

<2,,5494,cheimon>

"winter," also "a winter storm," is translated "foul weather" in Matt. 16:3. See [TEMPEST](#), WINTER.

Wedding * For [WEDDING](#) see MARRIAGE

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Longsuffering (Noun and Verb) <A-1,Noun,3115,*makrothumia*>

"forbearance, patience, longsuffering" (makros, "long," thumos, "temper"), is usually rendered "longsuffering," Rom. 2:4; 9:22; 2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Tim. 3:10; 4:2; 1 Pet. 3:20; 2 Pet. 3:15; "patience" in Heb. 6:12; Jas. 5:10. See [PATIENCE](#), and Note under [FORBEAR](#).

<B-1,Verb,3114,*makrothumeo*>

akin to A, "to be patient, longsuffering, to bear with," lit., "to be long-tempered," is rendered by the verb "to be longsuffering" in Luke 18:7, RV (AV, "bear long"); in 1 Thess. 5:14, RV (AV, "be patient"); so in Jas. 5:7,8; in 2 Pet. 3:9, AV and RV, "is longsuffering. See [BEAR](#), No. 14, [ENDURE](#), [PATIENT](#), SUFFER.

Note: "Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger, and is associated with mercy, and is used of God, Ex. 34:6 (Sept.); Rom. 2:4; 1 Pet. 3:20. Patience is the quality that does not surrender to circumstances or succumb under trial; it is the opposite of despondency and is associated with hope, 1 Thess. 1:3; it is not used of God." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 183,184.]

Look <A-1,Verb,991,*blepo*>

primarily, "to have sight, to see," then, "observe, discern, perceive," frequently implying special contemplation (cp. No. 4), is rendered by the verb "to look" in Luke 9:62, "looking (back);" John 13:22 "(the disciples) looked (one on another);" Acts 1:9, RV, "were looking" (AV, "beheld"); Acts 3:4, "look (on us);" Acts 27:12, RV, looking," AV, "that lieth (towards)," of the haven Phenix; Eph. 5:15, RV, "look (therefore carefully how ye walk)," AV, "see (that ye walk circumspectly);" Rev. 11:9; 18:9, RV, "look upon" (AV, "shall see"). See [BEHOLD](#).

<A-2,Verb,308,*anablepo*>

denotes (a) "to look up" (ana, "up," and No. 1), e.g., Matt. 14:19; Mark 8:24 (in some mss. ver. 25); (b) "to recover sight," e.g., Matt. 11:5; 20:34, RV, "received their sight;" John 9:11. See [SIGHT](#). Cp. *anablepsis*, "recovering of sight," Luke 4:18.

<A-3,Verb,4017,*periblepo*>

"to look about, or round about, on" (peri, "around," and No. 1), is used in the Middle Voice, Mark 3:5,34; 5:32; 9:8; 10:23; 11:11; Luke 6:10.

<A-4,Verb,578,*apoblepo*>

signifies "to look away from" (apo) all else at one object; hence, "to look steadfastly," Heb. 11:26, RV, "he looked" (AV, "he had respect"). Cp. No. 8.

<A-5,Verb,1689,*emblepo*>

to look at (en, in, and No. 1), is translated "to look upon" in Mark 10:27; 14:67; Luke 22:61; John 1:36. This verb implies a close, penetrating "look," as distinguished from Nos. 6 and 9. See [BEHOLD](#), No. 3, [GAZE](#), [SEE](#), No. 6.

<A-6,Verb,1914,*epiblepo*>

"to look upon" (epi, "upon"), is used in the NT of favorable regard, Luke 1:48, RV, "he hath looked upon" (AV, "hath regarded"), of the low estate of the Virgin Mary; in Luke 9:38, in a request to the Lord to "look" upon an afflicted son; in Jas. 2:3, RV, "ye have regard" (AV, "... respect"), of having a partial regard for the well-to-do. See [REGARD](#), RESPECT.

<A-7,Verb,3708,*eidon*>

used as the aorist tense of horao, "to see," in various senses, is translated "to look," in the AV of John 7:52, RV, "see;" Rev. 4:1 (RV, "[I](#) saw"); so in Rev. 6:8; 14:1,14 (as in AV of ver. 6); 15:5. See [BEHOLD](#), [CONSIDER](#), [HEED](#), No. 2, [PERCEIVE](#), [SEE](#), SHEW.

<A-8,Verb,872,*aphorao*>

"to look away from one thing so as to see another" (apo, "from," and No. 7), "to concentrate the gaze upon," occurs in Phil. 2:23, "[I](#) shall see;" Heb. 12:2, "looking."

<A-9,Verb,1896,*epeidon*>

denotes "to look upon" (epi, "upon"), (a) favorably, Luke 1:25; (b) unfavorably, in Acts 4:29.

<A-10,Verb,3879,*parakupto*>

lit. and primarily, "to stoop sideways" para, "aside," kupto, "to bend forward"), denotes "to stoop to look into," Luke 24:12, "stooping and looking in" (AV, "stooping down"); John 20:5,11; metaphorically in Jas. 1:25, of "looking" into the perfect law of liberty; in 1 Pet. 1:12 of things which the angels desire "to look" into.

<A-11,Verb,352,*anakupto*>

"to lift oneself up" (ana, "up"), is translated "look up" in Luke 21:28, of being elated in joyous expectation (followed by epiro, "to lift up"). See [LIFT](#).

<A-12,Verb,4648,*skopeo*>

"to look at, consider" (Eng., "scope"), implying mental consideration, is rendered "while we look ... at" in 2 Cor. 4:18; "looking to" (AV, "on") in Phil. 2:4. See [HEED](#), MARK.

<A-13,Verb,1983,*episkopeo*>

lit., "to look upon" (epi, and No. 12), is rendered "looking carefully" in Heb. 12:15, RV (AV, "looking diligently"), epi being probably intensive here; in 1 Pet. 5:2, "to exercise the oversight, to visit, care for." See [OVERSIGHT](#).

<A-14,Verb,1980,*episkeptomai*>

a later form of No. 13, "to visit," has the meaning of "seeking out," and is rendered "look ye out" in Acts 6:3. See [VISIT](#).

<A-15,Verb,816,*atenizo*>

"to look fixedly, gaze," is translated "looking steadfastly" in Luke 22:56, RV (AV, "... earnestly"), in Acts 1:10, "looking steadfastly;" in Acts 3:12, AV, "look ... earnestly" (RV, "fasten ye your eyes," as

in Acts 3:4; 11:6); so in the RV of Acts 6:15; 10:4; 13:9; 14:9; in Acts 7:55, "looked up steadfastly;" in Acts 23:1, "looking steadfastly on" (AV, "earnestly beholding"); in 2 Cor, 3:7, RV, "look steadfastly" (AV, "steadfastly behold"); in 2 Cor. 3:13, RV, ditto (AV, "steadfastly look"). In Luke 4:20, "were fastened" (ophthalmoi, "eyes," being used separately). See [BEHOLD](#), No. 10.

<A-16, Verb, 2300, *theaomai*>

"to behold" (of careful contemplation), is translated "look" in John 4:35, of "looking" on the fields; in 1 John 1:1, AV (RV, "we beheld"), of the Apostles' personal experiences of Christ in the days of His flesh, and the facts of His Godhood and Manhood. See [BEHOLD](#), No. 8.

<A-17, Verb, 2334, *theoreo*>

"to look at, gaze at, behold," is translated "looking on" in Mark 15:40, AV (RV, "beholding"). See [BEHOLD](#), No. 6.

<B-1, Noun, 3706, *horasis*>

akin to A, No. 7, denotes (a) a vision (so the associated noun horama, e.g., Acts 7:31; horasis signifies especially the act of seeing, horama that which is seen), Acts 2:17; Rev. 9:17; (b) an appearance, Rev. 4:3, translated "to look upon" (twice in the RV; In the second instance the AV has "in sight").

Look (for), Looking (after, for) <A-1, Verb, 4328, *prosdokao*>

"to await, expect" (pros, "to" or "towards," dokeo, "to think, be of opinion"), is translated "to look for," e.g., in Matt. 11:3; 2 Pet. 3:12,13,14; the RV renders it by the verb "to expect, to be in expectation," in some instances, as does the AV in Luke 3:15; Acts 3:5, See [EXPECT](#).

<A-2, Verb, 4327, *prosdechomai*>

"to receive favorably," also means "to expect," and is rendered "to look for," e.g., in Luke 2:38; 23:51; Acts 24:15, RV (AV, "allow"); Titus 2:13; Jude 1:21. See [ACCEPT](#), A, No. 3, [ALLOW](#), No. 4.

<A-3, Verb, 1551, *ekdechomai*>

primarily "to receive from another," hence, "to expect, to await," is translated "he looked for" in Heb. 11:10; in 1 Cor. 16:11, AV, "[I](#) look for" (RV, "I expect"). See [EXPECT](#), No. 1.

Notes: (1) In Phil. 3:20; Heb. 9:28, AV, *apekdechomai* (the verb in the preceding No. extended by apo, "from"), "to await" or "expect eagerly," is translated "look for" (RV, "wait for;" so AV everywhere else). See [WAIT](#). (2) In Acts 28:6, AV, *prosdokao*, "to expect," is translated "they looked" (RV, "they expected"), and "they had looked" (RV, "they were long in expectation").

<B-1, Noun, 4329, *prosdokia*>

akin to A, No. 1, is translated "a looking after" in Luke 21:26, AV ("expectation," as in Acts 12:11, AV and RV). See [EXPECTATION](#).

<B-2, Noun, 1561, *ekdoche*>

akin to A, No. 3, is translated "looking for" in Heb. 10:27, AV. See [EXPECTATION](#).

Look (to) <1,,991,*blepo*>

"to look" (see [LOOK](#), No. 1), has the meaning of "taking heed, looking to oneself," in 2 John 1:8. See [HEED](#).

<2,,3708,*horao*>

"to see" (see [LOOK](#), No. 7), has the meaning of "seeing to" or "caring for a thing" in Matt. 27:4, "see (thou to it);" in Acts 18:15, "look to it (yourselves);" the future (sing. opsei, plural, opsesthe), is used for the tense which is wanting in horao, and stands for the imperative.

Loose <A-1,Verb,3089,*luo*>

denotes (a) "to loose, unbind, release," (1) of things, e.g., in Acts 7:33, RV, "loose (the shoes)," AV, "put off;" Mark 1:7; (2) of animals, e.g., Matt. 21:2; (3) of persons, e.g., John 11:44; Acts 22:30; (4) of Satan, Rev. 20:3,7, and angels, Rev. 9:14,15; (5) metaphorically, of one diseased, Luke 13:16; of the marriage tie, 1 Cor. 7:27; of release from sins, Rev. 1:5 (in the most authentic mss.); (b) "to loosen, break up, dismiss, dissolve, destory;" in this sense it is translated "to loose" in Acts 2:24, of the pains of death; in Rev. 5:2, of the seals of a roll. See [BREAK](#), [DESTROY](#), [DISSOLVE](#), [MELT](#), [PUT](#) (off), [UNLOOSE](#).

<A-2,Verb,630,*apoluo*>

apo, "from," and No. 1, denotes (a) "to set free, release," translated "loosed" in Luke 13:12, of deliverance from an infirmity; in Matt. 18:27, AV, "loosed" (RV, "released"), of a debtor; (b) "to let go, dismiss," e.g., Matt. 14:15,22. See DEPART, [DISMISS](#), [DIVORCE](#), [FORGIVE](#), [LET](#) (go), [LIBERTY](#), PUT (away), [RELEASE](#), [SEND](#) (away).

<A-3,Verb,447,*aniemi*>

"to send back" (ana, "back," hiemi, "to send"), "to leave, forbear," is translated "to loose," in Acts 16:26, of the "loosening" of bonds; Acts 27:40, rudder bands. Elsewhere, Eph. 6:9; Heb. 13:5. See [FORBEAR](#), [LEAVE](#).

<A-4,Verb,321,*anago*>

see [LAUNCH](#).

Notes: (1) In Acts 27:13, AV, airo, "to lift," is translated "loosing (thence)" (RV, "they weighed anchor"). (2) For katargeo, translated "she is loosed" in Rom. 7:2, AV (RV "discharged"), See [ABOLISH](#).

<B-1,Noun,3080,*lusi*>

"a loosening" (akin to A, No. 1), 1 Cor. 7:27, of divorce, is translated "to be loosed," lit., "loosing." In the second part of the verse the verb luo is used. In the Sept., Eccl. 8:1, with the meaning "interpretation."

Lord, Lordship <A-1,Noun,2962,*kurios*>

properly an adjective, signifying "having power" (kuros) or "authority," is used as a noun, variously translated in the NT, "'Lord,' 'master,' 'Master,' 'owner,' 'Sir,' a title of wide significance, occurring in

each book of the NT save Titus and the Epistles of John. It is used (a) of an owner, as in Luke 19:33, cp. Matt. 20:8; Acts 16:16; Gal. 4:1; or of one who has the disposal of anything, as the Sabbath, Matt. 12:8; (b) of a master, i.e., one to whom service is due on any ground, Matt. 6:24; 24:50; Eph. 6:5; (c) of an Emperor or King, Acts 25:26; Rev. 17:14; (d) of idols, ironically, 1 Cor. 8:5, cp. Isa. 26:13; (e) as a title of respect addressed to a father, Matt. 21:30, a husband, 1 Pet. 3:6, a master, Matt. 13:27; Luke 13:8, a ruler, Matt. 27:63, an angel, Acts 10:4; Rev. 7:14; (f) as a title of courtesy addressed to a stranger, John 12:21; 20:15; Acts 16:30; from the outset of His ministry this was a common form of address to the Lord Jesus, alike by the people, Matt. 8:2; John 4:11, and by His disciples, Matt. 8:25; Luke 5:8; John 6:68; (g) kurios is the Sept. and NT representative of Heb. Jehovah ('Lord' in Eng. versions), see Matt. 4:7; Jas. 5:11, e.g., of adon, Lord, Matt. 22:44, and of Adonay, Lord, Matt. 1:22; it also occurs for Elohim, God, 1 Pet. 1:25.

"Thus the usage of the word in the NT follows two main lines: one-- a-f, customary and general, the other, g, peculiar to the Jews, and drawn from the Greek translation of the OT.

"Christ Himself assumed the title, Matt. 7:21,22; 9:38; 22:41-45; Mark 5:19 (cp. Ps. 66:16; the parallel passage, Luke 8:39, has 'God'); Luke 19:31; John 13:13, apparently intending it in the higher senses of its current use, and at the same time suggesting its OT associations.

"His purpose did not become clear to the disciples until after His resurrection, and the revelation of His Deity consequent thereon. Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, 'My Lord and my God,' John 20:28. Thereafter, except in Acts 10:4; Rev. 7:14, there is no record that kurios was ever again used by believers in addressing any save God and the Lord Jesus; cp. Acts 2:47 with Acts 4:29,30.

"How soon and how completely the lower meaning had been superseded is seen in Peter's declaration in his first sermon after the resurrection, 'God hath made Him, Lord,' Acts 2:36, and that in the house of Cornelius, 'He is Lord of all,' Acts 10:36; cp. Deut. 10:14; Matt. 11:25; Acts 17:24. In his writings the implications of his early teaching are confirmed and developed. Thus Ps. 34:8, 'O taste and see that Jehovah is good,' is applied to the Lord Jesus, 1 Pet. 2:3, and 'Jehovah of Hosts, Him shall ye sanctify,' Isa. 8:13, becomes 'sanctify in your hearts Christ as Lord,' 1 Pet. 3:15.

"So also James who uses kurios alike of God, Jas. 1:7 (cp. Jas. 1:5); 3:9; 4:15; 5:4,10,11, and of the Lord Jesus, Jas. 1:1 (where the possibility that kai is intended epexegetically, i.e. = even, cp. 1 Thess. 3:11, should not be overlooked); Jas. 2:1 (lit., 'our Lord Jesus Christ of glory,' cp. Ps. 24:7; 29:3; Acts 7:2; 1 Cor. 2:8); 5:7,8, while the language of Jas. 4:10; 5:15, is equally applicable to either.

"Jude, Jude 1:4, speaks of 'our only--Lord, Jesus Christ,' and immediately, Jude 1:5, uses 'Lord' of God (see the remarkable marg. here), as he does later, Jude 1:9,14.

"Paul ordinarily uses kurios of the Lord Jesus, 1 Cor. 1:3, e.g., but also on occasion, of God, in quotations from the OT, 1 Cor. 3:20, e.g., and in his own words, 1 Cor. 3:5, cp. 1 Cor. 3:10. It is equally appropriate to either in 1 Cor. 7:25; 2 Cor. 3:16; 8:21; 1 Thess. 4:6, and if 1 Cor. 11:32 is to be interpreted by 1 Cor. 10:21,22, the Lord Jesus is intended, but if by Heb. 12:5-9, then kurios here

also = God. 1 Tim. 6:15,16 is probably to be understood of the Lord Jesus, cp. Rev. 17:14.

"Though John does not use 'Lord' in his Epistles, and though, like the other Evangelists, he ordinarily uses the personal Name in his narrative, yet he occasionally speaks of Him as 'the Lord,' John 4:1; 6:23; 11:2; 20:20; 21:12.

"The full significance of this association of Jesus with God under the one appellation, 'Lord,' is seen when it is remembered that these men belonged to the only monotheistic race in the world. To associate with the Creator one known to be a creature, however exalted, though possible to Pagan philosophers, was quite impossible to a Jew.

"It is not recorded that in the days of His flesh any of His disciples either addressed the Lord, or spoke of Him, by His personal Name. Where Paul has occasion to refer to the facts of the Gospel history he speaks of what the Lord Jesus said, Acts 20:35, and did, 1 Cor. 11:23, and suffered, 1 Thess. 2:15; 5:9,10. It is our Lord Jesus who is coming, 1 Thess. 2:19, etc. In prayer also the title is given, 1 Thess. 3:11; Eph. 1:3; the sinner is invited to believe on the Lord Jesus, Acts 16:31; 20:21, and the saint to look to the Lord Jesus for deliverance, Rom. 7:24,25, and in the few exceptional cases in which the personal Name stands alone a reason is always discernible in the immediate context.

"The title 'Lord,' as given to the Savior, in its full significance rests upon the resurrection, Acts 2:36; Rom. 10:9; 14:9, and is realized only in the Holy Spirit, 1 Cor. 12:3." * [* From Notes on Thessalonians, by Hogg and Vine, p. 25.]

<A-2,Noun,1203,*despotes*>

"a master, lord, one who possesses supreme authority," is used in personal address to God in Luke 2:29; Acts 4:24; Rev. 6:10; with reference to Christ, 2 Pet. 2:1; Jude 1:4; elsewhere it is translated "master," "masters," 1 Tim. 6:1,2; 2 Tim. 2:21 (of Christ); Titus 2:9; 1 Pet. 2:18. See MASTER.

Note: For rabboni, rendered "Lord" in the AV of Mark 10:51, see [RABBONI](#).

<A-3,Noun,3175,*megistan*>

akin to megistos, "greatest," the superlative degree of megas, "great," denotes "chief men, nobles;" it is rendered "lords" in Mark 6:21, of nobles in Herod's entourage; "princes" in Rev. 6:15; 18:23, RV (AV, "great men").

<B-1,Verb,2961,*kurieuo*>

denotes "to be lord of, to exercise lordship over," Luke 22:25; Rom. 6:9,14; 7:1; 14:9; 2 Cor. 1:24; 1 Tim. 6:15; see [DOMINION](#), B, No. 1.

<B-2,Verb,2634,*katakurieuo*>

a strengthened form of No. 1, is rendered "lording it" in 1 Pet. 5:3, RV: see [DOMINION](#), B, No. 2.

<C-1,Adjective,2960,*kuriakos*>

from kurios (A, No. 1), signifies "pertaining to a lord or master;" "lordly" is not a legitimate rendering for its use in the NT, where it is used only of Christ; in 1 Cor. 11:20, of the Lord's Supper, or the

Supper of the Lord (see [FEAST](#)); in Rev. 1:10, of the Day of the Lord (see [DAY](#), No. 1).

Lose, (suffer) Loss, Lost <1,,622,*apollumi*>

signifies (I) In the Active Voice, (a) "to destroy, destroy utterly, kill," e.g., Matt. 10:28; Mark 1:24; 9:22; (b) "to lose utterly," e.g., Matt. 10:42, of "losing" a reward; Luke 15:4 (1st part), of "losing" a sheep; Luke 9:25, of "losing" oneself (of the "loss" of well-being hereafter); metaphorically, John 6:39, of failing to save; John 18:9, of Christ's not "losing" His own; (II) in the Middle Voice, (a) "to perish," of things, e.g., John 6:12 "(that nothing) be lost;" of persons, e.g., Matt. 8:25, "we perish;" of the "loss" of eternal life, usually (always in the RV) translated to perish, John 3:16; 17:12, AV, "is lost," RV, "perished;" 2 Cor. 4:3, "are perishing," AV, "are lost" (see [PERISH](#)); (b) "to be lost," e.g., Luke 15:4 (2nd part), "which is lost;" metaphorically, from the relation between shepherd and flock, of spiritual destitution and alienation from God, Matt. 10:6, "(the) lost (sheep)" of the house of Israel; Luke 19:10 (the perfect tense translated "lost" is here intransitive). See [DESTROY](#).

<2,,2210,*zemioo*>

"to damage" (akin to *zemia*, "damage," e.g., Acts 27:10,21), is used in the NT, in the Passive Voice, signifying "to suffer loss, forfeit, lose," Matt. 16:26; Mark 8:36, of losing one's soul or life; Luke 9:25, RV, "forfeit (his own self)," AV, "be cast away" (for the preceding verb see No. 1); 1 Cor. 3:15, "he shall suffer loss," i.e., at the Judgment-Seat of Christ (see 1 Cor. 3:13 with 2 Cor. 5:10); 2 Cor. 7:9, "(that) ye might suffer loss," RV (AV, "might receive damage"); though the Apostle did regret the necessity of making them sorry by his letter, he rejoiced that they were made sorry after a godly sort, and that they thus suffered no spiritual loss, which they would have done had their sorrow been otherwise than after a godly manner; in Phil. 3:8, "[I](#) suffered the loss (of all things)," RV, i.e., of all things which he formerly counted gain (especially those in verses Phil. 3:5,6, to which the article before "all things" points). See [CAST](#), [FORFEIT](#).

Loss <1,,2209,*zemia*>

akin to No. 2, above, is used in Acts 27:10, RV, "loss" (AV, "damage"); Acts 27:21, AV and RV, "loss," of ship and cargo; in Phil. 3:7,8 of the Apostle's estimate of the things which he formerly valued, and of all things on account of "the excellency of the knowledge of Christ Jesus."

<2,,580,*apobole*>

lit., "casting away" (apo, "away," ballo, "to cast"), is translated "loss" in Acts 27:22; in Rom. 11:15, "casting away," of the temporary exclusion of the nation of Israel from its position of Divine favor, involving the reconciling of the world (i.e., the provision made through the Gospel, which brings the world within the scope of reconciliation).

<3,,2275,*hettema*>

denotes "a defect, loss," Rom. 11:12, RV, "loss," AV, "diminishing" (for the meaning of which in regard to Israel see No. 2); 1 Cor. 6:7, RV, "defect" (AV, "fault"). See [DEFECT](#).

Note: For "suffer loss" see [LOSE](#), No. 2.

Lot, Lots <A-1,Noun,2819,*kleros*>

denotes (a) an object used in casting or drawing lots, which consisted of bits, or small tablets, of wood or stone (the probable derivation is from *klao*, "to break"); these were sometimes inscribed with the names of persons, and were put into a receptacle or a garment ("a lap," Prov. 16:33), from which they were cast, after being shaken together; he whose "lot" first fell out was the one chosen. The method was employed in a variety of circumstances, e.g., of dividing or assigning property, Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24 (cp., e.g., Num. 26:55); of appointing to office, Acts 1:26 (cp., e.g., 1 Sam. 10:20); for other occurrences in the OT, see, e.g., Josh. 7:14 (the earliest instance in Scripture); Lev. 16:7-10; Esth. 3:7; 9:24; (b) "what is obtained by lot, an allotted portion," e.g., of the ministry allotted to the Apostles, Acts 1:17, RV, "portion," marg., "lot" (AV, "part"); in some mss. ver. 25, AV, "part" (the RV follows those which have *topos*, "place"); Acts 8:21; it is also used like *kleronomia*, "an inheritance," in Acts 26:18, of what God has in grace assigned to the sanctified; so Col. 1:12; in 1 Pet. 5:3 it is used of those the spiritual care of, and charge over, whom is assigned to elders, RV, "the charge allotted to you" (plural, lit., "the charges"), AV, "(God's) heritage." From *kleros* the word "clergy" is derived (a transposition in the application of the term). See CHARGE, No. 4.

<B-1, Verb, 2975, *lanchano*>

denotes (a) "to draw lots," John 19:24; (b) "to obtain by lot, to obtain," Luke 1:9, "his lot was," lit., "he received by lot," i.e., by Divine appointment; Acts 1:17, of the portion "allotted" by the Lord to His Apostles in their ministry (cp. A, above); 2 Pet. 1:1, "that have obtained (a like precious faith)," i.e., by its being "allotted" to them, not by acquiring it for themselves, but by Divine grace (an act independent of human control, as in the casting of "lots"). See [OBTAIN](#).

Note: For divide by lot see [DIVIDE](#).

Loud <1,,3173, *megas*>

"great," is used, besides other meanings, of intensity, as, e.g., of the force of a voice, e.g., Matt. 27:46,50; in the following the RV has "great" for the AV, "loud," Rev. 5:2,12; 6:10; 7:2,10; 8:13; 10:3; 12:10; 14:7,9,15,18. See [GREAT](#).

Love (Noun and Verb) <A-1, Verb, 25, *agapao*>

and the corresponding noun *agape* (B, No. 1 below) present "the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, inquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the NT. Cp., however, Lev. 19:18; Deut. 6:5.

"Agape and *agapao* are used in the NT (a) to describe the attitude of God toward His Son, John 17:26; the human race, generally, John 3:16; Rom 5:8; and to such as believe on the Lord Jesus Christ, particularly, John 14:21; (b) to convey His will to His children concerning their attitude one toward another, John 13:34, and toward all men, 1 Thess. 3:12; 1 Cor. 16:14; 2 Pet. 1:7; (c) to express the essential nature of God, 1 John 4:8.

"Love can be known only from the actions it prompts. God's love is seen in the gift of His Son, 1 John 4:9,10. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects, Rom. 5:8. It was an exercise of the Divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, Cp. Deut. 7:7,8.

"Love had its perfect expression among men in the Lord Jesus Christ, 2 Cor. 5:14; Eph. 2:4; 3:19; 5:2; Christian love is the fruit of His Spirit in the Christian, Gal. 5:22.

"Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14:15,21,23; 15:10; 1 John 2:5; 5:3; 2 John 1:6. Self-will, that is, self-pleasing, is the negation of love to God.

"Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10; love seeks opportunity to do good to 'all men, and especially toward them that are of the household of the faith,' Gal. 6:10. See further 1 Cor. 13 and Col. 3:12-14." * [* From Notes on Thessalonians, by Hogg and Vine, p. 105.]

In respect of agapao as used of God, it expresses the deep and constant "love" and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential "love" in them towards the Giver, and a practical "love" towards those who are partakers of the same, and a desire to help others to seek the Giver. See [BELOVED](#).

<A-2,Verb,5368,*phileo*>

is to be distinguished from agapao in this, that phileo more nearly represents "tender affection." The two words are used for the "love" of the Father for the Son, John 3:35 (No. 1); 5:20 (No. 2); for the believer, John 14:21 (No. 1); 16:27 (No. 2); both, of Christ's "love" for a certain disciple, John 13:23 (No. 1); 20:2 (No. 2). Yet the distinction between the two verbs remains, and they are never used indiscriminately in the same passage; if each is used with reference to the same objects, as just mentioned, each word retains its distinctive and essential character.

Phileo is never used in a command to men to "love" God; it is, however, used as a warning in 1 Cor. 16:22; agapao is used instead, e.g., Matt. 22:37; Luke 10:27; Rom. 8:28; 1 Cor. 8:3; 1 Pet. 1:8; 1 John 4:21. The distinction between the two verbs finds a conspicuous instance in the narrative of John 21:15-17. The context itself indicates that agapao in the first two questions suggests the "love" that values and esteems (cp. Rev. 12:11). It is an unselfish "love," ready to serve. The use of phileo in Peter's answers and the Lord's third question, conveys the thought of cherishing the object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration. See also Trench, Syn., xii.

Again, to "love" (phileo) life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord's reproof, John 12:25. On the contrary, to "love" life (agapao) as used in 1 Pet. 3:10, is to consult the true interests of living. Here the word phileo would be quite inappropriate.

Note: In Mark 12:38, AV, *thelo*, "to wish," is translated "love" (RV, "desire").

<B-1,Noun,26,*agape*>

the significance of which has been pointed out in connection with A, No. 1, is always rendered "love"

in the RV where the AV has "charity," a rendering nowhere used in the RV; in Rom. 14:15, where the AV has "charitably," the RV, adhering to the translation of the noun, has "in love."

Note: In the two statements in 1 John 4:8,16, "God is love," both are used to enjoin the exercise of "love" on the part of believers. While the former introduces a declaration of the mode in which God's love has been manifested (1 John 4:9,10), the second introduces a statement of the identification of believers with God in character, and the issue at the Judgment Seat hereafter (1 John 4:17), an identification represented ideally in the sentence "as He is, so are we in this world."

<B-2,Noun,5363,*philanthropia*>

denotes, lit., "love for man" (phileo and anthropos, "man"); hence, "kindness," Acts 28:2; in Titus 3:4, "(His) love toward man." Cp. the adverb philanthropos, "humanely, kindly," Acts 27:3. See [KINDNESS](#).

Note: For philarguria, "love of money," 1 Tim. 6:10, see MONEY (love of). For philadelphia, see [BROTHER](#), Note (1).

Love feasts <1,,26,*agape*>

is used in the plural in Jude 1:12, and in some mss. in 2 Pet. 2:13; RV marg., "many ancient authorities read 'deceivings,'" (apatais); so the AV. These love feasts arose from the common meals of the early churches (cp. 1 Cor. 11:21). They may have had this origin in the private meals of Jewish households, with the addition of the observance of the Lord's Supper. There were, however, similar common meals among the pagan religious brotherhoods. The evil dealt with at Corinth (l.c.) became enhanced by the presence of immoral persons, who degraded the feasts into wanton banquets, as mentioned in 2 Pet. and Jude. In later times the agape became detached from the Lord's Supper.

Lovely <1,,4375,*prosphiles*>

"pleasing, agreeable, lovely" (pros, "toward," phileo, "to love"), occurs in Phil. 4:8. In the Sept., Esth. 5:1 (3rd sentence).

Lover * This is combined with other words, forming compound adjectives as follows:

<1,,5377,*philotheos*>

"a lover of God," 2 Tim. 3:4.

<2,,5382,*philoxenos*>

"loving strangers" (xenia, "hospitality"), translated "a lover of hospitality" in Titus 1:8, AV (RV, "given to h."); elsewhere, in 1 Tim. 3:2; 1 Pet. 4:9. See [HOSPITALITY](#).

<3,,5358,*philagathos*>

"loving that which is good" (agathos), Titus 1:8, "a lover of good," RV.

Note: The negative aphilagathos is found in 2 Tim. 3:3, "no lovers of good."

<4,,5366,*philarguros*>

"loving money" (*arguros*, "silver"), translated "lovers of money" in Luke 16:14; 2 Tim. 3:2, RV (AV, "covetous"). See [COVETOUS](#).

<5,,5367,*philautos*>

"loving oneself," 2 Tim. 3:2, RV.

<6,,5369,*philedonos*>

"loving pleasure" (*hedone*, "pleasure"), 2 Tim. 3:4, "lovers of pleasure."

Note: For "loving warmly," Rom. 12:10, see [AFFECTION](#), B, No. 2. For *aphilarguros*, "no lover of money," 1 Tim. 3:3, RV, and Heb. 13:5, RV, see [COVETOUS](#).

Low (to bring, to make), Low (estate, degree) <A-1,Verb,5013,*tapeinoo*>

"to bring low, to humble," is translated "shall be brought low" in Luke 3:5. See HUMBLE.

<B-1,Adjective,5011,*tapeinos*>

denotes "of low degree or estate," Rom. 12:16, "things that are lowly," RV (AV, "men of low estate"). See [BASE](#), [DEGREE](#), [ESTATE](#), HUMBLE, [LOWLY](#).

<C-1,Noun,5014,*tapeinosis*>

"abasement, humiliation, low estate," is translated "low estate" in Luke 1:48; in Jas. 1:10, "that he is made low," lit., "in his abasement." See [HUMILIATION](#).

Lower (Adjective, and Verb, to make), Lowest <A-1,Adjective,2737,*katoteros*>

the comparative degree of *kato*, "beneath," is used in Eph. 4:9, of Christ's descent into "the lower parts of the earth;" two of the various interpretations of this phrase are (1) that the earth is in view in contrast to heaven, (2) that the region is that of hades, the Sheol of the OT. Inasmuch as the passage is describing the effects not merely of the Incarnation but of the death and resurrection of Christ, the second interpretation is to be accepted; cp., e.g., Ps. 16:10; 63:9; where the Sept. has the superlative; Ps. 139:15; Acts 2:31. Moreover, as Westcott says, it is most unlikely that the phrase would be used to describe the earth. The word *mere* (plural of *meros*), "parts," would have no force in such a meaning.

<A-2,Adjective,2078,*eschatos*>

"last, utmost, lowest," is rendered "lowest" in Luke 14:9,10, of the "lowest" place at a meal. See [LAST](#).

<B-1,Verb,1642,*elattoō*>

denotes "to make less" (*elattoō*, "less"), and is used in the Active Voice in Heb. 2:7, "Thou madest (Him) ... lower," and in the Passive in Heb. 2:9, "was made ... lower," and John 3:30, "(I must) decrease," (lit., "be made less").

Lower (Verb, to let down) * see [LET DOWN](#), No. 2 (d)

Lowliness, Lowly <A-1,Noun,5012,*tapeinophrosune*>

"lowliness of mind, humbleness," is, translated "lowliness" or "lowliness of mind" in Acts 20:19, RV; Eph. 4:2; Phil. 2:3. See HUMBLENESS [OF](#) MIND.

<B-1,Adjective,5011,*tapeinos*>

"low, lowly:" see HUMBLE and LOW, B.

Lowring (to be) <1,,4768,*stugnazo*>

"to have a gloomy, somber appearance" (akin to *stugnos*, "somber, gloomy," from a root *stug*---, "to hate;" cp. *stugetos*, "hateful," Titus 3:3), is said of the human countenance, Mark 10:22, RV, "his countenance fell" (AV, "he was sad"); of the sky, Matt. 16:3, "lowring." See [COUNTENANCE](#), Note (3). In the Sept., Ezek. 27:35; 28:19; 32:10.

Lucre (filthy) <A-1,Noun,2771,*kerdos*>

"gain" (cp. *kerdaino*, "to gain, get gain"), is translated "gain" in Phil. 1:21; 3:7; "lucre" in Titus 1:11 (preceded by *aischros*, "filthy"). See GAIN.

<B-1,Adjective,146,*aischrokerdes*>

denotes "greedy of base gains" (*aischros*, and A, as above), 1 Tim. 3:8, "greedy of filthy lucre;" so the RV in Titus 1:7, AV, "(given to) filthy lucre." In some mss. 1 Tim 3:3.

<B-2,Adjective,147,*aischrokerdos*>

denotes "from eagerness for base gain," 1 Pet. 5:2, "for filthy lucre."

Lukewarm <1,,5513,*chliaros*>

"tepid, warm" (akin to *chlio*, "to become warm," not found in the NT or Sept.), is used metaphorically in Rev. 3:16, of the state of the Laodicean church, which afforded no refreshment to the Lord, such as is ministered naturally by either cold or hot water.

Lump <1,,5445,*phurama*>

denotes "that which is mixed or kneaded" (*phurao*, "to mix"); hence, "a lump," either of dough, Rom. 11:16 (cp. Num. 15:21); 1 Cor. 5:6,7; Gal. 5:9 (see under LEAVEN); of potter's clay, Rom. 9:21.

Lunatic * For [LUNATIC](#) see EPILEPTIC

Lust (Noun and Verb) <A-1,Noun,1939,*epithumia*>

denotes "strong desire" of any kind, the various kinds being frequently specified by some adjective (see below). The word is used of a good desire only in Luke 22:15; Phil. 1:23; 1 Thess. 2:17. Everywhere else it has a bad sense. In Rom. 6:12 the injunction against letting sin reign in our mortal body to obey the "lust" thereof, refers to those evil desires which are ready to express themselves in bodily activity. They are equally the "lusts" of the flesh, Rom. 13:14; Gal. 5:16,24; Eph. 2:3; 2 Pet. 2:18; 1 John 2:16, a phrase which describes the emotions of the soul, the natural tendency towards things evil. Such "lusts" are not necessarily base and immoral, they may be refined in character, but are evil if inconsistent with the will of God.

Other descriptions besides those already mentioned are: "of the mind," Eph. 2:3; "evil (desire)," Col.

3:5; "the passion of," 1 Thess. 4:5, RV; "foolish and hurtful," 1 Tim. 6:9; "youthful," 2 Tim. 2:22; "divers," 2 Tim. 3:6; Titus 3:3; "their own," 2 Tim. 4:3; 2 Pet. 3:3; Jude 1:16; "worldly," Titus 2:12; "his own," Jas. 1:14; "your former," 1 Pet. 1:14, RV; "fleshly," 1 Pet. 2:11; "of men," 1 Pet. 4:2; "of defilement," 2 Pet. 2:10; "of the eyes," 1 John 2:16; of the world ("thereof"), 1 John 2:17; "their own ungodly," Jude 1:18. In Rev. 18:14 "(the fruits) which thy soul lusted after" is, lit., "of thy soul's lust." See DESIRE, A, No. 1 (where associated words are noted).

<A-2,Noun,3715,*orexis*>

lit., "a reaching" or "stretching after" (akin to oregomai, "to stretch oneself out, reach after"), a general term for every kind of desire, is used in Rom. 1:27, "lust."

<A-3,Noun,2237,*hedone*>

"pleasure," is translated "lusts," in the AV of Jas. 4:1,3 (RV, "pleasure"). See [PLEASURE](#).

Note: In 1 Thess. 4:5, AV, pathos, "passion" (RV, "passion"), is translated "lust," which is the better rendering of the next word epithumia, rendered "concupiscence." Pathos is described by Trench as "the diseased condition out of which epithumia springs." In 1 Cor. 12:6: epithumetes, a luster after, is rendered "to lust."

<B-1,Verb,1937,*epithumeo*>

akin to A, No. 1, has the same twofold meaning as the noun, namely (a) "to desire," used of the Holy Spirit against the flesh, Gal. 5:17 (see below); of the Lord Jesus, Luke 22:15, "I have desired;" of the holy angels, 1 Pet. 1:12; of good men, for good things, Matt. 13:17; 1 Tim. 3:1; Heb. 6:11; of men, for things without moral quality, Luke 15:16; 16:21; 17:22; Rev. 9:6; (b) of "evil desires," in respect of which it is translated "to lust" in Matt. 5:28; 1 Cor. 10:6; Gal. 5:17 (1st part; see below); Jas. 4:2; to covet, Acts 20:23; Rom. 7:7; 13:9. See COVET, DESIRE, B, No. 2.

Notes: (1) In Gal. 5:17, in the statement, "the flesh lusteth against the Spirit, and the Spirit against the flesh," the Holy Spirit is intended, as in the preceding verse. To walk by the Spirit involves the opposition here referred to. The verb "lusteth" is not repeated in the second part of the statement, but must in some way be supplied. Since in modern English the word "lust" is used exclusively in a bad sense, it is unsuitable as a translation of epithumeo, where the word is used in a good sense. As the rendering "desire" is used of the Lord Jesus (as mentioned above), it may be best so understood here in respect of the Holy Spirit.

(2) In James 4:5 the RV translates correctly in giving two questions, each of a rhetorical character, asked by way of remonstrance. The first draws attention to the fact that it is impossible for the Scripture to speak in vain; the second to the impossibility that the Holy Spirit, whom God has caused to dwell in the believer, should "long (unto envying)," epipotheo (AV, "lust"). Here again, not the human spirit is in view, but the Spirit of God; cp. 1 Cor. 6:19. See [LONG](#).

Lying (Falsehood) * For LYING (falsehood) see LIE

Lying (in wait) * For LYING (in wait) see LIE [IN](#) WAIT

Mad, Madness <A-1, Verb, 3105, *mainomai*>

"to rage, be mad," is translated by the verb "to be mad" in John 10:20; Acts 12:15; 26:24, 25; 1 Cor. 14:23; see [BESIDE](#) ONESELF, No. 2.

<A-2, Verb, 1693, *emmainomai*>

an intensive form of No. 1, prefixed by en, "in," implying "fierce rage, to be furious against;" it is rendered "being exceedingly mad" in Acts 26:11 (cp. Acts 9:1).

<B-1, Noun, 3130, *mania*>

akin to A, and transliterated into English, denotes "frenzy, madness," Acts 26:24 "(thy much learning doth turn thee to) madness," RV; AV, "(doth make thee) mad."

<B-2, Noun, 454, *anoia*>

lit., "without understanding" (a, negative, nous, "mind, understanding"), denotes "folly," 2 Tim. 3:9, and this finding its expression in violent rage, Luke 6:11. See [FOLLY](#).

<B-3, Noun, 3913, *paraphronia*>

"madness" (from para, "contrary to," and phren, "the mind"), is used in 2 Pet. 2:16. Cp. paraphroneo, 2 Cor. 11:23, "[I](#) speak like one distraught."

Made (be) <A-1, Verb, 1096, *ginomai*>

"to become," is sometimes translated by the Passive Voice of the verb to make, e.g., Matt. 9:16; John 1:3 (three times), 10; 8:33; Rom. 11:9; 1 Cor. 1:30; 3:13; 4:9, 13; Eph. 2:13; 3:7; Phil. 2:7 (but RV marg., "becoming"); Col. 1:23, 25; Heb. 5:5; 6:4; 7:12, 16, 21, 26; 11:3; Jas. 3:9; 1 Pet. 2:7. In many places the RV translates otherwise, and chiefly by the verb to become, e.g., Matt. 25:6, "there is;" Matt. 27:24, "was arising;" John 1:14, "became;" John 2:9, "become;" Rom. 1:3, "born;" Rom. 2:25, "is become;" Rom. 10:20, "became;" Gal. 3:13, "having become;" Gal. 4:4, "born" (twice); Heb. 3:14, "are become;" Heb. 7:22, "hath ... become."

<A-2, Verb, 2749, *keimai*>

"to lie," is sometimes used as the Passive Voice of tithemi, "to put;" it is translated "is (not) made" in 1 Tim. 1:9, of the Law, where a suitable rendering would be "is (not) enacted."

Notes: (1) In 2 Pet. 2:12, AV, the verb genao, "to beget," in the Passive Voice, to be born, is translated "made" (RV, "born"). (2) In Luke 3:5, AV (3rd statement), the future tense of eimi, "to be," is translated "shall be made" (RV, "shall become"); in the next sentence there is nothing in the original representing "shall be made." (3) In Acts 16:13, AV, the infinitive mood of eimi, "to be," is translated "to be made" (of prayer), RV, "there was (a place of prayer)." (4) For the translation of words in which the Eng. "made" forms a part of another verb, see under those words, e.g., [CONFESSION](#), [KNOWN](#), [LIKE](#), [LOW](#), [PAYMENT](#), [RICH](#), [SUBJECT](#).

<B-1, Noun, 4161, *poiema*>

whence Eng., "poem," denotes "that which is made" (from poieo, "to do, make"), Rom. 1:20, "the things that are made;" Eph. 2:10, "(His) workmanship."

Magistrate <1,,4755,*strategos*>

besides its application to "the captain of the Temple" (see CAPTAIN), denotes "a magistrate or governor," Acts 16:20,22,35,36,38. These were, in Latin terminology, the duumviri or praetores, so called in towns which were Roman colonies. They were attended by lictors or "sergeants," who executed their orders. In the circumstances of Acts 16 they exceeded their powers, in giving orders for Roman citizens to be scourged; hence they became suppliants. See [CAPTAIN](#).

<2,,758,*archon*>

"a ruler," denotes, in Luke 12:58, "a local authority, a magistrate," acting in the capacity of one who received complaints, and possessing higher authority than the judge, to whom the "magistrate" remits the case. See [CHIEF](#), [PRINCE](#), [RULER](#).

Notes: (1) In Luke 12:11, AV, arche, "a beginning, rule, principality," is translated "magistrates;" the word, however, denotes "rulers" in general: hence the RV, "rulers." (2) For the AV of Titus 3:1, "to obey magistrates," see [OBEY](#), B, No. 3.

Magnificence <1,,3168,*megaleiotes*>

denotes "splendor, magnificence" (from megaleios, "magnificent," might," Acts 2:11, megas, "great"), translated "magnificence" in Acts 19:27, of the splendor of the goddess Diana. In Luke 9:43, RV (AV, "mighty power"); in 2 Pet. 1:16, "majesty." In the papyri writings it is frequent as a ceremonial title.

Magnify <1,,3170,*megaluno*>

"to make great" (megas), is translated "to magnify" in Luke 1:46; in Luke 1:58, RV, "had magnified (His mercy)," AV, "had shewed great (mercy);" Acts 5:13; 10:46; 19:17; 2 Cor. 10:15, RV (AV, "we shall be enlarged"), i.e., by their faith in its practical effect he will be so assisted as to enlarge the scope of his Gospel ministry and carry its message to regions beyond them; in Phil. 1:20, of the "magnifying" of Christ by him in his body, i.e., in all his activities and ways. In Matt. 23:5, it signifies "to enlarge." See [ENLARGE](#).

Note: In Rom. 11:13, AV, the verb doxazo, "to glorify," is translated "I magnify (my office)," RV, "I glorify (my ministry)." See [GLORIFY](#).

Maid, Maiden, Maidservant <1,,3816,*pais*>

"a child," denotes "a maid" or "maiden" in Luke 8:51,54, RV, "maiden" in both places. See [CHILD](#), [MANSERVANT](#), [SERVANT](#), [SON](#), YOUNG [MAN](#).

<2,,3814,*paidiske*>

a diminutive of No. 1, is translated "maid," "maid," in the AV and RV in Mark 14:66,69; Luke 22:56; in the RV (AV, "damsel"), in Matt. 26:69; John 18:17; Acts 12:13; 16:16; in Luke 12:45, "maidservants" (AV "maidens"); in Gal. 4:22,23,30,31, RV, "handmaid" (AV, "bondmaid" or "bondwoman"). See [BONDMAID](#), DAMSEL.

<3,,2877,*korasion*>

a colloquial, familiar term, is translated "maid" in Matt. 9:24,25, AV (RV, "damsel"). See [DAMSEL](#),

No. 1.

Maimed <1,,376,anapero, or anapeiros> "crippled, maimed" (from ana, "up," and peros, "disabled in a limb"), is found in Luke 14:13,21.

<2,,2948,kullos>

denotes "crooked, crippled" (akin to kulio, "to roll"); in Matt. 15:30,31, translated "maimed;" so in Matt. 18:8, AV (RV, "halt"); Mark 9:43 (AV and RV). See [HALT](#).

Mainsail * For [MAINSAIL](#) see FORSAIL

Maintain <1,,4291,proistemi>

"to preside, rule," also means "to maintain," Titus 3:8,14, "to maintain (good works)," RV marg., "profess honest occupations" (AV, marg. ... "trades"). The usage of the phrase kala erga (good works) in the Pastoral Epistles is decisive for the rendering "good works," here. See [OVER](#) (to be), RULE.

Majesty <1,,3168,megaleiotes>

see [MAGNIFICENCE](#).

<2,,3172,megalosune>

from megas, "great," denotes "greatness, majesty;" it is used of God the Father, signifying His greatness and dignity, in Heb. 1:3, "the Majesty (on high)," and Heb. 8:1, "the Majesty (in the Heavens);" and in an ascription of praise acknowledging the attributes of God in Jude 1:25.

Make <1,,4160,poieo>

"to do, to make," is used in the latter sense (a) of constructing or producing anything, of the creative acts of God, e.g., Matt. 19:4 (2nd part); Acts 17:24; of the acts of human beings, e.g., Matt. 17:4; Acts 9:39; (b) with nouns denoting a state or condition, to be the author of, to cause, e.g., peace, Eph. 2:15; Jas. 3:18; stumbling blocks, Rom. 16:17; (c) with nouns involving the idea of action (or of something accomplished by action), so as to express the idea of the verb more forcibly (the Middle Voice is commonly used in this respect, suggesting the action as being of special interest to the doer); for the Active Voice see, e.g., Mark 2:23, of "making" one's way, where the idea is not that the disciples "made" a path through the standing corn, but simply that they went, the phrase being equivalent to going, "(they began) as they went (to pluck the ears);" other instances of the Active are Rev. 13:13,14; 16:14; 19:20; for the Middle Voice (the dynamic or subjective Middle), see, e.g., John 14:23, "will make our abode;" in Acts 20:24, "none of these things move me," lit., "[I](#) make account of none of these things;" Acts 25:17, "[I](#) made no delay," RV; Rom. 15:26; Eph. 4:16; Heb. 1:2; 2 Pet. 1:10; (d) to "make" ready or prepare, e.g., a dinner, Luke 14:12; a supper, John 12:2; (e) to acquire, provide a thing for oneself, Matt. 25:16; Luke 19:18; (f) to render or "make" one or oneself anything, or cause a person or thing to become something, e.g., Matt. 4:19; 12:16, "make (Him known);" John 5:11,15, to "make" whole; John 16:2, lit., "they shall make (you put out of the synagogue);" Eph. 2:14; Heb. 1:7; to change one thing into another, Matt. 21:13; John 2:16; 4:46; 1 Cor. 6:15; (g) to constitute one anything, e.g., Acts 2:36; (h) to declare one or oneself anything, John 5:18, "making (Himself equal with God);" John 8:53; 10:33; 19:7,12; 1 John 1:10; 5:10; (i) to "make" one do a thing, e.g., Luke 5:34; John 6:10; Rev. 3:9. See [DO](#), No. 1, and other renderings there.

<2,,5087,tithemi>

"to put," is used in the same way as No. 1 (f), Matt. 22:44; Mark 12:36; Luke 20:43; Acts 2:35; 1 Cor. 9:18 (of making the Gospel without charge); Heb. 1:13; 10:13; 2 Pet. 2:6; as No. 1 (g), Acts 20:28; Rom. 4:17. See [APPOINT](#), No. 3.

<3,,1303,diatithemi>

"to covenant," is rendered "[I](#) will make" (the noun diatheke, "a covenant," being expressed additionally), in the Middle Voice, in Acts 3:25; Heb. 8:10; 10:16, lit., "[I](#) will covenant" (see RV, marg.). See [APPOINT](#), No. 4.

<4,,2525,kathistemi>

"to set down, set in order, appoint," is used in the same way as No. 1 (g) in Acts 7:10,27,35; Heb. 7:28, AV (RV, "appointeth"); as No. 1 (f) in Rom. 5:19 (twice). See [APPOINT](#), No. 2.

<5,,4921,sunistemi>

"to commend, prove, establish," is used in Gal. 2:18, much as in No. 1 (g), "[I](#) make myself (a transgressor)," i.e., "I constitute (or prove) myself, etc." See [APPROVE](#), No. 2.

<6,,1325,didomi>

"to give," is used in 2 Thess. 3:9 in much the same sense as No. 1 (g), "to make (ourselves an ensample)"; in Rev. 3:9 (1st part), RV, "[I](#) will give," the sense is virtually the same as poieo in the 2nd part of the verse, see No. 1 (i). See [GIVE](#).

<7,,2005,epiteleo>

"to complete," is translated "to make" in Heb. 8:5 (1st part), RV marg., "complete" [in the 2nd part No. 1 is used in sense (a)]. See [ACCOMPLISH](#).

<8,,4931,sunteleo>

"to end, fulfil," is translated "[I](#) will make" in Heb. 8:8, said of the New Covenant. See [END](#).

<9,,1510,eimi>

"to be," is translated "make" in Mark 12:42, lit., "which is (a farthing)."

<10,,4364,prospoieo>

primarily, "to claim," is used in the Middle Voice with the meaning "to make as if," in Luke 24:28, of the Lord's action regarding the two on the way to Emmaus. In the Sept., 1 Sam. 21:13; Job 19:14.

<11,,2722,katecho>

"to hold fast" (kata, "down," intensive, echo, "to hold"), is used of "making" for a place, in Acts 27:40, RV, "they made for" (AV, "they made toward"). See [HOLD](#).

<12,,4294,prokatartizo>

"to render fit ('fitted'; artos, 'a joint') beforehand," is used in 2 Cor. 9:5, "to make up beforehand."

Notes: (1) In Heb. 9:2, AV, kataskeuazo, "to prepare," is translated "made" (RV, "prepared"). (2) In Eph. 2:15, AV, ktizo, "to create," is translated "make" (RV, "create"). (3) In Acts 26:16, AV, procheinizo, "to determine, choose," is translated "make" (RV, "appoint"). (4) In Gal. 3:16, AV, ero, "to speak," is translated "were ... made" (RV, "were ... spoken"). (5) In Luke 14:31, AV, sumballo, "to meet with," in hostile sense, is rendered in combination with the phrase eis polemon, "in war," "to make war"; RV, "to encounter (in war)." (6) In Rom. 14:19 "the things which make for peace" is, lit., "the things of peace." (7) In Acts 22:1 the verb "I make" represents no word in the original, lit., "hear now my defense unto you." (8) The Eng. verb "to make" forms with many other verbs a rendering of single Greek verbs which are given under the respective headings. (9) For "made," Luke 19:16, RV, see GAIN, Note (1).

Maker <1,,1217,demiourgos>

lit., "one who works for the people" (from demos, "people," ergon, "work;" an ancient inscription speaks of the magistrates of Tarsus as demiourgoi: the word was formerly used thus regarding several towns in Greece; it is also found used of an artist), came to denote, in general usage, a builder or "maker," and is used of God as the "Maker" of the heavenly city, Heb. 11:10. In that passage the first word of the two, technites, denotes "an architect, designer," the second, demiourgos, is the actual Framers; the city is the archetype of the earthly one which God chose for His earthly people. Cp. ktistes, "creator."

Male <1,,730,arsen | arren> is translated "men" in Rom. 1:27 (three times); "man child" in Rev. 12:5 (ver. 13 in some mss.); "male" in Matt. 19:4; Mark 10:6; Luke 2:23; Gal. 3:28, "(there can be no) male (and female)," RV, i.e., sex distinction does not obtain in Christ; sex is no barrier either to salvation or the development of Christian graces. See [MAN](#).

Malefactor <1,,2557,kakourgos>

an adjective, lit., "evil-working" (kakos, "evil," ergon, "work"), is used as a noun, translated "malefactor(-s)" in Luke 23:32,33,39, and in the RV in 2 Tim. 2:9 (AV, "evil doer"). See EVIL, B, Note (1). In the Sept., Prov. 21:15.

<2,,2555,kakopois>

an adjective, lit., "doing evil," is used in 1 Pet. 2:12,14; 3:16 (in some mss.); 4:15. See [EVIL](#), B, No. 5.

Malice, Maliciousness, Malicious <1,,2549,kakia>

"badness in quality" (the opposite of arete, "excellence"), "the vicious character generally" (Lightfoot), is translated "malice" in 1 Cor. 5:8; 14:20; Eph. 4:31; Col. 3:8; Titus 3:3; 1 Pet. 2:1, AV (RV, "wickedness;" marg., "malice"); "maliciousness" in Rom. 1:29; in 1 Pet. 2:16, AV (RV, "wickedness;" marg., "malice"). Elsewhere, Matt. 6:34; Acts 8:22; Jas. 1:21 (RV marg., "malice"). See [EVIL](#), B, No. 1.

Note: In 2 John 1:10, AV, poneros, "evil, wicked" (see EVIL, A. No. 2) is translated "malicious" (RV, "wicked").

Malignity <1,,2550,*kakoetheia*>

lit., "bad manner or character" (*kakos*, "bad," *ethos*, "manner"), hence, "an evil disposition" that tends to put the worst construction on everything, "malice, malevolence, craftiness," occurs in Rom. 1:29, as the accompaniment of *dolos*, "guile."

Mammon <1,,3126,*mamonas*>

a common Aramaic word for "riches," akin to a Hebrew word signifying "to be firm, steadfast" (whence "Amen"), hence, "that which is to be trusted;" Gesenius regards it as derived from a Heb. word signifying "treasure" (Gen. 43:23); it is personified in Matt. 6:24; Luke 16:9,11,13.

Man (see also Men) <1,,444,*anthropos*>

is used (a) generally, of "a human being, male or female," without reference to sex or nationality, e.g., Matt. 4:4; 12:35; John 2:25; (b) in distinction from God, e.g., Matt. 19:6; John 10:33; Gal. 1:11; Col. 3:23; (c) in distinction from animals, etc., e.g., Luke 5:10; (d) sometimes, in the plural, of "men and women," people, e.g., Matt. 5:13,16; in Mark 11:2; 1 Tim. 6:16, lit., "no one of men;" (e) in some instances with a suggestion of human frailty and imperfection, e.g., 1 Cor. 2:5; Acts 14:15 (2nd part); (f) in the phrase translated "after man," "after the manner of men," "as a man" (AV), lit. "according to (kata) man," is used only by the Apostle Paul, of "(1) the practices of fallen humanity, 1 Cor. 3:3; (2) anything of human origin, Gal. 1:11; (3) the laws that govern the administration of justice among men, Rom. 3:5; (4) the standard generally accepted among men, Gal. 3:15; (5) an illustration not drawn from Scripture, 1 Cor. 9:8; (6) probably = 'to use a figurative expression' (see AV, marg.), i.e., to speak evil of men with whom he had contended at Ephesus as 'beasts' (cp. 1 Cor. 4:6), 1 Cor. 15:32; Lightfoot prefers 'from worldly motives'; but the other interpretation, No. (4), seems to make better sense. See also Rom. 6:19, where, however, the Greek is slightly different, *anthropinos*, 'pertaining to mankind;'" the meaning is as Nos. (5) and (6). * [* From Notes on Galatians, by Hogg and Vine, p. 139.]

(g) in the phrase "the inward man," the regenerate person's spiritual nature personified, the inner self of the believer, Rom. 7:22, as approving of the law of God; in Eph. 3:16, as the sphere of the renewing power of the Holy Spirit; in 2 Cor. 4:16 (where *anthropos* is not repeated), in contrast to "the outward man," the physical frame, the "man" as cognizable by the senses; the "inward" man is identical with "the hidden man of the heart," 1 Pet. 3:4.

(h) in the expressions "the old man," "the new man," which are confined to Paul's Epistles, the former standing for the unregenerate nature personified as the former self of a believer, which, having been crucified with Christ, Rom. 6:6, is to be apprehended practically as such, and to be "put off," Eph. 4:22; Col. 3:9, being the source and seat of sin; the latter, "the new man," standing for the new nature personified as the believer's regenerate self, a nature "created in righteousness and holiness of truth," Eph. 4:24, and having been "put on" at regeneration, Col. 3:10; being "renewed after the image of Him that created him," it is to be "put on" in practical apprehension of these facts.

(i) often joined with another noun, e.g., Matt. 11:19, lit., "a man, a glutton;" Matt. 13:52, lit., "a man, a householder;" Matt. 18:23, "a certain king," lit., "a man, a king."

(j) as equivalent simply to "a person," or "one," whether "man" or woman, e.g., Acts 19:16; Rom.

3:28; Gal. 2:16; Jas. 1:19; 2:24; 3:8 (like the pronoun *tis*, "someone;" *tis* is rendered "man" in Matt. 8:28); or, again (as *tis* sometimes signifies), "a man," e.g., Matt. 17:14; Luke 13:19.

(k) definitely, with the article, of some particular person, Matt. 12:13; Mark 3:3,5; or with the demonstrative pronoun and the article, e.g., Matt. 12:45; Luke 14:30. For the phrase "the Son of man" see [SON OF MAN](#). For "the man of sin," 2 Thess. 2:3, see [INIQUITY](#), No. 1.

(l) in the phrase "the man of God," 2 Tim. 3:17, not used as an official designation, nor denoting a special class of believers, it specifies what every believer should be, namely, a person whose life and conduct represent the mind of God and fulfill His will; so in 1 Tim 6:11, "O man of God." Some regard this in the OT sense as of a prophet acting in a distinctive character, possessed of Divine authority; but the context is of such a general character as to confirm the more extended designation here.

Notes: (1) In Gal. 3:28, the RV adds the italicized word "man" ("ye all are one man in Christ Jesus"), in accordance with Eph. 2:15, which speaks of Jew and Gentile as becoming "one new man" in Christ. The figure is closely analogous to that of "the body." In these two passages "one" is masculine, i.e., "one person;" in John 10:30; 11:52; 17:21,22,23, "one" is neuter, "one thing," as in 1 Cor. 3:8; 11:5. The first two, in Gal. 3 and Eph. 2, express vital union, present and eternal; in John 17 the union is moral, a process in course of accomplishment. (2) For philanthropia, Titus 3:4, "(His) love toward man," see KIND, C, No. 2. (3) In Rev. 9:20, the RV translates the genitive plural of *anthropos* with the article, "mankind" (AV, "the men"); it might have been rendered "(the rest) of men."

<2,,435,*aner*>

is never used of the female sex; it stands (a) in distinction from a woman, Acts 8:12; 1 Tim. 2:12; as a husband, Matt. 1:16; John 4:16; Rom. 7:2; Titus 1:6; (b) as distinct from a boy or infant, 1 Cor. 13:11; metaphorically in Eph. 4:13; (c) in conjunction with an adjective or noun, e.g., Luke 5:8, lit., "a man, a sinner;" Luke 24:19, lit., "a man, a prophet;" often in terms of address, e.g., Acts 1:16; 13:15,26; 15:7,13, lit., "men, brethren;" with gentilic or local names (virtually a title of honor), e.g., Acts 2:14; 22:3, lit., "Judean men," "a Judean man;" Acts 3:12; 5:35, lit., "Israelite men;" Acts 17:22 "Athenian men;" Acts 19:35, lit., "Ephesian men;" in Acts 14:15 it is used in addressing a company of "men," without any descriptive term. In this verse, however, the distinction between *aner* and *anthropos* (2nd part) is noticeable; the use of the latter comes under No. 1 (e); (d) in general, "a man, a male person" (used like the pronoun *tis*, No. 3), "a man" (i.e., a certain "man"), e.g., Luke 8:41; in the plural, Acts 6:11.

<3,,5100,*tis*>

"some one, a certain one," is rendered "a man," "a certain man," e.g., in Matt. 22:24; Mark 8:4, AV (RV, "one"); Mark 12:19; John 3:3,5; 6:50; 14:23; 15:6,13; Acts 13:41, AV (RV, "one"); 1 Cor. 4:2; 1 Tim. 1:8; 2 Tim. 2:5,21; Jas. 2:14,18; 1 Pet. 2:19; 1 John 4:20.

<4,,730,*arren* | *arsen*> see [MALE](#).

<5,,5046,*teleios*>

perfect, is translated "men" in 1 Cor. 14:20, RV marg., "of full age," AV marg., "perfect, or, of a ripe

age." See PERFECT.

Note: In many cases the word "man" is combined with an adjective to translate one word in the original. These will be found under various other headings.

Man-child * For [MAN-CHILD](#) see MALE

Man's, of Man, Mankind (see also Men) <1,,442,*anthropinos*>

"human, belonging to man" (from anthropos, see [MAN](#), No. 1), is used (a) of man's wisdom, in 1 Cor. 2:13 (some mss. have it in ver. 4, where indeed it is implied; see, however, the RV); (b) of "man's judgement," 1 Cor. 4:3 (marg., "day:" see [DAY](#)); (c) of "mankind," Jas. 3:7, lit., "the human nature," RV marg. (AV marg., "nature of man"); (d) of human ordinance, 1 Pet. 2:13; Moulton and Milligan show from the papyri how strongly antithetic to the Divine the use of the word is in this respect; (e) of temptation, 1 Cor. 10:13, RV, "such as man can bear" (AV, "such as is common to man"), i.e., such as must and does come to "men;" (f) of "men's" hands, Acts 17:25; (g) in the phrase "after the manner of men," Rom. 6:19.

Notes: (1) In Luke 16:12, AV, allotrios, "belonging to another" (allos, "another"), here used as a pronoun, is translated "another man's" (RV, "another's"); so, as an adjective, in Rom. 14:4; 15:20; 2 Cor. 10:15,16 (in this last the RV omits "man"). (2) In Acts 27:22 there is no word representing "man's;" the RV has "of life." (3) In Rom. 5:17, the RV rightly has "the trespass of the one," for AV, "one man's offense."

Manger <1,,5336,*phatne*>

"a manger," Luke 2:7,12,16, also denotes "a stall," 13:15. So in the Sept., the word denoted not only a "manger" but, by metonymy, the stall or crib (Prov. 14:4) containing the "manger."

Manifest (Adjective and Verb) <A-1,Adjective,1717,*emphanes*>

manifest (akin to emphaino, "to show in, to exhibit;" en, "in," phaino, "to cause to shine"), is used (a) literally in Acts 10:40, RV "(gave Him to be made) manifest;" (b) metaphorically in Rom. 10:20, "([I](#) was made) manifest." See [OPENLY](#). Cp. B, No. 2.

<A-2,Adjective,5318,*phaneros*>

"open to sight, visible, manifest" (the root phan---, signifying "shining," exists also in No. 1), is translated "manifest" in Luke 8:17; Acts 4:16; 7:13, RV (AV, "known"); Rom. 1:19; 1 Cor. 3:13; 11:19; 14:25; Gal. 5:19; Phil. 1:13; 1 Tim. 4:15 (AV, "appear"); 1 John 3:10. See [APPEAR](#), B, Note (2), [KNOW](#), B, No. 2, [OPENLY](#), [OUTWARDLY](#).

<A-3,Adjective,852,*aphanes*>

denotes "unseen, hidden," Heb. 4:13, "not manifest" (a, negative, and phaino). In the Sept., Neh. 4:8; Job 24:20.

Notes: (1) In 1 Cor. 15:27, AV delos, "evident," is translated "manifest" (RV, "evident"). (2) So with ekdelos, 2 Tim. 3:9, an intensive form of delos, signifying "quite evident." (3) In 1 Tim. 5:25, AV,

prodelos, "evident beforehand, clearly evident," is translated "manifest beforehand" (RV, "evident"); see [EVIDENT](#). (4) For "manifest token," see [TOKEN](#).

<B-1,Verb,5319,*phaneroo*>

"to make visible, clear, manifest," known (akin to A, No. 2), is used especially in the writings of the Apostles John and Paul), occurring 9 times in the Gospel, 9 times in 1 John, 2 in Rev.; in the Pauline Epistles (including Heb.) 24 times; in the other Gospels, only in Mark, 3 times; elsewhere in 1 Pet. 1:20; 5:4. The true meaning is "to uncover, lay bare, reveal." The following are variations in the rendering, which should be noted: Mark 16:12,14 (RV, "was manifested," AV, "appeared"); John 21:1 (RV, "manifested," AV, "shewed;" cp. John 21:14); Rom. 1:19 (RV, "manifested," AV, "hath shewed"); 2 Cor. 3:3 (RV, "being made manifest," AV, "are manifestly declared"); 2 Cor. 5:10; 7:12; Rev. 3:18 (RV, "be made manifest," AV, "appear"); 2 Cor. 11:6 (RV, "we have made it manifest," AV, "we have been throughly made manifest"); Col. 1:26 (RV, "hath it been manifested," AV, "is made manifest"); 3:4 (RV, "be manifested," AV, "appear;" so 1 Pet. 5:4); 1 Tim. 3:16 (RV, "was manifested," AV, "was manifest"); 2 Tim. 1:10 (RV, "hath ... been manifested," AV, "is ... made manifest;" cp. Rom. 16:26; 2 Cor. 4:10,11; 1 Pet. 1:20); Heb. 9:26 (RV, "hath He been manifested," AV, "hath He appeared"); 1 John 2:28; 3:2 (RV, "is ... made manifest," AV, "doth appear"). See [APPEAR](#), A. No. 4.

<B-2,Verb,1718,*emphanizo*>

akin to A, No. 1, is translated "to manifest, make manifest," in John 14:21,22; Heb. 11:14, RV; see [APPEAR](#), A, No. 5.

Note: For the adverb phaneros, "manifestly," see EVIDENTLY, [OPENLY](#).

Manifestation <1,,5321,*phanerosis*>

"a manifestation" (akin to phaneros and phaneroo; see MANIFEST), occurs in 1 Cor. 12:7; 2 Cor. 4:2.

Note: In Rom. 8:19, AV, apokalupsis, "an uncovering, laying bare, revealing, revelation," is translated "manifestation" (RV, "revealing"). See [REVELATION](#).

Manifold <1,,4164,*poikilos*>

"varied," is translated "manifold" in 1 Pet. 1:6; 4:10; Jas. 1:2, RV (AV, "divers"). See [DIVERS](#), A, No. 2.

<2,,4182,*polupoikilos*>

"much varied" (polus, "much," and No. 1), is said of the wisdom of God, in Eph. 3:10.

<3,,4179,*pollaplasion*>

"many times more" (from polus, "much"), occurs in Luke 18:30, "manifold more," and in many ancient authorities in Matt. 19:29 (RV, marg.; some editions in text); AV and RV text, "a hundredfold," translating hekatontaplasia.

[Matt Curtin](#)

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Black, Blackness <1,,3189,*melas*>

"black," Matt. 5:36; Rev. 6:5,12, is derived from a root mal---, meaning "to be dirty;" hence Latin, malus, "bad." See [INK](#).

<2,Noun,1105,*gnophos*>

Heb. 12:18, "blackness, gloom," seems to have been associated with the idea of a tempest. It is related to skotos, "darkness," in that passage, and in the Sept. of Exod. 10:22; Deut. 4:11; Zeph. 1:15.

<3,Noun,2217,*zophos*>

akin to No. 1, especially "the gloom of the regions of the lost," is used four times; 2 Pet. 2:4, "darkness" (RV); 2 Pet. 2:17, RV, "blackness," for AV, "mist;" Jude 1:6, "darkness;" Jude 1:13, "blackness," suggesting a kind of emanation. See DARKNESS, [MIST](#).

Blade * For [BLADE](#) see GRASS

Blame, Blameless <A-1,Verb,3469,*momaomai*>

"to find fault with, to blame, or calumniate," is used in 2 Cor. 6:3, of the ministry of the Gospel; in 8:20, of the ministration of financial help.

Notes: (1) Cp. the synonymous verb, memphomai, "to find fault," Mark 7:2; Rom. 9:19; Heb. 8:8. See [FAULT](#).

(2) In gal. 2:11, kataginosko is rightly rendered "stood condemned," RV, for AV, "was to be blamed." See [CONDEMN](#).

<B-1,Adjective,299,*amomos*>

See [BLEMISH](#), B.

<B-2,Adjective,298,*amometos*>

translated in Phil. 2:15 "without blemish" (AV, "without rebuke"), is rendered "blameless" in 2 Pet. 3:14 (AV and RV).

<B-3,Adjective,273,*amemptos*>

related to memphomai (A, Note), is translated "unblameable" in 1 Thess. 3:13; "blameless," in Luke 1:6; Phil. 2:15; 3:6; "faultless" in Heb. 8:7. See [FAULTLESS](#), [UNBLAMEABLE](#).

"If amomos is the 'unblemished,' amemptos is the 'unblamed.' ... Christ was amomos in that there was in Him no spot or blemish, and He could say, 'Which of you convinceth (convicteth) Me of sin?' but in strictness of speech He was not amemptos (unblamed), nor is this epithet ever given to Him in the NT, seeing that He endured the contradiction of sinners against Himself, who slandered His footsteps and laid to His charge 'things that He knew not' (i.e., of which He was guiltless)." Trench. Syn. 103.

<B-4,Adjective,338,*anaitios*>

"guiltless" (a, negative, n, euphonic, and aitia, "a charge"), is translated, "blameless" in the AV of

Matt. 12:5, "guiltless" in Matt. 12:7. The RV has "guiltless" in both places. In the Sept., in Deut. 19:10,13; 21:8-9. See [GUILTLESS](#).

<B-5,Adjective,423,*anepileptos*>

lit., "that cannot be laid hold of," hence, "not open to censure, irreproachable" (from a, negative, n, euphonic, and epilambano, "to lay hold of"), is used in 1 Tim. 3:2; 5:7; 6:14 (in all three places the RV has "without reproach;" in the first two AV, "blameless," in the last, "unrebukeable;" an alternative rendering would be "irrephensible"). See REPROACH, [UNREBUKEABLE](#).

<B-6,Adjective,410,*anenkletos*>

signifies "that which cannot be called to account" (from a, negative, n, euphonic, and enkaleo, "to call in"), i.e., with nothing laid to one's charge (as the result of public investigation), in 1 Cor. 1:8, RV, "unreproveable," AV, "blameless;" in Col. 1:22, AV and RV, "unreproveable;" in 1 Tim. 3:10; Titus 1:6,7, AV and RV, "blameless." It implies not merely acquittal, but the absence of even a charge or accusation against a person. This is to be the case with elders.

<C-1,Adverb,274,*amemptos*>

in 1 Thess. 2:10, "unblameably;" in 1 Thess. 5:23, "without blame," AV, "blameless," is said of believers at the Judgment-Seat of Christ in His Parousia (His presence after His coming), as the outcome of present witness and steadfastness. See B, No. 3, above.

Blaspheme, Blasphemy, Blasphemer, Blasphemous <A-1,Noun,988,*blasphemia*>

either from blax, "sluggish, stupid," or, probably, from blapto, "to injure," and pHEME, "speech," (Eng. "blasphemy") is so translated thirteen times in the RV, but "railing" in Matt. 15:19; Mark 7:22; Eph. 4:31; Col. 3:8; 1 Tim. 6:4; Jude 1:9. The word "blasphemy" is practically confined to speech defamatory of the Divine Majesty. See Note, below. See [EVIL SPEAKING](#), [RAILING](#).

<B-1,Verb,987,*blasphemeo*>

"to blaspheme, rail at or revile," is used (a) in a general way, of any contumelious speech, reviling, calumniating, railing at, etc., as of those who railed at Christ, e.g., Matt. 27:39; Mark 15:29; Luke 22:65 (RV, "reviling"); Luke 23:39; (b) of those who speak contemptuously of God or of sacred things, e.g., Matt. 9:3; Mark 3:28; Rom. 2:24; 1 Tim. 1:20; 6:1; Rev. 13:6; 16:9,11,21; "hath spoken blasphemy," Matt. 26:65; "rail at," 2 Pet. 2:10; Jude 1:8,10; "railing," 2 Pet. 2:12; "slanderosly reported," Rom. 3:8; "be evil spoken of," Rom. 14:16; 1 Cor. 10:30; 2 Pet. 2:2; "speak evil of," Titus 3:2; 1 Pet. 4:4; "being defamed," 1 Cor. 4:13. The verb (in the present participial form) is translated "blasphemers" in Acts 19:37; in Mark 2:7, "blasphemeth," RV, for AV, "speaketh blasphemies."

There is no noun in the original representing the English "blasphemer." This is expressed either by the verb, or by the adjective blasphemous. See [DEFAME](#), [RAIL](#), REPORT, [REVILE](#).

<C-1,Adjective,989,*blasphemos*>

"abusive, speaking evil," is translated "blasphemous," in Acts 6:11,13; "a blasphemer," 1 Tim. 1:13; "railers," 2 Tim. 3:2, RV; "railing," 2 Pet. 2:11. See [RAIL](#).

Note: As to Christ's teaching concerning "blasphemy" against the Holy Spirit, e.g., Matt. 12:32, that

anyone, with the evidence of the Lord's power before His eyes, should declare it to be Satanic, exhibited a condition of heart beyond Divine illumination and therefore hopeless. Divine forgiveness would be inconsistent with the moral nature of God. As to the Son of Man, in his state of humiliation, there might be misunderstanding, but not so with the Holy Spirit's power demonstrated.

Blaze abroad <1,,1310,*diaphemizo*>

"to spread abroad" (dia, "throughout," phemizo, "to speak"), is so translated in the RV in Matt. 9:31; 28:15 (AV, "commonly reported"); Mark 1:45 (AV, "blaze abroad").

Blemish <A-1,Noun,3470,*momos*>

akin to momaomai (see [BLAME](#), A), signifies (a) "a blemish" (Sept. only); (b) "a shame, a moral disgrace," metaphorical of the licentious, 2 Pet. 2:13.

<B-1,Adjective,299,*amomos*>

"without blemish;" is always so rendered in the RV, Eph. 1:4; 5:27; Phil. 2:15; Col. 1:22; Heb. 9:14; 1 Pet. 1:19; Jude 1:24; Rev. 14:5. This meaning is to be preferred to the various AV renderings, "without blame," Eph. 1:4, "unblameable," Col. 1:22, "faultless," Jude 1:24, "without fault," Rev. 14:5. The most authentic mss. have amomos, "without blemish," in Phil. 2:15, for amometos, "without rebuke." In the Sept., in reference to sacrifices, especially in Lev. and Num., the Psalms and Ezek., "of blamelessness in character and conduct." See [BLAME](#), [FAULT](#).

Bless, Blessed, Blessedness, Blessing <A-1,Verb,2127,*eulogeo*>

lit., "to speak well of" (eu, "well," logos, "a word"), signifies, (a) "to praise, to celebrate with praises," of that which is addressed to God, acknowledging His goodness, with desire for His glory, Luke 1:64; 2:28; 24:51,53; Jas. 3:9; (b) "to invoke blessings upon a person," e.g., Luke 6:28; Rom. 12:14. The present participle Passive, "blessed, praised," is especially used of Christ in Matt. 21:9; 23:39, and the parallel passages; also in John 12:13; (c) "to consecrate a thing with solemn prayers, to ask God's blessing on a thing," e.g., Luke 9:16; 1 Cor. 10:16; (d) "to cause to prosper, to make happy, to bestow blessings on," said of God, e.g., in Acts 3:26; Gal. 3:9; Eph. 1:3. Cp. the synonym aineo, "to praise." See [PRAISE](#).

<A-2,Verb,1757,*eneulogeomai*>

"to bless," is used in the Passive Voice, Acts 3:25; Gal. 3:8. The prefix en apparently indicates the person on whom the blessing is conferred.

<A-3,Verb,3106,*makarizo*>

from a root mak---, meaning "large, lengthy," found also in makros, "long," mekos, "length," hence denotes "to pronounce happy, blessed," Luke 1:48; Jas. 5:11. See [HAPPY](#).

<B-1,Adjective,2128,*eulogetos*>

akin to A, 1, means "blessed, praised;" it is applied only to God, Mark 14:61; Luke 1:68; Rom. 1:25; 9:5; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3. In the Sept. it is also applied to man, e.g., in Gen. 24:31; 26:29; Deut. 7:14; Judg. 17:2; Ruth 2:20; 1 Sam. 15:13.

<B-2,Adjective,3107,*makarios*>

akin to A, No. 3, is used in the beatitudes in Matt. 5 and Luke 6, is especially frequent in the Gospel of Luke, and is found seven times in Revelation, 1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14. It is said of God twice, 1 Tim. 1:11; 6:15. In the beatitudes the Lord indicates not only the characters that are "blessed," but the nature of that which is the highest good.

<C-1,Noun,2129,*eulogia*>

akin to A, 1, lit., "good speaking, praise," is used of (a) God and Christ, Rev. 5:12,13; 7:12; (b) the invocation of blessings, benediction, Heb. 12:17; Jas. 3:10; (c) the giving of thanks, 1 Cor. 10:16; (d) a blessing, a benefit bestowed, Rom. 15:29; Gal. 3:14; Eph. 1:3; Heb. 6:7; of a monetary gift sent to needy believers, 2 Cor. 9:5,6; (e) in a bad sense, of fair speech, Rom. 16:18, RV, where it is joined with chrestologia, "smooth speech," the latter relating to the substance, eulogia to the expression. See [BOUNTY](#).

<C-2,Noun,3109,*makarismos*>

akin to A, 3, "blessedness," indicates an ascription of blessing rather than a state; hence in Rom. 4:6, where the AV renders it as a noun, "(describeth) the blessedness;" the RV rightly puts "(pronounceth) blessing." So Rom. 4:9. In Gal. 4:15 the AV has "blessedness," RV, "gratulation." The Galatian believers had counted themselves happy when they heard and received the Gospel. Had they lost that opinion? See [GRATULATION](#).

Note: In Acts 13:34, *hosia*, lit., "holy things," is translated "mercies" (AV), "blessings" (RV).

Blew * For [BLEW](#) see BLOW

Blind, Blindness <A-1,Verb,5186,*tuphloo*>

"to blind" (from a root *tuph---*, "to burn, smoke;" cp. *tuphos*, "smoke"), is used metaphorically, of the dulling of the intellect, John 12:40; 2 Cor. 4:4; 1 John 2:11.

<A-2,Verb,4456,*poroo*>

signifies "to harden" (from *poros*, "a thick skin, a hardening"); rendered "blinded," AV, in Rom. 11:7; 2 Cor. 3:14 (RV, "hardened"); cp. 2 Cor. 4:4. See [HARDEN](#).

<B-1,Adjective,5185,*tuphlos*>

"blind," is used both physically and metaphorically, chiefly in the Gospels; elsewhere four times; physically, Acts 13:11; metaphorically, Rom. 2:19; 2 Pet. 1:9; Rev. 3:17. The word is frequently used as a noun, signifying "a blind man."

<C-1,Noun,4457,*porosis*>

akin to A, No. 2, primarily means "a covering with a callus," a "hardening," Rom. 11:25; Eph. 4:18, RV, for AV, "blindness;" Mark 3:5, RV, for AV, "hardness." It is metaphorical of a dulled spiritual perception. See [HARDNESS](#).

Note: In John 9:8, the most authentic mss. have *prosaites*, "a beggar," RV, instead of *tuphlos*, "blind."

Blindfold <1,,4028,*perikalupto*>

signifies "to blindfold" (*peri*, "around," *kalupto*, "to hide"), Luke 22:64. See [COVER](#), [OVERLAY](#).

Blood <A-1,Noun,129,*haima*>

(hence Eng., prefix *haem*), besides its natural meaning, stands, (a) in conjunction with *sarx*, "flesh," "flesh and blood," Matt. 16:17; 1 Cor. 15:50; Gal. 1:16; the original has the opposite order, blood and flesh, in Eph. 6:12; Heb. 2:14; this phrase signifies, by synecdoche, "man, human beings." It stresses the limitations of humanity; the two are essential elements in man's physical being; "the life of the flesh is in the blood," Lev. 17:11; (b) for human generation, John 1:13; (c) for "blood" shed by violence, e.g., Matt. 23:35; Rev. 17:6; (d) for the "blood" of sacrificial victims, e.g., Heb. 9:7; of the "blood" of Christ, which betokens His death by the shedding of His "blood" in expiatory sacrifice; to drink His "blood" is to appropriate the saving effects of His expiatory death, John 6:53. As "the life of the flesh is in the blood," Lev. 17:11, and was forfeited by sin, life eternal can be imparted only by the expiation made, in the giving up of the life by the sinless Savior.

<A-2,Noun,130,*haimatekchusia*>

denotes "shedding of blood," Heb. 9:22 (*haima*, "blood," *ekchuno*, "to pour out, shed").

<B-1,Verb,131,*haimorrhoeo*>

from *haima*, "blood," *rheo*, "to flow" (Eng., "hemorrhage"), signifies "to suffer from a flow of blood," Matt. 9:20.

Notes: (1) In Mark 5:25; Luke 8:43, different constructions are used, the translations respectively being "having a flowing of blood" and "being in (i.e., with) a flowing of blood."

(2) In Acts 17:26 (RV, "of one;" AV, "of one blood"), the most authentic mss. do not contain the noun *haima*, "blood." So with the phrase "through His blood," in Col. 1:14.

(3) For "bloody flux" in Acts 28:8, AV, see DYSENTERY (RV).

Blot out <1,,1813,*exaleipho*>

from *ek*, "out," used intensively, and *aleipho*, "to wipe," signifies "to wash, or to smear completely." Hence, metaphorically, in the sense of removal, "to wipe away, wipe off, obliterate;" Acts 3:19, of sins; Col. 2:14, of writing; Rev. 3:5, of a name in a book; Rev. 7:17; 21:4, of tears.

Blow (Noun) <1,,4475,*rhapisma*>

(a) "a blow with a rod or staff," (b) "a blow with the hand, a slap or cuff," is found in three places; of the maltreatment of Christ by the officials or attendants of the high priest, Mark 14:65, RV, "received (according to the most authentic mss.) Him with blows of their hands," (AV, "did strike Him with the palms of their hands"); that they received, or took, Him would indicate their rough handling of Him; John 18:22; 19:3; in all three places the RV marg. gives the meaning (a), as to the use of a rod.

So with the corresponding verb *rhapizo*, in Matt. 26:67. The soldiers subsequently beat Him with a reed, 27:30, where *tupto*, "to beat," is used; *rhapizo* occurs elsewhere in Matt. 5:39. See [SMITE](#).

Blow (Verb) <1,,4154,*pneo*>

signifies (a) "to blow," e.g., Matt. 7:25; John 3:8; in Acts 27:40 the present participle is used as a noun, lit., "to the blowing" (i.e., to the wind); (b) "to breathe." See [BREATHE](#).

<2,,5285,*hupopneo*>

hupo, "under" (indicating repression), and No. 1, denotes "to blow softly," Acts 27:13.

Note: In Acts 28:13, epiginomai, "to come on," is used of the springing up of a wind, AV, "blew;" RV, "sprang up."

Board <1,,4548,*sanis*>

denotes "a plank, or board," Acts 27:44.

Boast, Boaster, Boastful <A-1,Verb,2744,*kauchaomai*>

and its related words katakauchaomai, "to glory or boast" and the nouns kauchesis and kauchema, translated "boast," and "boasting," in the AV, are always translated "glory," and "glorying" in the RV, e.g., 2 Cor. 10:15; 11:10,17; Eph. 2:9. See [GLORY](#).

<A-2,Verb,3166,*megalaucheo*>

from megala, "great things," and aucheo, "to lift up the neck," hence, "to boast," is found in some texts of Jas. 3:5. The most authentic mss. have the two words separated. It indicates any kind of haughty speech which stirs up strife or provokes others.

Note: In Acts 5:36, the verb lego, "to say," is rendered "boasting" in the AV; "giving out" (RV).

<B-1,Noun,213,*alazon*>

"a boaster," Rom. 1:30; 2 Tim. 3:2, AV, "boasters," RV, "boastful," primarily signifies "a wanderer about the country" (from ale, "wandering"), "a vagabond;" hence, "an impostor."

<B-2,Noun,212,*alazoneia*>

the practice of an alazon, denotes quackery; hence, "arrogant display, or boastings," Jas. 4:16, RV, "vauntings;" in 1 John 2:16, RV, "vainglory;" AV, "pride." See [PRIDE](#), VAUNT.

Note: In 2 Cor. 9:4, hupostasis, "a support, substance," means "confidence" (RV); AV, "confident boasting."

Boat <1,,4142,*ploiaron*>

"a skiff or small boat," is a diminutive of ploion (No. 2), Mark 3:9; 4:36; John 6:22 (but No. 2 in the 2nd part of the verse), John 6:23 (here some texts have No. 2), John 6:24; 21:8.

<2,,4143,*ploion*>

AV, "ship," is preferably translated "boat" (RV) in the Gospels, where it is of frequent use; it is found 18 times in Acts, where, as in Jas. 3:4; Rev. 8:9; 18:19, it signifies a ship. See SHIP.

<3,,4627,skaphe>

is, lit., "anything dug or scooped out" (from skapto, "to dig"), "as a trough, a tub, and hence a light boat, or skiff, a boat belonging to a larger vessel," Acts 27:16,30,32.

Body, Bodily <A-1,Noun,4983,soma>

is "the body as a whole, the instrument of life," whether of man living, e.g., Matt. 6:22, or dead, Matt. 27:52; or in resurrection, 1 Cor. 15:44; or beasts, Heb. 13:11; of grain, 1 Cor. 15:37,38; of the heavenly hosts, 1 Cor. 15:40. In Rev. 18:13 it is translated "slaves." In its figurative uses the essential idea is preserved.

Sometimes the word stands, by synecdoche, for "the complete man," Matt. 5:29; 6:22; Rom. 12:1; Jas. 3:6; Rev. 18:13. Sometimes the person is identified with his or her "body," Acts 9:37; 13:36, and this is so even of the Lord Jesus, John 19:40 with John 19:42. The "body" is not the man, for he himself can exist apart from his "body," 2 Cor. 12:2,3. The "body" is an essential part of the man and therefore the redeemed are not perfected till the resurrection, Heb. 11:40; no man in his final state will be without his "body," John 5:28,29; Rev. 20:13.

The word is also used for physical nature, as distinct from pneuma, "the spiritual nature," e.g., 1 Cor. 5:3, and from psuche, "the soul," e.g., 1 Thess. 5:23. "Soma, 'body,' and pneuma, 'spirit,' may be separated; pneuma and psuche, 'soul,' can only be distinguished" (Cremer).

It is also used metaphorically, of the mystic body of Christ, with reference to the whole church, e.g., Eph. 1:23; Col. 1:18,22,24; also of a local church, 1 Cor. 12:27.

<A-2,Noun,5559,chros>

signifies "the surface of a body," especially of the human body, Acts 19:12, with reference to the handkerchiefs carried from Paul's body to the sick.

<A-3,Noun,4430,ptoma>

denotes, lit., "a fall" (akin to pipto, "to fall"); hence, "that which is fallen, a corpse," Matt. 14:12; 24:28, "carcase;" Mark 6:29; 15:45, "corpse;" Rev. 11:8,9, "dead bodies" (Gk., "carcase," but plural in the 2nd part of ver. 9). See [CARCASE](#), CORPSE.

<B-1,Adjective,4954,sussomos>

sun, "with," and A, No. 1., means "united in the same body," Eph. 3:6, of the church.

<B-2,Adjective,4984,somatikos>

"bodily," is used in Luke 3:22, of the Holy Spirit in taking a bodily shape; in 1 Tim. 4:8 of bodily exercise.

<C-1,Adverb,4985,somatikos>

"bodily, corporeally," is used in Col. 2:9.

Boisterous * Note: The AV "boisterous" in Matt. 14:30 is a rendering of the word ischuros, "strong" (see margin); it is not in the most authentic mss.

Bold, Boldness, Boldly <A-1, Verb, 2292, *tharreo*>

a later form of *tharseo* (see [CHEER](#), [COMFORT](#)), is connected with *thero*, "to be warm" (warmth of temperament being associated with confidence); hence, "to be confident, bold, courageous;" RV, invariably, "to be of good courage;" 2 Cor. 5:6,8 (AV, "to be confident"); 2 Cor. 7:16 (AV, "to have confidence"); 2 Cor. 10:1,2 (AV, "to be bold"); Heb. 13:6, AV, "boldly;" RV, "with good courage" (lit., "being courageous"). See [COURAGE](#).

<A-2, Verb, 3955, *parrhesiazomai*>

"to speak boldly, or freely," primarily had reference to speech (see B, below), but acquired the meaning of "being bold, or waxing bold," 1 Thess. 2:2; in Acts 13:46, RV, "spake out boldly" (the aorist participle here signifies "waxing bold"); Acts 9:27,29, "preached boldly (see also Acts 18:26; 19:8); in Acts 26:26, "speak freely." See [FREELY](#).

<A-3, Verb, 5111, *tolmao*>

signifies "to dare to do, or to bear, something terrible or difficult;" hence, "to be bold, to bear oneself boldly, deal boldly;" it is translated "be bold" in 2 Cor. 10:2, as contrasted with *tharreo* in verse 2 Cor. 10:1, and the first line of verse 2, "shew courage" (see No. 1, above); in 2 Cor. 10:12, RV, "are not bold to," for AV, "dare not make ourselves of." *Tharreo* denotes confidence in one's own powers, and has reference to character; *tolmao* denotes boldness in undertaking and has reference to manifestation (Thayer). See [COURAGE](#), [DARE](#).

<A-4, Verb, 662, *apotolmao*>

apo (intensive), with No. 3, means "to be very bold, to speak out boldly," and is used in Rom. 10:20.

<B-1, Noun, 3954, *parrhesia*>

from *pas*, "all," *rhesis*, "speech" (see A, No. 2), denotes (a), primarily, "freedom of speech, unreservedness of utterance," Acts 4:29,31; 2 Cor. 3:12; 7:4; Philem. 1:8; or "to speak without ambiguity, plainly," John 10:24; or "without figures of speech," John 16:25; (b) "the absence of fear in speaking boldly; hence, confidence, cheerful courage, boldness, without any connection necessarily with speech;" the RV has "boldness" in the following; Acts 4:13; Eph. 3:12; 1 Tim. 3:13; Heb. 3:6; 4:16; 10:19,35; 1 John 2:28; 3:21; 4:17; 5:14; (c) the deportment by which one becomes conspicuous, John 7:4; 11:54, acts openly, or secures publicity, Col. 2:15. See [CONFIDENCE](#), OPENLY, [PLAINNESS](#).

<C-1, Adverb, 5112, *tolmeroteros*>

the comparative degree of *tolmeros*, means "the more boldly," Rom. 15:15; in some texts, *tolmeroteron*. Cp. A, No. 3. Cp. *tolmetes*, "presumptuous," RV, "daring," 2 Pet. 2:10.

Bond <1,, 1199, *desmos*>

from *deo*, "to bind" (see [BAND](#)), is usually found in the plural, either masculine or neuter; (a) it stands thus for the actual "bonds" which bind a prisoner, as in Luke 8:29; Acts 16:26; 20:23 (the only three places where the neuter plural is used); Acts 22:30; (b) the masculine plural stands frequently in a figurative sense for "a condition of imprisonment," Phil. 1:7,13, i.e., "so that my captivity became manifest as appointed for the cause of Christ;" Phil 1:14,16; Col. 4:18; 2 Tim. 2:9; Philem. 1:10,13;

Heb. 10:34.

In Mark 74:35 "the bond (AV string)" stands metaphorically for "the infirmity which caused an impediment in his speech." So in Luke 13:16, of the infirmity of the woman who was bowed together. See [BAND](#), [CHAIN](#), [STRING](#).

<2,,1198,*desmios*>

"a binding," denotes "a prisoner," e.g., Acts 25:14, RV, for the AV, "in bonds;" Heb. 13:3, "them that are in bonds," Paul speaks of himself as a prisoner of Christ, Eph. 3:1; 2 Tim. 1:8; Philem. 1:1,9; "in the Lord," Eph. 4:1. See [PRISONER](#).

<3,,4886,*sundesmos*>

"that which binds together" (sum, "with," and No. 1), is said of "the bond of iniquity," Acts 8:23; "the bond of peace," Eph. 4:3; "the bond of perfectness," Col. 3:14 (figurative of the ligaments of the body); elsewhere; Col. 2:19, "bands," figuratively of the bands which unite the church, the body of Christ. See [BAND](#).

<4,,254,*halusis*>

denotes "a chain;" so the RV in Eph. 6:20, for AV "bonds." See [CHAIN](#).

<5,,1112,*gramma*>

in Luke 16:6, RV, means "a bill or note of hand." See [BILL](#), No. 2.

<6,,5498,*cheirographon*>

"a handwriting," is rendered "bond" in Col. 2:14, RV.

Bondage <A-1,Noun,1397,*douleia*>

akin to deo, "to bind," primarily "the condition of being a slave," came to denote any kind of bondage, as, e.g., of the condition of creation, Rom. 8:21; of that fallen condition of man himself which makes him dread God, Rom 8:15, and fear death, Heb. 2:15; of the condition imposed by the Mosaic Law, Gal. 4:24. See [SERVE](#).

<B-1,Verb,1398,*douleuo*>

"to serve as a slave, to be a slave, to be in bondage," is frequently used without any association of slavery, e.g., Acts 20:19; Rom. 6:6; 7:6; 12:11; Gal. 5:13. See [SERVE](#).

<B-2,Verb,1402,*douloo*>

different from No. 1, in being transitive instead of intransitive, signifies "to make a slave of, to bring into bondage," Acts 7:6; 1 Cor. 9:19, RV; in the Passive Voice, "to be brought under bondage," 2 Pet. 2:19; "to be held in bondage," Gal. 4:3 (lit., "were reduced to bondage"); Titus 2:3, "of being enslaved to wine;" Rom. 6:18, "of service to righteousness" (lit. "were made bondservants"). As with the purchased slave there were no limitations either in the kind or the time of service, so the life of the believer is to be lived in continuous obedience to God. See [ENSLAVED](#), [GIVE](#), [SERVANT](#).

<B-3,Verb,1396,*doulagogeō*>

"to bring into bondage" (from A, above, and ago, "to bring"), is used in 1 Cor. 9:27, concerning the body, RV, "bondage," for AV, "subjection."

<B-4,Verb,2615,*katadouloo*>

"to bring into bondage," occurs in 2 Cor. 11:20; Gal. 2:4.

Bondman, Bondmaid <1,,1401,*doulos*>

from deo, "to bind," "a slave," originally the lowest term in the scale of servitude, came also to mean "one who gives himself up to the will of another," e.g., 1 Cor. 7:23; Rom. 6:17,20, and became the most common and general word for "servant," as in Matt. 8:9, without any idea of bondage. In calling himself, however, a "bondslave of Jesus Christ," e.g., Rom. 1:1, the Apostle Paul intimates (1) that he had been formerly a "bondslave" of Satan, and (2) that, having been bought by Christ, he was now a willing slave, bound to his new Master. See SERVANT.

The feminine, *doule*, signifies "a handmaid," Luke 1:38,48; Acts 2:18.

<2,,3814,*paidiske*>

"a young girl, maiden," also denoted "a young female slave, bondwoman, or handmaid." For the AV, "bondmaid" or "bondwoman," in Gal. 4:22,23,30,31, the RV has "handmaid." See [DAMSEL](#), HANDMAID, [MAID](#).

Bondservant * For [BONDSERVANT](#) see SERVANT

Bone <1,,3747,*osteon*>

probably from a word signifying strength, or firmness, sometimes denotes "hard substances other than bones," e.g., the stone or kernel of fruit. In the NT it always denotes "bones," Matt. 23:27; Luke 24:39; John 19:36; Heb. 11:22.

Note: As to Eph. 5:30, RV, "We are members of His body" (in contrast to the AV), "the words that follow in the common text are an unintelligent gloss, in which unsuccessful endeavor is made to give greater distinctness to the Apostle's statement" (Westcott).

Book <1,,976,*biblos*>

(Eng. "Bible") was the inner part, or rather the cellular substance, of the stem of the papyrus (Eng. "paper"). It came to denote the paper made from this bark in Egypt, and then a written "book," roll, or volume. It is used in referring to "books" of Scripture, the "book," or scroll, of Matthew's Gospel, Matt. 1:1; the Pentateuch, as the "book" of Moses, Mark 12:26; Isaiah, as "the book of the words of Isaiah," Luke 3:4; the Psalms, Luke 20:42; Acts 1:20; "the prophets," Acts 7:42; to "the Book of Life," Phil. 4:3; Rev. 3:5; 20:15. Once only it is used of secular writings, Acts 19:19.

<2,,975,*biblion*>

a diminutive of No. 1, had in Hellenistic Greek almost lost its diminutive force and was ousting *biblos* in ordinary use; it denotes "a scroll or a small book." It is used in Luke 4:17,20, of the "book" of Isaiah; in John 20:30, of the Gospel of John; in Gal. 3:10; Heb. 10:7, of the whole of the OT; in Heb.

9:19, of the "book" of Exodus; in Rev. 1:11; 22:7,9,10,18 (twice), 19, of the Apocalypse; in John 21:25; 2 Tim. 4:13, of "books" in general; in Rev. 13:8; 17:8; 20:12; 21:27, of the "Book" of Life (see Note, below); in Rev. 20:12, of other "books" to be opened in the Day of Judgment, containing, it would seem, the record of human deeds. In Rev. 5:1-9 the "Book" represents the revelation of God's purposes and counsels concerning the world. So with the "little book" in Rev. 10:8. In Rev. 6:14 it is used of a scroll, the rolling up of which illustrates the removal of the heaven.

In Matt. 19:7; Mark 10:4 the word is used of a bill of divorcement. See [BILL](#).

Note: In Rev. 22:19, the most authentic mss. have xulon, "tree (of life)," instead of "biblion."

<3,,974,*biblaridion*>

another diminutive of No. 1, is always rendered "little book," in Rev. 10:2,9,10. Some texts have it also in verse Rev. 10:8, instead of *biblion* (but see beginning of No. 2).

Boon <1,,1434,*dorema*>

translated "boon" in Jas. 1:17, RV, is thus distinguished, as the thing given, from the preceding word in the verse, *dosis*, "the act of giving" (AV, "gift" in each case); elsewhere in Rom. 5:16. It is to be distinguished also from *doron*, the usual word for a gift. See [GIFT](#).

Border <1,,2899,*kraspedon*>

was primarily "the extremity or prominent part of a thing, an edge;" hence "the fringe of a garment, or a little fringe," hanging down from the edge of the mantle or cloak. The Jews had these attached to their mantles to remind them of the Law, according to Num. 15:38,39; Deut. 22:12; Zech. 8:23. This is the meaning in Matt. 23:5. In Matt. 9:20; 14:36; Mark 6:56; Luke 8:44, it is used of the border of Christ's garment (AV "hem," in the first two places). See [HEM](#).

<2,,3725,*horion*>

"the border of a country or district" (cp. Eng., "horizon"), is always used in the plural. The AV has "coasts," but "borders" in Matt. 4:13; the RV always "borders," Matt. 2:16; 4:13; 8:34; 15:22,39; 19:1; Mark 5:17; 7:31 (twice); 10:1; Acts 13:50. In some of these it signifies territory. See [COAST](#).

<3,,3181,*methorion*>

meta, "with," and No. 2, similar in meaning, is found, in some mss., in Mark 7:24. Cp. *horothesia*, under BOUND.

Born * For [BORN](#) see BEGET

Borne * For [BORNE](#) see BEAR

Borrow <1,,1155,*daneizo*>

in the Active Voice, signifies "to lend money," as in Luke 6:34,35; in the Middle Voice, "to have money lent to oneself, to borrow," Matt. 5:42. Cp. *dan(e)ion*, "a debt," Matt. 18:27, and *dan(e)istes*, "a creditor," Luke 7:41. See [LEND](#).

Bosom <1,,2859,*kolpos*>

signifies (a) "the front of the body between the arms;" hence, to recline in the "bosom" was said of one who so reclined at table that his head covered, as it were, the "bosom" of the one next to him, John 13:23. Hence, figuratively, it is used of a place of blessedness with another, as with Abraham in paradise, Luke 16:22,23 (plural in ver. 23), from the custom of reclining at table in the "bosom," a place of honor; of the Lord's eternal and essential relation with the Father, in all its blessedness and affection as intimated in the phrase, "The Only-begotten Son, which is in the bosom of the Father" (John 1:18); (b) "of the bosom of a garment, the hollow formed by the upper forepart of a loose garment, bound by a girdle and used for carrying or keeping things;" thus figuratively of repaying one liberally, Luke 6:38; cp. Isa. 65:6; Jer. 39:18; (c) "of an inlet of the sea," because of its shape, like a bosom, Acts 27:39. See [BAY](#), CREEK.

Both * For [BOTH](#) see Note +, p. 9.

Bottle * For [BOTTLE](#) see SKIN

Bottom, Bottomless <A-1,Adverb,2736,*kato*>
for this see [BENEATH](#).

<B-1,Adjective,12,*abussos*>

"bottomless" (from a, intensive, and bussos, "a depth"), is used as a noun denoting the abyss (AV, "bottomless pit"). It describes an immeasurable depth, the underworld, the lower regions, the abyss of Sheol. In Rom. 10:7, quoted from Deut. 30:13, the abyss (the abode of the lost dead) is substituted for the sea (the change in the quotation is due to the facts of the death and resurrection of Christ); the AV has "deep" here and in Luke 8:31; the reference is to the lower regions as the abode of demons, out of which they can be let loose, Rev. 11:7; 17:8; it is found seven times in the Apocalypse, 9:1,2,11; 11:7; 17:8; 20:1,3; in 9:1,2 the RV has "the pit of the abyss." See DEEP.

Bought * For [BOUGHT](#) see BUY

Bound (Noun) <1,,3734,*horothesia*>

"the fixing of a boundary," rather than the boundary itself (from horos, "a boundary," and tithemi, "to place"), is used in Acts 17:26, "bounds."

Bound (to be) * (a) of obligation:

<1,,3784,*opheilo*>

"to owe, whether of a debt or any obligation," is translated "we are bound," in 2 Thess. 1:3; 2:13 (the Apostle expressing his obligation to give thanks for his readers). See [BEHOVE](#).

Note: Dei, it is necessary (for which see [MUST](#)), expresses, not the obligation (as does *opheilo*) but the certainty or inevitableness of what is bound to happen, e.g., John 3:15, "must be lifted up" (i.e., inevitably), and Acts 4:12, "wherein we must be saved" (i.e., there is a certainty of salvation).

(b) of binding:

<2,,4029,perikeimai>

lit., "to lie around" (peri, "around," keimai, "to lie"), "to be compassed," is used of binding fetters around a person, Acts 28:20; in Mark 9:42; Luke 17:2, to hang about a person's neck; in Heb. 5:2, to compass about, metaphorically of infirmities; in Heb. 12:1, of those who have witness borne to their faith. See COMPASS, [HANG](#).

Note: For "bound" in Acts 22:5; 24:27, see [BIND](#), No. 1; for Acts 22:25, AV, see [BIND](#), No. 7; for Luke 8:29, see BIND, No. 6.

Bounty, Bountifully <1,,2129,eulogia>

"a blessing," has the meaning of "bounty" in 2 Cor. 9:5, of the offering sent by the church at Corinth to their needy brethren in Judea.

Note: In the next verse the adverb "bountifully" is a translation of the phrase ep'eulogiais, lit., "with blessings" (RV marg.), that is, that blessings may accrue. See [BLESSING](#).

<2,,572,haplotes>

from haplous, "simple, single," is translated "bountifulness" in 2 Cor. 9:11, AV; RV, "liberality" (marg., "singleness"); cp. 2 Cor. 8:2; 9:13; from sincerity of mind springs "liberality." The thought of sincerity is present in Rom. 12:8; 2 Cor. 11:3; Eph. 6:5; Col. 3:22. See [LIBERAL](#), [SIMPLICITY](#), [SINGLENES](#).

<3,,100,charis>

"grace," is rendered, "bounty" in 1 Cor. 16:3, RV, (AV, "liberality"), by metonymy for a material gift. See [BENEFIT](#), No. 3.

<4,,100,hadrotes>

lit., "fatness" (from hadros, "thick, well-grown"), is used of a monetary gift, in 2 Cor. 8:20, AV, "abundance," RV, "bounty."

Bow, Bowed (Verb) <1,,2578,kampto>

"to bend," is used especially of bending the knees in religious veneration, Rom. 11:4; 14:11; Eph. 3:14; Phil. 2:10.

<2,,4781,sunkampto>

signifies "to bend completely together, to bend down by compulsory force," Rom. 11:10.

<3,,4794,sunkupto>

"to bow together" (sun, "together with," kupto, "to bow"), is said, in Luke 13:11, of the woman crippled with a physical infirmity.

<4,,2827,klino>

"to incline, to bow down," is used of the women who in their fright "bowed" their faces to the earth at the Lord's empty tomb, Luke 24:5; of the act of the Lord on the Cross immediately before giving up His Spirit. What is indicated in the statement "He bowed His head," is not the helpless dropping of the head after death, but the deliberate putting of His head into a position of rest, John 19:30. The verb is deeply significant here. The Lord reversed the natural order. The same verb is used in His statement in Matt. 8:20; Luke 9:58, "the Son of Man hath not where to lay His head." It is used, too, of the decline of day, Luke 9:12; 24:29; of turning enemies to flight, Heb. 11:34. See [LAY](#), [SPENT](#). No. 7, [TURN](#), [WEAR](#).

<5,,5087,tithemi>

"to put, or place," is said of the soldiers who mockingly bowed their knees to Christ, Mark 15:19. See [APPOINT](#).

Note: For gonupeteo, "to bow the knee," Matt. 27:29, see KNEEL.

Bow (Noun) <1,,5115,toxon>

"a bow," is used in Rev. 6:2. Cp. Hab. 3:8,9. The instrument is frequently mentioned in the Sept., especially in the Psalms.

Bowels <1,,4698,splanchnon>

always in the plural, properly denotes "the physical organs of the intestines," and is once used in this respect, Acts 1:18 (for the use by Greeks and Hebrews, see [AFFECTION](#), No. 2). The RV substitutes the following for the word "bowels:" "affections," 2 Cor. 6:12; "affection," 2 Cor. 7:15; "tender mercies," Phil. 1:8; 2:1; "a heart (of compassion)," Col. 3:12; "heart," Philem. 1:12,20; "hearts," Philem. 1:7; "compassion," 1 John 3:17. The word is rendered "tender" in the AV and RV of Luke 1:78, in connection with the word "mercy." See [AFFECTION](#), No. 2, [COMPASSION](#), A, No. 2 and B, No. 2.

Bowl <1,,5357,phiale>

(Eng., "phial") denotes "a bowl;" so the RV, for AV, "vial," in Rev. 5:8; 15:7; 16:1-4,8,10,12,17; 17:1; 21:9; the word is suggestive of rapidity in the emptying of the contents. While the seals (ch. 6) give a general view of the events of the last "week" or "hebdomad," in the vision given to Daniel, Dan. 9:23-27, the "trumpets" refer to the judgments which, in a more or less extended period, are destined to fall especially, though not only, upon apostate Christendom and apostate Jews. The emptying of the "bowls" betokens the final series of judgments in which this exercise of the wrath of God is "finished" (Rev. 15:1, RV). These are introduced by the 7th trumpet. See Rev. 11:15 and the successive order in Rev. 11:18, "the nations were wroth, and Thy wrath came ...;" see also Rev. 6:17; 14:19,20; 19:11-21.

Box <1,,211,alabastron>

"an alabaster vessel," is translated in the AV of Matt. 26:7; Mark 14:3; Luke 7:37, "box," RV, "cruse." The breaking refers to the seal, not to the box or cruse. See [CRUSE](#).

Boy <1,,3816,pais>

denotes "a boy" (in contrast to paidion, a diminutive of pais, and to teknon, "a child"). With reference to Christ, instead of the AV "child," the RV suitably translates otherwise as follows: Luke 2:43, "the

boy Jesus;" Acts 4:27,30, "The Holy Servant, Jesus." So in the case of others, Matt. 17:18; Luke 9:42 ("boy"). See [CHILD](#), [MAID](#), [MAN SERVANT](#), [SERVANT](#), [SON](#), [YOUNG MAN](#).

Braided (AV, Broided) <1,,4117,*plegma*>

signifies "what is woven" (from pleko, "to weave, plait"), whether a net or basket (Josephus uses it of the ark of bulrushes in which the infant Moses was laid), or of a web, plait, braid. It is used in 1 Tim. 2:9, of "braided hair," which the Vulgate signifies as "ringlets, curls."

Notes: (1) Cp. *emphloke*, 1 Pet. 3:3, "plaiting," i.e., intertwining the hair in ornament.

(2) "Broided" is to be distinguished from broidered, which means to adorn with needlework (not to plait).

Brake * For [BRAKE](#) see BREAK

Bramble bush * For [BRAMBLE BUSH](#) see BUSH

Branch <1,,2798,*klados*>

from klao, "to break" (cp. *klasma*, "a broken piece"), properly a young tender shoot, "broken off" for grafting, is used for any kind of branch, Matt. 13:32; 21:8; 24:32; Mark 4:32; 13:28; Luke 13:19; the descendants of Israel, Rom. 11:16-19,21.

<2,,2814,*klema*>

akin to klao, "to break," denotes "a tender, flexible branch, especially the shoot of a vine, a vine sprout," John 15:2,4-6.

<3,,4746,*stoibas* | *stibas*> from steibo, "to tread on," primarily denoted "a layer of leaves, reeds, twigs or straw, serving for a bed;" then "a branch full of leaves, soft foliage," which might be used in making a bed, or for treading upon, Mark 11:8.

<4,,902,*baion*>

of Egyptian origin, frequent in the papyri writings, denotes "a branch of the palm tree," John 12:13.

Note: Matthew, Mark and John each use a different word for "branch" in narrating Christ's entry into Jerusalem.

Branded <1,,2743,*kausteriazō*>

"to burn in with a branding iron" (cp. Eng., "caustic"), is found, in the best mss., in 1 Tim. 4:2, RV "branded." Others have *kausteriazō* (from *kausterion*, "a branding-iron," "cauterize"), to mark by "branding," an act not quite so severe as that indicated by the former. The reference is to apostates whose consciences are "branded" with the effects of their sin. See [SEARED](#).

Note: In the RV of Gal. 6:17, "branded" does not represent a word in the original; it serves to bring out the force of the Apostle's metaphor of bearing in his body the stigmata, the marks, of the Lord

Jesus. The reference is not to the branding of slaves, soldiers and criminals, but rather to the religious devotee, who "branded" himself with the mark of the god whom he specially worshipped. So Paul describes the physical marks due to the lictor's rods at Philippi and to the stones at Lystra, marks which, while not self-inflicted, betokened his devotion to Christ and his rejoicing therein.

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Tutor * For [TUTOR](#) see [GUARDIAN](#) and [INSTRUCTOR](#), No. 1.

Twain, Two <1,,1417,*duo*>

is rendered "twain" in Matt. 5:41; 19:5,6; 21:31; 27:21,51; Mark 10:8 (twice); 15:38; in 1 Cor. 6:16; Eph. 5:31, RV (AV, "two"); Eph. 2:15; in Rev. 19:20, RV (AV, "both").

Notes: (1) In the following phrases the numeral is used distributively: (a) *ana duo*, "two apiece," John 2:6 (in some mss., Luke 9:3); in Luke 10:1, "two and two" ("by twos"); (b) *kata duo*, "by two," 1 Cor. 14:27; (c) *duo duo*, "by two and two," lit., "two (and) two," Mark 6:7 (not a Hebraism; the form of expression is used in the papyri); (d) *eis duo*, "into two," in twain," Matt. 27:51; Mark 15:38 (see above). (2) In Luke 17:34 *duo* stands for "two men;" in Luke 17:35 for "two women."

Twelfth <1,,1428,*dodekatos*>

occurs in Rev. 21:20.

Twelve <1,,1427,*dodeka*>

is used frequently in the Gospels for the twelve Apostles, and in Acts 6:2; 1 Cor. 15:5; Rev. 21:14; of the tribes of Israel, Matt. 19:28; Luke 22:30; Jas. 1:1; Rev. 21:12 (cp. 7:5-8; 12:1); in various details relating to the heavenly Jerusalem, Rev. 21:12-21; 22:2. The number in general is regarded as suggestive of Divine administration.

Twenty <1,,1501,*eikosi*>

occurs in Luke 14:31; John 6:19; Acts 1:15; 27:28; 1 Cor. 10:8; of the "four and twenty" elders, in Rev. 4:4 (twice), 10; 5:8; 11:16; 19:4 (combined in one numeral with *tessares*, "four," in some mss.).

Twice <1,,1364,*dis*>

occurs in Mark 14:30,72; Luke 18:12; Jude 1:12; combined with *nuriades*, "ten thousand," in Rev. 9:16; rendered "again" in Phil. 4:16; 1 Thess. 2:18. See [AGAIN](#).

Twinkling <1,,4493,*rhipe*>

akin to *rhipto*, "to hurl," was used of any rapid movement, e.g., the throw of a javelin, the rush of wind or flame; in 1 Cor. 15:52 of the "twinkling" of an eye.

Two * For [TWO](#) see [TWAIN](#).

Two-edged <1,,1366,*distomos*>

lit., "two-mouthed" (*dis*, and *stoma*, "a mouth"), was used of rivers and branching roads; in the NT of swords, Heb. 4:12; Rev. 1:16; 2:12, RV, "two-edged" (AV, "with two edges"). In the Sept., Judg. 3:16; Ps. 149:6; Prov. 5:4.

Twofold more * For TWOFOLD [MORE](#) see DOUBLE

Two Hundred <1,,1250,*diakosioi*>

occurs in Mark 6:37; John 6:7; 21:8; Acts 23:23 (twice); 27:37, "two hundred (threescore and

sixteen);" Rev. 11:3, "(a thousand) two hundred (and threescore);" so 12:6.

Note: In Acts 27:37, some ancient authorities read "about threescore and sixteen souls" (RV, margin). The confusion was quite natural when the word diakosioi was not written in full but represented by one Greek letter. The larger number is by no means improbable: Josephus sailed for Rome in A.D. 63 in a ship which had 600 on board (Life, ch. 3).

Two Thousand * For [TWO THOUSAND](#) see THOUSAND, Note (1)

Unapproachable * For [UNAPPROACHABLE](#), 1 Tim. 6:16, RV, see [APPROACH](#), B

Unawares * Notes: (1) In Heb. 13:2, lanthano, "to escape notice," is used with the aorist participle of xenizo, "to entertain," signifying "entertained ... unawares" (an idiomatic usage common in classical Greek). (2) For aiphnidios, "unawares," in Luke 21:34, AV, see [SUDDENLY](#). (3) In Gal. 2:4, pareisaktos, "brought in secretly," is rendered "unawares brought in." See [PRIVILY](#), Note: cp. [BRING](#), No. 17. (4) In Jude 1:4, AV, pareisduno, "to slip in secretly," is rendered "crept in unawares." See [CREEP](#), A, No. 2.

Unbelief <1,,570,apistia>

"unbelief" 12 times, but see [BELIEF](#), C, Note (2) for references.

<2,,543,apeitheta>

is always rendered "disobedience" in the RV; in Rom. 11:30,32 and Heb. 4:6,11, AV, "unbelief." See [DISOBEDIENCE](#), A, No. 1.

Unbeliever <1,,571,apistos>

an adjective, is used as a noun, rendered "unbeliever" in 2 Cor. 6:15; 1 Tim. 5:8, RV; plural in 1 Cor. 6:6; 2 Cor. 6:14; AV only, Luke 12:46 (RV, "unfaithful"). See [BELIEF](#), C, Note (3) FAITHLESS, [INCREDIBLE](#).

Unbelieving <A-1,Adjective,571,apistos>

see [BELIEF](#), C, Note (3).

<B-1,Verb,544,apeitheo>

see [DISBELIEVE](#), [DISOBEDIENT](#), C.

Unblameable, Unblameably <A-1,Adjective,273,amemptos>

"unblameable" (from a, negative, and memphomai, "to find fault"), is so rendered in 1 Thess. 3:13, i.e., "free from all valid charge." See [BLAME](#), B, No. 3.

<A-2,Adjective,299,amomos>

see [BLEMISH](#), B.

<B-1,Adverb,274,*amemptos*>

is used in 1 Thess. 2:10, "unblameably," signifying that no charge could be maintained, whatever charges might be made. See BLAME, C.

Unceasing * For [UNCEASING](#) see [CEASE](#), B. For UNCEASINGLY, RV, in Rom. 1:9, see [CEASE](#), C

Uncertain, Uncertainly, Uncertainty <A-1,Adjective,82,*adelos*>

denotes (a) "unseen;" with the article, translated "which appear not" (a, negative, delos, "evident"), Luke 11:44; (b) "uncertain, indistinct," 1 Cor. 14:8. In the Sept., Ps. 51:6.

<B-1,Adverb,84,*adelos*>

"uncertainly" (akin to A), occurs in 1 Cor. 9:26.

<C-1,Noun,83,*adelotes*>

"uncertainty" (akin to A and B), occurs in 1 Tim. 6:17, "(the) uncertainty (of riches)," RV (the AV translates it as an adjective, "uncertain"), i.e., riches the special character of which is their "uncertainty;" the Greek phrase is a rhetorical way of stressing the noun "riches;" when a genitive (here "of riches") precedes the governing noun (here "uncertainty") the genitive receives emphasis.

Unchangeable <1,,531,*aparabatos*>

is used of the priesthood of Christ, in Heb. 7:24, "unchangeable," "unalterable, inviolable," RV, marg. (a meaning found in the papyri); the more literal meaning in AV and RV margins, "that doth not pass from one to another," is not to be preferred. This active meaning is not only untenable, and contrary to the constant usage of the word, but does not adequately fit with either the preceding or the succeeding context.

Uncircumcised and Uncircumcision * For UNCIRCUMCISED and [UNCIRCUMCISION](#) see CIRCUMCISION

Unclean <A-1,Adjective,169,*akathartos*>

"unclean, impure" (a, negative, kathairo, "to purify"), is used (a) of "unclean" spirits, frequently in the Synoptists, not in John's gospel; in Acts 5:16; 8:7; Rev. 16:13; 18:2 (in the 2nd clause the birds are apparently figurative of destructive satanic agencies); (b) ceremonially, Acts 10:14,28; 11:8; 1 Cor. 7:14; (c) morally, 2 Cor. 6:17, including (b), RV; "no unclean thing;" Eph. 5:5; Rev. 17:4, RV, "the unclean things" (AV follows the text which have the noun akathartes, "the filthiness").

<A-2,Adjective,2839,*koinos*>

"common," is translated "unclean" in Rom. 14:14 (thrice); in Rev. 21:27, RV (AV, "that defileth," follows the inferior texts which have the verb koinoo: see B). See [COMMON](#), [DEFILE](#), C, UNHOLY, No. 2.

<B-1,Verb,2840,*koinoo*>

to make koinos, "to defile," is translated "unclean" in Heb. 9:13, AV, where the perfect participle, Passive, is used with the article, hence the RV, "them that have been defiled." See [DEFILE](#), A, No. 1.

<C-1,Noun,167,*akatharsia*>

akin to A, No. 1, denotes "uncleanness," (a) physical, Matt. 23:27 (instances in the papyri speak of tenants keeping houses in good condition); (b) moral, Rom. 1:24; 6:19; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5; 1 Thess. 2:3 (suggestive of the fact that sensuality and evil doctrine are frequently associated); 4:7.

Note: In 2 Pet. 2:10, AV, miasmos, "a defilement," is rendered "uncleanness;" see [DEFILEMENT](#), B, No. 2.

Unclothed * For [UNCLOTHED](#) see STRIP

Uncomely <1,,809,*aschemon*>

"shapeless" (a, negative, schema, "a form"), the opposite of euschemon, "comely," is used in 1 Cor. 12:23. In the Sept., Gen. 34:7; Deut. 24:3.

Note: For the verb aschemoneo, rendered "to behave oneself uncomely" in 1 Cor. 7:36, AV, see [BEHAVE](#), No. 4.

Uncondemned <1,,178,*akatakritos*>

rendered "uncondemned" in Acts 16:37; 22:25 (a, negative, katakrino, "to condemn"), properly means "without trial, not yet tried." Sir W. M. Ramsay points out that the Apostle, in claiming his rights, would probably use the Roman phrase *re incognita*, i.e., "without investigating our case" (The Cities of St. Paul, p. 225).

Uncorruptible * For [UNCORRUPTIBLE](#) see [CORRUPT](#), C, No. 2. For UNCORRUPTNESS, see [CORRUPT](#), B, No. 4

Uncover <1,,648,*apostegazo*>

signifies "to unroof" (apo, from, stege, "a roof"), Mark 2:4.

Uncovered * For [UNCOVERED](#), 1 Cor. 11:5, 13, see UNVEILED

Unction * For [UNCTION](#) see [ANOINT](#), B

Undeiled <1,,283,*amiantos*>

"undeiled, free from contamination" (a, negative, miaino, "to defile"), is used (a) of Christ, Heb. 7:26; (b) of pure religion, Jas. 1:27; (c) of the eternal inheritance of believers, 1 Pet. 1:4; (d) of the marriage bed as requiring to be free from unlawful sexual intercourse, Heb. 13:4.

Under, Underneath <1,,5270,*hupokato*>

an adverb signifying "under," is used as a preposition and rendered "under" in Mark 6:11; 7:28; Luke 8:16; Heb. 2:8; Rev. 5:3,13; 6:9; 12:1; "underneath" in Matt. 22:44, RV (Mark 12:36 in some mss.); John 1:50, RV (AV, "under").

<2,,2736,*katotero*>

the comparative degree of kato, "below, beneath," occurs in Matt. 2:16, "under."

<3,,1640,*elasson*>

the neuter of the adjective elasson, "less," is used adverbially in 1 Tim. 5:9, "under" (or "less than"). See [LESS](#).

Notes: (1) The preposition epi, "upon," is rendered "under" in Heb. 7:11; 9:15; 10:28, AV (RV, "on the word of"). (2) The preposition en, "in," is rendered "under" in Matt. 7:6; Rom. 3:19 (1st part). (3) The usual preposition is hupo.

Undergird <1,,5269,*hupozonnumi*>

hupo, "under," zonnumi, "to gird," is used of frapping a ship, Acts 27:17, bracing the timbers of a vessel by means of strong ropes.

Understand, Understood <A-1,Verb,4920,*suniami*>

primarily, "to bring or set together," is used metaphorically of "perceiving, understanding, uniting" (sun), so to speak, the perception with what is perceived, e.g., Matt. 13:13-15,19,23,51; 15:10; 16:12; 17:13, and similar passages in Mark and Luke; Acts 7:25 (twice); 28:26,27; in Rom. 3:11, the present participle, with the article, is used as a noun, lit., "there is not the understanding (one)," in a moral and spiritual sense; Rom. 15:21; 2 Cor. 10:12, RV, "are (without) understanding," AV, "are (not) wise;" Eph. 5:17, RV, "understand." See [CONSIDER](#), Note (2).

<A-2,Verb,3539,*noeo*>

"to perceive with the mind," as distinct from perception by feeling, is so used in Matt. 15:17, AV, "understand," RV, "perceive;" Matt. 16:9,11; 24:15 (here rather perhaps in the sense of considering) and parallels in Mark (not in Luke); John 12:40; Rom. 1:20; 1 Tim. 1:7; Heb. 11:3; in Eph. 3:4, AV, "may understand" (RV, "can perceive"); Eph. 3:20, "think;" 2 Tim. 2:7, "consider," See [CONSIDER](#), No. 4.

<A-3,Verb,1097,*ginosko*>

"to know, to come to know," is translated "to understand" in the AV in Matt. 26:10; John 8:27 (RV, "to perceive;") AV and RV in John 8:43; 10:6; in John 10:38, RV (in some texts pisteuo, AV, "believe"); AV and RV in John 12:16; 13:7 RV, AV, "know" (see Note under [KNOW](#), No. 2); Acts 8:30; in Phil. 1:12, AV, RV, "know" (in some texts, Acts 24:11, AV). See [KNOW](#), No. 1.

<A-4,Verb,1987,*epistamai*>

"to know well," is rendered "to understand" in Mark 14:68; Jude 1:10, RV, 2nd clause (AV, "know"). See [KNOW](#), No. 5.

<A-5,Verb,4441,*punthanomai*>

"to inquire," is rendered "to understand" in Acts 23:34. See INQUIRE.

<A-6,Verb,1107,*gnorizo*>

"to make known," is rendered "[I](#) give ... to understand" in 1 Cor. 12:3. See [KNOW](#), No. 8.

<A-7,Verb,50,*agnoeo*>

"to be ignorant," is rendered "they understood not" in Mark 9:32; Luke 9:45; in 2 Pet. 2:12, AV, RV, "they are ignorant of." See [IGNORANT](#), B, No. 1.

Notes: (1) In 1 Cor. 13:2, AV, oida, "to know, to perceive," is rendered "understand" (RV, "know"); so in 1 Cor. 14:16. (2) For manthano, rendered "understand" in Acts 23:27, AV, see [LEARN](#), No. 1. (3) In 1 Cor. 13:11, AV, phroneo, "to be minded," is rendered "[I](#) understood" (RV, "I felt"). (4) For parakoloutheo, Luke 1:3, AV, "have perfect understanding of," see [TRACE](#).

<B-1,Adjective,2154,*eusemos*>

primarily denotes "conspicuous" or "glorious" (as in Ps. 81:3, Sept.; EV, "solemn"), then, "distinct, clear to understanding," 1 Cor. 14:9, "easy to be understood" (AV, marg., "significant").

<B-2,Adjective,1425,*dusnoetos*>

"hard to be understood" (dus, a prefix like Eng., "mis-," or "un-," and A, No. 2), occurs in 2 Pet. 3:16.

Understanding <A-1,Noun,3563,*nous*>

for which see MIND, No. 1, is translated "understanding" in Luke 24:45, AV (RV, "mind"); 1 Cor. 14:14,15 (twice),19; Phil. 4:7; Rev. 13:18.

<A-2,Noun,4907,*sunesis*>

akin to suniemi, "to set together, to understand," denotes (a) "the understanding, the mind or intelligence," Mark 12:33; (b) "understanding, reflective thought," Luke 2:47; 1 Cor. 1:19, RV, "prudence;" Eph. 3:4, RV (AV, "knowledge"); Col. 1:9; 2:2; 2 Tim. 2:7. See [PRUDENCE](#), No. 2.

<A-3,Noun,1271,*dianoia*>

for which see MIND, No. 2, is rendered "understanding" in Eph. 4:18; 1 John 5:20 (in some texts, Eph. 1:18, AV, for kardia, "heart," RV).

<B-1,Adjective,801,*asunetos*>

"without understanding or discernment" (a, negative, sunetos, "intelligent, understanding"), is translated without understanding" in Matt. 15:16; Mark 7:18; Rom. 1:31; 10:19, RV, "void of understanding" (AV, "foolish"); in Rom. 1:21, RV, "senseless" (AV, "foolish").

Note: In 1 Cor. 14:20, AV, phren, "the mind," is translated "understanding" (twice), RV, "mind."

Undone (leave) * For **UNDONE** (leave) see [LEAVE](#), [NO](#). 1

Undressed <1,,46,*agnaphos*>

"uncarded" (a, negative, knapto, "to card wool"), is rendered "undressed," of cloth, in Matt. 9:16; Mark 2:21, RV (AV, "new").

Unequally * For [UNEQUALLY](#) see YOKED

Unfaithful <1,,571,*apistos*>

"unbelieving, faithless," is translated "unfaithful" in Luke 12:46, RV (AV, "unbelievers"). See [BELIEF](#), C, Note (3), FAITHLESS, [INCREDIBLE](#).

Unfeigned * For [UNFEIGNED](#) see [DISSIMULATION](#), C

Unfruitful * For [UNFRUITFUL](#) see FRUIT, B, No. 2

Ungodliness, Ungodly <1,,763,*asebeia*>

"impiety, ungodliness," is used of (a) general impiety, Rom. 1:18; 11:26; 2 Tim. 2:16; Titus 2:12; (b) "ungodly" deeds, Jude 1:15, RV, "works of ungodliness;" (c) of lusts or desires after evil things, Jude 1:18. It is the opposite of *eusebeia*, "godliness."

Note: Anomia is disregard for, or defiance of, God's laws; *asebeia* is the same attitude towards God's Person.

<A-1, Adjective, 765, *asebes*>

"impious, ungodly" (akin to A), "without reverence for God," not merely irreligious, but acting in contravention of God's demands, Rom. 4:5; 5:6; 1 Tim. 1:9; 1 Pet. 4:18; 2 Pet. 2:5 (ver. 6 in some mss.); 3:7; Jude 1:4, 15 (twice).

<B-1, Verb, 764, *asebeo*>

akin to A and B, signifies (a) "to be or live ungodly," 2 Pet. 2:6; (b) "to commit ungodly deeds," Jude 1:15.

Unholy <1,,462,*anosios*>

(a, negative, n, euphonic, *hosios*, "holy"), "unholy, profane," occurs in 1 Tim. 1:9; 2 Tim. 3:2. Cp. [HOLY](#). In the Sept., Ezek. 22:9.

<2,,2839,*koinon*>

the neut. of *koinos*, "common," is translated "an unholy thing" in Heb. 10:29. See [COMMON](#), [DEFILE](#), C, [UNCLEAN](#), A, No. 2.

United * For [UNITED](#), Rom. 6:5, RV, see [PLANT](#), C; in Heb. 4:2, see MIXED (with), Note

Unity <1,,1775,*henotes*>

from *hen*, the neuter of *heis*, "one," is used in Eph. 4:3, 13.

Unjust <1,,94,*adikos*>

"not in conformity" with *dike*, "right," is rendered "unjust" in the AV and RV in Matt. 5:45; Luke 18:11; Acts 24:15; elsewhere for the AV "unjust" the RV has "unrighteous." See [UNRIGHTEOUS](#).

Note: For adikeo, "to be unrighteous," or "do unrighteousness," Rev. 22:11, RV, and adikia, "unrighteous," Luke 16:8; 18:6, RV, see [UNRIGHTEOUSNESS](#).

Unknown * For [UNKNOWN](#) see [IGNORANCE](#), B, No. 1, and [KNOW](#), B, No. 4

Unlade <1,,670,*apophortizo*>

"to discharge a cargo" (apo, "from," phortizo, "to load"), is used in Acts 21:3.

Unlawful <1,,111,*athemitos*>

a late form for athemistos (themis, "custom, right;" in classical Greek, "divine law"), "contrary to what is right," is rendered "an unlawful thing" (neuter) in Acts 10:28; in 1 Pet. 4:3, "abominable."

Note: For 2 Pet. 2:8, AV, see [LAWLESS](#).

Unlearned <1,,62,*agrammatos*>

lit., "unlettered" (grammata, "letters:" grapho, "to write"), Acts 4:13, is explained by Grimm-Thayer as meaning "unversed in the learning of the Jewish schools;" in the papyri, however, it occurs very frequently in a formula used by one who signs for another who cannot write, which suggests that the rulers, elders and scribes regarded the Apostles as "unlettered" (Moulton and Milligan).

<2,,261,*amathes*>

"unlearned" (manthano, "to learn"), is translated "unlearned" in 2 Pet. 3:16, AV (RV, "ignorant").

<3,,521,*apaideutos*>

"uninstructed" (paideuo, "to train, teach"), is translated "unlearned" in 2 Tim. 2:23, AV (RV, "ignorant").

Note: For idiots, rendered "unlearned" in 1 Cor. 14:16,23,24, see [IGNORANT](#), No. 4.

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Inner <1,,2080,eso>

an adverb connected with eis, "into," is translated "inner" in the AV of Eph. 3:16 (RV, "inward"); after verbs of motion, it denotes "into," Mark 15:16; after verbs of rest, "within." See WITHIN.

<2,,2082,esoteros>

the comparative degree of No. 1, denotes "inner," Acts 16:24 (of a prison); Heb. 6:19, with the article, and practically as a noun, "that which is within (the veil)," lit., "the inner (of the veil)." Cp. Eng., esoteric.

Note: For "inner chamber(s)" see [CHAMBER](#), No. 1.

Innocent <1,,121,athoos>

primarily denotes "unpunished" (a, negative, thoe, "a penalty"); then, "innocent," Matt. 27:4, "innocent blood," i.e., the blood of an "innocent" person, the word "blood" being used both by synecdoche (a part standing for the whole), and by metonymy (one thing standing for another), i.e., for death by execution (some mss. have dikaion, "righteous"); Matt. 27:24, where Pilate speaks of himself as "innocent."

<2,,172,akakos>

lit., "not bad" (a, negative, kakos, "bad"), denotes "guileless, innocent," Rom. 16:18, RV, "innocent" (AV, "simple"); "harmless" in Heb. 7:26. See [HARMLESS](#).

Innumerable <1,,382,anarithmetos>

a, negative, n, euphonic, arithmeo "to number," is used in Heb. 11:12.

<2,,3461,murias>

denotes either "ten thousand," or, "indefinitely, a myriad, a numberless host," in the plural, Acts 19:19; lit. "five ten-thousands," Rev. 5:11; 9:16; in the following, used of vast numbers, Luke 12:1, AV, "an innumerable multitude," RV, "the many thousands" (RV marg., "the myriads"); Acts 21:20, "thousands;" Heb. 12:22, "innumerable hosts;" Jude 1:14, "ten thousands" (RV, marg., in each place, "myriads"). See COMPANY, THOUSANDS. Cp. the adjective murios, "ten thousand," Matt. 18:24; 1 Cor. 4:15; 14:19.

Inordinate * For [INORDINATE](#) see [AFFECTION](#), No. 1

Inquire, Inquiry (make) <A-1,Verb,4441,punthanomai>

"to inquire," is translated "inquired" in Matt. 2:4; Acts 21:33, RV (AV, "demanded"); in Luke 15:26; 18:36; Acts 4:7 (AV, "asked"); "inquired" (AV, "inquired") in John 4:52; "inquire" (AV, "inquire") in Acts 23:20; in Acts 23:34 it denotes "to learn by inquiry," AV, and RV, "when (he) understood;" elsewhere it is rendered by the verb "to ask," Acts 10:18,29; 23:19. See ASK, [UNDERSTAND](#).

<A-2,Verb,2212,zeteo>

"to seek," is rendered "inquire" in John 16:19; "inquire ... for" in Acts 9:11. See [ABOUT](#), B, Note, DESIRE, [ENDEAVOR](#), GO, Note (2), a, [REQUIRE](#), [SEEK](#).

<A-3,Verb,1331,*dierotao*>

"to find by inquiry, to inquire through to the end" (dia, intensive, erotao, "to ask"), is used in Acts 10:17.

<A-4,Verb,1833,*exetazo*>

"to examine, seek out, inquire thoroughly," is translated "inquire" in Matt. 10:11, AV (RV, "search out"); in John 21:12, "durst inquire," RV [AV, "(durst) ask"]; in Matt. 2:8, RV, "search out" (AV, "search"). See [ASK](#), [SEARCH](#).

Notes: (1) Epizeteo, "to seek after or for" (epi, "after," zeteo, "to seek"), is rendered "inquire" in Acts 19:39, AV (RV, "seek"). (2) Sunzeteo, "to search" or "examine together," is rendered "to inquire" in Luke 22:23, AV (RV, "to question"). (3) Ekzeteo, "to seek out, search after," is rendered "have inquired" in 1 Pet. 1:10, AV (RV, "sought"). (4) Diaginosko, "to ascertain exactly," or "to determine," is rendered "inquire" in Acts 23:15, AV (RV, "judge"). (5) Akriboo, "to learn by diligent or exact inquiry," is rendered "inquired diligently" and "had diligently inquired" respectively, in Matt. 2:7,16, AV (RV, "learned carefully," and "had carefully learned"). (6) In 2 Cor. 8:23, the words "any inquire" are inserted to complete the meaning, lit., "whether about Titus."

<B-1,Noun,2214,*zetesis*>

primarily denotes "a search;" then, "an inquiry, a questioning, debate;" it forms part of a phrase translated by the verb "to inquire," in Acts 25:20, RV, "how to inquire," lit. "(being perplexed as to) the inquiry." See QUESTION.

Inscription <1,,1924,*epigrapho*>

"to write upon, inscribe" (epi, "upon," grapho, "to write"), is usually rendered by the verb "to write upon, over, or in," Mark 15:26; Heb. 8:10; 10:16; Rev. 21:12; it is translated by a noun phrase in Acts 17:23, "(with this) inscription," lit., "(on which) had been inscribed." Cp. the noun epigraphe, "a superscription."

Inside <1,,1787,*entos*>

an adverb denoting "within," or "among," is once used with the article, as a noun, of "the inside (of the cup and of the platter)," Matt. 23:26, RV (AV, "that which is within etc."); elsewhere, Luke 17:21. See [WITHIN](#).

<2,,2081,*esother*>

an adverb denoting "from within," or "within," is used with the article, as a noun, of the inner being, the secret intents of the heart, which, the Lord declared, God made, as well as the visible physical frame, Luke 11:40. In Luke 11:39, it is rendered "inward part." See [INWARD](#), [WITHIN](#).

Insolent <1,,5197,*hubristes*>

"violent, injurious, insolent," is rendered "insolent" in Rom. 1:30, RV (AV, "despiteful"). See [DESPITEFUL](#), [INJURIOUS](#).

Insomuch that, or as <1,,5620,*hoste*>

a consecutive particle, is used with the meaning "insomuch that," or "so that," or "that," to express the effect or result of anything, e.g., Matt. 8:24; 13:54; 15:31; 27:14; Acts 1:19 (AV, "insomuch as"); 5:15; 19:12 (AV, "so that"); 2 Cor. 1:8; Gal. 2:13. See [WHEREFORE](#).

<2,,1519,eis to> lit., "unto the," followed by the infinitive mood, is sometimes used of result, and is rendered "insomuch that" in 2 Cor. 8:6.

<3,,2526,katho>

is translated "insomuch as" in 1 Pet. 4:13, RV (AV, "inasmuch as"). See INASMUCH.

Inspiration of God, Inspired of God <1,,2315,theopneustos>

"inspired by God" (Theos, "God," pneo, "to breathe"), is used in 2 Tim. 3:16, of the Scriptures as distinct from non-inspired writings. Wycliffe, Tyndale, Coverdale and the Great Bible have the rendering "inspired of God."

Instant, be Instant, Instantly <A-1,Verb,1945,epikeimai>

"to lie" or "press upon," is rendered "they were instant" in Luke 23:23 (Amer. RV, "they were urgent"). See IMPOSE.

<A-2,Verb,2186,ephistemi>

"to set upon or by," is used in the NT intransitively, either in the Middle Voice, or in certain tenses of the Active, signifying "to stand by, be present, be at hand, come on or upon," and is translated "be instant" in 2 Tim. 4:2. See [ASSAULT](#), [COME](#), etc.

Note: For proskartereo, in Rom. 12:12, AV, rendered "continuing instant," RV, "steadfastly," see [CONTINUE](#), No. 9.

<B-1,Noun,4709,spoudaios>

"earnestly, diligently," is rendered "instantly" in Luke 7:4, AV (RV, "earnestly"). See [EARNEST](#).

Note: For the phrase en ekteneia, rendered "instantly" in Acts 26:7, AV, see [EARNEST](#), D.

Instruct, Instruction, Instructor <A-1,Verb,2727,katecheo>

"to teach orally, inform, instruct," is translated by the verb "to instruct" in Luke 1:4; Acts 18:25 (RV marg., "taught by word of mouth"); Rom. 2:18; 1 Cor. 14:19, RV (AV, "teach"). See INFORM, [TEACH](#).

<A-2,Verb,3811,paideuo>

"to train children, teach," is rendered "was instructed," in Acts 7:22, RV (AV, "learned"); "instructing" in 2 Tim. 2:25, AV (RV, "correcting"); Titus 2:12, RV, "instructing" (AV, "teaching"). The verb is used of the family discipline, as in Heb. 12:6,7,10; cp. 1 Cor. 11:32; 2 Cor. 6:9; Rev. 3:19. In 1 Tim. 1:20 (Passive Voice) it is translated "might be taught," RV (AV, "may learn"), but, "however the passage is to be understood, it is clear that not the impartation of knowledge but severe discipline is intended. In Luke 23:16,22, Pilate, since he had declared the Lord guiltless of the charge brought

against Him, and hence could not punish Him, weakly offered, as a concession to the Jews, to 'chastise, paideuo, Him, and let Him go.'" * [* From Notes on Galatians, by Hogg and Vine, p. 165.]

This sense of paideuo is confirmed by Heb. 12:6, where it is joined (in a quotation from the Sept. of Prov. 3:12) with "to lash or scourge." Cp. the scene in the Pilgrim's Progress where a shining one with a whip of small cords "chastised sore" the pilgrims foolishly caught in the net of the flatterer and said to them, "As many as [I](#) love I rebuke and chasten" (paideuo). See [CORRECT](#), [TEACH](#).

<A-3,Verb,3100,*matheteuo*>

used transitively, "to make a disciple," is translated "which is instructed" in Matt. 13:52, AV (RV, "who hath been made a disciple"). See [DISCIPLE](#).

<A-4,Verb,3453,*mueo*>

"to initiate into the mysteries," is used in the Passive Voice, in Phil. 4:12, AV, "[I](#) am instructed," RV, "have I learned the secret." See [LEARN](#).

<A-5,Verb,4264,*probibazo*>

"to lead forward, lead on" (the casual of probaino, "to go forward;" pro, "forward," bibazo, "to lift up"), is used in the Passive Voice in Matt. 14:8, and translated, AV, "being before instructed," RV, "being put forward." Some mss. have it in Acts 19:33, instead of No. 6.

<A-6,Verb,4822,*sumbibazo*>

"to join, knit, unite" (sun, "with"), then, "to compare," and so, "to prove," hence, "to teach, instruct," is so rendered in 1 Cor. 2:16; it is found in the best mss. in Acts 19:33 (RV marg., "instructed"). See [COMPACTED](#), [CONCLUDE](#), [KNIT TOGETHER](#), [PROVE](#).

* ([INSTRUCTION](#))

<B-1,Noun,3809,*paideia*>

"training, instruction," is translated "instruction" in 2 Tim. 3:16. See [CHASTEN](#).

* ([INSTRUCTOR](#))

<B-2,Noun,3807,*paidagogos*>

"a guide," or "guardian" or "trainer of boys," lit., "a child-leader" (pais, "a boy, or child," ago, "to lead"), "a tutor," is translated "instructors" in 1 Cor. 4:15, AV (RV, "tutors"); here the thought is that of pastors rather than teachers; in Gal. 3:24,25, AV, "schoolmaster" (RV, "tutor,"), but here the idea of instruction is absent. "In this and allied words the idea is that of training, discipline, not of impartation of knowledge. The paidagogos was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being. Thus understood, paidagogos is appropriately used with 'kept in ward' and 'shut up,' whereas to understand it as equivalent to 'teacher' introduces an idea entirely foreign to the passage, and throws the Apostle's argument into confusion." * [* From Notes on Galatians, by Hogg and Vine, pp. 163,164] Cp. epitropos, "a steward, guardian, tutor."

<B-3,Noun,3810,*paideutes*>

akin to A, No. 2, denotes (a) "an instructor, a teacher," Rom. 2:20, AV, "an instructor" (RV, "a corrector"); (b) "one who disciplines, corrects, chastens," Heb. 12:9, RV, "to chasten" [AV, "which corrected" (lit., "correctors")]. In (a) the discipline of the school is in view; in (b) that of the family. See [CORRECTOR](#). Cp. *epitropos*, "a steward, guardian, tutor."

Instruments <1,,3696,*hoplon*>

"a tool, instrument, weapon," is used metaphorically in Rom. 6:13 of the members of the body as "instruments" (marg., "weapons"), negatively, of unrighteousness, positively, of righteousness. The metaphor is probably military (cp. ver. 23, "wages," i.e., soldiers' pay); Moule renders it "implements;" "weapons" seems to be the meaning. See [ARMOR](#), [WEAPONS](#).

Insurrection <A-1,Noun,4714,*stasis*>

akin to *histemi*, "to make to stand," denotes (a) primarily, "a standing or place," Heb. 9:8; (b) "an insurrection, sedition," translated "insurrection" in Mark 15:7; "insurrections" in Acts 24:5, RV (AV, "sedition"); in Luke 23:19,25 (AV "sedition"), "riot," Acts 19:40, RV (AV, "uproar"); (c) "a dissension," Acts 15:2; in Acts 23:7,10, "dissension." See [DISSENSION](#).

<A-2,Noun,4955,*stasiastes*>

denotes "a rebel, revolutionist, one who stirs up sedition" (from *stasiazo*, "to stir up sedition"), Mark 15:7, "had made insurrection." Some mss. have *sustasiastes*, a fellow-rioter, a fellow-mover of sedition, AV, "had made insurrection with (him)."

<B-1,Verb,2721,*katephistemi*>

signifies "to rise up against" (lit., "to cause to stand forth against," *kata*, "against," *epi*, "forth," *histemi*, "to cause to stand"), Acts 18:12, AV, "made insurrection" (RV, "rose up against").

Intend <1,,1014,*boulomai*>

"to will, wish, desire, purpose" (expressing a fixed resolve, the deliberate exercise of volition), is translated "intend" in Acts 5:28, and "intending" in Acts 12:4. See [DESIRE](#).

<2,,2309,*thelo*>

"to will, be willing, desire" (less strong, and more frequent than No. 1), is translated "intending" in Luke 14:28, AV (RV, "desiring"). See [DESIRE](#).

<3,,3195,*mello*>

"to be about to do a thing," indicating simply the formation of a design, is translated "intend" in Acts 5:35, AV (RV, "are about"); "intending," in Acts 20:7, RV (AV, "ready"); Acts 20:13 (1st part); in the 2nd part of the ver., RV, "intending" (AV, "minding").

Intent <1,,1771,*ennoia*>

primarily "a thinking, idea, consideration," denotes "purpose, intention, design" (*en*, *in*, *nous*, *mind*); it is rendered "intents" in Heb. 4:12; "mind," in 1 Pet. 4:1 (RV, marg., "thought"). See [MIND](#). Cp. *Enthumesis*, "thought" (see [DEVICE](#)).

<2,,3056,logos>

"a word, account, etc.," sometimes denotes "a reason, cause, intent," e.g., Matt. 5:32, "cause;" it is rendered "intent" in Acts 10:29. See [CAUSE](#).

Notes: (1) The phrase eis touto, lit., "unto this," i.e., "for this purpose," is rendered "for this (AV, 'that') intent" in Acts 9:21, RV (2) The phrase eis to, "unto the," followed by a verb in the infinitive mood, is translated "to the intent" in 1 Cor. 10:6. (3) The phrase pros ti, lit., "in reference to what," is rendered "for what intent" in John 13:28. (4) In John 11:15 the conjunction hina, "to the end that," is translated "to the intent," and in Eph. 3:10, "to the intent that."

Intercessions <A-1,Noun,1783,enteuxis>

primarily denotes "a lighting upon, meeting with" (akin to B); then, "a conversation;" hence, "a petition," a meaning frequent in the papyri; it is a technical term for approaching a king, and so for approaching God in "intercession;" it is rendered "prayer" in 1 Tim. 4:5; in the plural in 1 Tim. 2:1 (i.e., seeking the presence and hearing of God on behalf of others). For the synonymous words, proseuche, deesis, see [PRAYER](#).

<B-1,Verb,1793,entunchano>

primarily "to fall in with, meet with in order to converse;" then, "to make petition," especially "to make intercession, plead with a person," either for or against others; (a) against, Acts 25:24, "made suit to (me)," RV [AV, "have dealt with (me)"], i.e., against Paul; in Rom. 11:2, of Elijah in "pleading" with God, RV (AV, "maketh intercession to"), against Israel; (b) for, in Rom. 8:27, of the intercessory work of the Holy Spirit for the saints; Rom. 8:34, of the similar intercessory work of Christ; so Heb. 7:25. See [DEAL WITH](#), [PLEAD](#), [SUIT](#).

<B-2,Verb,5241,huperentunchano>

"to make a petition" or "intercede on behalf of another" (huper, "on behalf of," and No. 1), is used in Rom. 8:26 of the work of the Holy Spirit in making "intercession" (see No. 1, ver. 27).

Interest <1,,5110,tokos>

primarily "a bringing forth, birth" (from tikto, "to beget"), then, "an offspring," is used metaphorically of the produce of money lent out, "interest," usury, Matt. 25:27; Luke 19:23. See [USURY](#).

Interposed <1,,3315,mesiteuo>

"to mediate, give surety" (akin to mesites, "a mediator"), is translated "interposed" in Heb. 6:17, RV. See [CONFIRM](#), No. 5.

Interpret, Interpretation, Interpreter <A-1,Verb,2059,hermeneuo>

(cp. Hermes, the Greek name of the pagan god Mercury, who was regarded as the messenger of the gods), denotes "to explain, interpret" (Eng., "hermeneutics"), and is used of explaining the meaning of words in a different language, John 1:38 (in some mss.), see No. 3; John 9:7 ("Siloam," interpreted as "sent"); Heb. 7:2 (Melchizedec, "by interpretation," lit., "being interpreted," King of righteousness).

<A-2,Verb,1329,diermeneuo>

a strengthened form of No. 1 (dia, "through," used intensively), signifies "to interpret fully, to explain." In Luke 24:27, it is used of Christ in interpreting to the two on the way to Emmaus "in all the Scriptures the things concerning Himself," RV, "interpreted" (AV, "expounded"); in Acts 9:36, it is rendered "is by interpretation," lit., "being interpreted" (of Tabitha, as meaning Dorcas); in 1 Cor. 12:30; 14:5,13,27, it is used with reference to the temporary gift of tongues in the churches; this gift was inferior in character to that of prophesying unless he who spoke in a "tongue" interpreted his words, 1 Cor. 14:5; he was, indeed, to pray that he might interpret, 1 Cor. 14:13; only two, or at the most three, were to use the gift in a gathering, and that "in turn" (RV); one was to interpret; in the absence of an interpreter, the gift was not to be exercised, 1 Cor. 14:27. See [EXPOUND](#).

<A-3,Verb,3177,*methermeneuo*>

"to change or translate from one language to another (meta, implying change, and No. 1), to interpret," is always used in the Passive Voice in the NT, "being interpreted," of interpreting the names, Immanuel, Matt. 1:23; Golgotha, Mark 15:22; Barnabas, Acts 4:36; in Acts 13:8, of Elymas, the verb is rendered "is ... by interpretation," lit., "is interpreted;" it is used of interpreting or translating sentences in Mark 5:41; 15:34; in the best mss., John 1:38 (Rabbi, interpreted as "Master"); John 1:41 (Messiah, interpreted as "Christ"); see No. 1.

* ([INTERPRETATION](#))

<B-1,Noun,2058,*hermeneia*>

(or -ia), akin to A, No. 1, is used in 1 Cor. 12:10; 14:26 (see A, No. 2).

<B-2,Noun,1955,*epilysis*>

from epiluo, "to loose, solve, explain," denotes "a solution, explanation," lit., "a release" (epi, "up," luo, "to loose"), 2 Pet. 1:20, "(of private) interpretation;" i.e., the writers of Scripture did not put their own construction upon the "God-breathed" words they wrote.

Note: For "hard of interpretation," Heb. 5:11, RV, see UTTER, Note (1).

* ([INTERPRETER](#))

<B-3,Noun,1328,*dierneneutes*>

lit., "a thorough interpreter" (cp. A, No. 2), is used in 1 Cor. 14:28 (some mss. have hermeneutes).

Interrogation <1,,1906,*eperotema*>

primarily a question or inquiry, denotes "a demand or appeal;" it is found in 1 Pet. 3:21, RV, "interrogation" (AV, "answer"). See [ANSWER](#), Note. Some take the word to indicate that baptism affords a good conscience, an appeal against the accuser.

Into * For [INTO](#) see + p. 9

Intreat, Intreaty <A-1,Verb,2065,*erotao*>

"to ask, beseech," is rendered "intreat," e.g., in Phil. 4:3, AV (RV, "beseech"). See [ASK](#).

<A-2,Verb,3870,*parakaleo*>

"to beseech, comfort, exhort," is rendered by the verb "to intreat" in Luke 8:31, RV, "intreated" (AV, "besought"); Luke 15:28; Acts 9:38, RV, "intreating" (AV, "desiring"); Acts 28:20, RV (AV, "called for"); 1 Cor. 4:13; 2 Cor. 9:5, RV (AV, "exhort"); 2 Cor. 10:1, RV (AV, "beseech"); 1 Tim. 5:1, AV (RV, "exhort"). See [BESEECH](#).

<A-3,Verb,3868,*paraiteomai*>

"to ask to be excused, to beg," etc., is rendered "intreated" in Heb. 12:19, See [AVOID](#).

<B-1,Adjective,2138,*eupeithes*>

"ready to obey" (eu, "well," peithomai, "to obey, to be persuaded"), "complaint," is translated "easy to be intreated" in Jas. 3:17, said of the wisdom that is from above.

<C-1,Noun,3874,*paraklesis*>

"an appeal, a comfort, exhortation," etc., is translated "intreaty" in 2 Cor. 8:4.

Intrude (Col. 2:18) * For INTRUDE (Col. 2:18) see [DWELL](#), A, No. 11

Intrust <1,,4100,*pisteuo*>

"to believe," also means "to entrust," and in the Active Voice is translated "to commit," in Luke 16:11; John 2:24; in the Passive Voice, "to be intrusted with," Rom. 3:2, RV, "they were intrusted with" (AV, "unto them were committed"), of Israel and the oracles of God; 1 Cor. 9:17, RV, "[I](#) have ... intrusted to me" (AV, "is committed unto me"), of Paul and the stewardship of the Gospel; so Gal. 2:7; Titus 1:3; in 1 Thess. 2:4, where he associates with himself his fellow missionaries, RV, "to be intrusted with" (AV, "to be put in trust with"). See [BELIEVE](#), COMMIT.

Inventors <1,,2182,*epheuretes*>

"an inventor, contriver" (akin to epheurisko, "to find out;" epi, "on," used intensively, heurisko, "to find"), occurs in the plural in Rom. 1:30.

Invisible <1,,517,*aoratos*>

lit., "unseen" (a, negative, horao, "to see"), is translated "invisible" in Rom. 1:20, of the power and divinity of God; of God Himself, Col. 1:15; 1 Tim. 1:17; Heb. 11:27; of things unseen, Col. 1:16. In the Sept., Gen. 1:2; Isa. 45:3, "unseen (treasures)."

Inward (man, part), Inwardly <1,,2080,*eso*>

"within, inward," is used adjectivally in Rom. 7:22, "(the) inward (man);" 2 Cor. 4:16, with "man" expressed in the preceding clause, but not repeated in the original, "(our) inward (man)" (some mss. have esothern, "from within"); Eph. 3:16, RV, "(the) inward (man)" (AV, "inner"). See [INNER](#), [WITHIN](#).

<2,,2081,*esothern*>

is used in Luke 11:39, as a noun with the article, "part" being understood, "(your) inward part;" in Matt. 7:15 it has its normal use as an adverb, "inwardly." See [WITHIN](#).

Note: In Rom. 2:29 the phrase *en to krupito*, lit., "in (the) secret, or hidden" ("part" being understood) is rendered "inwardly," said of a spiritual Jew, in contrast to the one who is merely naturally circumcised and so is one outwardly. See HIDE, [SECRET](#).

Irksome <1,,3636,*okneros*>

"shrinking, timid" (from *okneo*, "to shrink, delay"), is used negatively in Phil. 3:1, RV, "irksome" (AV, "grievous"), i.e., "[I](#) do not hesitate;" in Matt. 25:26; Rom. 12:11, "slothful." See GRIEVOUS, [SLOTHFUL](#).

Iron <A-1,Noun,4604,*sideros*>

"iron," occurs in Rev. 18:12.

<B-1,Adjective,4603,*sidereos*>

"of iron," occurs in Acts 12:10, of an iron gate; "of iron," Rev. 2:27; 9:9; 12:5; 19:15.

Island, Isle <1,,3520,*nesos*>

"an island," occurs in Acts 13:6; 27:26; 28:1,7,9,11; Rev. 1:9; 6:14; 16:20.

<2,,3519,*nesion*>

a diminutive of No. 1, "a small island," occurs in Acts 27:16, Cauda, RV.

Issue <A-1,Noun,1545,*ekbasis*>

"a way out," "way of escape," 1 Cor. 10:13 (*ek*, "out," *baino*, "to go"), is rendered "issue" in Heb. 13:7, RV, for AV, "end," regarding the manner of life of deceased spiritual guides. See END.

<A-2,Noun,4511,*rhusis*>

"a flowing" (akin to *rheo*, "to flow"), "an issue," is used in Mark 5:25; Luke 8:43,44.

Note: In Matt. 22:25, AV, *sperma*, "seed," is translated "issue" (RV, "seed").

<B-1,Verb,1607,*ekporeuo*>

"to cause to go forth" (*ek*, "out," *poreuo*, "to cause to go"), is used in the Middle Voice in Rev. 9:17,18, of the coming forth of fire, smoke and brimstone from the mouths of the symbolic horses in a vision, AV, "issued" (the RV renders it by the verb "to proceed"). See [COME](#), [DEPART](#), GO, [PROCEED](#).

It * Note: The pronouns used are the same, in their neuter forms, as Nos. 1, 2, 3 under [HE](#).

Itching <1,,2833,*knetho*>

"to scratch, tickle," is used in the Passive Voice, metaphorically, of an eagerness to hear, in 2 Tim. 4:3, lit., "itched (as to the hearing)," of those who, not enduring sound doctrine, heap to themselves teachers.

Itself * Note: The pronouns used are the same in their neuter forms, as those under HIMSELF.

Ivory <1,,1661,*elephantinos*>

an adjective from *elephas* (whence Eng., elephant), signifies "of ivory," Rev. 18:12.

Jacinth <A-1,Noun,5192,*huakinthos*>

primarily denoted "a hyacinth," probably the dark blue iris; then, "a precious stone," most likely the sapphire, Rev. 21:20.

<B-1,Adjective,5191,*huakinthin*>

signifies "hyacinthine," perhaps primarily having the color of the hyacinth. Some regard its color as that of the martagon lily, a dusky red. According to Swete, the word in Rev. 9:17 is "doubtless meant to describe the blue smoke of a sulphurous flame."

Jailer <1,,1200,*desmophulax*>

"a prison keeper, jailer" (*desmos*, "a band," *phulax*, "a guard, keeper"), occurs in Acts 16:23,27,36.

Jangling * For [JANGLING](#) (1 Tim. 1:6, AV) see [TALKING](#) (vain)

Jasper <1,,2393,*iaspis*>

a Phoenician word (cp. Heb. *yash'pneh*, e.g., Exod. 28:20; 39:16), seems to have denoted a translucent stone of various colors, especially that of fire, Rev. 4:3; 21:11,18,19. The sardius and the jasper, of similar color, were the first and last stones on the breastplate of the high priest, Ex. 28:17,20.

Jealous, Jealousy <A-1,Noun,2205,*zelos*>

"zeal, jealousy," is rendered "jealousy" in the RV (AV, "envying") in Rom. 13:13; 1 Cor. 3:3; Jas. 3:14,16; in 2 Cor. 12:20 (AV, "envyings"); in Gal. 5:20, RV "jealousies" (AV, "emulations"); in Acts 5:17 (AV, "indignation"); in Acts 13:45 (AV, "envy"); in 2 Cor. 11:2 it is used in the phrase "with a godly jealousy," lit., "with a jealousy of God" (RV, marg.). See ENVY.

<B-1,Verb,2206,*zeloo*>

akin to A, "to be jealous, to burn with jealousy" (otherwise, to seek or desire eagerly), is rendered "moved with jealousy," in Acts 7:9; 17:5, RV (AV, "moved with envy"); in 1 Cor. 13:4, "envieth (not)," AV and RV; in Jas. 4:2, RV marg., "are jealous" (text "covet;" AV, "desire to have"). See [AFFECT](#), Note, DESIRE.

<B-2,Verb,3863,*parazeloo*>

"to provoke to jealousy" (*para*, "beside," used intensively, and No. 1), is found in Rom. 10:19; 11:11, of God's dealings with Israel through his merciful dealings with Gentiles; in Rom. 11:14, RV, "**I** may provoke to jealousy" (AV, "... emulation") of the Apostle's evangelical ministry to Gentiles with a view to stirring his fellow nationals to a sense of their need and responsibilities regarding the Gospel; in 1 Cor. 10:22, of the provocation of God on the part of believers who compromise their Divine relationship by partaking of the table of demons; in Gal 5:20, of the works of the flesh.

Jeopardy * For [JEOPARDY](#) see DANGER

Jesting <1,,2160,*eutrapelia*>

properly denotes "wit, facetiousness, versatility" (lit., "easily turning," from eu, "well," trepo, "to turn"). It was used in the literal sense to describe the quick movements of apes and persons. Pericles speaks of the Athenians of his day (430 B.C.) as distinguished by a happy and gracious "flexibility." In the next century Aristotle uses it of "versatility" in the give and take of social intercourse, quick repartee. In the sixth century, B.C., the poet Pindar speaks of one Jason as never using a word of "vain lightness," a meaning deteriorated, and it came to denote "coarse jesting, ribaldry," as in Eph. 5:4, where it follows morologia, "foolish talking."

Jesus <1,,2424,*iesous*>

is a transliteration of the Heb. "Joshua," meaning "Jehovah is salvation," i.e., "is the Savior," "a common name among the Jews, e.g., Ex. 17:9; Luke 3:29 (RV); Col. 4:11. It was given to the Son of God in Incarnation as His personal name, in obedience to the command of an angel to Joseph, the husband of His Mother, Mary, shortly before He was born, Matt. 1:21. By it He is spoken of throughout the Gospel narratives generally, but not without exception, as in Mark 16:19,20; Luke 7:13, and a dozen other places in that Gospel, and a few in John.

"'Jesus Christ' occurs only in Matt. 1:1,18; 16:21, marg.; Mark 1:1; John 1:17; 17:3. In Acts the name 'Jesus' is found frequently. 'Lord Jesus' is the normal usage, as in Acts 8:16; 19:5,17; see also the reports of the words of Stephen, Acts 7:59, of Ananias, Acts 9:17, and of Paul, Acts 16:31; though both Peter, Acts 10:36, and Paul, Acts 16:18, also used 'Jesus Christ.'

"In the Epistles of James, Peter, John and Jude, the personal name is not once found alone, but in Rev. eight times (RV), Rev. 1:9; 12:17; 14:12; 17:6; 19:10 (twice); 20:4; 22:16.

"In the Epistles of Paul 'Jesus' appears alone just thirteen times, and in the Hebrews eight times; in the latter the title 'Lord' is added once only, at Heb. 13:20. In the Epistles of James, Peter John, and Jude, men who had companied with the Lord in the days of His flesh, 'Jesus Christ' is the invariable order (in the RV) of the Name and Title, for this was the order of their experience; as 'Jesus' they knew Him first, that He was Messiah they learnt finally in His resurrection. But Paul came to know Him first in the glory of heaven, Acts 9:1-6, and his experience being thus the reverse of theirs, the reverse order, 'Christ Jesus,' is of frequent occurrence in his letters, but, with the exception of Acts 24:24, does not occur elsewhere in the RV.

"In Paul's letter the order is always in harmony with the context. Thus 'Christ Jesus' describes the Exalted One who emptied Himself, Phil. 2:5, and testifies to His pre-existence; 'Jesus Christ' describes the despised and rejected One Who was afterwards glorified, Phil. 2:11, and testifies to His resurrection. 'Christ Jesus' suggests His grace, 'Jesus Christ' suggests His glory." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 26,29.]

Jew(-s) (live as do the), Jewess, Jewish, Jewry, Jews' religion <A-1,Adjective,2453,*ioudaios*>

is used (a) adjectivally, with the lit. meaning, "Jewish," sometimes with the addition of aner, "a man," Acts 10:28; 22:3; in Acts 21:39 with anthropos, in some mss. (a man in the generic sense); the best

mss. omit the phrase here; in Acts 13:6, lit., "a Jewish false-prophet;" in John 3:22, with the word *chora*, "land" or "country," signifying "Judean," lit., "Judean country;" used by metonymy for the people of the country; (b) as a noun, "a Jew, Jews," e.g., Matt. 2:2; Mark 7:3. The name "Jew" is primarily tribal (from Judah). It is first found in 2 Kings 16:6, as distinct from Israel, of the northern kingdom. After the Captivity it was chiefly used to distinguish the race from Gentiles, e.g., John 2:6; Acts 14:1; Gal. 2:15, where it denotes Christians of Jewish race; it distinguishes Jews from Samaritans, in John 4:9; from proselytes, in Acts 2:10. The word is most frequent in John's Gospel and the Acts; in the former "it especially denotes the typical representatives of Jewish thought contrasted with believers in Christ ... or with other Jews of less pronounced opinions, e.g., John 3:25; 5:10; 7:13; 9:22" (Lukyn Williams, in Hastings' Bib. Dic.); such representatives were found, generally, in opposition to Christ; in the Acts they are chiefly those who opposed the Apostles and the Gospel. In Rom. 2:28,29 the word is used of ideal Jews, i.e., Jews in spiritual reality, believers, whether Jews or Gentiles by natural birth. The feminine, "Jewess," is found in Acts 16:1; 24:24.

It also denotes Judea, e.g., Matt. 2:1; Luke 1:5; John 4:3, the word "country" being understood [cp. (a) above]. In Luke 23:5; John 7:1, where the AV has "Jewry," the RV translates it as usual, "Judea."

<A-2, Adjective, 2451, *ioudaikos*>
denotes "Jewish," Titus 1:14.

<B-1, Noun, 2454, *ioudaismos*>
"Judaism," denotes "the Jews' religion," Gal. 1:13,14, and stands, not for their religious beliefs, but for their religious practices, not as instituted by God, but as developed and extended from these by the traditions of the Pharisees and scribes. In the Apocrypha it denotes comprehensively "the Government, laws, institutions and religion of the Jews."

<C-1, Verb, 2450, *ioudaizo*>
lit., "to Judaize," i.e., to conform to "Jewish" religious practices and manners, is translated "to live as do the Jews," in Gal. 2:14.

<D-1, Adverb, 5452, *ioudaikos*>
"in Jewish fashion," is translated "as do the Jews," in Gal. 2:14.

Jewels <1,, 5553, *chrusion*>
"gold," is used of ornaments in 1 Pet. 3:3, RV, "jewels." See GOLD, No. 2.

Join <1,, 2853, *kollao*>
primarily, "to glue or cement together," then, generally, "to unite, to join firmly," is used in the Passive Voice signifying "to join oneself to, to be joined to," Luke 15:15; Acts 5:13; 8:29; 9:26; 10:28, RV (AV, "to keep company with"); 1 Cor. 6:16,17; elsewhere, "to cleave to," Luke 10:11; Acts 17:34; Rom. 12:9. See [CLEAVE](#).

<2,, 4347, *proskollao*>
"to stick to," a strengthened form of No. 1, with *pros*, "to," intensive, is used in the Passive Voice, reflexively, in a metaphorical sense, with the meanings (a) "to join oneself to," in Acts 5:36; (b) "to

cleave to," of the husband with regard to the wife, Matt. 19:5; Mark 10:7; in Eph. 5:31, RV, "shall cleave to" (AV, "shall be joined to"). See [CLEAVE](#).

<3,,4801,su(n)zeugnumi> "to yoke together" (sun, "with," zugos, "a yoke"), is used metaphorically of union in wedlock, in Matt. 19:6; Mark 10:9.

<4,,4927,sunomoreo>

"to border on," is used of a house as being contiguous with a synagogue, in Acts 18:7, "joined hard to."

Notes: (1) In 1 Cor. 1:10, katartizo, "to render complete, to perfect" (kata, "down," intensive, and artios, "complete, jointed"), "to restore," is translated "be perfectly joined together," AV (RV, "be perfected together"); see FIT. (2) In Eph. 4:16, sunarmologeo, "to fit" or "frame together," is translated "fitly joined together," AV (RV, "fitly framed ... together"); cp. Eph. 2:21.

Joint <1,,719,harmos>

"a joining, joint" (akin to harmozo, "to fit, join"), is found in Heb. 4:12, figuratively (with the word "marrow") of the inward moral and spiritual being of man, as just previously expressed literally in the phrase "soul and spirit."

<2,,860,haphe>

"a ligature, joint" (akin to hapto, "to fit, to fasten"), occurs in Eph. 4:16; Col. 2:19.

Joint-heir * For [JOINT-HEIR](#) see HEIR

Jot <1,,2503,iota>

from the Heb. yod, the smallest Hebrew letter, is mentioned by the Lord in Matt. 5:18 (together with keraia, "a little horn, a tittle, the point or extremity" which distinguishes certain Hebrew letters from others) to express the fact that not a single item of the Law will pass away or remain unfulfilled.

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[Matt Curtin](#)

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Handwriting * For [HANDWRITING](#) see BOND

Hang <1,,2910,*kremannumi*>

is used (a) transitively in Acts 5:30; 10:39; in the Passive Voice, in Matt. 18:6, of a millstone about a neck, and in Luke 23:39, of the malefactors; (b) intransitively, in the Middle Voice, in Matt. 22:40, of the dependence of "the Law and the prophets" (i.e., that which they enjoin) upon the one great principle of love to God and one's neighbor (as a door "hangs" on a hinge, or as articles "hang" on a nail); in Acts 28:4, of the serpent "hanging" from Paul's hand; in Gal. 3:13 the word is used in a quotation from the Sept. of Deut. 21:23.

<2,,1582,*ekkremannumi*>

"to hang from, or upon" (ek, and No. 1), is used in the Middle Voice (ekkremamai) metaphorically in Luke 19:48, RV, "(the people all) "hung" upon (Him, listening)," AV, "were very attentive." In the Sept., Gen. 44:30.

<3,,3935,*pariemi*>

signifies (a) "to disregard, leave alone, leave undone," Luke 11:42 (some mss. have *aphiemi*, here); (b) "to relax, loosen," and, in the Passive Voice, "to be relaxed, exhausted," said of hands that "hang" down in weakness, Heb. 12:12.

<4,,4029,*perikeimai*>

signifies "to lie round" (peri, "around," keimai, "to lie"); then, "to be hanged round," said of "a great millstone" (lit., "a millstone turned by an ass"), Mark 9:42, RV, and marg., to be "hung" round the neck of him who causes one of Christ's "little ones" to stumble; in Luke 17:2, "a millstone." See BOUND (to be).

<5,,519,*apancho*>

signifies "to strangle;" in the Middle Voice, to "hang" oneself Matt. 27:5. In the Sept. it is said of Ahithophel (2 Sam. 17:23).

Haply (if, lest) <1,,1487 686,*ei ara*> denotes "if therefore," "if accordingly" (i.e., if in these circumstances), e.g., Mark 11:13, of Christ and the fig tree (not "if perchance," but marking a correspondence in point of fact).

<2,,1487 686 1065,*ei arage*> denotes "if in consequence," e.g., Acts 17:27, "if haply" they might feel after God, in consequence of seeking Him.

<3,,3379,*me pote*> lit., "lest ever," "lest haply," e.g., Luke 14:29, of laying a foundation, with the possibility of being unable to finish the building; Acts 5:39, of the possibility of being found fighting against God; Heb. 3:12 RV, "lest haply," of the possibility of having an evil heart of unbelief. The RV usually has "lest haply" (AV "lest at any time"), e.g., Matt. 4:6; 5:25; 13:15; Mark 4:12; Luke 4:11; 21:34; Heb. 2:1; in Matt. 25:9, the RV has "peradventure;" in 2 Tim. 2:25, AV and RV, have "if peradventure;" in John 7:26 the RV has "Can it be that," for the word "Do" in the AV.

<4,,3381,*me pos*> denotes "lest in any way," "by any means," e.g., 2 Cor. 9:4, AV, "lest haply," RV,

"lest by any means."

<5,,3381 4458,me pou> denotes "lest somehow;" the RV has "lest haply" in Acts 27:29 (some mss. have No. 4, here).

Happen <1,,4819,*sumbaino*>

lit., "to go or come together" (sun, "with," baino, "to go"), signifies "to happen together," of things or events, Mark 10:32; Luke 24:14; Acts 3:10; 1 Cor. 10:11; 1 Pet. 4:12; 2 Pet. 2:22; "befell" in Acts 20:19; in Acts 21:35, "so it was." See [BEFALL](#).

Notes: (1) In Phil. 1:12, the phrase ta kat' (i.e., kata) eme, lit., "the things relating to me," is rendered "the things which happened unto me." (2) In Luke 24:35, the phrase "the things that happen in the way," RV (AV, "what things were done in the way"), is, lit., "the things in the way."

Happy, Happier <A-1,Adjective,3107,*makarios*>

"blessed, happy," is rendered "happy" in the RV, in two places only, as in the AV, Acts 26:2; Rom. 14:22 (where "blessed" would have done); also the comparative "happier" in 1 Cor. 7:40. Elsewhere the RV uses "blessed" for AV "happy," e.g., John 13:17; 1 Pet. 3:14; 4:14. See [BLESSED](#).

<B-1,Verb,3106,*makarizo*>

"to call blessed," Luke 1:48, is rendered "we count ... happy" in Jas. 5:11. See [BLESSED](#).

Hard, Harden, Hardening, Hardness <A-1,Adjective,4642,*skleros*>

from skello, "to dry," signifies "trying, exacting:" See AUSTERE.

<A-2,Adjective,1422,*duskolos*>

primarily means "hard to satisfy with food" (dus, a prefix like Eng., un, or mis, indicating "difficulty, opposition, injuriousness," ect., the opposite of, eu, "well," and kolon, "food"); hence, "difficult," Mark 10:24, of the "difficulty," for those who trust in riches, to enter into the Kingdom of God.

<B-1,Noun,4643,*skelerotes*>

akin to A, No. 1, is rendered "hardness" in Rom 2:5.

<B-2,Noun,4457,*porosis*>

denotes "a hardening," a covering with a poros, a kind of stone, indicating "a process" (from poroo, C, No. 1), and is used metaphorically of dulled spiritual perception, Mark 3:5, RV, "at the hardening of their hearts;" Rom. 11:25, RV, "a hardening" (AV, "blindness"), said of the state of Israel; Eph. 4:18, RV, "hardening," of the heart of Gentiles. See [BLINDNESS](#).

Note: See also under HARDSHIP and [HEART](#) (hardness of).

<C-1,Verb,4456,*poroo*>

"to make hard, callous, to petrify" (akin to B, No. 2), is used metaphorically, of the heart, Mark 6:52; 8:17; John 12:40; of the mind (or thoughts), 2 Cor. 3:14, of those in Israel who refused the revealed

will and ways of God in the Gospel, as also in Rom. 11:7, RV, "hardened" (AV, "blinded"), in both places. See [BLINDNESS](#).

<C-2,Verb,4645,*skleruno*>

"to make dry or hard" (akin to A, No. 1 and B, No. 1), is used in Acts 19:9; in Rom. 9:18, illustrated by the case of Pharaoh, who first persistently "hardened" his heart (see the RV marg. of Ex. 7:13,22; 8:19; text of Ex. 8:32; 9:7), all producing the retributive "hardening" by God, after His much long-suffering, Ex. 9:12, etc., in Heb. 3:8,13,15; 4:7, warnings against the "hardening" of the heart.

Hardly <1,,1423,*duskolos*>

the adverbial form of [HARD](#), A, No. 2, is used in Matt. 19:23; Mark 10:23; Luke 18:24 of the danger of riches.

<2,,3425,*mogis*>

"with labor, pain, trouble" (akin to mogos, "toil"), is found in some mss. in Luke 9:39, instead of No. 3.

<3,,3433,*molis*>

"with difficulty, scarcely, hardly" (akin to molos, "toil"), is used as an alternative for No. 2, and occurs in the most authentic mss. in Luke 9:39; it is rendered "hardly" in Acts 27:8, AV. See [DIFFICULTY](#).

Hardship (to suffer) <1,,2553,*kakopattheo*>

"to suffer evil," is translated "suffer hardship" in three places in the RV, 2 Tim. 2:3 (in some mss.; see No. 2), AV, "endure hardness;" 2 Tim. 2:9, AV, "suffer trouble;" 2 Tim. 4:5, AV, "endure affliction;" in Jas. 5:13, RV, "suffering" (AV, "afflicted"). See [AFFLICT](#), [ENDURE](#), [SUFFER](#). In the Sept., Jonah 4:10.

<2,,4777,*sunkakattheo*>

"to suffer hardship with," is so rendered in 2 Tim. 1:8, RV, AV, "be thou partaker of the afflictions" (of the Gospel), and, in the best mss., in 2 Tim. 2:3, "suffer hardship with me." See [AFFLICTION](#), No. 3, Note.

Harlot <1,,4204,*porne*>

"a prostitute, harlot" (from pernemi, "to sell"), is used (a) literally, in Matt. 21:31,32, of those who were the objects of the mercy shown by Christ; in Luke 15:30, of the life of the Prodigal; in 1 Cor. 6:15,16, in a warning to the Corinthian church against the prevailing licentiousness which had made Corinth a byword; in Heb. 11:31; Jas. 2:25, of Rahab; (b) metaphorically, of mystic Babylon, Rev. 17:1,5 (AV, "harlots"),15,16; 19:2, RV, for AV, "whore."

Harm <A-1,Noun,2556,*kakos*>

"evil," is rendered "harm" in Acts 16:28; 28:5. See [EVIL](#).

<A-2,Noun,4190,*poneros*>

"evil," generally of a more malignant sort than No. 1, is translated "harm" in Acts 28:21. See [EVIL](#).

<A-3,Noun,824,*atopos*>

see [AMISS](#).

<A-4,Noun,5196,*hubris*>

primarily denotes "wantonness, insolence;" then, "an act of wanton violence, an outrage, injury," 2 Cor. 12:10, RV, "injuries," AV, "reproaches" (more than reproach is conveyed by the term); metaphorically of a loss by sea, Acts 27:10, RV, "injury," AV, "hurt," and Acts 27:21, RV, "injury," AV, "harm." See HURT, [INJURY](#), REPROACH.

<B-1,Verb,2559,*kakoo*>

"to do evil to a person" (akin to A, No. 1), is rendered "harm" in 1 Pet. 3:13, and in the RV of Acts 18:10 (AV, "hurt"). See AFFECT, [EVIL](#).

<B-2,Verb,2554,*kakopoieo*>

"to do harm" (A, No. 1, and poieo, "to do"), is so rendered in the RV of Mark 3:4; Luke 6:9 (AV, "to do evil"), with reference to the moral character of what is done; in 1 Pet. 3:17, "evil doing;" 3 John 1:11, "doeth evil."

Harmless <1,,185,*akeraios*>

lit., "unmixed, with absence of foreign mixture" (from a, negative, and kerannumi, "to mix"), "pure," is used metaphorically in the NT of what is guileless, sincere, Matt. 10:16, "harmless" (marg., "simple"), i.e., with the simplicity of a single eye, discerning what is evil, and choosing only what glorifies God; Rom. 16:19, "simple (unto that which is evil)," AV marg., "harmless;" Phil. 2:15, "harmless," AV marg., "sincere." The Greeks used it of wine unmixed with water, of unalloyed metal; in the papyri writings it is used of a loan the interest of which is guaranteed (Moulton and Milligan, Vocab.). Trench compares it and synonymous words as follows: "as the akakos (see No. 2, below) has no harmfulness in him, and the adolos no guile, so the akeraios no foreign mixture, and the haplous no folds" (Syn. lvi). Haplous is said of the single eye, Matt. 6:22; Luke 11:34.

<2,,172,*akakos*>

the negative of kakos (see [HARM](#), A, No. 1), "void of evil," is rendered "harmless" in Heb. 7:26 (RV, "guileless"), of the character of Christ as a High Priest; in Rom. 16:18, RV, "innocent," AV, "simple."

Harp <A-1,Noun,2788,*kithara*>

whence Eng., "guitar," denotes "a lyre" or "harp;" it is described by Josephus as an instrument of ten strings, played by a plectrum (a smaller instrument was played by the hand); it is mentioned in 1 Cor. 14:7; Rev. 5:8; 14:2; 15:2.

<B-1,Verb,2789,*kitharizo*>

signifies "to play on the harp," 1 Cor. 14:7; Rev. 14:2. In the Sept., Isa. 23:16.

Harper <1,,2790,*kitharodos*>

denotes "one who plays and sings to the lyre" (from kithara, "a lyre," and aoidos, "a singer"), Rev. 14:2; 18:22.

Harvest <1,,2326,*therismos*>

akin to therizo, "to reap," is used (a) of "the act of harvesting," John 4:35; (b) "the time of harvest," figuratively, Matt. 13:30,39; Mark 4:29; (c) "the crop," figuratively, Matt. 9:37,38; Luke 10:2; Rev. 14:15. The beginning of "harvest" varied according to natural conditions, but took place on the average about the middle of April in the eastern lowlands of Palestine, in the latter part of the month in the coast plains and a little later in high districts. Barley "harvest" usually came first and then wheat. "Harvesting" lasted about seven weeks, and was the occasion of festivities.

Haste, with Haste, Hastily <A-1,Noun,4710,*spoude*>

denotes (a) "haste, speed," accompanied by "with," Mark 6:25; Luke 1:39; (b) "zeal, diligence, earnestness:" see [BUSINESS](#), CARE, [CAREFULNESS](#), [DILIGENCE](#), [FORWARDNESS](#).

<B-1,Verb,4692,*spoude*>

denotes (a) intransitively, "to hasten," Luke 2:16, "with haste," lit., "(they came) hastening;" Luke 19:5,6; Acts 20:16; 22:18; (b) transitively, "to desire earnestly," 2 Pet. 3:12, RV, "earnestly desiring" (marg., "hastening"), AV, "hasting" (the day of God), i.e., in our practical fellowship with God as those who are appointed by Him as instruments through prayer and service for the accomplishment of His purposes, purposes which will be unthwartably fulfilled both in time and manner of accomplishment. In this way the earnest desire will find its fulfillment.

<C-1,Adverb,5030,*tacheos*>

"quickly," is used in a warning to lay hands "hastily" on no man (with a suggestion of rashness), 1 Tim. 5:22, RV (AV, "suddenly"); in John 11:31, RV, "(she rose up) quickly" (AV, "hastily"). See [QUICKLY](#), [SHORTLY](#), [SUDDENLY](#).

Hate, Hateful, Hater, Hatred <A-1,Verb,3404,*miseo*>

"to hate," is used especially (a) of malicious and unjustifiable feelings towards others, whether towards the innocent or by mutual animosity, e.g., Matt. 10:22; 24:10; Luke 6:22,27; 19:14; John 3:20, of "hating" the light (metaphorically); John 7:7; 15:18,19,23-25; Titus 3:3; 1 John 2:9,11; 3:13,15; 4:20; Rev. 18:2, where "hateful" translates the perfect participle Passive Voice of the verb, lit., "hated," or "having been hated;" (b) of a right feeling of aversion from what is evil; said of wrongdoing, Rom. 7:15; iniquity, Heb. 1:9; "the garment (figurative) spotted by the flesh," Jude 1:23; "the works of the Nicolaitans," Rev. 2:6 (and ver. 15, in some mss.; see the AV); (c) of relative preference for one thing over another, by way of expressing either aversion from, or disregard for, the claims of one person or thing relatively to those of another, Matt. 6:24; and Luke 16:13, as to the impossibility of serving two masters; Luke 14:26, as to the claims of parents relatively to those of Christ; John 12:25, of disregard for one's life relatively to the claims of Christ; Eph. 5:29, negatively, of one's flesh, i.e. of one's own, and therefore a man's wife as one with him.

Note: In 1 John 3:15, he who "hates" his brother is called a murderer; for the sin lies in the inward disposition, of which the act is only the outward expression.

<B-1,Adjective,4767,*stugetos*>

"hateful" (from *stugeo*, "to hate," not found in the NT), is used in Titus 3:3.

<C-1,Noun,2189,*echthra*>

"hatred:" see [ENMITY](#).

<C-2,Noun,2319,*theostuges*>

from *theos*, "God," and *stugeo* (see B), is used in Rom. 1:30, AV, and RV, marg., "haters of God," RV, "hateful to God;" the former rendering is appropriate to what is expressed by the next words, "insolent," "haughty," but the RV text seems to give the true meaning. Lightfoot quotes from the Epistle of Clement of Rome, in confirmation of this, "those who practice these things are hateful to God."

Haughty <1,,5244,*huperephanos*>

"showing oneself above others" (*huper*, "over," *phainomai*, "to appear"), though often denoting preeminent, is always used in the NT in the evil sense of "arrogant, disdainful, haughty;" it is rendered "haughty" in Rom. 1:30; 2 Tim. 3:2, RV, AV, "proud," but "proud" in both versions in Luke 1:51; Jas. 4:6; 1 Pet. 5:5; in the last two it is set in opposition to *tapeinos*, "humble, lowly." Cp. the noun *huperephania*, Mark 7:22, "pride."

Have * (Note: The following are distinct from the word when it is auxiliary to the tenses of other verbs.)

<1,,2192,*echo*>

the usual verb for "to have," is used with the following meanings: (a) "to hold, in the hand," etc., e.g., Rev. 1:16; 5:8; (b) "to hold fast, keep," Luke 19:20; metaphorically, of the mind and conduct, e.g., Mark 16:8; John 14:21; Rom. 1:28; 1 Tim. 3:9; 2 Tim. 1:13; (c) "to hold on, cling to, be next to," e.g., of accompaniment, Heb. 6:9, "things that accompany (salvation)," lit., "the things holding themselves of salvation" (RV, marg., "are near to"); of place, Mark 1:38, "next (towns)," lit., "towns holding nigh;" of time, e.g., Luke 13:33, "(the day) following," lit., "the holding (day);" Acts 13:44; 20:15; 21:26; (d) "to hold, to count, consider, regard," e.g., Matt. 14:5; 21:46; Mark 11:32; Luke 14:18; Philem. 1:17; (e) "to involve," Heb. 10:35; Jas. 1:4; 1 John 4:18; (f) "to wear," of clothing, arms, etc., e.g., Matt. 3:4; 22:12; John 18:10; (g) "to be with child," of a woman, Mark 13:17; Rom. 9:10 (lit., "having conception"); (h) "to possess," the most frequent use, e.g., Matt. 8:20; 19:22; Acts 9:14; 1 Thess. 3:6; (i) of complaints, disputes, Matt. 5:23; Mark 11:25; Acts 24:19; Rev. 2:4,20; (j) of ability, power, e.g., Luke 12:4; Acts 4:14 (lit., "had nothing to say"); (k) of necessity, e.g., Luke 12:50; Acts 23:17-19; (l) "to be in a certain condition," as, of readiness, Acts 21:12 (lit., "[I](#) have readily"); of illness, Matt. 4:24, "all that were sick" (lit., "that had themselves sickly"); Mark 5:23, "lieth (lit., "hath herself") at the point of death;" Mark 16:18, "they shall recover" (lit., "shall have themselves well"); John 4:52, "he began to amend" (lit., "he had himself better"); of evil works, 1 Tim. 5:25, "they that are otherwise," (lit., "the things having otherwise"); to be so, e.g., Acts 7:1, "are these things so?" (lit., "have these things thus?"); of time, Acts 24:25, "for this time" (lit., "the thing having now").

<2,,568,*apecho*>

denotes "to have in full, to have received" (*apo*, "from," and No. 1), Matt. 6:2,5,16, RV, "have

received," for AV, "have;" Luke 6:24, AV and RV, "have received," but Phil. 4:18, "[I](#) have;" Philem. 1:15, "(that) thou shouldest have (him)" (AV, "receive"). Deissmann, in *Light from the Ancient East*, and Moulton and Milligan (*Vocab. of Gk. Test.*) show that the verb was constantly used "as a technical expression in drawing up a receipt. Consequently in the Sermon on the Mount we are led to understand 'they have received their reward' as 'they have signed the receipt of their reward: their right to receive their reward is realized, precisely as if they had already given a receipt for it.'"

Is there not a hint of this in Paul's word to Philemon concerning receiving Onesimus (Philem. 1:17)? Philemon would give the Apostle a receipt for his payment in sending him. This is in keeping with the metaphorical terms of finance in Philem 1:18,19. See [ABSTAIN](#).

<3,,1096,*ginomai*>

"to begin to be, come to pass, happen," is rendered "have" in Matt. 18:12; "had" in Acts 15:2; "shall have" in 1 Cor. 4:5, lit., "praise shall be," or come to pass. See [BECOME](#).

<4,,3335,*metalambano*>

"to have," or "get a share of," is rendered "[I](#) have (a convenient season)," in Acts 24:25. See [EAT](#), [PARTAKE](#), [RECEIVE](#), TAKE.

<5,,5225,*huparcho*>

"to be in existence, to be ready, at hand," is translated by the verb "to have" in Acts 3:6, lit., "silver and gold is not to me" (in the next clause, "such as [I](#) have," echo is used); Acts 4:37, "having (land)," lit., "(land) being (to him);" Matt. 19:21, "that (thou) hast," lit., "(things that) are (thine)," i.e., "thy belongings;" similarly Luke 12:33,44; 14:33. See [BEING](#).

<6,,474,*antiballo*>

lit., "to throw in turn, exchange" (anti. "corresponding to," ballo, "to throw"), hence, metaphorically, "to exchange thoughts," is used in Luke 24:27, "ye have," i.e., "ye exchange."

<7,,1510,*eimi*>

"to be, is often used in its various forms with some case of the personal pronoun, to signify "to be to, or of, a person," e.g., Matt. 19:27, "(what then) shall we have," lit., "what then shall be to us?;" Acts 21:23, "we have four men," lit., "there are to us, etc."

<8,,1746,*enduo*>

"to put on," is rendered "having on" in Eph. 6:14. See [CLOTHE](#).

Notes: (1) In John 5:4 (in those mss. which contain the passage), katecho, "to hold fast," is used in the Passive Voice, in the phrase "whatsoever disease he had," lit., "(by whatsoever disease) he was held." (2) In Mark 12:22, in some mss., lambano, "to take" or "receive," is translated "had," in the statement "the seven had her;" in Acts 25:16, RV, "have had" (AV, "have"); in Heb. 11:36, "had." (3) In Matt. 27:19, "Have thou nothing to do with that righteous man" translates what is lit. "nothing to thee and that righteous man," the verb being omitted. Similarly with the phrase, "What have [I](#) to do with thee?" lit., "what (is) to me and thee?" Mark 5:7; Luke 8:28; John 2:4, where Westcott translates it "What is

there to Me and to thee?;" Ellicott, "What is that to Me and to thee," i.e., "What is My concern and thine in the matter?" There is certainly nothing disparaging in the question. On the contrary, it answers what must have been the thought in Mary's heart, and suggests that while there is no obligation either on Him or her, yet the need is a case for rendering help. For the construction with the plural pronoun see Matt. 8:29; Mark 1:24; Luke 4:34. (4) In Heb. 4:13, "with whom we have to do" is, lit., "with whom (is) the account (logos) to us." (5) In Heb. 13:5, "such things as ye have" is, lit., "the (things) present." (6) In Mark 5:26, "all that she had" is, lit., "all the (things) with her." (7) For Luke 15:31, AV, "all that I have," lit., "all my (things)," see RV. (8) For eneimi, Luke 11:41, "ye have," see [WITHIN](#), Note (h).

Haven <1,,3040,*limen*>

is mentioned in Acts 27:8, "Fair Havens," and Acts 27:12; for the first of these see [FAIR](#). The first mention in the Bible is in Gen. 49:13 (se RV marg.).

Havoc <1,,4199,*portheo*>

"to destroy, ravage, lay waste," is used of the persecution inflicted by Saul of Tarsus on the church in Jerusalem, Acts 9:21, and Gal. 1:23, RV, "made havoc," for AV, "destroyed;" Gal. 1:13, ditto, for AV, "wasted." See [DESTROY](#), Note.

<2,,3075,*lumainomai*>

"to maltreat, outrage" (lume, "an outrage"), is translated "made havock" in Acts 8:3, AV (RV, "laid waste.")

Hay * For [HAY](#) see GRASS

Hazard <1,,3860,*paradidomi*>

"to give over, deliver," signifies "to risk, to hazard," in Acts 15:26, of Barnabas and Paul, who "hazarded" their lives for the name of the Lord Jesus. See [BETRAY](#).

<2,,3851,*paraboleuomai*>

lit., "to throw aside" (para, "aside," ballo, "to throw"), hence, "to expose oneself to danger, to hazard one's life," is said of Epaphroditus in Phil. 2:30, RV, "hazarding." Some mss. have parabouleuomai here, "to consult amiss," AV, "not regarding."

He * Note: This pronoun is generally part of the translation of a verb. Frequently it translates the article before nouns, adjectives, numerals, adverbs, prepositional phrases and the participial form of verbs. Apart from these it translate one of the following;

<1,,846,*autos*>

"he himself and no other," emphatic, e.g., Matt. 1:21, where the RV brings out the emphasis by the rendering "it is He;" Matt. 3:11 (last clause), where the repeated "He" brings out the emphasis; in some cases it can be marked only by a circumlocution which would not constitute a translation, e.g., Matt. 8:24; this use is very frequent, especially in the Gospels, the Epistles of John and the Apocalypse; see also, e.g., Eph. 2:14; 4:11; 5:23,27. See [SAME](#), [SELF](#), [THIS](#), [VERY](#).

<2,,3778,*houtos*>

"this, this person here," is always emphatic; it is used with this meaning, sometimes to refer to what precedes, e.g., Matt. 5:19, "he (shall be called great);" John 6:46, "he (hath seen);" often rendered "this," e.g., Rom. 9:9, or "this man," e.g., Matt. 27:58, RV; Jas. 1:25; "the same," e.g., Luke 9:48. See **THAT**, [THIS](#), [THESE](#).

<3,,1565,*ekeinos*>

denotes "that one, that person" (in contrast to No. 2); its use marks special distinction, favorable or unfavorable; this form of emphasis should always be noted; e.g., John 2:21 "(But) He (spake);" John 5:19, "(what things soever) He (doeth);" John 7:11; 2 Cor. 10:18, lit., "for not he that commendeth himself, he (ekeinos) is approved;" 2 Tim. 2:13, "He (in contrast to "we") abideth faithful;" 1 John 3:3, "(even as) He (is pure);" 1 John 3:5, "He (was manifested);" 1 John 3:7, "He (is righteous);" 1 John 3:16, "He laid down;" 1 John 4:17, "(as) He (is)." See [OTHER](#), [THAT](#), [THIS](#).

Note: The indefinite pronoun *tis*, "anyone, any man," is rendered "he" in Acts 4:35, AV (RV, rightly, "any one"); in Heb. 10:28, RV, "a man."

He himself <1,,846,*autos*>

see No. 1, above.

<2,,1438,*heauton*>

"oneself, himself," a reflexive of No. 1, is rendered "he himself" in Luke 23:2; Acts 25:4.

He that <1,,3739,*hos*>

the relative pronoun "who," is sometimes rendered "he that," e.g., Matt. 10:38; with the particle *an*, expressing possibility, uncertainty or a condition, signifying "whosoever," Mark 3:29, AV (RV, "whosoever"); Mark 4:25; 9:40 (with *an*, in the best mss.). See [WHATSOEVER](#), [WHICH](#), [WHO](#), [WHOSOEVER](#).

<2,,3739 1065,*hosge*>

"who even" (No. 1, and the particle *ge*), indicates a greater in regard to a less, Rom. 8:32, "He that (spared not)."

Notes: (1) In Rev. 13:10, *ei tis*, "if anyone," is rendered "if any man" in the RV, for AV, "he that."

(2) In Matt. 23:12, *hostis*, No. 1, combined with the indefinite pronoun *tis* (see preceding note), is properly rendered "whosoever," RV, for AV, "he that."

Head <1,,2776,*kephale*>

besides its natural significance, is used (a) figuratively in Rom. 12:20, of heaping coals of fire on a "head" (see [COALS](#)); in Acts 18:6, "Your blood be upon your own heads," i.e., "your blood-guiltiness rest upon your own persons," a mode of expression frequent in the OT, and perhaps here directly connected with Ezek. 3:18,20; 33:6,8; see also Lev. 20:16; 2 Sam. 1:16; 1 Kings 2:37; (b) metaphorically, of the authority or direction of God in relation to Christ, of Christ in relation to

believing men, of the husband in relation to the wife, 1 Cor. 11:3; of Christ in relation to the Church, Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19; of Christ in relation to principalities and powers, Col. 2:10. As to 1 Cor. 11:10, taken in connection with the context, the word "authority" probably stands, by metonymy, for a sign of authority (RV), the angels being witnesses of the preeminent relationship as established by God in the creation of man as just mentioned, with the spiritual significance regarding the position of Christ in relation to the Church; cp. Eph. 3:10; it is used of Christ as the foundation of the spiritual building set forth by the Temple, with its "corner stone," Matt. 21:42; symbolically also of the imperial rulers of the Roman power, as seen in the apocalyptic visions, Rev. 13:1,3; 17:3,7,9.

Head (to wound in the) <1,,2775,kephalioo | kephalaioo> from kephalion, a diminutive of kephale, usually meant "to sum up, to bring under heads;" in Mark 12:4 it is used for "wounding on the head," the only place where it has this meaning.

Headlong (to cast to fall) <1,,2630,katakremnizo>

signifies "to throw over a precipice" (kata, "down," kremnos, "a steep bank," etc.), said of the purpose of the people of Nazareth to destroy Christ, Luke 4:29.

<2,,4248,prenes>

an adjective denoting "headlong, prone," is used with the verb ginomai, "to become," in Acts 1:18, of the death of Judas, "falling headlong;" various suggestions have been made as to the actual details; some ascribe to the word the meaning "swelling up."

Headstrong (RV), Heady (AV) <1,,4312,propetes>

lit. means "falling forwards" (from pro, "forwards," and pipto, "to fall"); it is used metaphorically to signify "precipitate, rash, reckless," and is said (a) of persons, 2 Tim. 3:4; "headstrong" is the appropriate rendering; (b) of things, Acts 19:36, RV, "(nothing) rash" (AV, "rashly").

Heal, Healing <A-1,Verb,2323,therapeuo>

primarily signifies "to serve as a therapon, and attendant;" then, "to care for the sick, to treat, cure, heal" (Eng., "therapeutics"). It is chiefly used in Matthew and Luke, once in John (John 5:10), and, after the Acts, only Rev. 13:3,12. See CURE.

<A-2,Verb,2390,iaomai>

"to heal," is used (a) of physical treatment 22 times; in Matt. 15:28, AV, "made whole," RV, "healed;" so in Acts 9:34; (b) figuratively, of spiritual "healing," Matt. 13:15; John 12:40; Acts 28:27; Heb. 12:13; 1 Pet. 2:24; possibly, Jas. 5:16 includes both (a) and (b); some mss. have the word, with sense (b), in Luke 4:18. Apart from this last, Luke, the physician, uses the word fifteen times. See WHOLE.

<A-3,Verb,4982,sozo>

"to save," is translated by the verb "to heal" in the AV of Mark 5:23; Luke 8:36 (RV, "to make whole;" so AV frequently); the idea is that of saving from disease and its effects. See [SAVE](#).

<A-4,Verb,1295,diasozo>

"to save thoroughly" (dia, "through," and No. 3), is translated "heal" in Luke 7:3, AV (RV, "save"). See [ESCAPE](#).

<B-1,Noun,2322,*therapeia*>

akin to A, No. 1, primarily denotes "care, attention," Luke 12:42 (see [HOUSEHOLD](#)); then, "medical service, healing" (Eng., "therapy"), Luke 9:11; Rev. 22:2, of the effects of the leaves of the tree of life, perhaps here with the meaning "health."

<B-2,Noun,2386,*iama*>

akin to A, No. 2, formerly signified "a means of healing;" in the NT, "a healing" (the result of the act), used in the plural, in 1 Cor. 12:9,28,30, RV, "healings;" of Divinely imparted gifts in the churches in apostolic times.

<B-3,Noun,2392,*iasis*>

akin to A, No. 2, stresses the process as reaching completion, Luke 13:32, "cures," of the acts of Christ in the days of His flesh; Acts 4:22,30, "to heal," lit. 'unto healing.'

Health (to be in) <1,,5198,*hugiano*>

denotes "to be healthy, sound, in good health" (Eng., "hygiene"), rendered "mayest be in health," in 3 John 1:2; rendered "safe and sound" in Luke 15:27. See [SAFE](#), D, No. 2, SOUND, WHOLE, B, No. 1.

Note: In Acts 27:34, *soteria*, "salvation, safety," is translated "health" in the AV; the RV, gives the right meaning, "safety."

Heap (to) <1,,4987,*soreuo*>

"to heap one thing on another," is said "heaping" coals of fire on the head, Rom. 12:20 (for the meaning see [COALS](#)); in 2 Tim. 3:6 it is used metaphorically of women "laden" (or overwhelmed) with sins. See [LADEN](#). In the Sept. Prov. 25:22.

<2,,2002,*episoreuo*>

"to heap upon" or "together" (*epi*, "upon," and No. 1), is used metaphorically in 2 Tim. 4:3 of appropriating a number of teachers to suit the liking of those who do so. The reference may be to those who, like the Athenians, run about to hear and follow those who proclaim new ideas of their own invention.

Hear, Hearing <A-1,Verb,191,*akouo*>

the usual word denoting "to hear," is used (a) intransitively, e.g., Matt. 11:15; Mark 4:23; (b) transitively when the object is expressed, sometimes in the accusative case, sometimes in the genitive. Thus in Acts 9:7, "hearing the voice," the noun "voice" is in the partitive genitive case [i.e., hearing (something) of], whereas in Acts 22:9, "they heard not the voice," the construction is with the accusative. This removes the idea of any contradiction. The former indicates a "hearing" of the sound, the latter indicates the meaning or message of the voice (this they did not hear). "The former denotes the sensational perception, the latter (the accusative case) the thing perceived" (Cremer). In John 5:25,28, the genitive case is used, indicating a "sensational perception" that the Lord's voice is sounding; in John 3:8, of "hearing" the wind, the accusative is used, stressing "the thing perceived."

That God "hears" prayer signifies that He answers prayer, e.g., John 9:31; 1 John 5:14,15. Sometimes

the verb is used with *para* ("from beside"), e.g., John 1:40, "one of the two which heard John speak," lit., "heard from beside John," suggesting that he stood beside him; in John 8:26,40, indicating the intimate fellowship of the Son with the Father; the same construction is used in Acts 10:22; 2 Tim. 2:2, in the latter case, of the intimacy between Paul and Timothy. See [HEARKEN](#).

<A-2,Verb,1522,*eisakouo*>

"to listen to" (*eis*, to, and No. 1), has two meanings, (a) "to hear and obey," 1 Cor. 14:21, "they will not hear;" (b) "to hear so as to answer," of God's answer to prayer, Matt. 6:7; Luke 1:13; Acts 10:31; Heb. 5:7.

<A-3,Verb,1251,*diakouo*>

"to hear through, hear fully" (*dia*, "through," and No. 1), is used technically, of "hearing" judicially, in Acts 23:35, of Felix in regard to the charges against Paul. In the Sept., Deut. 1:16; Job 9:33.

<A-4,Verb,1873,*epakouo*>

"to listen to, hear with favor, at or upon an occasion" (*epi*, "upon," and No. 1), is used in 2 Cor. 6:2 (RV, "hearken").

<A-5,Verb,1874,*epakroaomai*>

"to listen attentively to" (*epi*, used intensively, and a verb akin to No. 1), is used in Acts 16:25, "(the prisoners) were listening to (them)," RV, expressive of rapt attention.

<A-6,Verb,4257,*proakouo*>

signifies "to hear before" (*pro*), Col. 1:5, where Lightfoot suggests that the preposition contrasts what they heard before, the true Gospel, with the false gospel of their recent teachers.

<A-7,Verb,3878,*parakouo*>

primarily signifies "to overhear, hear amiss or imperfectly" (*para*, "beside, amiss," and No. 1); then (in the NT) "to hear without taking heed, to neglect to hear," Matt. 18:17 (twice); in Mark 5:36 the best mss. have this verb, which the RV renders "not heeding" (*marg.*, "overhearing"); some mss. have No. 1, AV, "hearing." It seems obvious that the Lord paid no attention to those from the ruler's house and their message that his daughter was dead. Cp. the noun *parakoe*, "disobedience."

<B-1,Noun,189,*akoe*>

akin to A, No. 1, denotes (a) "the sense of hearing," 1 Cor. 12:17; 2 Pet. 2:8; a combination of verb and noun is used in phrases which have been termed Hebraic as they express somewhat literally an OT phraseology, e.g., "By hearing ye shall hear," Matt. 13:14; Acts 28:26, RV, a mode of expression conveying emphasis; (b) "the organ of hearing," Mark 7:35, "ears;" Luke 7:1, RV, "ears," for AV, "audience;" Acts 17:20; 2 Tim. 4:3,4; Heb. 5:11, "dull of hearing," lit., "dull as to ears;" (c) "a thing heard, a message or teaching," John 12:38, "report;" Rom. 10:16; 1 Thess. 2:13, "the word of the message," lit. "the word of hearing" (AV, "which ye heard"); Heb. 4:2, "the word of hearing," RV, for AV, "the word preached;" in a somewhat similar sense, "a rumor, report," Matt. 4:24; 14:1; Mark 1:28, AV, "fame," RV, "report;" Matt. 24:6; Mark 13:7, "rumors (of wars);" (d) "the receiving of a message," Rom. 10:17, something more than the mere sense of "hearing" [see (a)]; so with the phrase "the hearing of faith," Gal. 3:2,5, which it seems better to understand so than under (c). See EAR,

[FAME](#), [PREACH](#), REPORT, RUMOR.

Notes: (1) For diagnosis (investigation, followed by decision), rendered "hearing" in Acts 25:21, AV, see [DECISION](#). (2) For the phrase to be dull of hearing, lit., "to hear heavily," Matt. 13:15; Acts 28:27, see [DULL](#). (3) For akroaterion, "a place of hearing," Acts 25:23, see [PLACE](#).

Hearer <1,,202,*akroates*>

from akroaomai, "to listen," is used in Rom. 2:13, "of a law;" Jas. 1:22,23, "of the word;" Jas. 1:25, a (forgetful) hearer."

Note: In Eph. 4:29; 2 Tim. 2:14, the verb akouo, "to hear," is rendered "hearers" in the AV (RV, "them that hear").

Hearken <1,,191,*akouo*>

"to hear," is rendered "hearken" in the AV and RV, in Mark 4:3; Acts 4:19; 7:2; 15:13; Jas. 2:5; in the RV only, in Acts 3:22,23; 13:16 (AV, "give audience"); Acts 15:12, "hearkened" (AV "gave audience"). See [HEAR](#), No. 1. Note: In Acts 12:13, hupakouo, lit., "to hearken," with the idea of stillness, or attention (hupo, "under," akouo, "to hear"), signifies "to answer a knock at a door," RV, "to answer" (AV, "to hearken"). See [OBEY](#).

<2,,1873,*epakouo*>

denotes "to hearken to," 2 Cor. 6:2, RV (see [HEAR](#), A, No. 4).

<3,,1801,*enotizomai*>

"to give ear to, to hearken" (from en, "in" and ous, "an ear"), is used in Acts 2:14, in Peter's address to the men of Israel.

<4,,3980,*peitharcho*>

"to obey one in authority, be obedient" (peithomai, "to be persuaded," arche, "rule"), is translated "to hearken unto" in Acts 27:21, in Paul's reminder to the shipwrecked mariners that they should have given heed to his counsel. See [OBEY](#).

Heart, Heartily <1,,2588,*kardia*>

"the heart" (Eng., "cardiac," etc.), the chief organ of physical life ("for the life of the flesh is in the blood," Lev. 17:11), occupies the most important place in the human system. By an easy transition the word came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life. "The Bible describes human depravity as in the 'heart', because sin is a principle which has its seat in the center of man's inward life, and then 'defiles' the whole circuit of his action, Matt. 15:19,20. On the other hand, Scripture regards the heart as the sphere of Divine influence, Rom. 2:15; Acts 15:9. ... The heart, as lying deep within, contains 'the hidden man,' 1 Pet. 3:4, the real man. It represents the true character but conceals it" (J. Laidlaw, in Hastings' Bible Dic.).

As to its usage in the NT it denotes (a) the seat of physical life, Acts 14:17; Jas. 5:5; (b) the seat of

moral nature and spiritual life, the seat of grief, John 14:1; Rom. 9:2; 2 Cor. 2:4; joy, John 16:22; Eph. 5:19; the desires, Matt. 5:28; 2 Pet. 2:14; the affections, Luke 24:32; Acts 21:13; the perceptions, John 12:40; Eph. 4:18; the thoughts, Matt. 9:4; Heb. 4:12; the understanding, Matt. 13:15; Rom. 1:21; the reasoning powers, Mark 2:6; Luke 24:38; the imagination, Luke 1:51; conscience, Acts 2:37; 1 John 3:20; the intentions, Heb. 4:12, cp. 1 Pet. 4:1; purpose, Acts 11:23; 2 Cor. 9:7; the will, Rom. 6:17; Col. 3:15; faith, Mark 11:23; Rom. 10:10; Heb. 3:12.

The heart, in its moral significance in the OT, includes the emotions, the reason and the will.

<2,,5590,psuche>

the soul, or life, is rendered "heart" in Eph. 6:6 (marg., "soul"), "doing the will of God from the heart." In Col. 3:23, a form of the word psuche preceded by ek, from, lit., "from (the) soul," is rendered "heartily."

Notes: (1) the RV, "heart" is substituted for AV, "bowels," in Col. 3:12; Philem. 1:7,12,20. (2) In 2 Cor. 3:3, the RV has "tables" that are hearts of flesh," for AV, "fleshly tables of the heart." (3) In Eph. 1:18, the best mss. have kardia, "(the eyes of your) heart;" some have dianoia, "understanding" (AV). (4) In Heb. 8:10; 10:16, the AV has "in their hearts" and "into their hearts;" RV, "on their heart." (5) In Luke 21:26, where there is no word for "hearts" in the original, the RV has "men fainting (for fear)." (6) In 2 Cor. 7:2, the verb choreo, to make room for, "receive" (AV), is translated, or rather, interpreted, "open your hearts," RV, marg., "make room for (us)."

Heart (hardness of) <1,,4641,sklerokardia>

"hardness of heart" (skleros, "hard," and kardia), is used in Matt. 19:8; Mark 10:5; 16:14. In the Sept., Deut. 10:16; Jer. 4:4.

Heart (knowing the) <1,,2589,kardiognostes>

"a knower of hearts" (kardia and ginosko, "to know"), is used in Acts 1:24; 15:8.

Heat <A-1,Noun,2742,kauson>

denotes "a burning heat" (from kaio, "to burn;" cp. Eng., "caustic," "cauterize"), Matt. 20:12; Luke 12:55 (AV, "heat"), RV, in each place, "scorching heat" (marg. "hot wind"); in Jas. 1:11, "a burning heat," AV, RV, "the scorching wind" like the sirocco. Cp. Amos 4:9, where the Sept. has puros, "burning" (pur, "fire"). See [BURNING](#).

<A-2,Noun,2738,kauma>

"heat" (akin to No. 1), signifies "the result of burning," or "the heat produced," Rev. 7:16; 16:9; cp. kaumatizo, "to scorch," kausis, "burning," kauteriazomai, "to brand, sear."

<A-3,Noun,2329,therme>

denotes "warmth, heat," Acts 28:3 (Eng., "thermal," etc.).

<B-1,Verb,2741,kausoo>

was used as a medical term, of "a fever;" in the NT, "to burn with great heat" (akin to A, No. 1), said of the future destruction of the natural elements, 2 Pet. 3:10,12, "with fervent heat," Passive Voice,

lit., "being burned."

Heathen * For [HEATHEN](#) see GENTILES

Heaven, Heavenly (-ies) <1,,3772,*ouranos*>

probably akin to ornumi, "to lift, to heave," is used in the NT (a) of "the aerial heavens," e.g., Matt. 6:26; 8:20; Acts 10:12; 11:6 (RV, "heaven," in each place, AV, "air"); Jas. 5:18; (b) "the sidereal," e.g., Matt. 24:29,35; Mark 13:25,31; Heb. 11:12, RV, "heaven," AV, "sky;" Rev. 6:14; 20:11; they, (a) and (b), were created by the Son of God, Heb. 1:10, as also by God the Father, Rev. 10:6; (c) "the eternal dwelling place of God," Matt. 5:16; 12:50; Rev. 3:12; 11:13; 16:11; 20:9. From thence the Son of God descended to become incarnate, John 3:13,31; 6:38,42. In His ascension Christ "passed through the heavens," Heb. 4:14, RV; He "ascended far above all the heavens," Eph. 4:10, and was "made higher than the heavens," Heb. 7:26; He "sat down on the right hand of the throne of the Majesty in the heavens," Heb. 8:1; He is "on the right hand of God," having gone into heaven, 1 Pet. 3:22. Since His ascension it is the scene of His present life and activity, e.g., Rom. 8:34; Heb. 9:24. From thence the Holy Spirit descended at Pentecost, 1 Pet. 1:12. It is the abode of the angels, e.g., Matt. 18:10; 22:30; cp. Rev. 3:5. Thither Paul was "caught up," whether in the body or out of the body, he knew not, 2 Cor. 12:2. It is to be the eternal dwelling place of the saints in resurrection glory, 2 Cor. 5:1. From thence Christ will descend to the air to receive His saints at the Rapture, 1 Thess. 4:16; Phil. 3:20,21, and will subsequently come with His saints and with His holy angels at His second advent, Matt. 24:30; 2 Thess. 1:7. In the present life "heavens," is the region of the spiritual citizenship of believers, Phil. 3:20. The present "heavens" with the earth, are to pass away, 2 Pet. 3:10, "being on fire," 2 Pet. 3:12 (see ver. 2 Pet. 3:7); Rev. 20:11, and new "heavens" and earth are to be created, 2 Pet. 3:13; Rev. 21:1, with Isa. 65:17, e.g.

In Luke 15:18,21, "heaven" is used, by metonymy, for God. See [AIR](#).

Notes: (1) For the phrase in Luke 11:13, see Note on B, No. 2.

(2) In Luke 11:2, the AV, "as in heaven," translates a phrase found in some mss.

<2,,3321,*mesouranema*>

denotes "mid-heaven," or the midst of the heavens (mesos, "middle," and No. 1), Rev. 8:13; 14:6; 19:17.

<A-1,Adjective,3770,*ouranios*>

signifying "of heaven, heavenly," corresponding to A, No. 1, is used (a) as an appellation of God the Father, Matt. 6:14,26,32, "your heavenly Father;" Matt. 15:13, "My heavenly Father;" (b) as descriptive of the holy angels, Luke 2:13; (c) of the vision seen by Paul, Acts 26:19.

<A-2,Adjective,2032,*epouranios*>

"heavenly," what pertains to, or is in, heaven (epi, in the sense of "pertaining to," not here, "above"), has meanings corresponding to some of the meanings of ouranos, A, No. 1. It is used (a) of God the Father, Matt. 18:35; (b) of the place where Christ "sitteth at the right hand of God" (i.e., in a position of Divine authority), Eph. 1:20; and of the present position of believers in relationship to Christ, Eph.

2:6; where they possess "every spiritual blessing," Eph. 1:3; (c) of Christ as "the Second Man," and all those who are related to Him spiritually, 1 Cor. 15:48; (d) of those whose sphere of activity or existence is above, or in contrast to that of earth, of "principalities and powers," Eph. 3:10; of "spiritual hosts of wickedness," Eph. 6:12, RV, "in heavenly places," for AV, "in high places;" (e) of the Holy Spirit, Heb. 6:4; (f) of "heavenly things," as the subjects of the teaching of Christ, John 3:12, and as consisting of the spiritual and "heavenly" sanctuary and "true tabernacle" and all that appertains thereto in relation to Christ and His sacrifice as antitypical of the earthly tabernacle and sacrifices under the Law, Heb. 8:5; 9:23; (g) of the "calling" of believers, Heb. 3:1; (h) of heaven as the abode of the saints, "a better country" than that of earth, Heb. 11:16, and of the spiritual Jerusalem, Heb. 12:22; (i) of the kingdom of Christ in its future manifestation, 2 Tim. 4:18; (j) of all beings and things, animate and inanimate, that are "above the earth," Phil. 2:10; (k) of the resurrection and glorified bodies of believers, 1 Cor. 15:49; (l) of the "heavenly orbs," 1 Cor. 15:40 ("celestial," twice, and so rendered here only).

Note: In connection with (a), the word "heavenly," used of God the Father in Luke 11:13, represents the phrase *ex ouranou*, "from heaven."

<B-1,Adverb,3771,*ouranōthen*>

formed from A, No. 1, and denoting "from heaven," is used of (a) the aerial heaven, Acts 14:17; (b) heaven, as the uncreated sphere of God's abode, 26:13.

Heavy, Heaviness <A-1,Noun,3077,*lupe*>

"grief, sorrow," is rendered "heaviness" in the AV of Rom. 9:2; 2 Cor. 2:1 (RV, "sorrow," in both places). See [GRIEF](#), SORROW.

<A-2,Noun,2726,*katēpheia*>

probably denotes a downcast look, expressive of sorrow; hence, "dejection, heaviness;" it is used in Jas. 4:9.

<A-3,Noun,85,*adēmoneo*>

"to be troubled, much distressed," is used of the Lord's sorrow in Gethsemane, Matt. 26:37; Mark 14:33, AV, "to be very heavy," RV, "to be sore troubled;" of Epaphroditus, because the saints at Philippi had received news of his sickness, Phil. 2:26, AV, "was full of heaviness," RV, "was sore troubled." See TROUBLE. B, No. 12.

<A-4,Noun,3076,*lupeo*>

"to distress, grieve" (akin to A, No. 1), is rendered "are in heaviness" in 1 Pet. 1:6, AV (RV, "have been put to grief"); here, as frequently, it is in the Passive Voice. See [GRIEF](#), SORROWFUL.

<A-5,Noun,916,*bareo*>

always in the Passive Voice in the NT, is rendered "were heavy" in Matt. 26:43; Mark 14:40; Luke 9:32. See [BURDEN](#).

Note: For "heavy laden," Matt. 11:28, see [LADE](#), No. 3.

<B-1,Adjective,926,barus>

"heavy" (akin to B, No. 3), is so rendered in Matt. 23:4. See GRIEVOUS.

Hedge <1,,5418,phragmos>

denotes any sort of fence, hedge, palings or wall (akin to phrasso, "to fence in, stop"). It is used (a) in its literal sense, in Matt. 21:33, lit. "(he put) a hedge (around);" Mark 12:1; Luke 14:23;

(b) metaphorically, of the "partition" which separated Gentile from Jew, which was broken down by Christ through the efficacy of His expiatory sacrifice, Eph. 2:14.

Heed (to give, to take) <1,,991,blepo>

"to look, see," usually implying more especially an intent, earnest contemplation, is rendered "take heed" in Matt. 24:4; Mark 4:24; 13:5,9,23,33; Luke 8:18; 21:8; 1 Cor. 3:10; 8:9; 10:12; Gal. 5:15; Col. 2:8 (AV, "beware"); 4:17; Heb. 3:12. See BEHOLD, [BEWARE](#), LIE, [LOOK](#), [PERCEIVE](#), [REGARD](#), [SEE](#).

<2,,3708,horao>

"to see," usually expressing the sense of vision, is rendered "take heed" in Matt. 16:6; 18:10, AV (RV, "see"); Mark 8:15; Luke 12:15; Acts 22:26 (AV only). See [BEHOLD](#), [SEE](#).

<3,,4337,prosecho>

lit., "to hold to," signifies "to turn to, turn one's attention to;" hence, "to give heed;" it is rendered "take heed" in Matt. 6:1; Luke 17:3; 21:34; Acts 5:35 20:28; 2 Pet. 1:19; to give heed to, in Acts 8:6,10; in ver. Acts 8:11 (AV, "had regard to"); Acts 16:14 (AV, "attended unto"); 1 Tim. 1:4; 4:1,13 (AV, "give attendance to"); Titus 1:14; Heb. 2:1, lit., "to give heed more earnestly." See [ATTEND](#), [BEWARE](#), [GIVE](#), [REGARD](#).

<4,,1907,epecho>

"to hole upon," then, "to direct towards, to give attention to," is rendered "gave heed," in Acts 3:5; "take heed," in 1 Tim. 4:16. See [HOLD](#) (forth), MARK, [STAY](#).

Notes: (1) In Luke 11:35, AV, skopeo, "to look," is translated "take heed (that)," RV, "look (whether)." (2) Nos. 2 and 3 are used together in Matt. 16:6; Nos. 2 and 1, in that order, in Mark 8:15; but in Luke 12:15 the RV rightly follows No. 2 by "keep yourselves from" (phulasso, "to guard"). (3) For the RV of Mark 5:36, "not heeding," see under [HEAR](#), No. 7. (4) In Rom. 11:21 the AV adds "take heed," because of a variant reading which introduces the clause by a conjunctive phrase signifying "lest."

Heel <1,,4418,pterna>

is found in John 13:18, where the Lord quotes from Ps. 41:9; the metaphor is that of tripping up an antagonist in wrestling. Cp. the verb in Gen. 27:36; Jer. 9:4; Hos. 12:3.

Heifer <1,,1151,damalis>

etymologically "one of fit age to be tamed to the yoke" (damao, "to tame"), occurs in Heb. 9:13, with reference to the "red heifer" of Num. 19.

Height <1,,5311,hupsos>

"a summit, top," is translated "height" in Eph. 3:18, where it may refer either to "the love of Christ" or to "the fullness of God;" the two are really inseparable, for they who are filled into the fullness of God thereby enter appreciatively into the love of Christ, which "surpasseth knowledge;" in Rev. 21:16, of the measurement of the heavenly Jerusalem. See [ESTATE](#), [HIGH](#).

<2,,5313,hupsoma>

more concrete than No. 1, is used (a) of "a height," as a mountain or anything definitely termed a "height," Rom. 8:39 (metaphorically); (b) of "a high thing" lifted up as a barrier or in antagonistic exaltation, 2 Cor. 10:5. See [HIGH](#). Cp. hupsoo, "to exalt."

Heir <A-1,Noun,2818,kleronomos>

lit. denotes "one who obtains a lot or portion" (kleros, "a lot," nemomai, "to possess"), especially of an inheritance. The NT usage may be analyzed as under: "(a) the person to whom property is to pass on the death of the owner, Matt. 21:38; Mark 12:7; Luke 20:14; Gal. 4:1; (b) one to whom something has been assigned by God, on possession of which, however, he has not yet entered, as Abraham, Rom. 4:13,14; Heb. 6:17; Christ, Heb. 1:2; the poor saints, Jas. 2:5; (c) believers, inasmuch as they share in the new order of things to be ushered in at the return of Christ, Rom. 8:17; Gal. 3:29; 4:7; Titus 3:7; (d) one who receives something other than by merit, as Noah, Heb. 11:7." * [* From Notes on Galatians, by Hogg and Vine, pp. 177, 178.]

In the Sept., Judg. 18:7; 2 Sam. 14:7; Jer. 8:10; Mic. 1:15.

<A-2,Noun,4789,sunkleronomos>

"a joint-heir, co-inheritor" (sun, "with," and No. 1), "is used of Issac and Jacob as participants with Abraham in the promises of God, Heb. 11:9; of husband and wife who are also united in Christ, 1 Pet. 3:7; of Gentiles who believe, as participants in the Gospel with Jews who believe, Eph. 3:6; and of all believers as prospective participants with Christ in His glory, as recompense for their participation in His sufferings, Rom. 8:17." * [* ibid, p. 178.]

<B-1,Verb,2816,kleronomeo>

"to be an heir to, to inherit" (see A, No. 1), is rendered "shall (not) inherit with" in Gal. 4:30, RV, AV, "shall (not) be heir with;" in Heb. 1:14, RV, "shall inherit," AV, "shall be heirs of." See [INHERIT](#). Cp. kleromai, "to be taken as an inheritance," kleronomia, "an inheritance," kleros, "a lot, an inheritance."

Hell <1,,1067,geenna>

represents the Hebrew Ge-Hinnom (the valley of Tophet) and a corresponding Aramaic word; it is found twelve times in the NT, eleven of which are in the Synoptists, in every instance as uttered by the Lord Himself. He who says to his brother, Thou fool (see under [FOOL](#)), will be in danger of "the hell of fire," Matt. 5:22; it is better to pluck out (a metaphorical description of irrevocable law) an eye that causes its possessor to stumble, than that his "whole body be cast into hell," Matt. 5:29; similarly with the hand, Matt. 5:30; in Matt. 18:8,9, the admonitions are repeated, with an additional mention of the foot; here, too, the warning concerns the person himself (for which obviously the "body" stands in

chapt. 5); in ver. 8, "the eternal fire" is mentioned as the doom, the character of the region standing for the region itself, the two being combined in the phrase "the hell of fire," ver. 9. To the passage in Matt. 18, that in Mark 9:43-47, is parallel; here to the word "hell" are applied the extended descriptions "the unquenchable fire" and "where their worm dieth not and the fire is not quenched."

That God, "after He hath killed, hath power to cast into hell," is assigned as a reason why He should be feared with the fear that keeps from evil doing, Luke 12:5; the parallel passage to this in Matt. 10:28 declares, not the casting in, but the doom which follows, namely, the destruction (not the loss of being, but of well-being) of "both soul and body."

In Matt. 23 the Lord denounces the scribes and Pharisees, who in proselytizing a person "make him two-fold more a son of hell" than themselves (Matt 23:15), the phrase here being expressive of moral characteristics, and declares the impossibility of their escaping "the judgment of hell," Matt. 23:33. In Jas. 3:6 "hell" is described as the source of the evil done by misuse of the tongue; here the word stands for the powers of darkness, whose characteristics and destiny are those of "hell."

For terms descriptive of "hell," see e.g., Matt. 13:42; 25:46; Phil. 3:19; 2 Thess. 1:9; Heb. 10:39; 2 Pet. 2:17; Jude 1:13; Rev. 2:11; 19:20; 20:6,10,14; 21:8.

Notes: (1) For the rendering "hell" as a translation of hades, corresponding to Sheol, wrongly rendered "the grave" and "hell," see [HADES](#). (2) The verb tartaroo, translated "cast down to hell" in 2 Pet. 2:4, signifies to consign to Tartarus, which is neither Sheol nor hades nor hell, but the place where those angels whose special sin is referred to in that passage are confined "to be reserved unto judgment;" the region is described as "pits of darkness," RV.

Helm (Jas. 3:4) * For HELM (Jas. 3:4) see RUDDER

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Earthquake <1,,4578,*seismos*>

"a shaking, a shock," from *seio*, "to move to and fro, to shake," chiefly with the idea of concussion (Eng., "seismic," "seismology," "seismometry"), is used (a) of a "tempest" in the sea, Matt. 8:24; (b) of "earthquakes," Matt. 24:7; 27:54; 28:2; Mark 13:8; Luke 21:11; Acts 16:26; Rev. 6:12; 8:5; 11:13 (twice), 19; 16:18 (twice). See [TEMPEST](#).

Ease, Eased <A-1, Verb, 373, *anapauo*>

signifies "to cause or permit one to cease from any labor or movement" so as to recover strength. It implies previous toil and care. Its chief significance is that of taking, or causing to take, rest; it is used in the Middle Voice in Luke 12:19, "take (thine) ease," indicative of unnecessary, self-indulgent relaxation. In the papyri it is used technically, as an agricultural term. Cp. *anapausis*, "rest." See [REFRESH](#), REST.

<B-1, Noun, 425, *anesis*>

denotes "a letting loose, relaxation, easing;" it is connected with *aniemi*, "to loosen, relax" (*ana*, "back," and *hiemi*, "to send"). It signifies "rest," not from toil, but from endurance and suffering. Thus it is said (a) of a "less vigorous" condition in imprisonment, Acts 24:23, "indulgence," AV, "liberty;" (b) "relief" from anxiety, 2 Cor. 2:13; 7:5, "relief" (AV, "rest"); (c) "relief" from persecutions, 2 Thess. 1:7, "rest;" (d) of "relief" from the sufferings of poverty, 2 Cor. 8:13, "be eased," lit., "(that there should be) easing for others (trouble to you)." Cp. the synonymous word *anapausis*, "cessation or rest" (akin to A). See [INDULGENCE](#), [LIBERTY](#), RELIEF, REST. In the Sept., 2 Chron. 23:15.

Easily * For [EASILY](#) see EASY

East <1,,395, *anatole*>

primarily "a rising," as of the sun and stars, corresponds to *anatello*, "to make to rise," or, intransitively, "to arise," which is also used of the sunlight, as well as of other objects in nature. In Luke 1:78 it is used metaphorically of Christ as "the Dayspring," the One through whom light came into the world, shining immediately into Israel, to dispel the darkness which was upon all nations. Cp. Mal. 4:2. Elsewhere it denotes the "east," as the quarter of the sun's rising, Matt. 2:1,2,9; 8:11; 24:27; Luke 13:29; Rev. 7:2; 16:12; 21:13. The "east" in general stands for that side of things upon which the rising of the sun gives light. In the heavenly city itself, Rev. 21:13, the reference to the "east" gate points to the outgoing of the influence of the city "eastward." See [DAYSPRING](#).

Easter <1,,3957, *pascha*>

mistranslated "Easter" in Acts 12:4, AV, denotes the Passover (RV). The phrase "after the Passover" signifies after the whole festival was at an end. The term "Easter" is not of Christian origin. It is another form of Astarte, one of the titles of the Chaldean goddess, the queen of heaven. The festival of Pasch held by Christians in post-apostolic times was a continuation of the Jewish feast, but was not instituted by Christ, nor was it connected with Lent. From this Pasch the pagan festival of "Easter" was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt pagan festivals to Christianity. See [PASSOVER](#).

Easy, Easier, Easily <1,,5543, *chrestos*>

primarily signifies "fit for use, able to be used" (akin to *chraomai*, "to use"), hence, "good, virtuous,

mild, pleasant" (in contrast to what is hard, harsh, sharp, bitter). It is said (a) of the character of God as "kind, gracious," Luke 6:35; 1 Pet. 2:3; "good," Rom. 2:4, where the neuter of the adjective is used as a noun, "the goodness" (cp. the corresponding noun chrestotes, "goodness," in the same verse); of the yoke of Christ, Matt. 11:30, "easy" (a suitable rendering would be "kindly"); (c) of believers, Eph. 4:32; (d) of things, as wine, Luke 5:39, RV, "good," for AV, "better" (cp. Jer. 24:3,5, of figs); (e) ethically, of manners, 1 Cor. 15:33. See [GOOD](#), GRACIOUS, KIND.

<2,,2123,eukopotos>

the comparative degree of eukopos, "easy, with easy labor" (eu, "well," kopos, "labor"), hence, of that which is "easier to do," is found in the Synoptics only, Matt. 9:5; 19:24; Mark 2:9; 10:25; Luke 5:23; 16:17; 18:25.

Notes: (1) The adverb "easily" is included in the translation of euperistatos in Heb. 12:1, "easily beset," lit., "the easily besetting sin," probably a figure from a garment, "easily surrounding," and therefore easily entangling. See BESET.

(2) In 1 Cor. 13:5, AV, "is not easily provoked," there is no word in the original representing "easily;" RV, "is not provoked."

(3) For "easy to be entreated" see [INTREAT](#). For "easy to be understood" see [UNDERSTAND](#).

Eat, Eat with, Eating <A-1,Verb,2068,esthio>

signifies "to eat" (as distinct from pino, "to drink"); it is a lengthened form from edo (Lat., edo; cp. Eng., "edible"); in Heb. 10:27, metaphorically, "devour;" it is said of the ordinary use of food and drink, 1 Cor. 9:7; 11:22; of partaking of food at table, e.g., Mark 2:16; of reveling, Matt. 24:49; Luke 12:45. Cp. the strengthened, form katesthio, and the verb sunesthio, below. See [DEVOUR](#).

<A-2,Verb,5315,phago>

"to eat, devour, consume," is obsolete in the present and other tenses, but supplies certain tenses which are wanting in No. 1, above. In Luke 8:55 the AV has "(to give her) meat," the RV "(that something be given her) to eat." The idea that this verb combines both "eating" and "drinking," while No. 1 differentiates the one from the other, is not borne out in the NT. The word is very frequent in the Gospels and is used eleven times in 1 Cor. See also No. 3. See [MEAT](#).

<A-3,Verb,5176,trogo>

primarily, "to gnaw, to chew," stresses the slow process; it is used metaphorically of the habit of spiritually feeding upon Christ, John 6:54,56-58 (the aorists here do not indicate a definite act, but view a series of acts seen in perspective); of the constant custom of "eating" in certain company, John 13:18; of a practice unduly engrossing the world, Matt. 24:38.

In John 6, the change in the Lord's use from the verb esthio (phago) to the stronger verb trogo, is noticeable. The more persistent the unbelief of His hearers, the more difficult His language and statements became. In vv. 49-53 the verb phago is used; in 54,58, trogo (in ver. 58 it is put into immediate contrast with phago). The use of trogo in Matt. 24:38; John 13:18 is a witness against pressing into the meaning of the word the sense of munching or gnawing; it had largely lost this sense

in its common usage.

<A-4,Verb,1089,*geuo*>

primarily, "to cause to taste, to give one a taste of," is used in the Middle Voice and denotes (a) "to taste," its usual meaning; (b) "to take food, to eat," Acts 10:10; 20:11; 23:14; the meaning to taste must not be pressed in these passages, the verb having acquired the more general meaning. As to whether Acts 20:11 refers to the Lord's Supper or to an ordinary meal, the addition of the words "and eaten" is perhaps a sufficient indication that the latter is referred to here, whereas ver. 7, where the single phrase "to break bread" is used, refers to the Lord's Supper. A parallel instance is found in Acts 2:43,46. In the former verse the phrase "the breaking of bread," unaccompanied by any word about taking food, clearly stands for the Lord's Supper; whereas in ver. 46 the phrase "breaking bread at home" is immediately explained by "they did take their food," indicating their ordinary meals. See [TASTE](#).

<A-5,Verb,977,*bibrosko*>

"to eat," is derived from a root, bor---, "to devour" (likewise seen in the noun *broma*, "food, meat;" cp. Eng., "carnivorous," "voracious," from Lat. *vorax*). This verb is found in John 6:13. The difference between this and *phago*, No. 2, above, may be seen perhaps in the fact that whereas in the Lord's question to Philip in ver. 5, *phago* intimates nothing about a full supply, the verb *bibrosko*, in ver. 13, indicates that the people had been provided with a big meal, of which they had partaken eagerly.

<A-6,Verb,2719,*kataphago*>

"to satiate, to satisfy," as with food, is used in the Middle Voice in Acts 27:38, "had eaten enough;" in 1 Cor. 4:8, "ye are filled." See [FILL](#).

<A-7,Verb,2880,*korennumi*>

"to satiate, to satisfy," as with food, is used in the Middle Voice in Acts 27:38, "had eaten enough;" in 1 Cor. 4:8, "ye are filled." See [FILL](#).

<A-8,Verb,4906,*sunesthio*>

"to eat with" (*sun*, "with," and No. 1), is found in Luke 15:2; Acts 10:41; 11:3; 1 Cor. 5:11; Gal. 2:12.

<A-9,Verb,3542 2192,*nomen echo*> is a phrase consisting of the noun *nome*, denoting (a) "pasturage," (b) "growth, increase," and *echo*, "to have." In John 10:9 the phrase signifies "to find pasture" (a). In 2 Tim. 2:17, with the meaning (b), the phrase is, lit., "will have growth," translated "will eat," i.e., "will spread like a gangrene." It is used in Greek writings, other than the NT, of the spread of a fire, and of ulcers. See [PASTURE](#).

Note: The verb *metalambano*, "to take a part or share of anything with others, to partake of, share," is translated "did eat," in Acts 2:46, corrected in the RV to "did take;" a still more suitable rendering would be "shared," the sharing of food being suggested; cp. *metadidomi*, "to share," e.g., Luke 3:11.

<B-1,Noun,1035,*broxis*>

akin to A, No. 5, denotes (a) "the act of eating," e.g., Rom. 14:17; said of rust, Matt. 6:19,20; or, more usually (b) "that which is eaten, food" (like *broma*, "food"), "meat," John 4:32; 6:27,55; Col. 2:16;

Heb. 12:16 ("morsel of meat"); "food," 2 Cor. 9:10; "eating," 1 Cor. 8:4. See [FOOD](#), [MEAT](#), RUST.

<B-2,Noun,4371,*prosphagion*>

primarily "a dainty or relish" (especially cooked fish), to be eaten with bread (pros, "to," and A, No. 2), then, "fish" in general, is used in John 21:5, "Have ye aught to eat?" (AV, "have ye any meat?"). Moulton remarks that the evidences of the papyri are to the effect that *prosphagion*, "is not so broad a word as 'something to eat.' The Apostles had left even loaves behind them once, Mark 8:14; they might well have left the 'relish' on this occasion. It would normally be fish; cp. Mark 6:38" (Gram. of NT Greek, Vol. 1, p. 170).

<C-1,Adjective,1034,*brosimos*>

akin to A, No. 5, and B., signifying "eatable," is found in Luke 24:41, RV, appropriately, "to eat," for the AV, "meat." In the Sept., Lev. 19:23; Neh. 9:25; Ezek. 47:12.

Edge, Edged <A-1,Noun,4750,*stoma*>

the mouth (cp. Eng., "stomach," from *stomachos*, 1 Tim. 5:23), has a secondary and figurative meaning in reference to the "edge of a sharp instrument, as of a sword," Luke 21:24; Heb. 11:34 (cp. the Sept., e.g., Gen. 34:26; Judg. 18:27). See [FACE](#), [MOUTH](#).

<B-1,Adjective,1366,*distomos*>

lit., "double-mouthed" (dis, "twice," and A.), "two-edged," is used of a sword with two edges, Heb. 4:12; Rev. 1:16; 2:12. In the Sept., Judg. 3:16; Psa. 149:6; Prov. 5:4.

Edification, Edify, Edifying <A-1,Noun,3619,*oikodome*>

denotes (a) "the act of building" (*oikos*, "a home," and *demo*, "to build"); this is used only figuratively in the NT, in the sense of edification, the promotion of spiritual growth (lit., "the things of building up"), Rom. 14:19; 15:2; 1 Cor. 14:3,5,12,26, e.g.; (b) "a building, edifice," whether material, Matt. 24:1, e.g., or figurative, of the future body of the believer, 2 Cor. 5:1, or of a local church, 1 Cor. 3:9, or the whole church, "the body of Christ," Eph. 2:21. See [BUILDING](#).

<B-1,Verb,3618,*oikodomeo*>

lit., "to build a house" (see above), (a) usually signifies "to build," whether literally, or figuratively; the present participle, lit., "the (ones) building," is used as a noun, "the builders," in Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11 (in some mss.; the most authentic have the noun *oikodomos*); 1 Pet. 2:7; (b) is used metaphorically, in the sense of "edifying," promoting the spiritual growth and development of character of believers, by teaching or by example, suggesting such spiritual progress as the result of patient labor. It is said (1) of the effect of this upon local churches, Acts 9:31; 1 Cor. 14:4; (2) of the individual action of believers towards each other, 1 Cor. 8:1; 10:23; 14:17; 1 Thess. 5:11; (3) of an individual in regard to himself, 1 Cor. 14:4. In 1 Cor. 8:10, where it is translated "emboldened," the Apostle uses it with pathetic irony, of the action of a brother in "building up" his brother who had a weak conscience, causing him to compromise his scruples; "strengthened," or "confirmed," would be suitable renderings. See [BUILD](#), [EMBOLDEN](#).

Effect (of none) <1,,208,*akuroo*>

signifies "to render void, deprive of force and authority" (from *a*, negative, and *kuros*, "might,

authority;" kurios, "a lord," is from the same root), the opposite to kuroo, "to confirm" (see CONFIRM). It is used of making "void" the Word of God, Matt. 15:6; Mark 7:13 (AV, "making of none effect"), and of the promise of God to Abraham as not being deprived of authority by the Law 430 years after, Gal. 3:17, "disannul." Kuroo is used in ver. 15. See [DISANNUL](#), [VOID](#).

<2,,2673,katargeo>

"to reduce to inactivity, to render useless," is translated "to make of none effect," in Rom. 3:3,31; 4:14; Gal. 3:17 (cp. akuroo, No. 1, in the same verse), and in the AV of Gal. 5:4, RV, "ye are severed" (from Christ). For the meaning and use of the word see [ABOLISH](#) and [DESTROY](#).

<3,,2758,kenoo>

"to make empty, to empty," is translated "should be made of none effect" in 1 Cor. 1:17, AV (RV "made void"); it is used (a) of the Cross of Christ, there; (b) of Christ, in emptying Himself, Phil. 2:7; (c) of faith, Rom. 4:14; (d) of the Apostle Paul's glorying in the Gospel ministry, 1 Cor. 9:15; (e) of his glorying on behalf of the church at Corinth, 2 Cor. 9:3. See EMPTY, [VAIN](#), [VOID](#).

Note: In Rom. 9:6 the verb ekpipto, lit., "to fall out of, as of a ship falling out of its course" (cp. the same word in Acts 27:17, "were driven"), is translated "hath taken none effect," AV (RV, "hath come to nought"). See [NOUGHT](#).

Effectual <A-1,Adjective,1756,energes>

denotes "active, powerful in action" (en, "in," ergon, "work;" Eng. "energy;" the word "work" is derived from the same root). It is translated "effectual" in 1 Cor. 16:9, of the door opened for the Gospel in Ephesus, and made "effectual" in the results of entering it; and in Philem. 1:6, of the fellowship of Philemon's faith "in the knowledge of every good thing" (RV). In Heb. 4:12 it describes the Word of God as "active," RV (AV, "powerful"), i.e., full of power to achieve results. See [ACTIVE](#), POWERFUL.

<B-1,Verb,1754,energeo>

"to put forth power, be operative, to work" (its usual meaning), is rendered by the verb "to work effectually," or "to be effectual," in the AV of 2 Cor. 1:6; Gal. 2:8; 1 Thess. 2:13; in each case the RV translates it by the simple verb "to work" (past tense, "wrought"). In Jas. 5:16 the RV omits the superfluous word "effectual," and translates the sentence "the supplication of a righteous man availeth much in its working," the verb being in the present participial form. Here the meaning may be "in its inworking," i.e., in the effect produced in the praying man, bringing him into line with the will of God, as in the case of Elijah. For a fuller treatment of the word, see WORK. See also [DO](#), [MIGHTY](#), SHEW, Note (11).

Note: The noun energeia, "working," is translated "effectual working," in the AV of Eph. 3:7; 4:16.

Effeminate <1,,3120,malakos>

"soft, soft to the touch" (Lat., mollis, Eng., "mollify," "emollient," etc.), is used (a) of raiment, Matt. 11:8 (twice); Luke 7:25; (b) metaphorically, in a bad sense, 1 Cor. 6:9, "effeminate," not simply of a male who practices forms of lewdness, but persons in general, who are guilty of addiction to sins of the flesh, voluptuous.

Effulgence <1,,541,*apaugasma*>

"radiance, effulgence," is used of light shining from a luminous body (apo, "from," and auge, "brightness"). The word is found in Heb. 1:3, where it is used of the Son of God as "being the effulgence of His glory." The word "effulgence" exactly corresponds (in its Latin form) to *apaugasma*. The "glory" of God expresses all that He is in His nature and His actions and their manifestation. The Son, being one with the Father in Godhood, is in Himself, and ever was, the shining forth of the "glory," manifesting in Himself all that God is and does, all, for instance, that is involved in His being "the very image of His substance," and in His creative acts, His sustaining power, and in His making purification of sins, with all that pertains thereto and issues from it.

Egg <1,,5609,*oon*>

denotes "an egg" (Lat., ovum), Luke 11:12.

Eight, Eighteen, Eighth <1,,3638,*okto*>

"eight" (Lat., octo, octavus; cp. Eng., "octagon," "octave," "octavo," "October," etc.), is used in Luke 2:21; 9:28; John 20:26; Acts 9:33; 25:6; 1 Pet. 3:20; in composition with other numerals, *okto kai deka*, lit., "eight and ten, eighteen," Luke 13:4,11,16; *triakonta kai okto*, "thirty and eight," John 5:5.

<2,,3590,*ogdoos*>

"eighth" (connected with the preceding), is used in Luke 1:59; Acts 7:8; 2 Pet. 2:5; Rev. 17:11; 21:20.

<3,,3637,*oktaemeros*>

an adjective, signifying an "eighth-day" person or thing, "eight days old" (*okto*, and *hemera*, "a day"), is used in Phil. 3:5. This, and similar numerical adjectives not found in the NT, indicate duration rather than intervals. The Apostle shows by his being an "eighth-day" person as to circumcision, that his parents were neither Ishmaelites (circumcised in their thirteenth year) nor other Gentiles, converted to Judaism (circumcised on becoming Jews).

Either <1,,2228,*e*>

is a disjunctive particle. One of its uses is to distinguish things which exclude each other, or one of which can take the place of another. It is translated "either" in Matt. 6:24; 12:33; Luke 16:13; Acts 17:21; 1 Cor. 14:6. The RV rightly omits it in Luke 6:42, and translates it by "or" in Luke 15:8; Phil. 3:12; Jas. 3:12.

Note: The adverb *enteuthen*, denoting "hence," is repeated in the phrase rendered "on either side," (lit., "hence and hence") in John 19:18. The RV of Rev. 22:2 translates it "on this side," distinguishing it from *ekeithen*, "on that side;" the AV, following another reading for the latter adverb, has "on either side." See [HENCE](#).

Elder, Eldest <A-1,Adjective,4245,*presbuteros*>

an adjective, the comparative degree of *presbus*, "an old man, an elder," is used (a) of age, whether of the "elder" of two persons, Luke 15:25, or more, John 8:9, "the eldest;" or of a person advanced in life, a senior, Acts 2:17; in Heb. 11:2, the "elders" are the forefathers in Israel; so in Matt. 15:2; Mark 7:3,5; the feminine of the adjective is used of "elder" women in the churches, 1 Tim. 5:2, not in

respect of position but in seniority of age; (b) of rank or positions of responsibility, (1) among Gentiles, as in the Sept. of Gen. 50:7; Num. 22:7; (2) in the Jewish nation, firstly, those who were the heads or leaders of the tribes and families, as of the seventy who assisted Moses, Num. 11:16; Deut. 27:1, and those assembled by Solomon; secondly, members of the Sanhedrin, consisting of the chief priests, "elders" and scribes, learned in Jewish law, e.g., Matt. 16:21; 26:47; thirdly, those who managed public affairs in the various cities, Luke 7:3; (3) in the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," episkopoi, or "overseers," is applied (see Acts 20, ver. 17 with ver. 28, and Titus 1:5,7), the latter term indicating the nature of their work, presbuteroi their maturity of spiritual experience. The Divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil. 1:1; 1 Tim. 5:17; Titus 1:5. The duty of "elders" is described by the verb episkopeo. They were appointed according as they had given evidence of fulfilling the Divine qualifications, Titus 1:6-9; cp. 1 Tim. 3:1-7; 1 Pet. 5:2; (4) the twenty-four "elders" enthroned in heaven around the throne of God, Rev. 4:4,10; 5:5-14; 7:11,13; 11:16; 14:3; 19:4. The number twenty-four is representative of earthly conditions. The word "elder" is nowhere applied to angels. See [OLD](#).

<A-2,Adjective,4850,*sumpresbuteros*>

"a fellow-elder" (sun, "with"), is used in 1 Pet. 5:1.

<A-3,Adjective,3187,*meizon*>

"greater," the comparative degree of megas, "great," is used of age, and translated "elder" in Rom. 9:12, with reference to Esau and Jacob. See [GREATER](#), [GREATEST](#), [MORE](#).

<B-1,Noun,4244,*presbuterion*>

"an assembly of aged men," denotes (a) the Council or Senate among the Jews, Luke 22:66; Acts 22:5; (b) the "elders" or bishops in a local church, 1 Tim. 4:14, "the presbytery." For their functions see A, No. 1, (3).

Elect, Elected, Election <A-1,Adjective,1588,*eklektos*>

lit. signifies "picked out, chosen" (ek, "from," lego, "to gather, pick out"), and is used of (a) Christ, the "chosen" of God, as the Messiah, Luke 23:35 (for the verb in Luke 9:35 see Note below), and metaphorically as a "living Stone," "a chief corner Stone," 1 Pet. 2:4,6; some mss. have it in John 1:34, instead of huioi, "Son;" (b) angels, 1 Tim. 5:21, as "chosen" to be of especially high rank in administrative association with God, or as His messengers to human beings, doubtless in contrast to fallen angels (see 2 Pet. 2:4; Jude 1:6); (c) believers (Jews or Gentiles), Matt. 24:22,24,31; Mark 13:20,22,27; Luke 18:7; Rom. 8:33; Col. 3:12; 2 Tim. 2:10; Titus 1:1; 1 Pet. 1:1; 2:9 (as a spiritual race); Matt. 20:16; 22:14; Rev. 17:14, "chosen;" individual believers are so mentioned in Rom. 16:13; 2 John 1:1,13.

Believers were "chosen" "before the foundation of the world" (cp. "before times eternal," 2 Tim. 1:9), in Christ, Eph. 1:4, to adoption, Eph. 1:5; good works, Eph. 2:10; conformity to Christ, Rom. 8:29; salvation from the delusions of the Antichrist and the doom of the deluded, 2 Thess. 2:13; eternal glory, Rom. 9:23.

The source of their "election" is God's grace, not human will, Eph. 1:4, 5; Rom. 9:11; 11:5. They are given by God the Father to Christ as the fruit of His death, all being foreknown and foreseen by God, John 17:6; Rom. 8:29. While Christ's death was sufficient for all men, and is effective in the case of the "elect," yet men are treated as responsible, being capable of the will and power to choose. For the rendering "being chosen as firstfruits," an alternative reading in 2 Thess. 2:13, see [FIRSTFRUITS](#). See [CHOICE](#), B.

<A-2, Adjective, 4899, *suneklektos*>

means "elect together with," 1 Pet. 5:13.

<B-1, Noun, 1589, *ekloge*>

denotes "a picking out, selection" (Eng., "eclogue"), then, "that which is chosen;" in Acts 9:15, said of the "choice" of God of Saul of Tarsus, the phrase is, lit., "a vessel of choice." It is used four times in Romans; in Acts 9:11, of Esau and Jacob, where the phrase "the purpose ... according to election" is virtually equivalent to "the electing purpose;" in Acts 11:5, the "remnant according to the election of grace" refers to believing Jews, saved from among the unbelieving nation; so in Acts 11:7; in Acts 11:28, "the election" may mean either the "act of choosing" or the "chosen" ones; the context, speaking of the fathers, points to the former, the choice of the nation according to the covenant of promise. In 1 Thess. 1:4, "your election" refers not to the church collectively, but to the individuals constituting it; the Apostle's assurance of their "election" gives the reason for his thanksgiving. Believers are to give "the more diligence to make their calling and election sure," by the exercise of the qualities and graces which make them fruitful in the knowledge of God, 2 Pet. 1:10. For the corresponding verb *eklegomai*, see [CHOOSE](#).

Elements <1,, 4747, *stoicheion*>

used in the plural, primarily signifies any first things from which others in a series, or a composite whole, take their rise; the word denotes "an element, first principle" (from *stoichos*, "a row, rank, series;" cp. the verb *stoicheo*, "to walk or march in rank;" see [WALK](#)); it was used of the letters of the alphabet, as elements of speech. In the NT it is used of (a) the substance of the material world, 2 Pet. 3:10,12; (b) the delusive speculations of gentile cults and of Jewish theories, treated as elementary principles, "the rudiments of the world," Col. 2:8, spoken of as "philosophy and vain deceit;" these were presented as superior to faith in Christ; at Colosse the worship of angels, mentioned in Col. 2:18, is explicable by the supposition, held by both Jews and Gentiles in that district, that the constellations were either themselves animated heavenly beings, or were governed by them; (c) the rudimentary principles of religion, Jewish or Gentile, also described as "the rudiments of the world," Col. 2:20, and as "weak and beggarly rudiments," Gal. 4:3,9, RV, constituting a yoke of bondage; (d) the "elementary" principles (the A.B.C.) of the OT, as a revelation from God, Heb. 5:12, RV, "rudiments," lit., "the rudiments of the beginning of the oracles of God," such as are taught to spiritual babes. See [PRINCIPLES](#), [RUDIMENTS](#).

Eleven, Eleventh <1,, 1733, *hendeka*>

lit., "one ten" (lat., undecim), is used only of the eleven Apostles remaining after the death of Judas Iscariot, Matt. 28:16; Mark 16:14; Luke 24:9,33; Acts 1:26; 2:14.

<2,, 1734, *hendekatos*>

an adjective derived from the above, is found in Matt. 20:6,9; Rev. 21:20.

Eloquent <1,,3052,*logios*>

an adjective, from logos, "a word," primarily meant "learned, a man skilled in literature and the arts." In the AV of Acts 18:24, it is translated "eloquent," said of Apollos; the RV is almost certainly right in translating it "learned." It was much more frequently used among the Greeks of one who was erudite than of one who was skilled in words. He had stores of "learning" and could use it convincingly.

Else <1,,1893,*epei*>

a conjunction, when used of cause, meaning "since," "otherwise," "for then," "because;" in an ellipsis, "else," as in 1 Cor. 7:14, where the ellipsis would be "if the unbelieving husband were not sanctified in the wife, your children would be unclean;" cp. Rom. 11:6,22; 1 Cor. 5:10; Heb. 9:26. Sometimes it introduces a question, as in Rom. 3:6; 1. Cor. 14:16; 15:29; Heb. 10:2. It is translated "else" in 1 Cor. 14:16 and in the RV in Heb. 9:26; 10:2, for AV, "for then."

Elsewhere <1,,237,*allachou*>

connected with allos, "another," is used in Mark 1:38 (RV only).

Embark * For [EMBARK](#) (RV, in Acts 27:2) see ABOARD

Embolden <1,,3618,*oikodomeo*>

is rendered "embolden" in 1 Cor. 8:10, in reference to blameworthy actions (see marg.), the delinquent being built up, so to speak, to do what is contrary to his conscience. See BUILD, [EDIFICATION](#).

Embrace <1,,782,*aspazomai*>

lit. signifies "to draw to oneself;" hence, "to greet, salute, welcome," the ordinary meaning, e.g., in Rom. 16, where it is used 21 times. It also signifies "to bid farewell," e.g., Acts 20:1, RV, "took leave of" (AV, "embraced"). A "salutation or farewell" was generally made by embracing and kissing (see Luke 10:4, which indicates the possibility of delay on the journey by frequent salutation). In Heb. 11:13 it is said of those who greeted the promises from afar, RV, "greeted," for AV, "embraced." Cp. aspasmos, "a salutation." See [GREET](#), LEAVE (take), SALUTE.

Note: In Acts 21:6 the most authentic texts have apaspazomai (apo, and No. 1), "to bid farewell."

<2,,4843,*sumperilambano*>

lit., "to take around with," (sun, "with" peri, "around," lambano, "to take"), "to embrace," is used in Acts 20:10, in connection with Paul's recovery of Eutychus. In the Sept., Ezra 5:3, "to enclose."

Emerald <A-1,Noun,4665,*smaragdos*>

is a transparent stone of a light green color, occupying the first place in the second row on the high priest's breastplate, Exod. 28:18. Tyre imported it from Syria, Ezek. 27:16. It is one of the foundations of the heavenly Jerusalem, Rev. 21:19. The name was applied to other stones of a similar character, such as the carbuncle.

<B-1,Adjective,4664,*smaragdin*>

"emerald in character," descriptive of the rainbow round about the throne in Rev. 4:3, is used in the papyri to denote emerald green.

Emperor <1,,4575,sebastos>

"august, reverent," the masculine gender of an adjective (from sebas, "reverential awe"), became used as the title of the Roman emperor, Acts 25:21,25, RV, for AV, "Augustus;" then, taking its name from the emperor, it became a title of honor applied to certain legions or cohorts or battalions, marked for their valor, Acts 27:1. Cp. sebazomai, "to worship," Rom. 1:25; sebasma, "an object of worship," Acts 17:23; 2 Thess. 2:4.

Empty <A-1,Verb,2758,kenoo>

"to empty," is so translated in Phil. 2:7, RV, for AV, "made ... of no reputation." The clauses which follow the verb are exegetical of its meaning, especially the phrases "the form of a servant," and "the likeness of men." Christ did not "empty" Himself of Godhood. He did not cease to be what He essentially and eternally was. The AV, while not an exact translation, goes far to express the act of the Lord (see GIFFORD on the Incarnation). For other occurrences of the word, see Rom. 4:14; 1 Cor. 1:17; 9:15; 2 Cor. 9:3. In the Sept., Jer. 14:2; 15:9.

<A-2,Verb,4980,scholazo>

from schole, "leisure," that for which leisure is employed, such as "a lecture" (hence, "the place where lectures are given;" Eng., "school"), is used of persons, to have time for anything and so to be occupied in, 1 Cor. 7:5; of things, to be unoccupied, empty, Matt. 12:44 (some mss. have it in Luke 11:25). See [GIVE](#) (oneself to).

<B-1,Adjective,2756,kenos>

expresses the "hollowness" of anything, the "absence" of that which otherwise might be possessed. It is used (a) literally, Mark 12:3; Luke 1:53; 20:10,11; (b) metaphorically, of imaginations, Acts 4:25; of words which convey erroneous teachings, Eph. 5:6; of deceit, Col. 2:8; of a person whose professed faith is not accompanied by works, Jas. 2:20; negatively, concerning the grace of God, 1 Cor. 15:10; of refusal to receive it, 2 Cor. 6:1; of faith, 1 Cor. 15:14; of preaching (id); and other forms of Christian activity and labor, 1 Cor. 15:58; Gal. 2:2; Phil. 2:16; 1 Thess. 2:1; 3:5. The synonymous word mataios, "vain," signifies "void" of result, it marks the aimlessness of anything. The vain (kenos) man in Jas. 2:20 is one who is "empty" of Divinely imparted wisdom; in Jas. 1:26 the vain (mataios) religion is one that produces nothing profitable. Kenos stresses the absence of quality, mataios, the absence of useful aim or effect. Cp. the corresponding adverb kenos, "in vain," in Jas. 4:5, the noun kenodoxia, "vainglory," Phil. 2:3, the adjective kenodoxos, "vainglorious," Gal. 5:26, and the noun kenophonia, "vain," or "empty," babblings, 1 Tim. 6:20; 2 Tim. 2:16.

Emulation, AV * For [EMULATION](#), AV (Rom. 11:14; Gal. 5:20) see JEALOUSY

Enable <1,,1743,endunamoo>

"to render strong" (en, "in," dunamis, "power"), is translated "enabled" in 1 Tim. 1:12, more lit., "instrengthened," "inwardly strengthened," suggesting strength in soul and purpose (cp. Phil. 4:13). See [STRENGTH](#), [STRONG](#). (In the Sept., Judg. 6:34; 1 Chron. 12:18; Ps. 52:7.)

Enact <1,,3549,*nomotheteo*>

"to ordain by law, to enact" (nomos, "a law," tithemi, "to put"), is used in the Passive Voice, and rendered "enacted" in Heb. 8:6, RV, for AV, "established;" in Heb. 7:11, used intransitively, it is rendered "received the Law." See ESTABLISH, [LAW](#).

Enclose * For [ENCLOSE](#) see INCLOSE

Encounter <1,,4820,*sumballo*>

lit., "to throw together" (sun, "with," ballo, "to throw"), is used of "encountering" in war, Luke 14:31, RV, "to encounter ... (in war)," for AV, "to make war against;" of meeting in order to discuss, in Acts 17:18, "encountered," of the philosophers in Athens and the Apostle. See [CONFER](#), [HELP](#), [MAKE](#), MEET, [PONDER](#).

Encourage, Encouragement <A-1,Verb,4389,*protrepo*>

"to urge forward, persuade," is used in Acts 18:27 in the Middle Voice, RV, "encouraged," indicating their particular interest in giving Apollos the "encouragement" mentioned; the AV, "exhorting," wrongly connects the verb.

<A-2,Verb,3888,*paramutheomai*>

from para, "with," and muthos, "counsel, advice," is translated "encouraging" in 1 Thess. 2:11, RV, and "encourage" in 1 Thess. 5:14, RV, there signifying to stimulate to the discharge of the ordinary duties of life. In John 11:19,31, it means "to comfort." See [COMFORT](#). Cp. the nouns paramuthia, 1 Cor. 14:3, and paramuthion, Phil 2:1, "comfort."

<B-1,Noun,3874,*paraklesis*>

"a calling to one's aid" (para, "by the side," kaleo, "to call"), then, "an exhortation, encouragement," is translated "encouragement" in Heb. 6:18, RV, for AV, "consolation;" it is akin to parakaleo, "to beseech or exhort, encourage, comfort," and parakletos, "a paraclete or advocate." See [COMFORT](#), CONSOLATION, [EXHORTATION](#), [INTREATY](#).

End, Ending <A-1,Noun,5056,*telos*>

signifies (a) "the limit," either at which a person or thing ceases to be what he or it was up to that point, or at which previous activities were ceased, 2 Cor. 3:13; 1 Pet. 4:7; (b) "the final issue or result" of a state or process, e.g., Luke 1:33; in Rom. 10:4, Christ is described as "the end of the Law unto righteousness to everyone that believeth;" this is best explained by Gal. 3:23-26; cp. Jas. 5:11; the following more especially point to the issue or fate of a thing, Matt. 26:58; Rom. 6:21; 2 Cor. 11:15; Phil. 3:19; Heb. 6:8; 1 Pet. 1:9; (c) "a fulfillment," Luke 22:37, AV, "(have) an end;" (d) "the utmost degree" of an act, as of the love of Christ towards His disciples, John 13:1; (e) "the aim or purpose" of a thing, 1 Tim. 1:5; (f) "the last" in a succession or series Rev. 1:8 (AV, only, "ending"); 21:6; 22:13. See [CONTINUAL](#), CUSTOM (Toll), FINALLY, [UTTERMOST](#).

Note: The following phrases contain telos (the word itself coming under one or other of the above): eis telos, "unto the end," e.g., Matt. 10:22; 24:13; Luke 18:5, "continual;" John 13:1 (see above); 2 Cor. 3:13, "on the end" (RV); heos telous, "unto the end," 1 Cor. 1:8; 2 Cor. 1:13; achri telous, "even

to the end" (a stronger expression than the preceding); Heb. 6:11; Rev. 2:26 (where "even" might well have been added); mechri telous, with much the same meaning as achri telous, Heb. 3:6,14. See other expressions in the Notes after C.

<A-2,Noun,4930,*sunteleia*>

signifies "a bringing to completion together" (sun "with," teleo, "to complete," akin to No. 1), marking the "completion" or consummation of the various parts of a scheme. In Matt. 13:39,40,49; 24:3; 28:20, the rendering "the end of the world" (AV and RV, text) is misleading; the RV marg., "the consummation of the age," is correct. The word does not denote a termination, but the heading up of events to the appointed climax. Aion is not the world, but a period or epoch or era in which events take place. In Heb. 9:26, the word translated "world" (AV) is in the plural, and the phrase is "the consummation of the ages." It was at the heading up of all the various epochs appointed by Divine counsels that Christ was manifested (i.e., in His Incarnation) "to put away sin by the sacrifice of Himself."

<A-3,Noun,4009,*peras*>

"a limit, boundary" (from pera, "beyond"), is used (a) of space, chiefly in the plural, Matt. 12:42, RV, "ends," for AV, "uttermost parts;" so Luke 11:31 (AV, "utmost"); Rom. 10:18 (AV and RV, "ends"); (b) of the termination of something occurring in a period, Heb. 6:16, RV, "final," for AV, "an end," said of strife. See [UTTERMOST](#).

<A-4,Noun,1545,*ekbasis*>

denotes "a way out" (ek, "out," baino, "to go"), 1 Cor. 10:13, "way of escape;" or an issue, Heb. 13:7 (AV, "end," RV, "issue"). See [ISSUE](#).

<B-1,Verb,5055,*teleo*>

"to complete, finish, bring to an end," is translated "had made an end," in Matt. 11:1. See [ACCOMPLISH](#).

<B-2,Verb,4931,*sunteleo*>

cp. A, No. 2, signifies (a) "to bring to an end, finish completely" (sun, "together," imparting a perfective significance to teleo), Matt. 7:28 (in some mss.); Luke 4:2,13; Acts 21:27, RV, "completed;" (b) "to bring to fulfillment," Mark 13:4; Rom. 9:28; (c) "to effect, make," Heb. 8:8. See [FINISH](#), [FULFILL](#), [MAKE](#).

<B-3,Verb,4137,*pleroo*>

(a) "to fill," (b) "to fulfill, complete, end," is translated "had ended" in Luke 7:1; "were ended" (Passive) in Acts 19:21. See [ACCOMPLISH](#).

Note: In John 13:2, the verb ginomai, there signifying "to be in progress," and used in the present participle, is translated "during supper" (RV). A less authentic reading, is genomenou, "being ended" (AV).

<C-1,Adjective,2078,*eschatos*>

"last, utmost, extreme," is used as a noun (a) of time, rendered "end" in Heb. 1:2, RV, "at the end of

these days," i.e., at the "end" of the period under the Law, for AV, "in these last days;" so in 1 Pet. 1:20, "at the end of the times." In 2 Pet. 2:20, the plural, ta eschata, lit., "the last things," is rendered "the latter end," AV, (RV, "the last state"); the same phrase is used in Matt. 12:45; Luke 11:26; (b) of place, Acts 13:47, AV, "ends (of the earth)," RV, "uttermost part. See [LAST](#), [LOWEST](#), UTTERMOST.

Notes: (1) In Matt. 28:1, opse, "late (in the evening)," is rendered "in the end (of)," AV, RV, "late (on)." (2) In 1 Pet. 1:13, teleios, "perfectly," RV, is rendered "to the end," in AV. (3) The phrase eis touto, lit., "unto this," signifies "to this end," John 18:37, RV (twice; AV, "for this cause," in the second clause); so Mark 1:38; Acts 26:16; Rom. 14:9; Rom. 14:9; 2 Cor. 2:9; 1 Tim. 4:10 (AV, "therefore"); 1 Pet. 4:6; 1 John 3:8 (AV, "for this purpose"). (4) Eis, "unto," followed by the article and the infinitive mood of a verb, signifies "to the end that ..." marking the aim of an action, Acts 7:19; Rom. 1:11; 4:16,18; Eph. 1:12; 1 Thess. 3:13; 2 Thess. 1:5; 2:2,6; 1 Pet. 3:7. In Luke 18:1, pros, "to," has the same construction and meaning. (5) The conjunction hina, "in order that," is sometimes rendered "to the end that," Eph. 3:17; 2 Thess. 3:14; Titus 3:8. (6) In Matt. 24:31, the prepositions apo, "from," and heos, "unto," are used with the plural of akros, "highest, extreme," signifying "from one end ... to the other," lit., "from extremities ... to extremities."

Endeavor <1,,4704,spoudazo>

"to make haste, to be zealous," and hence, "to be diligent," is rendered "endeavoring" in Eph. 4:3, AV; RV, "giving diligence." In 2 Pet. 1:15, AV, "endeavor," RV, "give diligence." Both have "endeavored" in 1 Thess. 2:17. See [DILIGENCE](#).

<2,,2212,zeteo>

"to seek after," is translated "endeavor" in Acts 16:10, AV, RV, "sought." See [ABOUT](#) (to be), DESIRE, [INQUIRE](#), [SEEK](#).

Endless <1,,179,akatalutos>

denotes indissoluble (from a, negative, kata, "down," luo, "to loose"), Heb. 7:16, "endless;" see the RV, marg., i.e., a life which makes its possessor the holder of His priestly office for evermore.

<2,,562,aperantos>

from a, negative and peraino, "to complete, finish," signifies "interminable, endless;" it is said of genealogies, 1 Tim. 1:4. In the Sept., Job 36:26.

Endue <1,,1746,enduo>

in the Middle Voice, "to put on oneself, be clothed with," is used metaphorically of power, Luke 24:49, RV, "clothed." See CLOTHE.

Note: In Jas. 3:13 the adjective epistemon, "knowing, skilled," is translated "endued with knowledge," AV, RV, "understanding."

Endure, Enduring <A-1,Verb,3306,meno>

"to abide," is rendered "to endure" in the AV of John 6:27; 1 Pet. 1:25 (RV, "abideth"); Heb. 10:34, AV, "enduring (substance)," RV, "abiding." See [ABIDE](#).

<A-2,Verb,5278,*hupomeno*>

a strengthened form of No. 1, denotes "to abide under, to bear up courageously" (under suffering), Matt. 10:22; 24:13; Mark 13:13; Rom. 12:12, translated "patient;" 1 Cor. 13:7; 2 Tim. 2:10,12 (AV, "suffer"); Heb. 10:32; 12:2,3,7; Jas. 1:12; 5:11; 1 Pet. 2:20, "ye shall take it patiently." It has its other significance, "to tarry, wait for, await," in Luke 2:43; Acts 17:14 (in some mss., Rom. 8:24). Cp. B. See [ABIDE](#), [PATIENT](#), SUFFER, [TARRY](#). Cp. makrothumeo, "to be longsuffering" (see No. 7).

<A-3,Verb,5342,*phero*>

"to bear," is translated "endured" in Rom. 9:22; Heb. 12:20. See BEAR.

<A-4,Verb,5297,*hupophero*>

a strengthened form of No. 3, "to bear or carry," by being under, is said metaphorically of "enduring" temptation, 1 Cor. 10:13, AV, "bear;" persecutions, 2 Tim. 3:11; griefs, 1 Pet. 2:19. See [BEAR](#).

<A-5,Verb,430,*anecho*>

"to hold up" (ana, "up," echo, "to hold or have"), always in the Middle Voice in the NT, is rendered "endure" in 2 Thess. 1:4, of persecutions and tribulations; in 2 Tim. 4:3, of sound doctrine. See [BEAR](#).

<A-6,Verb,2594,*kartereo*>

"to be steadfast, patient," is used in Heb. 11:27, "endured," of Moses in relation to Egypt. In the Sept., Job 2:9; Isa. 42:14.

<A-7,Verb,3114,*makrothumeo*>

"to be long-tempered" (makros, "long," thumos, "mind"), is rendered "patiently endured" in Heb. 6:15, said of Abraham. See B. below. See [BEAR](#), LONGSUFFERING, [PATIENCE](#), [SUFFER](#).

Note: In 2 Tim. 2:9, kakopattheo, "to suffer evil" (kakos, "evil," pascho, "to suffer"), is translated "endure hardness," AV; RV, "suffer hardship;" so in 2 Tim. 4:5, AV, "endure afflictions;" elsewhere in Jas. 5:13. In 2 Tim. 2:3 the most authentic mss. have sunkakopattheo, "to suffer hardship with," as in 2 Tim. 1:8. See HARSHIP, [SUFFER](#).

<B-1,Noun,5281,*hupomone*>

"patience," lit., "a remaining under" (akin to A, No. 2), is translated "patient enduring" in 2 Cor. 1:6, RV, for AV, "enduring." Cp. makrothumia, "longsuffering" (akin to A, No. 7). See [PATIENCE](#).

Enemy <1,,2190,*echthros*>

an adjective, primarily denoting "hated" or "hateful" (akin to echthos, "hate;" perhaps associated with ekstos, "outside"), hence, in the Active sense, denotes "hating, hostile;" it is used as a noun signifying an "enemy," adversary, and is said (a) of the Devil, Matt. 13:39; Luke 10:19; (b) of death, 1 Cor. 15:26; (c) of the professing believer who would be a friend of the world, thus making himself an enemy of God, Jas. 4:4; (d) of men who are opposed to Christ, Matt. 13:25,28; 22:44; Mark 12:36; Luke 19:27; 20:43; Acts 2:35; Rom. 11:28; Phil. 3:18; Heb. 1:13; 10:13; or to His servants, Rev. 11:5,12: To the nation of Israel, Luke 1:71,74; 19:43; (e) of one who is opposed to righteousness, Acts 13:10; (f) of Israel in its alienation from God, Rom. 11:28; (g) of the unregenerate in their attitude

toward God, Rom. 5:10; Col. 1:21; (h) of believers in their former state, 2 Thess. 3:15; (i) of foes, Matt. 5:43,44; 10:36; Luke 6:27,35; Rom. 12:20; 1 Cor. 15:25; of the Apostle Paul because he told converts "the truth," Gal. 4:16. See [FOE](#). Cp. echthra, "enmity."

Engrafted * Note: This is the AV rendering of emphutos, Jas. 1:21, an adjective derived from emphuo, "to implant;" the RV has "implanted." The metaphor is that of a seed rooting itself in the heart; cp. Matt. 13:21; 15:13; 1 Cor. 3:6, and the kindred word sumphutos, Rom. 6:5, "planted together" (sun, "with"). The AV "engrafted" would translate the word emphuteuton (from emphuteuo, "to graft"), which is not found in the NT; it uses enkentrizo in Rom. 11. Cp. ekphuo, "to cause to grow out, put forth" (leaves), Matt. 24:32; Mark 13:28.

Engrave <1,,1795,entupoo>

"to imprint, engrave" (en, "in," tupos, "a mark, impression, form, type"), is used of the "engraving" of the Law on the two stones, or tablets, 2 Cor. 3:7. In the Sept., Exod. 36:39 (some texts have ektupoo). See also [GRAVEN](#).

Enjoin <1,,1781,entellomai>

is translated "hath enjoined" in the AV of Heb. 9:20. See COMMAND (RV).

<2,,2004,epitasso>

lit., "to set or arrange over, to charge, command," is rendered "enjoin" in Philem. 1:8. See COMMAND. Cp. keleuo, "to order."

Enjoy <A-1,Verb,5177,tunchano>

used transitively, denotes "to hit upon, meet with;" then, "to reach, get, obtain;" it is translated "enjoy" (i.e., obtain to our satisfaction) in Acts 24:2. See [CHANCE](#), [COMMON](#), Note (3), OBTAIN.

<B-1,Noun,619,apolausis>

"enjoyment" (from apolauo, "to take hold of, enjoy a thing"), suggests the advantage or pleasure to be obtained from a thing (from a root, lab---, seen in lambano, "to obtain"); it is used with the preposition eis, in 1 Tim. 6:17, lit., "unto enjoyment," rendered "to enjoy;" with echo, "to have," in Heb. 11:25, lit., "to have pleasure (of sin)," translated "to enjoy the pleasures." See [PLEASURE](#).

Enlarge <1,,3170,megaluno>

denotes "to make great" (from megas, "great"), Matt. 23:5, "enlarge;" 2 Cor. 10:15, AV, "enlarged," RV, "magnified;" elsewhere in the AV it is rendered by the verb "to magnify," except in Luke 1:58, AV, "had showed great (mercy)," RV, "had magnified (His mercy); see Luke 1:46; Acts 5:13; 10:46; 19:17; Phil. 1:20. See [MAGNIFY](#).

<2,,4115,platuno>

"to make broad," from platus, "broad," is translated "enlarged" in 2 Cor. 6:11,13 (metaphorically), "make broad," Matt. 23:5 (literally). From the primary sense of freedom comes that of the joy that results from it. See [BROAD](#). Cp. platos, "breadth," and plateia, "a street."

Enlighten <1,,5461,*photizo*>

from phos, "light," (a), used intransitively, signifies "to give light, shine," Rev. 22:5; (b), used transitively, "to enlighten, illumine," is rendered "enlighten" in Eph. 1:18, metaphorically of spiritual "enlightenment;" so John 1:9, i.e., "lighting every man" (by reason of His coming); Eph. 3:9, "to make (all men) see" (RV marg., "to bring to light"); Heb. 6:4, "were enlightened;" Heb. 10:32, RV, "enlightened," AV, "illuminated." See ILLUMINATED, [LIGHT](#). Cp. photismos, "light," and photeinos, "full of light."

Enmity <1,,2189,*echthra*>

from the adjective echthros (see [ENEMY](#)) is rendered "enmity" in Luke 23:12; Rom. 8:7; Eph. 2:15,16; Jas. 4:4; "enmities," Gal. 5:20, RV, for AV, "hatred." It is the opposite of agape, "love."

Enough <A-1,Adjective,713,*arketos*>

"sufficient," akin to arkeo (see B, No. 1), is rendered "enough" in Matt. 10:25; "sufficient" in Matt. 6:34; "suffice" in 1 Pet. 4:3, lit., "(is) sufficient." See [SUFFICE](#), [SUFFICIENT](#).

<A-2,Adjective,2425,*hikanos*>

"sufficient, competent, fit" (akin to hikano and hiko, "to reach, attain" and hikanoo, "to make sufficient"), is translated "enough" in Luke 22:38, of the Lord's reply to Peter concerning the swords. See [ABLE](#).

Note: In Luke 15:17 the verb perisseuo, "to have abundance," is translated "have enough and to spare." In Acts 27:38 the verb korenumi, "to satisfy," is translated "had eaten enough."

<B-1,Verb,714,*arkeo*>

"to ward off;" hence, "to aid, assist;" then, "to be strong enough," i.e., "to suffice, to be enough" (cp. A, No. 1), is translated "be enough" in Matt. 25:9. See CONTENT.

<B-2,Verb,568,*apecho*>

lit., "to hold off from, to have off or out" (apo, "from," echo, "to have"), i.e., "to have in full, to have received," is used impersonally in Mark 14:41, "it is enough," in the Lord's words to His slumbering disciples in Gethsemane. It is difficult, however, to find examples of this meaning in Greek usage of the word, and apecho may here refer, in its commercial significance, to Judas (who is mentioned immediately afterwards), with the meaning "he hath received" (his payment); cp. the same use in Matt. 6:2,5,16 (see Deissmann, Light from the Ancient East, pp. 110ff.). See [ABSTAIN](#), [HAVE](#), [RECEIVE](#).

Enquire * For [ENQUIRE](#) see INQUIRE

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Dash <1,,4350,*proskopto*>

denotes "to beat upon or against, to strike against, dash against" (pros, "to or against," kopto, "to strike, beat"); hence, of the foot, to stumble, "dash" (AV and RV), Matt. 4:6; Luke 4:11. See [BEAT](#), [STUMBLE](#).

<2,,4486,*rhegnumi*>

"to tear, rend, break," is used of the action of a demon upon a human victim, Mark 9:18, "dasheth ... down," RV; (AV, marg.; AV, text, "teareth"); Luke 9:42, RV, "dashed ... down" (AV, "threw ... down"). See [BREAK](#), No. 6.

<3,,1474,*edaphizo*>

"to beat level with the earth," e.g., as a threshing floor (cp. edaphos, "the ground"), Luke 19:44; RV, "shall dash (thee) to the ground;" (AV, "shall lay (thee) even with the ground"). See GROUND.

Daughter, Daughter-in-law <1,,2364,*thugater*>

"a daughter," (etymologically, Eng., "daughter" is connected), is used of (a) the natural relationship (frequent in the Gospels); (b) spiritual relationship to God, 2 Cor. 6:18, in the sense of the practical realization of acceptance with, and the approval of, God (cp. Isa. 43:6), the only place in the NT where it applies to spiritual relationship; (c) the inhabitants of a city or region, Matt. 21:5; John 12:15 ("of Zion"); cp. Isa. 37:22; Zeph. 3:14 (Sept.); (d) the women who followed Christ to Calvary, Luke 23:28; (e) women of Aaron's posterity, Luke 1:5; (f) a female descendant of Abraham, Luke 13:16.

<2,,2365,*thugatrion*>

a diminutive of No. 1, denotes "a little daughter," Mark 5:23; 7:25.

<3,,3933,*parthenos*>

"a maiden, virgin," e.g., Matt. 1:23, signifies a virgin-daughter in 1 Cor. 7:36-38 (RV); in Rev. 14:4, it is used of chaste persons. See [VIRGIN](#).

<4,,3565,*numphe*>

Eng. "nymph", denotes "a bride," John 3:29; also "a daughter-in-law," Matt. 10:35; Luke 12:53. See [BRIDE](#).

Note: In 1 Pet. 3:6, teknon, "a child," is translated "daughters" (AV), "children" (RV).

Dawn <A-1,Verb,826,*augazo*>

"to shine," is used metaphorically of the light of dawn, in 2 Cor. 4:4 (some texts have kataugazo). Cp. auge, "brightness or break of day," Acts 20:11. The word formerly meant "to see clearly," and it is possible that this meaning was continued in general usage.

<A-2,Verb,1306,*diaugazo*>

signifies "to shine through" (dia, "through," auge, "brightness"); it describes the breaking of daylight upon the darkness of night, metaphorically, in 2 Pet. 1:19, of the shining of spiritual light into the heart. A probable reference is to the Day to be ushered in at the Second Coming of Christ: "until the

Day gleam through the present darkness, and the Light-bringer dawn in your hearts."

Note: Cp. *diauges*, "translucent, transparent," Rev. 21:21 (some texts have *diaphanes*, "transparent").

<A-3,Verb,2020,*epiphosko*>

"to grow light" (*epi*, "upon," *phos*, "light"), in the sense of shining upon, is used in Matt. 28:1; in Luke 23:54, "drew on" (of the Sabbath-day); RV, marg., "began to dawn." See [DRAW](#).

<B-1,Noun,3722,*orthros*>

"daybreak," denotes "at early dawn," Luke 24:1 (RV), "early in the morning" (AV); John 8:2 (AV and RV); in Acts 5:21, RV, "about daybreak," for AV, "early in the morning."

Note: Cp. *orthrios*, "early," in some texts in Luke 24:22; *orthrinos*, a later form of *orthros*, in some mss. in Rev. 22:16; *orthrizo*, "to do anything early in the morning," in Luke 21:38.

Day <A-1,Noun,2250,*hemera*>

"a day," is used of (a) the period of natural light, Gen. 1:5; Prov. 4:18; Mark 4:35; (b) the same, but figuratively, for a period of opportunity for service, John 9:4; Rom. 13:13; (c) one period of alternate light and darkness, Gen. 1:5; Mark 1:13; (d) a period of undefined length marked by certain characteristics, such as "the day of small things," Zech. 4:10; of perplexity and distress, Isa. 17:11; Obad. 1:12-14; of prosperity and of adversity, Ecc. 7:14; of trial or testing, Ps. 95:8; of salvation, Isa. 49:8; 2 Cor. 6:2; cp. Luke 19:42; of evil, Eph. 6:13; of wrath and revelation of the judgments of God, Rom. 2:5; (e) an appointed time, Ecc. 8:6; Eph. 4:30; (f) a notable defeat in battle, etc., Isa. 9:4; Psa. 137:7; Ezek. 30:9; Hos. 1:11; (g) by metonymy = "when," "at the time when;" (1), of the past, Gen. 2:4; Num. 3:13; Deut. 4:10, (2) of the future, Gen. 2:17; Ruth 4:5; Matt. 24:50; Luke 1:20; (h) a judgment or doom, Job 18:20. * [* From Notes on Thessalonians, by Hogg and Vine, pp. 150-151.] (i) of a time of life, Luke 1:17,18 ("years").

As the "day" throws light upon things that have been in darkness, the word is often associated with the passing of judgment upon circumstances. In 1 Cor. 4:3, "man's day," AV, "man's judgement," RV, denotes mere human judgment upon matters ("man's" translates the adjective *anthropinos*, "human"), a judgment exercised in the present period of human rebellion against "God;" probably therefore "the Lord's Day," Rev. 1:10, or "the Day of the Lord" (where an adjective, *kuriakos*, is similarly used), is the Day of His manifested judgment on the world.

The phrases "the day of Christ," Phil. 1:10; 2:16; "the day of Jesus Christ," Phil. 1:6; "the day of the Lord Jesus Christ," 1 Cor. 5:5; 2 Cor. 1:14; "the day of our Lord Jesus Christ," 1 Cor. 1:8, denote the time of the Parousia of Christ with His saints, subsequent to the Rapture, 1 Thess. 4:16,17. In 2 Pet. 1:19 this is spoken of simply as "the day," (see DAY-[STAR](#)).

From these the phrase "the day of the Lord" is to be distinguished; in the OT it had reference to a time of the victorious interposition by God for the overthrow of the foes of Israel, e.g., Isa. 2:12; Amos 5:18; if Israel transgressed in the pride of their hearts, the Day of the Lord would be a time of darkness and judgment. For their foes, however, there would come "a great and terrible day of the Lord," Joel 2:31; Mal. 4:5. That period, still future, will see the complete overthrow of gentile power

and the establishment of Messiah's kingdom, Isa. 13:9-11; 34:8; Dan. 2:34,44; Obad. 1:15; cp. Isa. 61:2; John 8:56.

In the NT "the day of the Lord" is mentioned in 1 Thess. 5:2; 2 Thess. 2:2, RV, where the Apostle's warning is that the church at Thessalonica should not be deceived by thinking that "the Day of the Lord is now present." This period will not begin till the circumstances mentioned in verses 3 and 4 take place.

For the eventual development of the Divine purposes in relation to the human race see 2 Pet. 3:12, "the Day of God."

<A-2,Noun,827,*auge*>

"brightness, bright shining, as of the sun;" hence, "the beginning of daylight," is translated "break of day" in Acts 20:11.

<B-1,Adverb,1773,*ennucha*>

the neuter plural of *ennuchos*, used adverbially, lit., "in night" (en, "in," nux, "night," with lian, "very"), signifies "very early, yet in the night," "a great while before day," Mark 1:35.

Notes: (1) For phrases, see [DAILY](#). (2) In Mark 6:35, the clause "the day was far spent" is, lit., "a much hour (i.e., a late hour) having become," or, perhaps, "many an hour having become," i.e., many hours having passed. In the end of the ver., RV, "day," for AV, "time." (3) In Mark 2:26, AV, "in the days of," there is no word for "days" in the original; RV (from best mss.), "when;" in Acts 11:28, "in the days of." (4) In John 21:4, the adjective *proios*, "at early morn," is translated "day" (RV, for AV, "the morning"); see Matt. 27:1. (5) In 2 Thess. 2:3, "that day shall not come" (AV) translates nothing in the original; it is inserted to supply the sense (see the RV); cp. Luke 7:11 (RV, "soon afterwards"); 1 Cor. 4:13 (RV, "even until now"). (6) For "day following" see [MORROW](#).

Daybreak * For [DAYBREAK](#) (RV, in Acts 5:21) see [DAWN](#), B

Dayspring <1,,395,*anatole*>

lit., "a rising up" (cp. *anatello*, "to cause to rise"), is used of the rising of the sun and stars; it chiefly means the east, as in Matt. 2:1, etc.; rendered "dayspring" in Luke 1:78. Its other meaning, "a shoot," is found in the Sept. in Jer. 23:5; Zech. 6:12. See also the margin of Luke 1:78, "branch." See EAST.

Day-star <1,,5459,*phosphoros*>

(Eng., "phosphorus," lit., "light-bearing" phos, "light," phero, "to bear"), is used of the morning star, as the light-bringer, 2 Pet. 1:19, where it indicates the arising of the light of Christ as the Personal fulfillment, in the hearts of believers, of the prophetic Scriptures concerning His coming to receive them to Himself.

Dazzling <1,,797,*astrapto*>

"to flash forth, lighten," is said of lightning, Luke 17:24, and of the apparel of the two men by the Lord's sepulchre, 24:4, AV, "shining." See [LIGHTEN](#), [SHINE](#).

<2,,1823,*exastrapto*>

a strengthened form of No. 1 (ek, out of), signifies "to flash like lightning, gleam, be radiant," in Luke 9:29 of the Lord's raiment at His transfiguration, RV, "dazzling;" AV, "glistening." In the Sept., Ezek. 1:4,7; Nahum 3:3.

Deacon <1,,1249,*diakonos*>

(Eng., "deacon"), primarily denotes a "servant," whether as doing servile work, or as an attendant rendering free service, without particular reference to its character. The word is probably connected with the verb dioko, "to hasten after, pursue" (perhaps originally said of a runner). "It occurs in the NT of domestic servants, John 2:5,9; the civil ruler, Rom. 13:4; Christ, Rom. 15:8; Gal. 2:17; the followers of Christ in relation to their Lord, John 12:26; Eph. 6:21; Col. 1:7; 4:7; the followers of Christ in relation to one another, Matt. 20:26; 23:11; Mark 9:35; 10:43; the servants of Christ in the work of preaching and teaching, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23,25; 1 Thess. 3:2; 1 Tim. 4:6; those who serve in the churches, Rom. 16:1 (used of a woman here only in NT); Phil. 1:1; 1 Tim. 3:8,12; false apostles, servants of Satan, 2 Cor. 11:15. Once diakonos is used where, apparently, angels are intended, Matt. 22:13; in v. 3, where men are intended, doulos is used." * [* From Notes on Thessalonians, by Hogg and Vine, p. 91.]

Diakonos is, generally speaking, to be distinguished from doulos, "a bondservant, slave;" diakonos views a servant in relationship to his work; doulos views him in relationship to his master. See, e.g., Matt. 22:2-14; those who bring in the guests (vv. 3,4,6,8,10) are douloi; those who carry out the king's sentence (v. 13) are diakonoi.

Note: As to synonymous terms, leitourgos denotes "one who performs public duties;" misthios and misthotos, "a hired servant;" oiketes, "a household servant;" huperetes, "a subordinate official waiting on his superior" (originally an under-rower in a war-galley); therapon, "one whose service is that of freedom and dignity." See MINISTER, [SERVANT](#).

The so-called "seven deacons" in Acts 6 are not there mentioned by that name, though the kind of service in which they were engaged was of the character of that committed to such.

Dead <A-1,Noun and Adjective,3498,*nekros*>

is used of (a) the death of the body, cp. Jas. 2:26, its most frequent sense: (b) the actual spiritual condition of unsaved men, Matt. 8:22; John 5:25; Eph. 2:1,5; 5:14; Phil. 3:11; Col. 2:13; cp. Luke 15:24: (c) the ideal spiritual condition of believers in regard to sin, Rom. 6:11: (d) a church in declension, inasmuch as in that state it is inactive and barren, Rev. 3:1: (e) sin, which apart from law cannot produce a sense of guilt, Rom. 7:8: (f) the body of the believer in contrast to his spirit, Rom. 8:10: (g) the works of the Law, inasmuch as, however good in themselves, Rom. 7:13, they cannot produce life, Heb. 6:1; 9:14: (h) the faith that does not produce works, Jas. 2:17,26; cp. ver. 20. * [* From Notes on Thessalonians, by Hogg and Vine, p. 143.]

<B-1,Verb,3499,*nekroo*>

"to put to death," is used in the Active Voice in the sense of destroying the strength of, depriving of power, with reference to the evil desires which work in the body, Col. 3:5. In the Passive Voice it is used of Abraham's body as being "as good as dead," Rom. 4:19 with Heb. 11:12.

<B-2,Verb,2289,*thanatoo*>

"to put to death:" see [DEATH](#), C, No. 1.

Deadly <1,,2287,*thanatephoros*>

lit., "death-bearing, deadly" (thanatos, "death," phero, "to bear"), is used in Jas. 3:8. In the Sept., Num. 18:22; Job 33:23.

<2,,2286,*thanasimos*>

from thanatos (see No. 1), "belonging to death, or partaking of the nature of death," is used in Mark 16:18.

Dead, half Dead <1,,2253,*hemithanes*>

from hemi, "half," and thnesko, "to die," is used in Luke 10:30.

Deadness <1,,3500,*nekrosis*>

"a putting to death" (cp. [DEAD](#), A and B), is rendered "dying" in 2 Cor. 4:10; "deadness" in Rom. 4:19, i.e., the state of being virtually "dead."

Deaf <1,,2974,*kophos*>

akin to kopto, "to beat," and kopiao, "to be tired" (from a root kop---, "to cut"), signifies "blunted, dull," as of a weapon; hence, "blunted in tongue, dumb," Matt. 9:32 etc.; "in hearing, deaf," Matt. 11:5; Mark 7:32,37; 9:25; Luke 7:22. See [DUMB](#).

Deal, great Deal * For a [GREAT DEAL](#) see GREAT

Deal <1,,3307,*merizo*>

signifies "to divide into parts" (meros, "a portion, part"); hence, "to distribute, divide out, deal out to," translated "hath dealt" in Rom. 12:3. See [DIFFERENCE](#), [DISTRIBUTE](#), [DIVINE](#).

Deal with, have Dealings with <1,,4160,*poieo*>

"to do," used to describe almost any act, whether complete or repeated, like the Eng. "do," is translated to deal with, in Luke 2:48. In Luke 1:25, AV, "hath dealt with (me)," the RV, adhering to the ordinary meaning, translates by "hath done unto (me)."

<2,,4374,*prosphero*>

"to bring or bear to" (pros, "to," phero, "to bear"), signifies, in the Middle Voice, to bear oneself towards any one, to deal with anyone in a certain manner, Heb. 12:7, "God dealeth with you." See [BRING](#), [OFFER](#), PRESENT.

<3,,4798,*sunchraomai*>

lit., "to use with" (sun, "with," chraomai, "to use"), "to have in joint use, and hence to have dealings with," is said, in John 4:9, of Jews and Samaritans.

Notes: (1) In Acts 25:24, *entunchano*, "to fall in with, meet and talk with," and hence "to make suit to a person" by way of pleading with him, is translated "have dealt with" in the AV; correctly in the RV, "have made suit to," of the Jews in appealing to Festus against Paul. See [INTERCESSION](#).

(2) *Katasophizomai*, "to circumvent by fraud, conquer by subtle devices" (*kata*, "down," intensive, and *sophizo*, "to devise cleverly or cunningly;" cp. Eng., "sophist, sophistry"), is translated "dealt subtly," in Acts 7:19, of Pharaoh's dealing with the Israelites. This is the word in the Sept. of Ex. 1:10. See [SUBTILLY](#).

(3) In 1 Thess. 2:11 the italicized phrase "we dealt with" (RV), has no corresponding word in the original, but is inserted in order to bring out the participial forms of the verbs "exhorting," "encouraging," "testifying," as showing the constant practice of the apostles at Thessalonica. The incompleteness of the sentence in the original illustrates the informal homeliness of the Epistle.

(4) In 2 Cor. 13:10, the verb *chraomai*, "to use," is rendered, in the RV, "deal (sharply)," AV, "use (sharpness)."

Dear <1,,5093,*timios*>

from time, "honor, price," signifies (a), primarily, "accounted as of great price, precious, costly," 1 Cor. 3:12; Rev. 17:4; 18:12,16; 21:19, and in the superlative degree, Rev. 18:12; 21:11; the comparative degree is found in 1 Pet. 1:7 (*polutimoteros*, in the most authentic mss., "much more precious"); (b) in the metaphorical sense, "held in honor, esteemed, very dear," Acts 5:34, "had in honor," RV (AV, "had in reputation"); so in Heb. 13:4, RV, "let marriage be had in honor;" AV, "is honorable;" Acts 20:24, "dear," negatively of Paul's estimate of his life; Jas. 5:7, "precious" (of fruit); 1 Pet. 1:19, "precious" (of the blood of Christ); 2 Pet. 1:4 (of God's promises). See [COSTLY](#), [HONORABLE](#), [REPUTATION](#), [PRECIOUS](#). Cp. *timiotes*, preciousness, Rev. 18:19.

<2,,1784,*entimos*>

"held in honor" (time, see above), "precious, dear," is found in Luke 7:2, of the centurion's servant; 14:8, "more honorable;" Phil. 2:29, "honor" (AV, "reputation"), of devoted servants of Christ; in 1 Pet. 2:4,6, "precious," of stones, metaphorically. See [HONORABLE](#), [REPUTATION](#), [PRECIOUS](#).

<3,,27,*agapetos*>

from *agape*, "love," signifies "beloved;" it is rendered "very dear" in 1 Thess. 2:8 (AV, "dear"), of the affection of Paul and his fellow workers for the saints at Thessalonica; in Eph. 5:1; Col. 1:7, AV, "dear;" RV, "beloved." See [BELOVED](#).

Note: In Col. 1:13, *agape* is translated "dear" in the AV; the RV, adhering to the noun, has "the Son of His love."

Dearly * For [DEARLY](#) see BELOVED

Dearth * For [DEARTH](#) see FAMINE

Death, Death-stroke (see also Die) <A-1,Noun,2288,*thanatos*>

"death," is used in Scripture of: (a) the separation of the soul (the spiritual part of man) from the body (the material part), the latter ceasing to function and turning to dust, e.g., John 11:13; Heb. 2:15; 5:7; 7:23. In Heb. 9:15, the AV, "by means of death" is inadequate; the RV, "a death having taken place" is in keeping with the subject. In Rev. 13:3,12, the RV, "death-stroke" (AV, "deadly wound") is, lit., "the stroke of death:"

(b) the separation of man from God; Adam died on the day he disobeyed God, Gen. 2:17, and hence all mankind are born in the same spiritual condition, Rom. 5:12,14,17,21, from which, however, those who believe in Christ are delivered, John 5:24; 1 John 3:14. "Death" is the opposite of life; it never denotes nonexistence. As spiritual life is "conscious existence in communion with God," so spiritual "death" is "conscious existence in separation from God."

"Death, in whichever of the above-mentioned senses it is used, is always, in Scripture, viewed as the penal consequence of sin, and since sinners alone are subject to death, Rom. 5:12, it was as the Bearer of sin that the Lord Jesus submitted thereto on the Cross, 1 Pet. 2:24. And while the physical death of the Lord Jesus was of the essence of His sacrifice, it was not the whole. The darkness symbolized, and His cry expressed, the fact that He was left alone in the Universe, He was 'forsaken;' cp. Matt. 27:45,46." * [* From Notes on Thessalonians, by Hogg and Vine, p. 134.]

<A-2,Noun,336,*anairesis*>

another word for "death," lit. signifies "a taking up or off" (ana, "up," airo, "to take"), as of the taking of a life, or "putting to death;" it is found in Acts 8:1, of the murder of Stephen. Some mss. have it in Acts 22:20. See *anaireo*, under KILL. In the Sept., Num. 11:15; Judg. 15:17, "the lifting of the jawbone."

<A-3,Noun,5054,*teleute*>

"an end, limit" (cp. *telos*, see [END](#)), hence, "the end of life, death," is used of the "death" of Herod, Matt. 2:15.

<B-1,Adjective,1935,*epithanatos*>

"doomed to death" (epi, "upon," *thanatos*, A, No. 1), is said of the apostles, in 1 Cor. 4:9.

<C-1,Verb,2289,*thanatoo*>

"to put to death" (akin to A, No. 1), in Matt. 10:21; Mark 13:12; Luke 21:16, is translated "shall ... cause (them) to be put to death," lit., "shall put (them) to death" (RV marg.). It is used of the Death of Christ in Matt. 26:59; 27:1; Mark 14:55; 1 Pet. 3:18. In Rom. 7:4 (Passive Voice) it is translated "ye ... were made dead," RV (for AV, "are become"), with reference to the change from bondage to the Law to union with Christ; in Rom. 8:13, "mortify" (marg., "make to die"), of the act of the believer in regard to the deeds of the body; in Rom. 8:36, "are killed;" so in 2 Cor. 6:9. See [KILL](#), [MORTIFY](#).

<C-2,Verb,337,*anaireo*>

lit., "to take or lift up or away" (see A, No. 2), hence, "to put to death," is usually translated "to kill or slay;" in two places "put to death," Luke 23:32; Acts 26:10. It is used 17 times, with this meaning, in Acts. See [KILL](#), [SLAY](#), [TAKE](#).

<C-3,Verb,520,apago>

lit., "to lead away" (apo, "away," ago, "to lead"), is used especially in a judicial sense, "to put to death," e.g., Acts 12:19. See [BRING](#), [CARRY](#), [LEAD](#), [TAKE](#).

<C-4,Verb,615,apokteino>

"to kill," is so translated in the RV, for the AV, "put to death," in Mark 14:1; Luke 18:33; in John 11:53; 12:10; 18:31, RV, "put to death." See [KILL](#), [SLAY](#).

Note: The phrase eschatos echo, lit., "to have extremely," i.e., "to be in extremity," in extremis, "at the last (gasps), to be at the point of death," is used in Mark 5:23.

Debate (AV) * For the AV [DEBATE](#) (Rom. 1:29; 2 Cor. 12:20) see [STRIFE](#).

Debt <1,,3782,opheile>

"that which is owned" (see Note, below), is translated "debt" in Matt. 18:32; in the plural, "dues," Rom. 13:7; "(her) due," 1 Cor. 7:3, of conjugal duty: some texts here have ophelomenen (eunoian) "due (benevolence)," AV; the context confirms the RV. See [DUE](#).

<2,,3783,opheilema>

a longer form of No. 1, expressing a "debt" more concretely, is used (a) literally, of that which is legally due, Rom. 4:4; (b) metaphorically, of sin as a "debt," because it demands expiation, and thus payment by way of punishment, Matt. 6:12.

<3,,1156,daneion>

"a loan" (akin to danos, "a gift"), is translated "debt" in Matt. 18:27 (RV, marg., "loan"), of the ten thousand talents debtor. Cp. daneizo, "to lend," and daneistes, "a money-lender, a creditor."

Note: In Matt. 18:30, opheilo, "to owe," is translated "debt" in the AV (RV, "that which was due."). See [DUE](#).

Debtor <1,,3781,opheiletes>

"one who owes anything to another," primarily in regard to money; in Matt. 18:24, "who owed" (lit., "one was brought, a debtor to him of ten thousand talents"). The slave could own property, and so become a "debtor" to his master, who might seize him for payment.

It is used metaphorically, (a) of a person who is under an obligation, Rom. 1:14, of Paul, in the matter of preaching the Gospel; in Rom. 8:12, of believers, to mortify the deeds of the body; in Rom. 15:27, of gentile believers, to assist afflicted Jewish believers; in Gal. 5:3, of those who would be justified by circumcision, to do the whole Law: (b) of those who have not yet made amends to those whom they have injured, Matt. 6:12, "our debtors;" of some whose disaster was liable to be regarded as a due punishment, Luke 13:4 (RV, "offenders;" AV, sinners;" marg., "debtors").

<2,,5533,chreopheiletes>

lit., "a debt-ower" (chreos, "a loan, a debt," and No. 1), is found in Luke 7:41, of the two "debtors" mentioned in the Lord's parable addressed to Simon the Pharisee, and in Luke 16:5, of the "debtors" in the parable of the unrighteous steward. This parable indicates a system of credit in the matter of agriculture. In the Sept., Job 31:37, "having taken nothing from the debtor;" Prov. 29:13, "when the creditor and the debtor meet together." The word is more expressive than No. 1.

Note: In Matt. 23:16 opheilo, "to owe" (see [DEBT](#)), is translated "he is a debtor." The RV marg., keeping the verbal form, has "bound by his oath" (AV, marg., "bound"). In the 18th verse the AV, "he is guilty," means that he is under obligation to make amends for his misdeeds.

Decay <1,,3822,palaioo>

"to make old" (palaios), is translated in Heb. 8:13, firstly, "hath made ... old," secondly (Passive Voice), RV "is becoming old" (AV, "decayeth"); "wax old," Luke 12:33; Heb. 1:11. See OLD.

<2,,1311,diaphtheiro>

"to destroy utterly," as used in 2 Cor. 4:16 (here in the Passive Voice, lit., "is being destroyed), is rendered "is decaying" (RV, for AV, "perish"). See [CORRUPT](#), [DESTROY](#).

Decease <A-1,Noun,1841,exodos>

(Eng., "exodus"), lit. signifies "a way out" (ex, "out," hodos, "a way"); hence, "a departure," especially from life, "a decease;" in Luke 9:31, of the Lord's death, "which He was about to accomplish;" in 2 Pet. 1:15, of Peter's death (marg., "departure" in each case); "departure" in Heb. 11:22, RV. See DEPARTURE.

<B-1,Verb,5053,teleutao>

lit., "to end," is used intransitively and translated "deceased" in Matt. 22:25. See [DEATH](#), A, No. 3, [DIE](#).

Deceit, Deceitful, Deceitfully, Deceitfulness, Deceive, Deceivableness <A-1,Noun,539,apate>

"deceit or deceitfulness" (akin to apatao, "to cheat, deceive, beguile"), that which gives a false impression, whether by appearance, statement or influence, is said of riches, Matt. 13:22; Mark 4:19; of sin, Heb. 3:13. The phrase in Eph. 4:22, "deceitful lusts," AV, "lusts of deceit," RV, signifies lusts excited by "deceit," of which "deceit" is the source of strength, not lusts "deceitful" in themselves. In 2 Thess. 2:10, "all deceit of unrighteousness," RV, signifies all manner of unscrupulous words and deeds designed to "deceive" (see Rev. 13:13-15). In Col. 2:8, "vain deceit" suggests that "deceit" is void of anything profitable.

Note: In 2 Pet. 2:13, the most authentic texts have "revelling in their love-feasts," RV (agapais), for AV, "deceivings" (apatais).

<A-2,Noun,1388,dolos>

primarily "a bait, snare;" hence, "craft, deceit, guile," is translated "deceit" in Mark 7:22; Rom. 1:29. See [CRAFT](#), [GUILE](#), SUBTILTY.

Notes: (1) Plane, rendered "deceit" in 1 Thess. 2:3, AV, signifies wandering (cp. Eng., "planet"), hence, "error" (RV), i.e., a wandering from the right path; in Eph. 4:14, "wiles of error," AV, "to deceive." See [DELUDE](#), [ERROR](#).

(2) For dolioo, "to use deceit," see C, No. 4.

<B-1, Adjective, 1386, *dolios*>

"deceitful," is used in 2 Cor. 11:13, of false apostles as "deceitful workers;" cp. A, No. 2 and Note (2).

<C-1, Verb, 538, *apatao*>

"to beguile, deceive" (see A, No. 1), is used (a) of those who "deceive" "with empty words," belittling the true character of the sins mentioned, Eph. 5:6; (b) of the fact that Adam was "not beguiled," 1 Tim. 2:14, RV (cp. what is said of Eve; see No. 2 below); (c) of the "self-deceit" of him who thinks himself religious, but bridles not his tongue, Jas. 1:26.

<C-2, Verb, 1818, *exapatao*>

ek (ex), intensive, and No. 1, signifies "to beguile thoroughly, to deceive wholly," 1 Tim. 2:14, RV. See [BEGUILE](#).

<C-3, Verb, 5422, *phrenapatao*>

lit., "to deceive in one's mind" (phren, "the mind," and No. 1), "to deceive by fancies" (Lightfoot), is used in Gal. 6:3, with reference to self-conceit, which is "self-deceit," a sin against common sense. Cp. Jas. 1:26 (above).

Note: Cp. phrenapates, No. 2, under [DECEIVE](#).

<C-4, Verb, 1387, *dolioo*>

"to lure," as by a bait (see A, No. 2), is translated "have used deceit" in Rom. 3:13.

<C-5, Verb, 1389, *doloo*>

a short form of No. 4, primarily signifies "to ensnare;" hence, "to corrupt," especially by mingling the truths of the Word of God with false doctrines or notions, and so handling it "deceitfully," 2 Cor. 4:2. Cp. kapeleuo, "to corrupt by way of hucksterizing," 2 Cor. 2:17. For the difference between the words see [CORRUPT](#), A No. 1.

<C-6, Verb, 4105, *planao*>

akin to plane, A, Note (1) (Eng., "planet"), in the Passive form sometimes means "to go astray, wander," Matt. 18:12; 1 Pet. 2:25; Heb. 11:38; frequently Active, "to deceive, by leading into error, to seduce," e.g., Matt. 24:4,5,11,24; John 7:12, "leadeth astray," RV (cp. 1 John 3:7). In Rev. 12:9 the present participle is used with the definite article, as a title of the Devil, "the Deceiver," lit., "the deceiving one." Often it has the sense of "deceiving oneself," e.g., 1 Cor. 6:9; 15:33; Gal. 6:7; Jas. 1:16, "be not deceived," RV, "do not err," AV. See ERR, [LEAD](#) (astray), [SEDUCE](#), [WANDER](#), [WAY](#) (be out of the).

<C-7,Verb,3884,*paralogizomai*>

see [BEGUILE](#), No. 3.

Deceiver <1,,4108,*planos*>

is, properly, an adjective, signifying "wandering, or leading astray, seducing," 1 Tim. 4:1, "seducing (spirits);" used as a noun, it denotes an impostor of the vagabond type, and so any kind of "deceiver" or corrupter, Matt. 27:63; 2 Cor. 6:8; 2 John 1:7 (twice), in the last of which the accompanying definite article necessitates the translation "the deceiver," RV. See SEDUCE.

<2,,5423,*phrenapates*>

akin to C, No. 3, under [DECEIVE](#), lit., "a mind-deceiver," is used in Titus 1:10.

Note: For "the deceiver," in Rev. 12:9, see [DECEIVE](#), C, No. 6.

Decently <1,,2156,*euschemonos*>

denotes "gracefully, becomingly, in a seemly manner" (eu, "well," schema, "a form, figure"); "honestly," in Rom. 13:13 (marg., "decently"), in contrast to the shamefulness of gentile social life; in 1 Thess. 4:12, the contrast is to idleness and its concomitant evils and the resulting bad testimony to unbelievers; in 1 Cor. 14:40, "decently," where the contrast is to disorder in oral testimony in the churches. See [HONESTLY](#).

Note: Cp. euschemosune, "comeliness," 1 Cor. 12:23, and euschemon, "comely, honorable." See [COMELY](#).

Decide, Decision <A-1,Verb,1252,*diakrino*>

primarily signifies "to make a distinction," hence, "to decide, especially judically, to decide a dispute, to give judgment," 1 Cor. 6:5, AV, "judge;" RV, "decide," where church members are warned against procuring decisions by litigation in the world's law courts. See [CONTEND](#).

<B-1,Noun,1233,*diagnosis*>

transliterated in English, primarily denotes "a discrimination" (dia, "apart," ginosko, "to know"), hence, "a judicial decision," which is its meaning in Acts 25:21, RV, "for the decision of the Emperor" (AV, "hearing").

Note: Cp. diaginosko, "to distinguish," Acts 23:15, "to judge" (AV, "enquire"), or "determine," Acts 24:22, RV (AV, "know the uttermost of").

<B-2,Noun,1253,*diakrasis*>

"a distinguishing," and so "a decision" (see A), signifies "discerning" in 1 Cor. 12:10; Heb. 5:14, lit., "unto a discerning of good and evil" (translated "to discern"); in Rom. 14:1, "not to (doubtful) disputations" is more literally rendered in the margin "not for decisions (of doubts)." See DISCERN. Cp. JUDGE. In the Sept., Job 37:16.

Deck (Verb) <1,,5558,*chrusoo*>

lit., "to gild with gold" (chrusos, "gold"), is used in Rev. 17:4; 18:16.

Declare, Declaration <A-1, Verb, 312, *anangelo*>

signifies "to announce, report, bring back tidings" (ana, "back," angello, "to announce"). Possibly the ana carries the significance of upward, i.e., heavenly, as characteristic of the nature of the tidings. In the following, either the AV or the RV translates the word by the verb "to declare;" in John 4:25, RV, "declaree," AV, "tell;" in 16:13-15, RV, "declare," AV, "shew;" in Acts 15:4, RV, "rehearsed," AV, "declared;" in Acts 19:18, RV, "declaring," AV, "shewed" (a reference, perhaps, to the destruction of their idols, in consequence of their new faith); in Acts 20:20, RV, "declaring," AV, "have shewed;" in 1 John 1:5, RV, "announce," AV, "declare." See [REHEARSE](#), REPORT, SHEW, SPEAK, [TELL](#).

<A-2, Verb, 518, *apangelo*>

signifies "to announce or report from a person or place" (apo, "from"); hence, "to declare, publish;" it is rendered "declare" in Luke 8:47; Heb. 2:12; 1 John 1:3. It is very frequent in the Gospels and Acts; elsewhere, other than the last two places mentioned, only in 1 Thess. 1:9; 1 John 1:2. See [BRING](#), A, No. 36.

<A-3, Verb, 1229, *diangelo*>

lit., "to announce through," hence, "to declare fully, or far and wide" (dia, "through"), is translated "declaring" in Acts 21:26, RV (AV, "to signify"); in Luke 9:60, RV, "publish abroad" (for AV, "preach"), giving the verb its fuller significance; so in Rom. 9:17, for AV, "declared," See [PREACH](#), [SIGNIFY](#).

<A-4, Verb, 2605, *katangelo*>

lit., "to report down" (kata, intensive), is ordinarily translated "to preach;" "declare" in Acts 17:23, AV (RV, "set forth"); in 1 Cor. 2:1, RV, "proclaiming," for AV, "declaring." It is nowhere translated by "declare" in the RV. See [PREACH](#), SHOW, [SPEAK](#), [TEACH](#).

<A-5, Verb, 3853, *parangelo*>

see [CHARGE](#), B, No. 8.

<A-6, Verb, 1334, *diegeomai*>

"to conduct a narration through to the end" (dia, "through," intensive, hegeomai, "to lead"), hence denotes "to recount, to relate in full," Mark 5:16; Luke 8:39; 9:10; Acts 8:33; 9:27; 12:17; in Mark 9:9; Heb. 11:32, "tell." See SHOW, [TELL](#).

<A-7, Verb, 1555, *ekdiegeomai*>

properly, "to narrate in full," came to denote, "to tell, declare;" it is used in Acts 13:41; 15:3.

<A-8, Verb, 1834, *exegeomai*>

lit., to lead out," signifies "to make known, rehearse, declare," Luke 24:35 (AV, "told;" RV, "rehearsed"); Acts 10:8; 15:12,14; 21:19. In John 1:18, in the sentence "He hath declared Him," the other meaning of the verb is in view, to unfold in teaching, "to declare" by making known. See [TELL](#).

<A-9,Verb,3724,horizo>

"to mark off by boundaries," signifies "to determine," usually of time; in Rom. 1:4, Christ is said to have been "marked out" as the Son of God, by the fact of His resurrection; "declared" (RV, marg., "determined"). See [DEFINE](#).

<A-10,Verb,1213,deloo>

"to make plain," is rendered "to declare" in 1 Cor. 1:11, AV; 3:13; Col. 1:8. See [SIGNIFY](#).

<A-11,Verb,5419,phrazo>

"to declare," occurs in Matt. 15:15 and (in some texts) in Matt. 13:36 (as AV).

Note: For gnorizo, "to make known," rendered "to declare" in John 17:26; 1 Cor. 15:1; Col. 4:7, see [KNOWN](#), A, No. 8. For emphanizo, "to declare plainly," Heb. 11:14, AV, see MANIFEST, A, No. 2. For phaneroo, see MANIFEST, B, No. 1. For anatithemi, Acts 25:14, AV, see [COMMUNICATE](#). For "declare glad tidings" see [TIDINGS](#).

<B-1,Noun,1732,endeixis>

"a showing, pointing out" (en, "in," deiknumi, "to show"), is said of the "showing forth" of God's righteousness, in Rom. 3:25,26, AV, "to declare;" RV, "to show," and "(for) the showing." In 2 Cor. 8:24, "proof;" Phil. 1:28, "an evident token." See SHOW, [TOKEN](#).

Notes: (1) In Luke 1:1, diegesis is a "narrative" (RV), not a "declaration" (AV).

(2) In 2 Cor. 8:19, "declaration" does not represent any word in the original.

Decrease (Verb) <1,,1642,elattoo>

signifies "to make less or inferior, in quality, position or dignity;" "madest ... lower" and "hast made ... lower," in Heb. 2:7,9. In John 3:30, it is used in the Middle Voice, in John the Baptist's "[I](#) must decrease," indicating the special interest he had in his own "decrease," i.e., in authority and popularity. See [LOWER](#).

Decree (Noun and Verb) <1,,1378,dogma>

transliterated in English, primarily denoted "an opinion or judgment" (from dokeo, "to be of opinion"), hence, an "opinion expressed with authority, a doctrine, ordinance, decree;" "decree," Luke 2:1; Acts 16:4; 17:7; in the sense of ordinances, Eph. 2:15; Col. 2:14. See [ORDINANCE](#).

Note: Krino, "to determine," is translated "hath decreed" in 1 Cor. 7:37, AV; RV, "hath determined."

Dedicate, Dedication <A-1,Verb,1457,enkainizo>

primarily means "to make new, to renew" (en, "in," kainos, "new"), as in the Sept. of 2 Chron. 15:8; then, to initiate or "dedicate," Heb. 9:18, with reference to the first covenant, as not "dedicated" without blood; in Heb. 10:20, of Christ's "dedication" of the new and living way (AV, "consecrated;" RV, "dedicated"). See [CONSECRATE](#). In the Sept. it has this meaning in Deut. 20:5; 2 Chron. 7:5; Isa. 16:11; 41:1; 45:16, "keep a feast (to Me)."

<B-1,Noun,1456,*enkainia*>

akin to A, frequent in the Sept., in the sense of "dedication," became used particularly for the annual eight days' feast beginning on the 25th of Chisleu (mid. of Dec.), instituted by Judas Maccabaeus, 164, B.C., to commemorate the cleansing of the Temple from the pollutions of Antiochus Epiphanes; hence it was called the Feast of the Dedication, John 10:22. This feast could be celebrated anywhere. The lighting of lamps was a prominent feature; hence the description "Feast of Lights." Westcott suggests that John 9:5 refers to this.

Deed, Deeds <1,,2041,*ergon*>

denotes "a work" (Eng., "work" is etymologically akin), "deed, act." When used in the sense of a "deed or act," the idea of "working" is stressed, e.g., Rom. 15:18; it frequently occurs in an ethical sense of human actions, good or bad, e.g., Matt. 23:3; 26:10; John 3:20,21; Rom. 2:7,15; 1 Thess. 1:3; 2 Thess. 1:11, etc; sometimes in a less concrete sense, e.g., Titus 1:16; Jas. 1:25 (RV, "that worketh," lit., "of work"). See LABOR, WORK.

<2,,4234,*praxis*>

denotes "a doing, transaction, a deed the action of which is looked upon as incomplete and in progress" (cp. prasso, "to practice"); in Matt. 16:27, RV, "deeds," for AV, "works;" in Luke 23:51, "deed;" in ver. 41, the verb is used [see Note (2) below]; Acts 19:18; Rom. 8:13; Col. 3:9. In Rom. 12:4 it denotes an "action," business, or function translated "office." See OFFICE, WORK.

Note: Contrast pragma, "that which has been done, an accomplished act," e.g., Jas. 3:16, RV, "deed," AV, "work."

<3,,4162,*poiesis*>

"a doing" (akin to poieo, "to do"), is translated "deed" in Jas. 1:25, AV, (RV, "doing").

Note: Cp. poiema, "a work done," Rom. 1:20; Eph. 2:10.

<4,,2108,*euergesia*>

see [BENEFIT](#), No. 1.

Notes: (1) Katergazomai, "to work out, bring about something, to perpetrate a deed," is used with the neuter demonstrative pronoun touto, "this," in 1 Cor. 5:3, "hath (so) done this deed," AV; RV, "hath (so) wrought this thing."

(2) Prasso (see No. 2), is used in Luke 23:41, with the neuter plural of the relative pronoun, "of our deeds," lit., "(the things) which we practiced."

(3) In 2 Cor. 12:12 the phrase "mighty deeds" (RV, "mighty works") translates dunameis, "powers" (marg.). See WORK.

(4) In Acts 24:2, diorthoma, "a straightening," with ginomai, "to become," is translated in the AV, "very worthy deeds are done," RV, "evils are corrected;" more lit., "reforms take place." For the

variant reading katorthoma, see [CORRECTION](#), No. 1.

Deem <1,5282,*huponoeo*>

"to suppose, conjecture, surmise," is translated "deemed" in Acts 27:27, AV (RV, "surmised"); in Acts 13:25 "think ye" (AV); RV, "suppose ye;" in Acts 25:18, "supposed." See [SUPPOSE](#), [THINK](#).

Deep (Noun and Adjective), Deepness, Deeply, Depth <A-1,Noun,899,*bathos*>

is used (a) naturally, in Matt. 13:5, "deepness;" Mark 4:5, AV, "depth," RV, "deepness;" Luke 5:4, of "deep" water; Rom. 8:39 (contrasted with hupsoma, "height"); (b) metaphorically, in Rom. 11:33, of God's wisdom and knowledge; in 1 Cor. 2:10, of God's counsels; in Eph. 3:18, of the dimensions of the sphere of the activities of God's counsels, and of the love of Christ which occupies that sphere; in 2 Cor. 8:2, of "deep" poverty; some mss. have it in Rev. 2:24.

<A-2,Noun,1037,*buthos*>

"a depth," is used in the NT only in the natural sense, of the sea, 2 Cor. 11:25.

Notes (1) Cp. *buthizo*, "to sink" (intransitive), Middle Voice, Luke 5:7; (transitive) "to drown," 1 Tim. 6:9.

(2) *Abussos*, Eng., *abyss*, is translated "the deep" in Luke 8:31; Rom. 10:7, AV. See [ABYSS](#), [BOTTOM](#).

<B-1,Adjective and Adverb,901,*bathus*>

akin to A, No. 1, "deep," is said in John 4:11, of a well; in Acts 20:9, of sleep; in Rev. 2:24 the plural is used, of the "deep things," the evil designs and workings, of Satan.

Notes: (1) In Luke 24:1, some mss. have *batheos*, the genitive case, with *orthros*, "dawn;" the most authentic mss. have *batheos*, "deeply," i.e., very early.

(2) In Mark 8:12, "He sighed deeply" represents *anastenazo*, "to fetch a deep-drawn sigh" (*ana*, "up," *stenazo*, "to sigh or groan"). See [SIGH](#).

<C-1,Verb,900,*bathuno*>

"to deepen, make deep," is used in Luke 6:48 (AV, "dugged deep"). The original has two separate verbs, *skapto*, "to dig," and *bathuno*; the RV therefore has "dugged and went deep."

Defame <1,1418,*dusphemeo*>

lit., "to speak injuriously" (from *dus*, an inseparable prefix signifying "opposition, injury, etc., and *phemi*, "to speak"), is translated "defamed," 1 Cor. 4:13. Some mss. have *blasphemeo*. See [BLASPHEME](#).

Defect <1,2275,*hettema*>

primarily "a lessening, a decrease, diminution," denotes "a loss." It is used of the "loss" sustained by the Jewish nation in that they had rejected God's testimonies and His Son and the Gospel, Rom. 11:12, the reference being not only to national diminution but to spiritual "loss;" RV, "loss," for AV,

"diminishing." Here the contrasting word is *pleroma*, "fullness." In 1 Cor. 6:7 the reference is to the spiritual "loss" sustained by the church at Corinth because of their discord and their litigious ways in appealing to the world's judges. Here the RV has "defect" (marg. "loss"), for AV, "fault." The preceding adverb "altogether" shows the comprehensiveness of the "defect;" the "loss" affected the whole church, and was "an utter detriment."

In the Sept. of Isa. 31:8 the word signifies the "loss" of a defeat, with reference to the overthrow of the Assyrians; lit. "his young men shall be for loss" (i.e., "tributary"). See DIMINISHING, [FAULT](#), [LOSS](#).

Note: Cp. *hettao*, "to make inferior," used in the Passive Voice, "to be overcome" (of spiritual defeat, 2 Pet. 2:20), and the adjective *hetton* or *hesson*, "less, worse."

Defence <A-1,Noun,627,*apologia*>

a speech made in defense. See [ANSWER](#).

<B-1,Verb,626,*apologeomai*>

See [ANSWER](#), B, No. 4.

Defend <1,,292,*amuno*>

"to ward off," is used in the Middle Voice in Acts 7:24, of the assistance given by Moses to his fellow Israelite against an Egyptian (translated, "defended"). The Middle Voice indicates the special personal interest Moses had in the act.

Defer <1,,306,*anaballo*>

lit., "to throw up" (*ana*, "up," *ballo*, "to throw"), hence "to postpone," is used in the Middle Voice in Acts 24:22, in the forensic sense of "deferring" the hearing of a case.

Note: Cp. *anabole*, "a putting off, delay," Acts 25:17.

Defile, Defilement <A-1,Verb,2840,*koinoo*>

denotes (a) "to make common;" hence, in a ceremonial sense, "to render unholy, unclean, to defile," Matt. 15:11,18,20; Mark 7:15,18,20,23; Acts 21:28 (RV, "defiled;" AV, "polluted"); Heb. 9:13 (RV, "them that have been defiled," AV, "the unclean"); (b) "to count unclean," Acts 10:15; 11:9. In Rev. 21:27, some mss. have this verb, "defileth;" the most authentic have the adjective, *koinos*, "unclean." See [CALL](#), [COMMON](#).

<A-2,Verb,3392,*miano*>

primarily, "to stain, to tinge or dye with another color," as in the staining of a glass, hence, "to pollute, contaminate, soil, defile," is used (a) of "ceremonial defilement," John 18:28; so in the Sept., in Lev. 22:5,8; Num. 19:13,20 etc.; (b) of "moral defilement," Titus 1:15 (twice); Heb. 12:15, "of moral and physical defilement," Jude 1:8. See B, Nos. 1 and 2.

<A-3,Verb,3435,*moluno*>

properly denotes "to besmear," as with mud or filth, "to befoul." It is used in the figurative sense, of a

conscience "defiled" by sin, 1 Cor. 8:7; of believers who have kept themselves (their "garments") from "defilement," Rev. 3:4, and those who have not "soiled" themselves by adultery or fornication, Rev. 14:4.

Note: The difference between *miaino* and *moluno* is that the latter is not used in a ritual or ceremonial sense, as *miaino* is (Trench, Syn. xxxi).

<A-4,Verb,4695,*spiloo*>

"to make a stain or spot," and so "to defile," is used in Jas. 3:6 of the "defiling" effects of an evil use of the tongue; in Jude 1:23, "spotted," with reference to moral "defilement." See SPOT.

Note: (1) Cp. *spilos*, "a spot, a moral blemish," Eph. 5:27; 2 Pet. 2:13; *aspilos*, "without spot, spotless," 1 Tim. 6:14; Jas. 1:27; 1 Pet. 1:19; 2 Pet. 3:14; *spilas*, Jude 1:12, "hidden rocks," RV (AV "spots," a late meaning, equivalent to *spilos*).

<A-5,Verb,5351,*phtheiro*>

see [CORRUPT](#), A, No. 2.

<B-1,Noun,3393,*miasma*>

whence the Eng. word, denotes "defilement" (akin to A, No. 2), and is found in 2 Pet. 2:20, AV, "pollutions," RV, "defilements," the vices of the ungodly which contaminate a person in his intercourse with the world.

<B-2,Noun,3394,*miasmos*>

also akin to A, No. 2, primarily denotes "the act of defiling," the process, in contrast to the "defiling" thing (No. 1). It is found in 2 Pet. 2:10 (AV, "uncleanness," RV, "defilement.")

<B-3,Noun,3436,*molusmos*>

akin to A, No. 3, denotes "defilement," in the sense of an action by which anything is "defiled," 2 Cor. 7:1. Cp. the synonymous word *spilos*, A, No. 4, Note.

<C-1,Adjective,2839,*koinos*>

akin to A, No. 1, common, and, from the idea of coming into contact with everything, "defiled," is used in the ceremonial sense in Mark 7:2; in ver. 5, RV, "defiled," for AV, "unwashen" (the verb is used in Mark 7:15). See [COMMON](#), [UNCLEAN](#).

Define <1,,3724,*horizo*>

(Eng., "horizon"), primarily means "to mark out the boundaries of a place" (as in the Sept. of Num. 34:6; Josh. 13:27); hence "to determine, appoint." In Heb. 4:7, where the reference is to the time of God's invitation to enter into His rest, in contrast to Israel's failure to do so, the word may mean either the appointing of the day (i.e., the period), or the "defining" of the day, i.e., marking its limits. So the RV (AV, "limiteth"). See [DECLARE](#), [DETERMINE](#), [LIMIT](#), [ORDAIN](#).

Defraud <1,,650,*apostereo*>

signifies "to rob, despoil, defraud," Mark 10:19; 1 Cor. 6:8; 7:5 (of that which is due to the condition

of natural relationship of husband and wife); in the Middle Voice, "to allow oneself to be defrauded," 1 Cor. 6:7; in the Passive Voice, "bereft," 1 Tim. 6:5, RV, with reference to the truth, with the suggestion of being retributively "robbed" of the truth, through the corrupt condition of the mind. Some mss. have this verb in Jas. 5:4 for *aphustereo*, "to keep back by fraud." See [BEREFT](#), [DESTITUTE](#), [FRAUD](#). In the Sept., Exod. 21:10; in some mss., Deut. 24:14.

<2,,4122,*pleonekteo*>

translated "defraud" in 1 Thess. 4:6, AV (RV, "wrong"), the reference being to the latter part of the Tenth Commandment. See ADVANTAGE, C, No. 2.

Degree <1,,898,*bathmos*>

denotes "a step," primarily of a threshold or stair, and is akin to *baino*, "to go;" figuratively, "a standing, a stage in a career, position, degree," 1 Tim. 3:13, of faithful deacons.

Note: *Tapeinos*, "low, humble," whether in condition or mind, is translated "of low degree" in Luke 1:52; Jas. 1:9.

Delay <A-1,Verb,3635,*okneo*>

akin to *oknos*, "a shrinking, to be loath or slow to do a thing, to hesitate, delay," is used in Acts 9:38. In the Sept. in Num. 22:16, "do not delay;" Judg. 18:9.

<A-2,Verb,5549,*chronizo*>

from *chronos*, "time," lit. means "to while away time," i.e., by way of lingering, tarrying, "delaying;" "delayeth," Matt. 24:48; Luke 12:45; "tarried," Matt. 25:5; "tarried so long," Luke 1:21; "will (not) tarry," Heb. 10:37. See [TARRY](#).

<B-1,Noun,311,*anabole*>

lit. signifies "that which is thrown up" (*ana*, "up," *ballo*, "to throw"); hence "a delay," Acts 25:17. See [DEFER](#).

Note: In Rev. 10:6, *chronos* is translated "delay" in RV marg., and is to be taken as the true meaning.

Delicacies * Note: For *strenos*, rendered "delicacies" in Rev. 18:3, AV, denoting "wantonness" (RV), i.e., arrogant luxury, see [WANTON](#). Cp. the verb *streniao*, below, under DELICATELY.

Delicately (live) <A-1,Verb,5171,*truphao*>

from *thrupto*, "to enervate," signifies "to lead a voluptuous life, to give oneself up to pleasure," Jas. 5:5, RV, "ye have lived delicately;" AV, "ye have lived in pleasure."

Notes: (1) Cp. *spatalao*, from *spatale*, "wantonness, to live riotously," used with A in Jas. 5:5, "ye have lived in pleasure" (RV, "have taken your ..."); cp. 1 Tim. 5:6, of carnal women in the church, AV, "liveth in pleasure," RV, "giveth herself to pleasure. See [PLEASURE](#).

(2) Cp. also *streniao*, "to run riot," translated "lived deliciously," in Rev. 18:7,9, AV (RV, "waxed

wanton" and "lived wantonly"). Cp. [DELICACIES](#) (above). See [WANTON](#). Cp. the intensive form katastreniao, "to wax utterly wanton," 1 Tim. 5:11.

(3) Spatalao "might properly be laid to the charge of the prodigal, scattering his substance in riotous living, Luke 15:13; ... truphao to the charge of the rich man, faring sumptuously every day, Luke 16:19; streniao to Jeshurun, when, waxing fat, he kicked, Deut. 32:15" (Trench, Syn. liv).

<B-1,Noun,5172,*truphe*>

akin to A, is used with en, in the phrase en truphe, "luxuriously," "delicately," Luke 7:25, and denotes effeminacy, softness; "to revel" in 2 Pet. 2:13 (AV, "riot"), lit., "counting reveling in the day time a pleasure." See [REVEL](#), [RIOT](#).

Note: Entruphao, "to revel luxuriously," is used in 2 Pet. 2:13, RV, "reveling" (AV, "sporting themselves").

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Brass, Brazen <1,,5475,*chalkos*>

primarily, "copper," became used for metals in general, later was applied to bronze, a mixture of copper and tin, then, by metonymy, to any article made of these metals, e.g., money, Matt. 10:9; Mark 6:8; 12:41, or a sounding instrument, 1 Cor. 13:1, figurative of a person destitute of love. See Rev. 18:12. See [MONEY](#).

<2,,5470,*chalkeos*>

"made of brass or bronze," is used of idols, Rev. 9:20.

<3,,5473,*chalkion*>

is used in Mark 7:4 of "brazen vessels."

<4,,5474,*chalkolibanon*>

is used of "white or shining copper or bronze," and describes the feet of the Lord, in Rev. 1:15; 2:18.

<5,,5471,*chalkeus*>

denotes "a coppersmith," 2 Tim. 4:14.

Brawler <1,,3943,*paroninos*>

an adjective, lit., "tarrying at wine" (para, "at," oinos, "wine"), "given to wine," 1 Tim. 3:3; Titus 1:7, AV, probably has the secondary sense, of the effects of wine-bibbing, viz., abusive brawling. Hence RV, "brawler." See [WINE](#).

<2,,269,*amachos*>

an adjective, lit., "not fighting" (a, negative, mache, "a fight"), came to denote, metaphorically, "not contentious," 1 Tim. 3:3; Titus 3:2, RV, for AV, "not a brawler," "not brawlers." See [CONTENTIOUS](#).

Bread (loaf) <1,,740,*artos*>

"bread" (perhaps derived from aro, "to fit together," or from a root ar---, "the earth"), signifies (a) "a small loaf or cake," composed of flour and water, and baked, in shape either oblong or round, and about as thick as the thumb; these were not cut, but broken and were consecrated to the Lord every Sabbath and called the "shewbread" (loaves of presentation), Matt. 12:4; when the "shewbread" was reinstituted by Nehemiah (Neh. 10:32) a poll-tax of 1/3 shekel was laid on the Jews, Matt. 17:24; (b) "the loaf at the Lord's Supper," e.g., Matt. 26:26 ("Jesus took a loaf," RV, marg.); the breaking of "bread" became the name for this institution, Acts 2:42; 20:7; 1 Cor. 10:16; 11:23; (c) "bread of any kind," Matt. 16:11; (d) metaphorically, "of Christ as the Bread of God, and of Life," John 6:33,35; (e) "food in general," the necessities for the sustenance of life, Matt. 6:11; 2 Cor. 9:10, etc.

<2,,106,*azumos*>

denotes "unleavened bread," i.e., without any process of fermentation; hence, metaphorically, "of a holy, spiritual condition," 1 Cor. 5:7, and of "sincerity and truth" (1 Cor 5:8). With the article it signifies the feast of unleavened bread, Matt. 26:17; Mark 14:1,12; Luke 22:1,7; Acts 12:3; 20:6.

Breadth * For [BREADTH](#) see BROAD

Break, Breaker, Breaking, Brake <A-1,Verb,2806,klao | klazo> "to break, to break off pieces," is used of "breaking bread," (a) of the Lord's act in providing for people, Matt. 14:19; 15:36; Mark 8:6,19; (b) of the "breaking of bread" in the Lord's Supper, Matt. 26:26; Mark 14:22; Luke 22:19; Acts 20:7; 1 Cor. 10:16; 11:24; (c) of an ordinary meal, Acts 2:46; 20:11; 27:35; (d) of the Lord's act in giving evidence of His resurrection, Luke 24:30.

<A-2,Verb,1575,ekklao>

ek, "off," and No. 1, "to break off," is used metaphorically of branches, Rom. 11:17,19,20.

<A-3,Verb,2622,kataklaō>

kata, "down," and No. 1, is used in Mark 6:41; Luke 9:16, of Christ's "breaking" loaves for the multitudes.

<A-4,Verb,3089,luo>

"to loosen," especially by way of deliverance, sometimes has the meaning of "breaking, destructively," e.g., of "breaking" commandments, not only infringing them, but loosing the force of them, rendering them not binding, Matt. 5:19; John 5:18; of "breaking" the Law of Moses, John 7:23; Scripture, John 10:35; of the "breaking up" of a ship, Acts 27:41; of the "breaking down" of the middle wall of partition, Eph. 2:14; of the marriage tie, 1 Cor. 7:27. See [DESTROY](#), [DISSOLVE](#), [LOOSE](#), [MELT](#), PUT, Note (5), [UNLOOSE](#).

<A-5,Verb,4937,suntribo>

lit., "to rub together," and so "to shatter, shiver, break in pieces by crushing," is said of the bruising of a reed, Matt. 12:20 (No. 9 is used in the next clause); the "breaking" of fetters in pieces, Mark 5:4; the "breaking" of an alabaster cruse, Mark 14:3; an earthenware vessel, Rev. 2:27; of the physical bruising of a person possessed by a demon, Luke 9:39; concerning Christ, "a bone of Him shall not be broken," John 19:36; metaphorically of the crushed condition of a "broken-hearted" person, Luke 4:18 (AV only); of the eventual crushing of Satan, Rom. 16:20. See [BRUISE](#). This verb is frequent in the Sept. in the Passive Voice, e.g., Ps. 51:17; Isa. 57:15, of a contrite heart, perhaps a figure of stones made smooth by being rubbed together in streams. Cp. suntrimma, "destruction."

<A-6,Verb,4486,rhegnumi>

"to tear, rend, as of garments, etc.," is translated "break" in the AV, of Matt. 9:17, of wine-skins (RV, "burst"); as in Mark 2:22; Luke 5:37.; "break forth" in Gal. 4:27. See [BURST](#), [REND](#), TEAR.

<A-7,Verb,1284,diarrhegnumi>

dia, "through" (intensive), and No. 6, "to burst asunder, to rend, cleave," is said of the rending of garments, Matt. 26:65; Mark 14:63; Acts 14:14; of the "breaking" of a net, Luke 5:6; of fetters, 8:29. See [REND](#).

<A-8,Verb,4366,prosrhegnumi>

see [BEAT](#), No. 8.

<A-9,Verb,2608,katagnumi>

kata, "down" (intensive), and No. 6, is used of the "breaking" of a bruised reed, Matt. 12:20, and of the "breaking" of the legs of those who were crucified, John 19:31,32,33.

<A-10,Verb,4917,*sunthlao*>

sun, "together" (intensive), and thlao, "to break or crush, to break in pieces, to shatter," is used in Matt. 21:44; Luke 20:18 of the physical effect of falling on a stone.

<A-11,Verb,4919,*sunthrupto*>

sun, and thrupto, "to crush, to break small, weaken," is used metaphorically of "breaking" one's heart, Acts 21:13.

<A-12,Verb,4977,*schizo*>

"to split, to rend open," is said of the veil of the temple, Matt. 27:51; the rending of rocks, Matt. 27:51; the rending of the heavens, Mark 1:10; a garment, Luke 5:36; John 19:24; a net, John 21:11; in the Passive Voice, metaphorically, of being divided into factions, Acts 14:4; 23:7. See [DIVINE](#), Note, [OPEN](#), REND, RENT.

Note: Cp. schisma (Eng., "schism"), said of the rent in a garment, Matt. 9:16. See [DIVISION](#), RENT, [SCHISM](#).

<A-13,Verb,1358,*diorusso*>

lit., "to dig through" (dia, "through," orusso, "to dig"), is used of the act of thieves in "breaking" into a house, Matt. 6:19,20; 24:43; Luke 12:39.

<A-14,Verb,1846,*exorusso*>

lit., "to dig out" (cp. No. 13), is used of the "breaking up" of part of a roof, Mark 2:4, and, in a vivid expression, of plucking out the eyes, Gal. 4:15. See PLUCK.

Note: For aristao, "to break one's fast," see [DINE](#).

<B-1,Noun,2800,*klasis*>

"a breaking" (akin to A, No. 1), is used in Luke 24:35; Acts 2:42, of the "breaking" of bread.

<B-2,Noun,2801,*klasma*>

"a broken piece, fragment," is always used of remnants of food, Matt. 14:20; 15:37 and corresponding passages. See [PIECE](#).

<B-3,Noun,3847,*parabasis*>

"a transgression" (para, "across," baino, "to go"), is translated "breaking" in Rom. 2:23, AV; RV, "transgression;" AV and RV ditto in Rom. 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14; Heb. 2:2; 9:15. See [TRANSGRESSION](#).

<B-4,Noun,3848,*parabates*>

"a transgressor" (cp. No. 3), is translated "breaker," Rom. 2:25, AV; RV, "transgressor." In Rom 2:27

the AV turns it into a verb, "dost transgress." See Gal. 2:18; Jas. 2:9,11.

Breast <1,,4738,*stethos*>

connected with histemi, "to stand," i.e., that which stands out, is used of mourners in smiting the "breast," Luke 18:13; 23:48; of John in reclining on the "breast" of Christ, John 13:25; 21:20; of the "breasts" of the angels in Rev. 15:6.

<2,,3149,*mastos*>

used in the plural, "paps," Luke 11:27; 23:29; Rev. 1:13, AV, is preferably rendered "breasts," in the RV.

Breastplate <1,,2382,*thorax*>

primarily, "the breast," denotes "a breastplate or corselet," consisting of two parts and protecting the body on both sides, from the neck to the middle. It is used metaphorically of righteousness, Eph. 6:14; of faith and love, 1 Thess. 5:8, with perhaps a suggestion of the two parts, front and back, which formed the coat of mail (an alternative term for the word in the NT sense); elsewhere in Rev. 9:9,17.

Breath, Breathe <A-1,Noun,4157,*pnoe*>

akin to pneo, "to blow," lit., "a blowing," signifies (a) "breath, the breath of life," Acts 17:25; (b) "wind," Acts 2:2. See WIND.

<A-2,Noun,4151,*pneuma*>

"spirit," also denotes "breath," Rev. 11:11; 13:15, RV. In 2 Thess. 2:8, the AV has "spirit" for RV, "breath." See [GHOST](#), LIFE, [SPIRIT](#), WIND.

<B-1,Verb,1709,*empneo*>

lit., "to breathe in, or on," is used in Acts 9:1, indicating that threatening and slaughter were, so to speak, the elements from which Saul drew and expelled his breath.

<B-2,Verb,1720,*emphusao*>

"to breathe upon," is used of the symbolic act of the Lord Jesus in breathing upon His Apostles the communication of the Holy Spirit, John 20:22.

Bride, Bridechamber, Bridegroom <1,,3565,*numphe*>

(Eng. "nymph") "a bride, or young wife," John 3:29; Rev. 18:23; 21:2,9; 22:17, is probably connected with the Latin nubo, "to veil;" the "bride" was often adorned with embroidery and jewels (see Rev. 21:2), and was led veiled from her home to the "bridegroom." Hence the secondary meaning of "daughter-in-law," Matt. 10:35; Luke 12:53. See [DAUGHTER-IN-LAW](#). For the relationship between Christ and a local church, under this figure, see 2 Cor. 11:2; regarding the whole church, Eph. 5:23-32; Rev. 22:17.

<2,,3566,*numphios*>

"a bridegroom," occurs fourteen times in the Gospels, and in Rev. 18:23. "The friend of the bridegroom," John 3:29, is distinct from "the sons of the bride-chamber" who were numerous. When John the Baptist speaks of "the friend of the Bridegroom," he uses language according to the customs

of the Jews.

<3,,3567,*numphon*>

signifies (a) "the room or dining hall in which the marriage ceremonies were held," Matt. 22:10; some mss. have *gamos*, "a wedding," here; (b) "the chamber containing the bridal bed," "the sons of the bridechamber" being the friends of the bridegroom, who had the charge of providing what was necessary for the nuptials, Matt. 9:15; Mark 2:19; Luke 5:34.

Bridle <A-1,Noun,5469,*chalin*>

"a bridle," is used in Jas. 3:3 (AV, "bits"), and Rev. 14:20. "The primitive bridle was simply a loop on the halter-cord passed round the lower jaw of the horse. Hence in Ps. 32:9 the meaning is bridle and halter" (Hastings, Bib. Dic.).

<B-1,Verb,5468,*chalinagoge*>

from *chalin* and *ago*, "to lead," signifies "to lead by a bridle, to bridle, to hold in check, restrain;" it is used metaphorically of the tongue and of the body in Jas. 1:26; 3:2.

Briefly <1,,1223 3641,*di' oligon*> lit. means "by few." In 1 Pet. 5:12 it signifies by means of few words, "briefly." The RV of Rom. 13:9 omits "briefly," the meaning being "it is summed up."

Brier * For [BRIER](#) see THISTLE

Bright, Brightness <A-1,Adjective,5460,*photeinos*>

"bright" (from *phos*, "light"), is said of a cloud, Matt. 17:5; metaphorically of the body, Matt. 6:22, "full of light;" Luke 11:34,36. See [LIGHT](#).

<A-2,Adjective,2986,*lampros*>

"shining, brilliant, bright," is used of the clothing of an angel, Acts 10:30; Rev. 15:6; symbolically, of the clothing of the saints in glory, Rev. 19:8, RV, in the best texts (AV, "white"); of Christ as the Morning Star, Rev. 22:16; of the water of life, Rev. 22:1, AV, "clear." See [CLEAR](#), [GAY](#), [GOODLY](#), GORGEOUS, WHITE.

Note: Cp. *lampros*, "sumptuously," Luke 16:19.

<B-1,Noun,2987,*lamprotes*>

"brightness," akin to A, No. 2, above, is found in Acts 26:13.

<B-2,Noun,541,*apaugasma*>

"a shining forth" (*apo*, "from," *auge*, "brightness"), of a light coming from a luminous body, is said of Christ in Heb. 1:3, AV, "brightness," RV, "effulgence," i.e., shining forth (a more probable meaning than reflected brightness).

Note: *Epiphaneia*, lit., "shining forth or upon," is rendered "brightness" in the AV of 2 Thess. 2:8; RV, "manifestation." See [APPEARING](#).

Brim <1,,507,*ano*>

"above, on high, in a higher place," in John 2:7 is used to denote the "brim" of a waterpot, lit., "up to above," i.e., "up to the higher parts," i.e., "the brim." See [ABOVE](#), [HIGH](#), [UP](#).

Brimstone <1,,2303,*theion*>

originally denoted "fire from heaven." It is connected with sulphur. Places touched by lightning were called theia, and, as lightning leaves a sulphurous smell, and sulphur was used in pagan purifications, it received the name of theion, Luke 17:29; Rev. 9:17,18; 14:10; 19:20; 20:10; 21:8.

<2,,2306,*theiodes*>

akin to No. 1, signifies "brimstone-like, or consisting of brimstone," Rev. 9:17.

Bring, Bringing, Brought <A-1,Verb,5342,*phero*>

"to bear, or carry," is used also of "bearing or bringing forth fruit," Mark 4:8; John 15:5, etc. To bring is the most frequent meaning. See [BEAR](#), [CARRY](#), [DRIVE](#), [ENDURE](#), GO, [LEAD](#), [MOVE](#), [REACH](#), RUSHING, [UPHOLD](#). Compounds of No. 1, translated by the verb "to bring," are as follows:

<A-2,Verb,399,*anaphero*>

denotes "to bring up," Matt. 17:1. See [BEAR](#), No. 3.

<A-3,Verb,667,*apophero*>

"to carry forth," is rendered "bring," in the AV of 1 Cor. 16:3; Acts 19:12 (RV, "carried away"); some mss. have epiphero here. See [CARRY](#).

<A-4,Verb,1533,*eisphero*>

denotes "to bring to," Acts 17:20; "to bring into," Luke 5:18,19; 1 Tim. 6:7; Heb. 13:11. See [LEAD](#), No. 11.

<A-5,Verb,1627,*ekphero*>

"to bring forth." See [BEAR](#), No. 4.

<A-6,Verb,2018,*epiphero*>

signifies (a) "to bring upon, or to bring against," Jude 1:9; (b) "to impose, inflict, visit upon," Rom. 3:5. Some mss. have it in Acts 25:18 (for No. 1); some in Phil. 1:16 (RV, ver. 17, "raise up," translating egeiro).

<A-7,Verb,4393,*prophero*>

denotes "to bring forth," Luke 6:45, twice.

<A-8,Verb,4374,*prosphero*>

means (a) "to bring (in addition)," Matt. 25:20; "to bring unto," Matt. 5:23 (RV, "art offering"); Mark 10:13; (b) "to offer," Matt. 5:24. See [DEAL WITH](#), [DO](#), [OFFER](#), PRESENT, [PUT](#).

<A-9,Verb,4851,*sumphero*>

"to bring together," has this meaning in Acts 19:19. See BETTER (be), [EXPEDIENT](#), [GOOD](#), PROFIT.

<A-10,Verb,71,*ago*>

"to lead, to lead along, to bring," has the meaning "to bring" (besides its occurrences in the Gospels and Acts) in 1 Thess. 4:14, 2 Tim. 4:11; Heb. 2:10. See [CARRY](#), GO, [KEEP](#), [LEAD](#).

*Compounds of this verb are:

<A-11,Verb,321,*anago*>

"to lead or bring up to," Luke 2:22; Acts 9:39 etc.; "to bring forth," Acts 12:4; "to bring again," Heb. 13:20; "to bring up again," Rom. 10:7. See [DEPART](#), [LAUNCH](#), [LEAD](#), [LOOSE](#), [OFFER](#), TAKE UP, SAIL.

<A-12,Verb,520,*apago*>

"to lead away, bring forth, bring unto," Acts 23:17. See [CARRY](#), DEATH, [LEAD](#), [TAKE](#).

<A-13,Verb,1521,*eisago*>

"to bring in, into," Luke 2:27 etc. See [LEAD](#).

<A-14,Verb,1806,*exago*>

"to lead out, bring forth," Acts 5:19; 7:36,40 etc. See [FETCH](#), LEAD.

<A-15,Verb,1863,*epago*>

"to bring upon," Acts 5:28; 2 Pet. 2:1,5.

<A-16,Verb,2609,*katago*>

"to bring down," Acts 9:30; 22:30; 23:15,20; Rom. 10:6; "to bring forth," Acts 23:28; of boats, "to bring to land," Luke 5:11. See [LAND](#), TOUCH.

<A-17,Verb,3919,*pareisago*>

"to bring in privily" (lit., "to bring in beside"), "to introduce secretly," 2 Pet. 2:1.

<A-18,Verb,4254,*proago*>

"to bring or lead forth," e.g., Acts 12:6; 16:30; 25:26. See GO, No. 10.

<A-19,Verb,4317,*prosago*>

"to bring to, or unto," Acts 16:20; 1 Pet. 3:18. For Acts 27:27 see [DRAW](#), (B), No. 3.

*Other verbs are:

<A-20,Verb,2865,*komizo*>

usually, "to receive, to bring in," Luke 7:37. See [RECEIVE](#).

<A-21,Verb,3930,*parecho*>

usually, "to offer, furnish, supply" (lit., "to have near"), "to bring, in the sense of supplying," Acts 16:16; 19:24. See [DO](#), GIVE, [KEEP](#), MINISTER, [OFFER](#), SHEW, TROUBLE.

<A-22,Verb,654,*apostrepho*>

"to turn, or put, back," is translated "brought back" in Matt. 27:3. See [PERVERT](#), [PUT](#), [TURN](#).

<A-23,Verb,2601,*katabibazo*>

in the Active Voice, "to cause to go down," is used in the Passive in the sense of "being brought down," Luke 10:15 (AV, "thrust down"); "go down" in Matt. 11:23 (marg., "be brought down").

<A-24,Verb,4822,*sumbibazo*>

rendered "brought" in Acts 19:33.

<A-25,Verb,4311,*propempe*>

"to send forth, to bring on one's way," Acts 15:3; 20:38, RV; 21:5; Rom. 15:24; 1 Cor. 16:6,11; 2 Cor. 1:16; Titus 3:13; 3 John 1:6. See [ACCOMPANY](#), [CONDUCT](#).

<A-26,Verb,985,*blastano*>

"to bud, spring up," translated "brought forth" (i.e., "caused to produce"), in Jas. 5:18. See [BUD](#), SPRING.

<A-27,Verb,4160,*poieo*>

"to make, to do," used of the bringing forth of fruit, Matt. 3:8,10; 7:17,18. See [DO](#).

<A-28,Verb,1544,*ekballo*>

"to cast out," used of bringing forth good and evil things from the heart, Matt. 12:35. See [CAST](#), No. 5.

<A-29,Verb,5088,*tikto*>

"to beget, bring forth," Matt. 1:21,23,25; Jas. 1:15 (first part of verse, according to the best mss.); Rev. 12:5 (RV, "was delivered of"). See [BEGET](#), [BORN](#), [DELIVER](#).

<A-30,Verb,616,*apokueo*>

"to bear young," "bringeth forth" in Jas. 1:15 (end of verse) and "brought forth," Jas 1:18 (AV, "begat"). See [BEGET](#).

<A-31,Verb,1080,*gennao*>

"to beget," translated "brought forth" in Luke 1:57. See [BEGET](#), A, No. 1.

<A-32,Verb,2164,*euphoreo*>

"to bear well, be productive," "brought forth plentifully," Luke 12:16. Cp. karpophoreo, Mark 4:20, RV "bear;" so, Col. 1:6.

<A-33,Verb,5142,*trepho*>

"to rear, bring up," Luke 4:16. See [FEED](#), [NOURISH](#).

<A-34,Verb,397,*anatrepho*>

"to nourish," Acts 7:20,21; "brought up," Acts 22:3.

<A-35,Verb,1625,*ektrepho*>

"to nourish," Eph. 5:29; "bring up," Eph. 6:4, AV; RV, "nurture." See NURTURE.

<A-36,Verb,518,*apangello*>

"to announce," is translated "bring word" in Matt. 2:8, RV (the AV unnecessarily adds "again"); Matt. 28:8. See [DECLARE](#), REPORT, SHEW, [TELL](#).

<B-1,Noun,1898,*epeisagoge*>

lit., "a bringing in besides," is translated "a bringing in thereupon" in Heb. 7:19.

Notes: (1) In Mark 4:21, *erchomai*, "to come," is translated "is brought," lit., "(does a lamp) come."

(2) In Mark 13:9, the verb translated "be brought," AV, is *histemi*, "to stand" (RV); in Acts 27:24, *paristemi*, "to stand before" (AV, "be brought before").

(3) In Acts 5:36, *ginomai*, "to become," is rendered "came (to nought)," RV, for AV, "were brought." So in 1 Cor. 15:54, "come to pass," for "shall be brought to pass."

(4) In Mark 4:29, *paradidomi* is rendered "is ripe," RV and AV marg., for AV, "brought forth."

(5) In Matt. 1:11,12,17, *metoikesia* signifies "a removal, or carrying away" (not "they were brought," ver. 12, AV).

(6) In Acts 13:1, *suntrophos* denotes "a foster-brother," RV (AV, marg.).

(7) In 1 Cor. 4:17, for "bring you into remembrance" (RV, "put ..."), see REMEMERANCE.

(8) In Luke 1:19, for RV, "bring you good tidings," and Acts 13:32; Rom. 10:15 (end), see [PREACH](#).

(9) In 1 Cor. 1:19, *atheteo*, "to reject" (RV), is rendered "bring to nothing" (AV). See [DESPISE](#), Note (1).

(10) For *katargeo*, "bring to nought," RV, "destroy," 1 Cor. 6:13, etc., see [ABOLISH](#), [DESTROY](#).

(11) For *eipon* in Matt. 2:13, AV, "bring ... word," see TELL.

(12) See also [DESOLATION](#), No. 1, [PERFECTION](#), B.

(13) For "bring into bondage" see [BONDAGE](#), B.

(14) In Matt. 16:8 some mss. have lambano (AV, "ye have brought").

Broad, Breadth <A-1, Adjective, 2149, *euruchoros*>

from eurus, "broad," and chora, "a place," signifies, lit., "(with) a broad place," i.e., "broad, spacious," Matt. 7:13.

<B-1, Verb, 4115, *platuno*>

connected with plak, "a flat, broad surface," signifies "to make broad;" said of phylacteries, Matt. 23:5; used figuratively in 2 Cor. 6:11, 13, "to be enlarged," in the ethical sense, of the heart.

<C-1, Noun, 4114, *platos*>

denotes "breadth," Eph. 3:18; Rev. 20:9; 21:16 (twice).

Broided * For [BROIDED](#) see BRAIDED

Broiled <1, 3702, *optos*>

"broiled" (from optao, "to cook, roast"), is said of food prepared by fire, Luke 24:42.

Broken * For [BROKEN](#) see BREAK

Brokenhearted * For [BROKENHEARTED](#) see [BREAK](#), A, No. 5

Brood <1, 3555, *nossia*>

primarily, "a nest," denotes "a brood," Luke 13:34. Some texts have nossion in the plural, as Matt. 23:37, "chicken."

Brook <1, 5493, *cheimarrhos*>

lit., "winter-flowing" (from cheima, "winter," and rheo, "to flow"), a stream which runs only in winter or when swollen with rains, a "brook," John 18:1.

Brother, Brethren, Brotherhood, Brotherly <1, 80, *adelphos*>

denotes "a brother, or near kinsman;" in the plural, "a community based on identity of origin or life." It is used of:

(1) male children of the same parents, Matt. 1:2; 14:3; (2) male descendants of the same parents, Acts 7:23, 26; Heb. 7:5; (3) male children of the same mother, Matt. 13:55; 1 Cor. 9:5; Gal. 1:19; (4) people of the same nationality, Acts 3:17, 22; Rom. 9:3. With "men" (aner, "male"), prefixed, it is used in addresses only, Acts 2:29, 37, etc.; (5) any man, a neighbor, Luke 10:29; Matt. 5:22; 7:3; (6) persons united by a common interest, Matt. 5:47; (7) persons united by a common calling, Rev. 22:9; (8) mankind, Matt. 25:40; Heb. 2:17; (9) the disciples, and so, by implication, all believers, Matt. 28:10; John 20:17; (10) believers, apart from sex, Matt. 23:8; Acts 1:15; Rom. 1:13; 1 Thess. 1:4; Rev. 19:10 (the word "sisters" is used of believers, only in 1 Tim. 5:2); (11) believers, with aner,

"male," prefixed, and with "or sister" added, 1 Cor. 7:14 (RV), 15; Jas. 2:15, male as distinct from female, Acts 1:16; 15:7,13, but not Acts 6:3. * [* From Notes on Thessalonians, by Hogg and Vine, p. 32.]

Notes: (1) Associated words are adelphotes, primarily, "a brotherly relation," and so, the community possessed of this relation, "a brotherhood," 1 Pet. 2:17 (see 5:9, marg.); philadelphos, (phileo, "to love," and adelphos), "fond of one's brethren," 1 Pet. 3:8; "loving as brethren," RV; philadelphia, "brotherly love," Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; "love of the brethren," 1 Pet. 1:22; 2 Pet. 1:7, RV; pseudadelphos, "false brethren," 2 Cor. 11:26; Gal. 2:4.

(2) In Luke 6:16; Acts 1:13, the RV has "son," for AV, "brother."

(3) In Acts 13:1, for suntrophos, see [BRING](#), B, Note (6).

Brought * For [BROUGHT](#) see BRING

Brow <1,,3790,*ophrus*>

"an eyebrow," stands for "the brow of a hill," Luke 4:29, from the resemblance to an eyebrow, i.e., a ridge with an overhanging bank.

Bruise <1,,4937,*suntribo*>

see [BREAK](#), A, No. 5.

<2,,2352,*thrauo*>

"to smite through, shatter," is used in Luke 4:18, "them that are bruised," i.e., broken by calamity.

Brute <1,,249,*alogos*>

translated "brute" in the AV of 2 Pet. 2:12; Jude 1:10, signifies "without reason," RV, though, as J. Hastings points out, "brute beasts" is not at all unsuitable, as "brute" is from Latin brutus, which means "dull, irrational;" in Acts 25:27 it is rendered "unreasonable."

Bud <1,,985,*blastano*>

"to bud," is said of Aaron's rod, Heb. 9:14; "spring up," Matt. 13:26; Mark 4:27; elsewhere, in Jas. 5:18. See [BRING](#), No. 26, SPRING, No. 6.

Buffet <1,,2852,*kolaphizo*>

signifies "to strike with clenched hands, to buffet with the fist" (kolaphos, "a fist"), Matt. 26:67; Mark 14:65; 1 Cor. 4:11; 2 Cor. 12:7; 1 Pet. 2:20.

<2,,5299,*hupopiazo*>

lit., "to strike under the eye" (from hupopion, "the part of the face below the eye;" hupo, "under," ops, "an eye"), hence, to beat the face black and blue (to give a black eye), is used metaphorically, and translated "buffet" in 1 Cor. 9:27 (AV, "keep under"), of Paul's suppressive treatment of his body, in order to keep himself spiritually fit (RV marg., "bruise"); so RV marg. in Luke 18:5, of the persistent

widow, text, "wear out" (AV, "weary"). See [KEEP](#), [WEAR](#), [WEARY](#).

Build, Builder, Building <A-1,Verb,3618,*oikodomeo*>

lit., "to build a house" (oikos, "a house," domeo, "to build"), hence, to build anything, e.g., Matt. 7:24; Luke 4:29; 6:48, RV, "well builded" (last clause of verse); John 2:20; is frequently used figuratively, e.g., Acts 20:32 (some mss. have No. 3 here); Gal. 2:18; especially of edifying, Acts 9:31; Rom. 15:20; 1 Cor. 10:23; 14:4; 1 Thess. 5:11 (RV). In 1 Cor. 8:10 it is translated "emboldened" (marg., "builded up"). The participle with the article (equivalent to a noun) is rendered "builder," Matt. 21:42; Acts 4:11; 1 Pet. 2:7. See [EDIFY](#), [EMBOLDEN](#).

<A-2,Verb,456,*anoikodomeo*>

signifies "to build again" (ana, "again"), Acts 15:16.

<A-3,Verb,2026,*epoikodomeo*>

signifies "to build upon" (epi, "upon"), 1 Cor. 3:10,12,14; Eph. 2:20; Jude 1:20; or up, Acts 20:32; Col. 2:7.

<A-4,Verb,4925,*sunoikodomeo*>

"to build together" (sun, "with"), is used in Eph. 2:22, metaphorically, of the church, as a spiritual dwelling-place for God.

<A-5,Verb,2680,*kataskeuazo*>

"to prepare, establish, furnish," is rendered "builded" and "built" in Heb. 3:3,4. See [MAKE](#), [ORDAIN](#), [PREPARE](#).

<B-1,Noun,3619,*oikodome*>

"a building, or edification" (see A, No. 1), is used (a) literally, e.g., Matt. 24:1; Mark 13:1,2; (b) figuratively, e.g., Rom. 14:19 (lit., "the things of building up"); 15:2; of a local church as a spiritual building, 1 Cor. 3:9, or the whole church, the body of Christ, Eph. 2:21. It expresses the strengthening effect of teaching, 1 Cor. 14:3,5,12,26; 2 Cor. 10:8; 12:19; 13:10, or other ministry, Eph. 4:12,16,29 (the idea conveyed is progress resulting from patient effort). It is also used of the believer's resurrection body, 2 Cor. 5:1. See EDIFICATION, [EDIFY](#).

<B-2,Noun,1739,*endomesis*>

"a thing built, structure" (en, "in," domao, "to build"), is used of the wall of the heavenly city, Rev. 21:18 (some suggest that the word means "a fabric;" others, "a roofing or coping;" these interpretations are questionable; the probable significance is "a building").

<B-3,Noun,2937,*ktisis*>

"a creation," is so translated in the RV of Heb. 9:11 (AV "building,") See [CREATION](#), B, No. 1, [CREATURE](#), [ORDINANCE](#).

<B-4,Noun,5079,*technites*>

"an artificer, one who does a thing by rules of art," is rendered "builder" in Heb. 11:10, marg.,

"architect," which gives the necessary contrast between this and the next noun in the verse. See [CRAFTSMAN](#), No. 2.

Bull * For [BULL](#) see OX

Bundle <1,,1197,*desme*>

from deo, "to bind" (similarly, Eng. "bundle" is akin to "bind"), is used in Matt. 13:30.

<2,,4128,*plethos*>

"a great number" (akin to pleo, "to fill"), is the word for the "bundle of sticks" which Paul put on the fire, Acts 28:3. See COMPANY, [MULTITUDE](#).

Burden, Burdened, Burdensome <A-1,Noun,922,*baros*>

denotes "a weight, anything pressing on one physically," Matt. 20:12, or "that makes a demand on one's resources," whether material, 1 Thess. 2:6 (to be burdensome), or spiritual, Gal. 6:2; Rev. 2:24, or religious, Acts 15:28. In one place it metaphorically describes the future state of believers as "an eternal weight of glory," 2 Cor. 4:17. See [WEIGHT](#).

<A-2,Noun,5413,*phortion*>

lit., "something carried" (from phero, "to bear"), is always used metaphorically (except in Acts 27:10, of the lading of a ship); of that which, though "light," is involved in discipleship of Christ, Matt. 11:30; of tasks imposed by the scribes, Pharisees and lawyers, Matt. 23:4; Luke 11:46; of that which will be the result, at the judgment-seat of Christ, of each believer's work, Gal. 6:5.

Note: The difference between phortion and baros is, that phortion is simply "something to be borne," without reference to its weight, but baros always suggests what is "heavy or burdensome." Thus Christ speaks of His "burden" (phortion) as "light;" here baros would be inappropriate; but the "burden" of a transgressor is baros, "heavy." Contrast baros in Gal. 6:2, with phortion in Gal 6:5.

<A-3,Noun,1117,*gomos*>

from a root gem---, signifying "full, or heavy," seen in gemo, "to be full," gemizo, "to fill," Lat. gemo, "to groan," denotes "the lading of freight of a ship," Acts 21:3, or "merchandise conveyed in a ship," and so "merchandise in general," Rev. 18:11,12. See [MERCHANDISE](#).

<B-1,Verb,916,*bareo*>

akin to A, No. 1, is used of the effect of drowsiness, "were heavy," Matt. 26:43; Mark 14:40; Luke 9:32; of the effects of gluttony, Luke 21:34 ("overcharged"); of the believer's present physical state in the body, 2 Cor. 5:4; of persecution, 2 Cor. 1:8; of a charge upon material resources, 1 Tim. 5:16 (RV). See CHARGE, [HEAVY](#) PRESS.

<B-2,Verb,1912,*epibareo*>

epi, "upon" (intensive), "to burden heavily," is said of material RV, "burden," AV, "be chargeable to;" of the effect of spiritual admonition and discipline, 2 Cor. 2:5, RV, "press heavily," AV, "overcharge." See [CHARGEABLE](#), PRESS.

<B-3,Verb,2599,katabareo>

"to weigh down" (kata, "down"), "overload," is used of material charges, in 2 Cor. 12:16.

<B-4,Verb,2655,katanarkao>

"to be a burden, to be burdensome," primarily signifies "to be numbed or torpid, to grow stiff" (narke is the "torpedo or cramp fish," which benumbs anyone who touches it); hence, "to be idle to the detriment of another person" (like a useless limb), 2 Cor. 11:9; 12:13,14. See [CHARGEABLE](#).

Note: For thlipsis, "distress, affliction," "burdened" (AV of 2 Cor. 8:13) see [AFFLICTION](#), B. No. 4.

<C-1,Adjective,4,abares>

"without weight" (a, negative, and baros, "see" A, No. 1), is used in 2 Cor. 11:9, lit. "I kept myself burdensomeless."

Burial, Bury, Burying <A-1,Noun,1780,entaphiasmos>

lit., "an entombing" (from en, "in," taphos, "a tomb"), "burying," occurs in Mark 14:8; John 12:7. Cp. B.1.

<A-2,Noun,5027,taphe>

"a burial" (cp. No. 1, and Eng., "epitaph"), is found in Matt. 27:7, with eis, "unto," lit. "with a view to a burial (place) for strangers."

<B-1,Verb,1779,entaphiazo>

see A, No. 1, "to prepare a body for burial," is used of any provision for this purpose, Matt. 26:12; John 19:40.

<B-2,Verb,2290,thapto>

occurs in Matt. 8:21,22, and parallels in Luke; Matt. 14:12; Luke 16:22; Acts 2:29; 5:6,9,10; of Christ's "burial," 1 Cor. 15:4.

<B-3,Verb,4916,sunthapto>

akin to A. 2, "to bury with, or together" (sun), is used in the metaphorical sense only, of the believer's identification with Christ in His "burial," as set forth in baptism, Rom. 6:4; Col. 2:12.

Burn, Burning <A-1,Verb,2545,kaio>

"to set fire to, to light;" in the Passive Voice, "to be lighted, to burn," Matt. 5:15; John 15:6; Heb. 12:18; Rev. 4:5; 8:8,10; 19:20; 21:8; 1 Cor. 13:3, is used metaphorically of the heart, Luke 24:32; of spiritual light, Luke 12:35; John 5:35. See [LIGHT](#).

<A-2,Verb,2618,katakaio>

from kata, "down" (intensive), and No. 1 signifies "to burn up, burn utterly," as of chaff, Matt. 3:12; Luke 3:17; tares, Matt. 13:30,40; the earth and its works, 2 Pet. 3:10; trees and grass, Rev. 8:7. This form should be noted in Acts 19:19, 1 Cor. 3:15; Heb. 13:11; Rev. 17:16. In each place the full rendering "burn utterly" might be used, as in Rev. 18:8.

<A-3,Verb,1572,*ekkaio*>

from ek, "out" (intensive), and No. 1, lit., "to burn out," in the Passive Voice, "to be kindled, burn up," is used of the lustful passions of men, Rom. 1:27.

<A-4,Verb,4448,*puroomai*>

from pur, "fire, to glow with heat," is said of the feet of the Lord, in the vision in Rev. 1:15; it is translated "fiery" in Eph. 6:16 (of the darts of the evil one); used metaphorically of the emotions, in 1 Cor. 7:9; 2 Cor. 11:29; elsewhere literally, of the heavens, 2 Pet. 3:12; of gold, Rev. 3:18 (RV, "refined"). See [FIERY](#), [FIRE](#), [TRY](#).

<A-5,Verb,1714,*empipremi*>

or empretho, "to burn up," occurs in Matt. 2:7.

<B-1,Noun,2740,*kausis*>

akin to A, No. 1 (Eng., "caustic"), is found in Heb. 6:8, lit., "whose end is unto burning." Cp. [BRANDED](#).

<B-2,Noun,2742,*kauson*>

is rendered "burning heat" in Jas. 1:11, AV (RV, "scorching"). See [HEAT](#).

<B-3,Noun,4451,*purosis*>

akin to A. No. 4, is used literally in Rev. 18:9,18; metaphorically in 1 Pet. 4:12, "fiery trial." See [TRIAL](#).

Burnished <1,,5474,*chalkolibanon*>

see [BRASS](#).

Burnt (offering) <1,,3646,*holokautoma*>

denotes "a whole burnt offering" (holos, "whole," kautos, for kaustos, a verbal adjective from kaio, "to burn"), i.e., "a victim," the whole of which is burned, as in Ex. 30:20; Lev. 5:12; 23:8,25,27. It is used in Mark 12:33, by the scribe who questioned the Lord as to the first commandment in the Law, and in Heb. 10:6,8, RV, "whole burnt offerings." See [OFFERING](#).

Burst (asunder) <1,,4486,*rhegnumi*>

see [BREAK](#), A. No. 6.

<2,,2997,*lakeo* | *lasko*> primarily, "to crack, or crash," denotes "to burst asunder with a crack, crack open" (always of making a noise), is used in Acts 1:18.

Bury * For [BURY](#) see BURIAL

Bush <1,,942,*batos*>

denotes "a bramble bush," as in Luke 6:44. In Mark 12:26; Luke 20:37 the phrase "in the place

concerning the Bush" signifies in that part of the book of Exodus concerning it. See also Acts 7:30,35.

Bushel <1,3426,*modios*>

was a dry measure containing about a peck, Matt. 5:15; Mark 4:21; Luke 11:33.

Business <A-1,Noun,5532,*chreia*>

translated "business" in Acts 6:3, of the distribution of funds, signifies "a necessity, a need," and is used in this place concerning duty or business. See [LACK](#), [NECESSITY](#), [NEED](#), USE, WANT.

<A-2,Noun,2039,*ergasia*>

denotes "a business," Acts 19:24,25, RV, AV, "gain" and "craft" (from ergon, "work"). See [DILIGENCE](#).

<B-1,Adjective,2398,*idios*>

expresses "what is one's own" (hence, Eng. "idiot," in a changed sense, lit., "a person with his own opinions"); the neuter plural with the article (ta idia) signifies "one's own things." In 1 Thess. 4:11, the noun is not expressed in the original but is supplied in the English versions by "business," "your own business." For the same phrase, otherwise expressed, see John 1:11, "His own (things);" John 16:32; 19:27, "his own (home);" Acts 21:6, "home." In Luke 2:49, the phrase "in My Father's house" (RV), "about My Father's business" (RJV), is, lit., "in the (things, the neuter plural of the article) of My Father." See [ACQUAINTANCE](#), COMPANY, No. 8, [DUE](#), [HOME](#), OWN, [PRIVATE](#), PROPER, [SEVERAL](#).

Notes: (1) In the AV of Rom. 16:2 pragma is translated "business," RV, "matter." See [MATTER](#), [THING](#), WORK.

(2) In Rom. 12:11 spoude, translated "business" (AV), signifies "diligence" (RV). See [DILIGENCE](#).

Busybody <A-1,Verb,4020,*periergazomai*>

lit., "to be working round about, instead of at one's own business" (peri, "around," ergon, "work"), signifies to take more pains than enough about a thing, to waste one's labor, to be meddling with, or bustling about, other people's matters. This is found in 2 Thess. 3:11, where, following the verb ergazomai, "to work," it forms a paronomasia. This may be produced in a free rendering: "some who are not busied in their own business, but are overbusied in that of others."

<B-1,Adjective,4021,*periergos*>

akin to A, denoting "taken up with trifles," is used of magic arts in Acts 19:19; "busybodies" in 1 Tim. 5:13, i.e., meddling in other persons' affairs. See [CURIOUS](#).

<C-1,Noun,244,*allotrioepiskopos*>

from allotrios, "belonging to another person," and episkopos, "an overseer," translated "busybody" in the AV of 1 Pet. 4:15, "meddler," RV, was a legal term for a charge brought against Christians as being hostile to civilized society, their purpose being to make Gentiles conform to Christian standards. Some explain it as a pryer into others' affairs. See [MEDDLER](#).

Buy, Bought <1,,59,*agorazo*>

primarily, "to frequent the market-place," the agora, hence "to do business there, to buy or sell," is used lit., e.g., in Matt. 14:15. Figuratively Christ is spoken of as having bought His redeemed, making them His property at the price of His blood (i.e., His death through the shedding of His blood in expiation for their sins), 1 Cor. 6:20; 7:23; 2 Pet. 2:1; see also Rev. 5:9; 14:3,4 (not as AV, "redeemed"). Agorazo does not mean "to redeem." See [REDEEM](#).

<2,,5608,*oneomai*>

"to buy, in contradistinction to selling," is used in Acts 7:16, of the purchase by Abraham of a burying place.

Note: In Jas. 4:13 (AV) the verb *emporeuomai* (Eng., "emporium") is rendered "buy and sell." Its meaning is to trade, traffic, RV. It primarily denotes to travel, to go on a journey, then, to do so for traffic purposes; hence to trade; in 2 Pet. 2:3, "make merchandise of." See [MERCHANDISE](#).

By * For [BY](#) See Note +, p. 9.

Note: The phrase "by and by" in the AV is in several places misleading. The three words *exautes*, Mark 6:25, *euthus*, Matt. 13:21, and *eutheos*, Luke 17:7; 21:9, mean "straightway," "immediately." See under these words.

Cage <1,,5438,*phulake*>

from *phulasso*, "to guard," denotes (a) "a watching, keeping watch," Luke 2:8; (b) "persons keeping watch, a guard," Acts 12:10; (c) "a period during which watch is kept," e.g., Matt. 24:43; (d) "a prison, a hold." In Rev. 18:2, AV, Babylon is described figuratively, first as a "hold" and then as a "cage" of every unclean and hateful bird (RV, "hold" in both clauses; marg., "prison"). The word is almost invariably translated "prison." See [HOLD](#), IMPRISONMENT, [PRISON](#), [WARD](#), WATCH.

Calf <1,,3448,*moschos*>

primarily denotes "anything young," whether plants or the offspring of men or animals, the idea being that which is tender and delicate; hence "a calf, young bull, heifer," Luke 15:23,27,30; Heb. 9:12,19; Rev. 4:7.

<2,,3447,*moschopoieo*>

signifies "to make a calf" (*moschos*, and *poieo*, "to make"), Acts 7:41.

Call, Called, Calling <A-1,Verb,2564,*kaleo*>

derived from the root *kal---*, whence Eng. "call" and "clamor" (see B and C, below), is used (a) with a personal object, "to call anyone, invite, summon," e.g., Matt. 20:8; 25:14; it is used particularly of the Divine call to partake of the blessings of redemption, e.g., Rom. 8:30; 1 Cor. 1:9; 1 Thess. 2:12; Heb. 9:15; cp. B and C, below; (b) of nomenclature or vocation, "to call by a name, to name;" in the Passive Voice, "to be called by a name, to bear a name." Thus it suggests either vocation or destination; the context determines which, e.g., Rom. 9:25-26; "surname," in Acts 15:37, AV, is incorrect (RV, "was called"). See [BID](#), [NAME](#).

<A-2,Verb,1528,*eiskaleo*>

lit., "to call in," hence, "to invite" (eis, "in," and No. 1), is found in Acts 10:23.

<A-3,Verb,1941,*epikaleo*>

epi, "upon," and No. 1., denotes (a) "to surname;" (b) "to be called by a person's name;" hence it is used of being declared to be dedicated to a person, as to the Lord, Acts 15:17 (from Amos 9:12); Jas. 2:7; (c) "to call a person by a name by charging him with an offense," as the Pharisees charged Christ with doing His works by the help of Beelzebub, Matt. 10:25 (the most authentic reading has epikaleo, for kaleo); (d) "to call upon, invoke;" in the Middle Voice, "to call upon for oneself" (i.e., on one's behalf), Acts 7:59, or "to call upon a person as a witness," 2 Cor. 1:23, or to appeal to an authority, Acts 25:11, etc.; (e) "to call upon by way of adoration, making use of the Name of the Lord," Acts 2:21; Rom. 10:12-14; 2 Tim. 2:22. See [APPEAL](#), [SURNAME](#).

<A-4,Verb,3333,*metakaleo*>

meta, implying "change," and No. 1, "to call from one place to another, to summon" (cp. the Sept. of Hos. 11:1), is used in the Middle Voice only, "to call for oneself, to send for, call hither," Acts 7:14; 10:32; 20:17; 24:25.

<A-5,Verb,4341,*proskaleo*>

pros, "to," and No. 1, signifies (a) "to call to oneself, to bid to come;" it is used only in the Middle Voice, e.g., Matt. 10:1; Acts 5:40; Jas. 5:14; (b) "God's call to Gentiles through the Gospel," Acts 2:39; (c) the Divine call in entrusting men with the preaching of the Gospel," Acts 13:2; 16:10.

<A-6,Verb,4779,*sunkaleo*>

signifies "to call together," Mark 15:16; Luke 9:1; 15:6,9; 23:13; Acts 5:21; 10:24; 28:17.

Notes: (1) Enkaleo, Acts 19:40, AV, "called in question," signifies "to accuse," as always in the RV. See ACCUSE, [IMPLEAD](#).

(2) Parakaleo, "to beseech, intreat," is rendered "have called for" in Acts 28:20, AV; RV, "did intreat" (marg., "call for"). It is used only here with this meaning. See [BESEECH](#).

<A-7,Verb,154,*aiteo*>

"to ask," is translated "called for" in Acts 16:29 ("he called for lights"). See [ASK](#), A. No. 1.

Note: For the RV of Matt. 19:17 (AV, "callest"), see ASK (A, No. 2, Note).

<A-8,Verb,5455,*phoneo*>

"to sound" (Eng., "phone"), is used of the crowing of a cock, e.g., Matt. 26:34; John 13:38; of "calling" out with a clear or loud voice, to cry out, e.g., Mark 1:26 (some mss. have krazo here); Acts 16:28; of "calling" to come to oneself, e.g., Matt. 20:32; Luke 19:15; of "calling" forth, as of Christ's call to Lazarus to come forth from the tomb, John 12:17; of inviting, e.g., Luke 14:12; of "calling" by name, with the implication of the pleasure taken in the possession of those "called," e.g., John 10:3; 13:13. See [CROW](#), [CRY](#).

<A-9,Verb,3004,*lego*>

"to speak," is used of all kinds of oral communication, e.g., "to call, to call by name," to surname, Matt. 1:16; 26:36; John 4:5; 11:54; 15:15; Rev. 2:2, RV, "call themselves," etc. See [ASK](#).

<A-10,Verb,1951,*epilego*>

epi, "upon," and No. 9, signifies "to call in addition," i.e., by another name besides that already intimated, John 5:2; for its other meaning in Acts 15:40, see [CHOOSE](#).

<A-11,Verb,5337,*chrematizo*>

occasionally means "to be called or named," Acts 11:26 (of the name "Christians") and Rom. 7:3, the only places where it has this meaning. Its primary significance, "to have business dealings with," led to this. They "were (publicly) called" Christians, because this was their chief business. See [ADMONISH](#), [REVEAL](#), [SPEAK](#), [WARN](#).

<A-12,Verb,3004,*eipon*>

"to say, speak," means "to call by a certain appellation," John 10:35. See [BID](#), No. 3.

<A-13,Verb,2919,*krino*>

"to judge," is translated "to call in question," in Acts 23:6; 24:21.

Notes: (1) For onoma, "a name," translated "called," AV, in Luke 24:13, Acts 10:1, onomazo, "to name," translated "called," AV, 1 Cor. 5:11, and eponomazo, "to surname," translated "art called," Rom. 2:17, see [NAME](#) and [SURNAME](#).

(2) Lego, "to say," is rendered "calleth" in 1 Cor. 12:3, AV, which the RV corrects to "saith;" what is meant is not calling Christ "Anathema," but making use of the phrase "Anathema Jesus," i.e., "Jesus is accursed."

(3) Prosagoreuo, Heb. 5:10, means "to be named." See [NAME](#).

(4) Metapempo, rendered "call for," in Acts 10:5, AV, and Acts 11:13, signifies "to fetch," RV. See [FETCH](#), [SEND](#), No. 9.

(5) Sunathroizo, "to assemble," is translated "he called together," in the AV of Acts 19:25; RV, "he gathered together."

(6) Lambano, "to take or receive," is found with the noun hupomnesis, "remembrance," in 2 Tim. 1:5; RV, "having been reminded" (lit., "having received remembrance"), for AV, "when I call to remembrance."

(7) In Acts 10:15; 11:9 koinoo, "to make common" (RV) is translated "call common" in the AV.

(8) For prosphoneo, "to call unto," See [SPEAK](#), No. 12.

<B-1,Noun,2821,*klesis*>

"a calling" (akin to A, No. 1), is always used in the NT of that "calling" the origin, nature and destiny of which are heavenly (the idea of invitation being implied); it is used especially of God's invitation to man to accept the benefits of salvation, Rom. 11:29; 1 Cor. 1:26; 7:20 (said there of the condition in which the "calling" finds one); Eph. 1:18, "His calling;" Phil. 3:14, the "high calling;" 2 Thess. 1:11; 2 Pet. 1:10, "your calling;" 2 Tim. 1:9, a "holy calling;" Heb. 3:1, a "heavenly calling;" Eph. 4:1, "the calling wherewith ye were called;" 4:4, "in one hope of your calling." See [VOCATION](#).

<C-1,Adjective,2822,*kletos*>

"called, invited," is used, (a) "of the call of the Gospel," Matt. 20:16; 22:14, not there "an effectual call," as in the Epistles, Rom. 1:1,6,7; 8:28; 1 Cor. 1:2,24; Jude 1:1; Rev. 17:14; in Rom. 1:7; 1 Cor. 1:2 the meaning is "saints by calling;" (b) of "an appointment to apostleship," Rom. 1:1; 1 Cor. 1:1.

Calm <1,,1055,*galene*>

primarily signifies "calmness, cheerfulness" (from a root gal---, from which gelao, "to smile," is also derived; hence the "calm" of the sea, the smiling ocean being a favorite metaphor of the poets), Matt. 8:26; Mark 4:39; Luke 8:24.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Window a diminutive of *thura*, "a door," occurs in Acts 20:9; 2 Cor. 11:33.

Wine <1,,3631,*oinos*>

is the general word for "wine." The mention of the bursting of the wineskins, Matt. 9:17; Mark 2:22; Luke 5:37, implies fermentation. See also Eph. 5:18 (cp. John 2:10; 1 Tim. 3:8; Titus 2:3). In Matt. 27:34, the RV has "wine" (AV, "vinegar," translating the inferior reading *oxos*).

The drinking of "wine" could be a stumbling block and the Apostle enjoins abstinence in this respect, as in others, so as to avoid giving an occasion of stumbling to a brother, Rom. 14:21. Contrast 1 Tim. 5:23, which has an entirely different connection. The word is used metaphorically (a) of the evils ministered to the nations by religious Babylon, Rev. 14:8; 17:2; 18:3; (b) of the contents of the cup of Divine wrath upon the nations and Babylon, Rev. 14:10; 16:19; 19:15.

<2,,1098,*gleukos*>

denotes sweet "new wine," or must, Acts 2:13, where the accusation shows that it was intoxicant and must have been undergoing fermentation some time. In the Sept., Job 32:19.

Note: In instituting the Lord's Supper He speaks of the contents of the cup as the "fruit of the vine." So Mark 14:25.

Wine (given To) * For GIVEN [TO WINE](#) see [BRAWLER](#), No. 1

Winebibber <1,,3630,*oinopotes*>

"a wine drinker" (*oinos*, and *potes*, "a drinker"), is used in Matt. 11:19; Luke 7:34. In the Sept., Prov. 23:20.

Winebibbings * For [WINEBIBBINGS](#) see [EXCESS](#), Note (2)

Winepress, Wine-vat <1,,3025,*lenos*>

denotes "a through or vat," used especially for the treading of grapes, Matt. 21:33. Not infrequently they were dug out in the soil or excavated in a rock, as in the rock vats in Palestine today. In Rev. 14:19,20 (twice); 19:15 (where *oinos* is added, lit., "the winepress of the wine") the word is used metaphorically with reference to the execution of Divine judgment upon the gathered foes of the Jews at the close of this age preliminary to the establishment of the Millennial kingdom.

<2,,5276,*hupolenion*>

was "a vessel" or "trough" beneath the press itself (*hupo*, "beneath," and No. 1), for receiving the juice, Mark 12:1, RV, "a pit for the winepress." In the Sept., Isa. 16:10; Joel 3:13; Hag. 2:16; Zech. 14:10.

Wineskins * For [WINESKINS](#) see SKIN

Wing <1,,4420,*pterux*>

is used of birds, Matt. 23:37; Luke 13:34; symbolically in Rev. 12:14, RV, "the two wings of the great eagle" (AV, "two wings of a great eagle"), suggesting the definiteness of the action, the "wings" indicating rapidity and protection, an allusion, perhaps, to Exod. 19:4; Deut. 32:11,12; of the "living

creatures" in a vision, Rev. 4:8; 9:9. Cp. pterugion, "a pinnacle."

Wink at * For WINK [AT](#) see OVERLOOK

Winter (Noun and Verb) <A-1,Noun,5494,*cheimon*>

denotes "winter," in Matt. 24:20; Mark 13:18; John 10:22; 2 Tim. 4:21. See [TEMPEST](#).

<B-1,Verb,3914,*paracheimazo*>

denotes "to winter at a place" (para, at, and A), Acts 27:12 (2nd part); 28:11; 1 Cor. 16:6; Titus 3:12.

Notes: In Acts 27:12 (1st part) paracheimasia, "a wintering," is rendered "(to) winter in."

Wipe <1,,631,*apomasso*>

"to wipe off, wipe clean" (apo, "from," masso, "to touch, handle"), is used in the Middle Voice, of "wiping" dust from the feet, Luke 10:11.

<2,,1591,*ekmaso*>

"to wipe out" (ek), "wipe dry," is used of "wiping" tears from Christ's feet, Luke 7:38,44; John 11:2; 12:3; of Christ's "wiping" the disciples' feet, John 13:5.

<3,,1813,*exaleipho*>

"to wipe out or away" (ek, or ex, "out," aleipho, "to anoint"), is used metaphorically of "wiping" away tears from the eyes, Rev. 7:17; 21:4. See [BLOT OUT](#).

Wisdom <1,,4678,*sophia*>

is used with reference to (a) God, Rom. 11:33; 1 Cor. 1:21,24; 2:7; Eph. 3:10; Rev. 7:12; (b) Christ, Matt. 13:54; Mark 6:2; Luke 2:40,52; 1 Cor. 1:30; Col. 2:3; Rev. 5:12; (c) "wisdom" personified, Matt. 11:19; Luke 7:35; 11:49; (d) human "wisdom" (1) in spiritual things, Luke 21:15; Acts 6:3,10; 7:10; 1 Cor. 2:6 (1st part); 12:8; Eph. 1:8,17; Col. 1:9, RV, "(spiritual) wisdom," Col 1:28; 3:16; 4:5; Jas. 1:5; 3:13,17; 2 Pet. 3:15; Rev. 13:18; 17:9; (2) in the natural sphere, Matt. 12:42; Luke 11:31; Acts 7:22; 1 Cor. 1:17,19-21 (twice),22; 2:1,4-6 (2nd part),13; 3:19; 2 Cor. 1:12; Col. 2:23; (3) in its most debased form, Jas. 3:15, "earthly, sensual, devilish" (marg., "demoniacal").

<2,,5428,*phronesis*>

"understanding, prudence," i.e., a right use of phren, "the mind," is translated "wisom" in Luke 1:17. See [PRUDENCE](#).

Note: "While sophia is the insight into the true nature of things, phronesis is the ability to discern modes of action with a view to their results; while sophia is theoretical, phronesis is practical" (Lightfoot). Sunesis, "understanding, intelligence," is the critical faculty; this and phronesis are particular applications of sophia.

Wise, Wiser, Wisely <A-1,Adjective,4680,*sophos*>

is used of (a) God, Rom. 16:27; in 1 Tim. 1:17; Jude 1:25 sophos is absent, in the best mss. (see the RV), the comparative degree, sophoteros, occurs in 1 Cor. 1:25, where "foolishness" is simply in the

human estimate; (b) spiritual teachers in Israel, Matt. 23:34; (c) believers endowed with spiritual and practical wisdom, Rom. 16:19; 1 Cor. 3:10; 6:5; Eph. 5:15; Jas. 3:13; (d) Jewish teachers in the time of Christ, Matt. 11:25; Luke 10:21; (e) the naturally learned, Rom. 1:14,22; 1 Cor. 1:19,20,26,27: 3:18-20.

<A-2,Adjective,5429,*phronimos*>

"prudent, sensible, practically wise," Matt. 7:24; 10:16; 24:45; 25:2,4,8,9; Luke 12:42; 16:8 (comparative degree, *phronimoteros*); 1 Cor. 10:15; in an evil sense, "wise (in your own conceits)," lit., "wise (in yourselves)," i.e., "judged by the standard of your self-complacency," Rom. 11:25; 12:16; ironically, 1 Cor. 4:10; 2 Cor. 11:19.

<B-1,Noun,3097,*magos*>

denotes "a Magian," one of a sacred caste, originally Median, who apparently conformed to the Persian religion while retaining their old beliefs; it is used in the plural, Matt. 2:1,7,16 (twice), "wise men." See also [SORCERER](#).

<C-1,Verb,4679,*sophizo*>

is rendered "to make wise" in 2 Tim. 3:15 see DEvised.

<C-2,Verb,4920,*sunimi* | *sunio*> "to perceive, understand," is used negatively in 2 Cor. 10:12, AV, "are not wise" (RV, "are without understanding"). See UNDERSTAND.

<D-1,Adverb,5430,*phronimos*>

"wisely" (akin to A, No. 2), occurs in Luke 16:8.

Wise (in No) <1,,3364,*ou me*> a double negative, expressing an emphatic negation, "by no means," is rendered "in no wise" in Matt. 10:42; Luke 18:17; John 6:37; Acts 13:41; Rev. 21:27.

<2,,3843,*pantos*>

"altogether, by all means," is used with the negative *ou* ("not") in Rom. 3:9, stating a complete denial, rendered "No, in no wise." See [ALL](#), B, 3, [ALTOGETHER](#), B, 1.

<3,,3838,*panteles*>

the neuter of *panteles*, is used with the negative *me*, and with *eis to*, "unto the," in Luke 13:11, and translated "in no wise," lit., "not to the uttermost:" see [UTTERMOST](#), No. 1.

Wise (on This) * For [WISE \(ON THIS\)](#) see THUS

Wish <1,,2172,*euchomai*>

is rendered "to wish" in Acts 27:29 (RV marg., "prayed"); so Rom. 9:3; in 2 Cor. 13:9; 3 John 1:2, RV, "pray:" see [PRAY](#).

<2,,1014,*boulomai*>

in Mark 15:15, RV, is translated "wishing" (AV, "willing"); so 2 Pet. 3:9; in Acts 25:22, RV, could

wish" (AV, "would"). See WILL, C, No. 2.

<3,,2309,thelo>

in 1 Cor. 16:7, RV, is translated "wish" (AV, "will"); Gal. 4:20, "[I](#) could wish" (AV, "I desire"). See [WILL](#), C, No. 1.

Wist <1,,5613,oida>

"to know," in the pluperfect tense (with imperfect meaning) is rendered "wist" (the past tense of the verb "to wit:" cp. [WOT](#)) in Mark 9:6; 14:40; Luke 2:49; John 5:13; Acts 12:9; 23:5. See KNOW, No. 2.

Wit (to) <A-1,Adverb,5613,hos>

a relative adverb signifying "as," or "how," is used in 2 Cor. 5:19 to introduce the statement "that God was ...," and rendered "to wit," lit., "how."

<B-1,Verb,1107,gnorizo>

"to know, to make known," is rendered "we do (you) to wit" in 2 Cor. 8:1, AV, RV, "we make known (to you)." See [KNOW](#), No. 8.

Note: In Rom. 8:23 the italicized words "to wit" are added to specify the particular meaning of "adoption" there mentioned.

Witchcraft * For [WITCHCRAFT](#) see SORCERY

With * For [WITH](#) see +, p. 9

Withal <1,,260,hama>

at the same time, is rendered "withal" in Acts 24:26, RV (AV, "also"); 1 Tim. 5:13 (with kai, "also"); Philem. 1:22.

Notes: (1) In Eph. 6:16, RV, the phrase en pasin (en, "in," and the dative plural of pas, "all") is rightly rendered "withal" (AV, "above all"); the shield of faith is to accompany the use of all the other parts of the spiritual equipment. (2) In 1 Cor. 12:7 sumphero is rendered "profit withal." See EXPEDIENT, PROFIT, B, No. 1. (3) In Acts 25:27, kai, "also," is rendered "withal."

Withdraw <1,,5288,hupostello>

is translated "withdraw" in Gal. 2:12: see [DRAW](#), B, No. 4.

<2,,645,apospao>

in the Passive Voice, is translated "was withdrawn" in Luke 22:41, AV: see PART (Verb), No. 3.

<3,,402,anachoreo>

is translated "to withdraw" in the RV of Matt. 2:22; John 6:15; RV and AV in Matt. 12:15; Mark 3:7. See [DEPART](#), No. 10.

<4,,5298,hupochoreo>

"to retire," is translated "withdrew Himself" in Luke 5:16; elsewhere in Luke 9:10, RV, "withdrew apart" (AV, "went aside"). See GO, No. 16.

<5,,4724,stello>

"to bring together, gather up" (used of furling sails), hence, in the Middle Voice, signifies "to shrink from a person or thing," 2 Thess. 3:6, "withdraw;" elsewhere, 2 Cor. 8:20, "avoiding." See [AVOID](#). Cp. No. 1.

Note: In 1 Tim. 6:5, some texts have ahistemi, rendered "withdraw thyself," AV.

Wither (away) <1,,3583,xeraino>

"to dry up, parch, wither," is translated "to wither," (a) of plants, Matt. 13:6; 21:19,20; Mark 4:6; 11:20, RV (AV, "dried up"), 21; Luke 8:6; John 15:6; Jas. 1:11; 1 Pet. 1:24; (b) of members of the body, Mark 3:1, and, in some texts, 3. See [DRY](#), B, [OVERRIPE](#), PINE [AWAY](#), RIPE.

Notes: (1) For the adjective xeros, "dry, withered," see DRY, A, No. 1. (2) For "whose fruit withereth," Jude 1:12, AV, see [AUTUMN](#).

Withhold <1,,2967,koluo>

"to hinder, restrain," is translated "withhold (not)" in Luke 6:29, RV, AV, "forbid (not) to take." See [FORBID](#), [HINDER](#), [KEEP](#), Note (7), [SUFFER](#), [WITHSTAND](#).

Note: For "withholdeth" in 2 Thess. 2:6 see [RESTRAIN](#).

Within * Note: This is a translation of (a) entos: see [INSIDE](#), No. 1; in Luke 17:21 the RV marg., "in the midst of," is to be preferred; the kingdom of God was not in the hearts of the Pharisees; (b) en, "of thinking or saying within oneself," e.g., Luke 7:39, 49 (marg., "among"); locally, e.g., Luke 19:44; (c) esother, 2 Cor. 7:5; Rev. 4:8; 5:1; "from within," Mark 7:21,23; Luke 11:7; "within," Matt. 23:25; Luke 11:40, RV, "inside;" in Matt. 23:27,28, RV, "inwardly;" (d) eso, John 20:26; Acts 5:23; 1 Cor. 5:12 (i.e., "within" the church); (e) pros, to, or with, in Mark 14:4, AV, "within" (RV, "among"); (f) dia, "through," rendered "within (three days)" in Mark 14:58, AV (RV, "in," looking through the time to the event, and in keeping with the metaphor of building); (g) esotheros, Heb. 6:19, the comparative degree of eso, used with the article translated "that within," lit., "the inner (part of the veil)," i.e., "inside:" see [INNER](#), No. 2; (h) in Luke 11:41, RV, enemi, "to be in," is rendered "are within" (AV, "ye have").

Without * Notes: (1) This is a translation of (a) exo, "outside," e.g., Matt. 12:46,47; "(them that are) without," 1 Cor. 5:12,13; Col. 4:5; 1 Thess. 4:12 (the unregenerate); Heb. 13:11-13; (b) exother, "from without," or "without," e.g., Mark 7:15,18; Luke 11:40; 2 Cor. 7:5; 1 Tim. 3:7; as a preposition, Rev. 11:2; (c) choris, "apart from," frequently used as a preposition, especially in Hebrews (Heb. 4:15; 7:7,20,21; 9:7,18,22,28; 11:6; in Heb. 11:40, RV, "apart from" (AV, "without"); Heb. 12:8,14); (d) aneu, like choris, but rarer, Matt. 10:29; Mark 13:2; 1 Pet. 3:1; 4:9; (e) ater, Luke 22:6, marg., "without (tumult);" Luke 22:35; (f) ektos, "out of, outside," 1 Cor. 6:18: see [OTHER](#), OUT, [OUTSIDE](#); (g) parektos, "besides, in addition," 2 Cor. 11:28, "(those things that are) without," RV, marg., "(the

things which) [I](#) omit," or "(the things that come) out of course." (2) In Acts 5:26, ou, "not," meta, "with," is rendered "without (violence)." (3) In Acts 25:17, AV, "without (any delay)" represents poieo, "to make," and medemian, "no," RV, "I made no (delay)." (4) For "without ceasing, Acts 12:5, AV, see EARNESTLY, C, No. 1. (5) In many nouns the negative prefix a forms part of the word and is translated "without."

Withstand <1,,2967,koluo>

"to hinder," is rendered "withstand" in Acts 11:17. See [FORBID](#), HINDER.

<2,,436,anthistemi>

"to set against," is translated "to withstand" in Acts 13:8 (Middle Voice); in the intransitive 2nd aorist, Active Voice, Eph. 6:13; 2 Tim. 3:8 (1st part; Middle Voice in 2nd part); 4:15. See [RESIST](#).

Witness (Noun and Verb) <A-1,Noun,3144,martus | martur> (whence Eng., "martyr," one who bears "witness" by his death) denotes "one who can or does aver what he has seen or heard or knows;" it is used (a) of God, Rom. 1:9; 2 Cor. 1:23; Phil. 1:8; 1 Thess. 2:5,10 (2nd part); (b) of Christ, Rev. 1:5; 3:14; (c) of those who "witness" for Christ by their death, Acts 22:20; Rev. 2:13; Rev. 17:6; (d) of the interpreters of God's counsels, yet to "witness" in Jerusalem in the times of the Antichrist, Rev. 11:3; (e) in a forensic sense, Matt. 18:16; 26:65; Mark 14:63; Acts 6:13; 7:58; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28; (f) in a historical sense, Luke 11:48; 24:48; Acts 1:8,22; 2:32; 3:15; 5:32; 10:39,41; 13:31; 22:15; 26:16; 1 Thess. 2:10 (1st part); 1 Tim. 6:12; 2 Tim. 2:2; Heb. 12:1, "(a cloud) of witnesses," here of those mentioned in ch. 11, those whose lives and actions testified to the worth and effect of faith, and whose faith received "witness" in Scripture; 1 Pet. 5:1.

<A-2,Noun,3141,marturia>

"testimony, a bearing witness," is translated "witness" in Mark 14:55,56,59; Luke 22:71; John 1:7,19 (RV); 3:11,32,33 (RV); 5:31,32,34 (RV),36; RV in 8:13,14,17; 19:35; 21:24; AV in Titus 1:13; AV and RV in 1 John 5:9 (thrice), 10 (1st part); RV in 1 John 5:10 (2nd part),11; 3 John 12: see [TESTIMONY](#), No. 2.

<A-3,Noun,3142,marturion>

"testimony or witness as borne, a declaration of facts," is translated "witness" in Matt. 24:14, AV; Acts 4:33; 7:44 (AV); Jas. 5:3 (AV): see [TESTIMONY](#), No. 1.

<A-4,Noun,5575,pseudomartus[-tur]>

denotes "a false witness," Matt. 26:60; 1 Cor. 15:15.

<A-5,Noun,5577,pseudomarturia>

"false witness," occurs in Matt. 15:19; 26:59.

<B-1,Verb,3140,martureo>

denotes ([I](#)) "to be a martus" (see A, No. 1), or "to bear witness to," sometimes rendered "to testify" (see [TESTIFY](#), No. 1); it is used of the "witness" (a) of God the Father to Christ, John 5:32,37; 8:18 (2nd part); 1 John 5:9,10; to others, Acts 13:22; 15:8; Heb. 11:2,4 (twice),5,39; (b) of Christ, John 3:11,32; 4:44; 5:31; 7:7; 8:13,14,18 (1st part); 13:21; 18:37; Acts 14:3; 1 Tim. 6:13; Rev. 22:18,20; of the Holy

Spirit, to Christ, John 15:26; Heb. 10:15; 1 John 5:7,8, RV, which rightly omits the latter part of ver. 7 (it was a marginal gloss which crept into the original text: see [THREE](#)); it finds no support in Scripture; (c) of the Scriptures, to Christ, John 5:39; Heb. 7:8,17; (d) of the works of Christ, to Himself, and of the circumstances connected with His Death, John 5:36; 10:25; 1 John 5:8; (e) of prophets and apostles, to the righteousness of God, Rom. 3:21; to Christ, John 1:7,8,15,32,34; 3:26; 5:33, RV; 15:27; 19:35; 21:24; Acts 10:43; 23:11; 1 Cor. 15:15; 1 John 1:2; 4:14; Rev. 1:2; to doctrine, Acts 26:22 (in some texts, so AV; see No. 2); to the Word of God, Rev. 1:2; (f) of others, concerning Christ, Luke 4:22; John 4:39; 12:17; (g) of believers to one another, John 3:28; 2 Cor. 8:3; Gal. 4:15; Col. 4:13; 1 Thess. 2:11 (in some texts: see No. 2); 3 John 1:3,6,12 (2nd part); (h) of the Apostle Paul concerning Israel, Rom. 10:2; (i) of an angel, to the churches, Rev. 22:16; (j) of unbelievers concerning themselves, Matt. 23:31; concerning Christ, John 18:23; concerning others, John 2:25; Acts 22:5; 26:5; (II) "to give a good report, to approve of," Acts 6:3; 10:22; 16:2; 22:12; 1 Tim. 5:10; 3 John 1:12 (1st part); some would put Luke 4:22 here.

<B-2,Verb,3143,*marturomai*>

strictly meaning "to summon as a witness," signifies "to affirm solemnly, adjure," and is used in the Middle Voice only, rendered "to testify" in Acts 20:26, RV (AV, "[I](#) take ... to record"); 26:22, RV, in the best texts [see No. 1 (e)]; Gal. 5:3; Eph. 4:17; 1 Thess. 2:11, in the best texts [see No. 1 (g)].

<B-3,Verb,4828,*summartureo*>

denotes "to bear witness with" (sun), Rom. 2:15; 8:16; 9:1.

<B-4,Verb,4901,*sunepimartureo*>

denotes "to join in bearing witness with others," Heb. 2:4.

<B-5,Verb,2649,*katamartureo*>

denotes "to witness against" (kata), Matt. 26:62; 27:13; Mark 14:60 (in some mss., Mark 15:4, for *kategoreo*, "to accuse," RV).

<B-6,Verb,5576,*pseudomartureo*>

"to bear false witness" (pseudes, "false"), occurs in Matt. 19:18; Mark 10:19; 14:56,57; Luke 18:20; in some texts, Rom. 13:9.

<C-1,Adjective,267,*amarturos*>

denotes "without witness" (a, negative, and *martus*), Acts 14:17.

Woe <1,,3759,*ouai*>

an interjection, is used (a) in denunciation, Matt. 11:21; 18:7 (twice); eight times in ch. 23; 24:19; 26:24; Mark 13:17; 14:21; Luke 6:24,25 (twice), 26; 10:13; six times in ch. 11; Luke 17:1; 21:23; 22:22; 1 Cor. 9:16; Jude 1:11; Rev. 8:13 (thrice); 12:12; as a noun, Rev. 9:12 (twice); 11:14 (twice); (b) in grief, "alas," Rev. 18:10,16,19 (twice in each).

Wolf <1,,3074,*lukos*>

occurs in Matt. 10:16; Luke 10:3; John 10:12 (twice); metaphorically, Matt. 7:15; Acts 20:29.

Woman <1,,1135,*gune*>

for which see also [WIFE](#), is used of a "woman" unmarried or married, e.g., Matt. 11:11; 14:21; Luke 4:26, of a "widow;" Rom. 7:2; in the vocative case, used in addressing a "woman," it is a term not of reproof or severity, but of endearment or respect, Matt. 15:28; John 2:4, where the Lord's words to His mother at the wedding in Cana, are neither rebuff nor rebuke. The question is, lit., "What to Me and to thee?" and the word "woman," the term of endearment, follows this. The meaning is "There is no obligation on Me or you, but love will supply the need." She confides in Him, He responds to her faith. There was lovingkindness in both hearts. His next words about "His hour" suit this; they were not unfamiliar to her. Cana is in the path to Calvary; Calvary was not yet, but it made the beginning of signs possible. See also John 4:21; 19:26.

In Gal 4:4 the phrase "born of a woman" is in accordance with the subject there, viz., the real humanity of the Lord Jesus; this the words attest. They declare the method of His Incarnation and "suggest the means whereby that humanity was made free from the taint of sin consequent upon the Fall, viz., that He was not born through the natural process of ordinary generation, but was conceived by the power of the Holy Spirit ... To have written 'born of a virgin' would have carried the argument in a wrong direction ... Since that man is born of woman is a universal fact, the statement would be superfluous if the Lord Jesus were no more than man" (Notes on Galatians, by Hogg and Vine, pp. 184f.).

<2,,1133,*gunaikarion*>

a diminutive of No. 1, a "little woman," is used contemptuously in 2 Tim. 3:6, "a silly woman."

<3,,4245,*presbuteros*>

"elder, older," in the feminine plural, denotes "elder women" in 1 Tim. 5:2. See [ELDER](#), A, No. 1

<4,,4247,*presbutis*>

the feminine of presbutes, "aged," is used in the plural and translated "aged women" in Titus 2:3.

<5,,2338,*theleia*>

the feminine of the adjective thelus, denotes "female," and is used as a noun, Rom. 1:26,27. See [FEMALE](#).

Womb <1,,2836,*koilia*>

denotes "the womb," Matt. 19:12; Luke 1:15,41,42,44; 2:21; 11:27; 23:29; John 3:4; Acts 3:2; 14:8; Gal. 1:15. See [BELLY](#), No. 1.

<2,,1064,*gaster*>

is rendered "womb" in Luke 1:31. See [BELLY](#), No. 2.

<3,,3388,*metra*>

the matrix (akin to meter, "a mother"), occurs in Luke 2:23; Rom. 4:19.

Wonder (Noun and Verb) <1,Noun,5059,*teras*>

"something strange," causing the beholder to marvel, is always used in the plural, always rendered "wonders," and generally follows semeia, "signs;" the opposite order occurs in Acts 2:22,43; 6:8, RV;

7:36; in Acts 2:19 "wonders" occurs alone. A sign is intended to appeal to the understanding, a "wonder" appeals to the imagination, a power (dunamis) indicates its source as supernatural. "Wonders" are manifested as Divine operations in thirteen occurrences (9 times in Acts); three times they are ascribed to the work of Satan through human agents, Matt. 24:24; Mark 13:22; 2 Thess. 2:9.

<2,Noun,2285,*thambos*>

"amazement," is rendered "wonder" in Acts 3:10. See [AMAZE](#), A, No. 2.

Notes: (1) For thauma, "a wonder" (rendered "admiration" in Rev. 17:6, AV), see MARVEL. (2) In Rev. 12:1,3; 13:13 semeion, "a sign," is translated in the AV, "wonder(s)," RV, "sign(s)." (3) In Acts 3:11 ekthambos (ek, intensive, and No. 2) is translated "greatly wondering." (4) For pseudos, 2 Thess. 2:9, "lying wonders," see [FALSE](#), B. Cp. [AMAZE](#), B, Nos. 3 and 4.

* Note: (Verbs). For thaumazo, see MARVEL; for existemi, Acts 8:13, AV, see [AMAZE](#), B, No. 1.

Wonderful (thing, Work) * Notes: (1) In Matt. 7:22, AV, dunamis (in the plural) is rendered "wonderful works" (RV, is rendered "wonderful works" (RV, "mighty works," marg., "powers"). See [POWER](#). (2) In Acts 2:11, AV, the adjective megaleios, "magnificent," in the neuter plural with the article, is rendered "the wonderful works" (RV, "the mighty works"). (3) In Matt. 21:15, the neuter plural of the adjective thaumasios, "wonderful," is used as a noun, "wonderful things," lit., "wonders."

Wont <1,,1486,*etho*>

"to be accustomed," is used in the pluperfect tense (with imperfect meaning), eiōtha, rendered "was wont" in Matt. 27:15; Mark 10:1. See CUSTOM, B, No. 2, [MANNER](#), A, Note (1).

Notes: (1) In Mark 15:8, "he was wont to do," RV, represents the imperfect tense of poieo, "to do" (AV, "he had ever done"). (2) In Luke 22:39, AV, ethos, "a custom," preceded by kata and the article, lit., "according to the (i.e., His) custom," is translated "as He was wont" (RV, "as His custom was"): see CUSTOM, A, No. 1. (3) In Acts 16:13 the AV, "was wont," translates the texts which have the Passive Voice of nomizo with its meaning "to hold by custom;" the RV, "we supposed," translates the texts which have the imperfect tense, Active, with the meaning "to consider, suppose."

Wood <1,,3586,*xulon*>

denotes "timber, wood for any use" 1 Cor. 3:12; Rev. 18:12 (twice). See [STAFF](#), [STOCKS](#), [TREE](#).

<2,,5208,*hule*>

denotes "a wood, a forest," Jas. 3:5 (AV, "matter," marg., "wood"). See [MATTER](#), Note (3).

Wool <1,,2053,*erion*>

occurs in Heb. 9:19; Rev. 1:14.

Word <1,,3056,*logos*>

denotes (I) "the expression of thought," not the mere name of an object, (a) as embodying a conception or idea, e.g., Luke 7:7; 1 Cor. 14:9,19; (b) a saying or statement, (1) by God, e.g., John 15:25; Rom.

9:9; 9:28, RV, "word" (AV, "work"); Gal. 5:14; Heb. 4:12; (2) by Christ, e.g., Matt. 24:35 (plur.); John 2:22; 4:41; 14:23 (plur.); 15:20. In connection with (1) and (2) the phrase "the word of the Lord," i.e., the revealed will of God (very frequent in the OT), is used of a direct revelation given by Christ, 1 Thess. 4:15; of the gospel, Acts 8:25; 13:49; 15:35,36; 16:32; 19:10; 1 Thess. 1:8; 2 Thess. 3:1; in this respect it is the message from the Lord, delivered with His authority and made effective by His power (cp. Acts 10:36); for other instances relating to the gospel see Acts 13:26; 14:3; 15:7; 1 Cor. 1:18, RV; 2 Cor. 2:17; 4:2; 5:19; 6:7; Gal. 6:6; Eph. 1:13; Phil. 2:16; Col. 1:5; Heb. 5:13; sometimes it is used as the sum of God's utterances, e.g., Mark 7:13; John 10:35; Rev. 1:2,9; (c) discourse, speech, of instruction, etc., e.g., Acts 2:40; 1 Cor. 2:13; 12:8; 2 Cor. 1:18; 1 Thess. 1:5; 2 Thess. 2:15; Heb. 6:1, RV, marg.; doctrine, e.g., Matt. 13:20; Col. 3:16; 1 Tim. 4:6; 2 Tim. 1:13; Titus 1:9; 1 John 2:7;

(II) "The Personal Word," a title of the Son of God; this identification is substantiated by the statements of doctrine in John 1:1-18, declaring in verses John 1:1,2 (1) His distinct and superfinite Personality, (2) His relation in the Godhead (pros, "with," not mere company, but the most intimate communion), (3) His deity; in John 1:3 His creative power; in John 1:14 His incarnation ("became flesh," expressing His voluntary act; not as AV, "was made"), the reality and totality of His human nature, and His glory "as of the only begotten from the Father," RV (marg., "an only begotten from a father"), the absence of the article in each place lending stress to the nature and character of the relationship; His was the shekinah glory in open manifestation; John 1:18 consummates the identification: "the only-begotten Son (RV marg., many ancient authorities read "God only begotten,"), which is in the bosom of the Father, He hath declared Him," thus fulfilling the significance of the title "Logos," the "Word," the personal manifestation, not of a part of the Divine nature, but of the whole Deity (see [IMAGE](#)).

The title is used also in 1 John 1:1, "the Word of life" combining the two declarations in John 1:1,4 and Rev. 19:13 (for 1 John 5:7 see [THREE](#)).

<2,,4487,rhema>

denotes "that which is spoken, what is uttered in speech or writing;" in the singular, "a word," e.g., Matt. 12:36; 27:14; 2 Cor. 12:4; 13:1; Heb. 12:19; in the plural, speech, discourse, e.g., John 3:34; 8:20; Acts 2:14; 6:11,13; 11:14; 13:42; 26:25; Rom. 10:18; 2 Pet. 3:2; Jude 1:17; it is used of the Gospel in Rom. 10:8 (twice),17, RV, "the word of Christ" (i.e., the "word" which preaches Christ); 10:18; 1 Pet. 1:25 (twice); of a statement, command, instruction, e.g., Matt. 26:75; Luke 1:37, RV, "(no) word (from God shall be void of power);" Luke 1:38; Acts 11:16; Heb. 11:3.

The significance of rhema (as distinct from logos) is exemplified in the injunction to take "the sword of the Spirit, which is the word of God," Eph. 6:17; here the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture.

Notes: (1) Epos, "a word," is used in a phrase in Heb. 7:9, lit., "(as to say) a word," RV, "(so to) say," AV, "(as I may so) say;" logos is reasoned speech, rhema, an utterance, epos, "the articulated expression of a thought" (Abbott-Smith). (2) In Rom. 16:18, AV, chrestologia, "useful discourse" (chrestos, "beneficial"), is rendered "good words" [RV, "smooth ... (speech)"]. (3) For logikos, 1 Pet. 2:2 (RV, "spiritual"), rendered "of the word," AV, see [MILK](#). (4) For the verb apangello, rendered "to

bring word," see [BRING](#), No. 36. (5) In Matt. 2:13, AV, eipon, "to tell" (RV) is rendered "bring ... word." (6) For "enticing words," Col. 2:4, see [ENTICE](#) and PERSUASIVENESS. (7) For "strifes of words," 1 Tim. 6:4, AV, and "strive ... about words," 2 Tim. 2:14, see [STRIFE](#), [STRIVE](#). (8) For suntomos, Acts 24:4, "a few words," see [FEW](#), B. For the same phrase see [FEW](#), A, Nos. 1 and 2.

Work (Noun and Verb), Wrought <A-1,Noun,2041,*eron*>

denotes (I) "work, employment, task," e.g., Mark 13:34; John 4:34; 17:4; Acts 13:2; Phil. 2:30; 1 Thess. 5:13; in Acts 5:38 with the idea of enterprise; (II) "a deed, act," (a) of God, e.g., John 6:28,29; 9:3; 10:37; 14:10; Acts 13:41; Rom. 14:20; Heb. 1:10; 2:7; 3:9; 4:3,4,10; Rev. 15:3; (b) of Christ, e.g., Matt. 11:2; especially in John, 5:36; 7:3,21; 10:25,32,33,38; 14:11,12; 15:24; Rev. 2:26; (c) of believers, e.g., Matt. 5:16; Mark 14:6; Acts 9:36; Rom. 13:3; Col. 1:10; 1 Thess. 1:3, "work of faith," here the initial act of faith at conversion (turning to God, 1 Thess. 1:9); in 2 Thess. 1:11, "every work of faith," RV, denotes every activity undertaken for Christ's sake; 2:17; 1 Tim. 2:10; 5:18; 2 Tim. 2:21; 3:17; Titus 2:7,14; 3:1,8,14; Heb. 10:24; 13:21; frequent in James, as the effect of faith [in Jas. 1:25, AV, "(a doer) of the work," RV, "(a doer) that worketh"]; 1 Pet. 2:12; Rev. 2:2 and in several other places in chs. 2 and 3; Rev. 14:13; (d) of unbelievers, e.g., Matt. 23:3,5; John 7:7; Acts 7:41 (for idols); Rom. 13:12; Eph. 5:11; Col. 1:21; Titus 1:16 (1st part); 1 John 3:12; Jude 1:15, RV; Rev. 2:6, RV; of those who seek justification by works, e.g., Rom. 9:32; Gal. 3:10; Eph. 2:9; described as the works of the law, e.g., Gal. 2:16; 3:2,5; dead works, Heb. 6:1; 9:14; (e) of Babylon, Rev. 18:6; (f) of the Devil, John 8:41; 1 John 3:8. See [DEED](#).

<A-2,Noun,2039,*ergasia*>

denotes "a work" or "business," also "a working, performance," Eph. 4:19, where preceded by eis, "to," it is rendered "to work" (marg., "to make a trade of"). See [DILIGENCE](#), GAIN.

Notes: (1) In Rom. 9:28, AV, logos, "a word" (RV), is rendered "work." (2) For progma, Jas. 3:16, rendered "work" in AV, the RV has "deed." (3) For praxis, "a doing," Matt. 16:27, RV marg., AV, "works," see [DEED](#). (4) For the AV, "much work," Acts 27:16, see [DIFFICULTY](#). (5) For "workfellow," Rom. 16:21, AV, see [WORKER](#), No. 2. (6) In Matt. 14:2; Mark 6:14, AV, dunameis, "powers," RV, is translated "mighty works;" in Acts 2:22, RV, "mighty works," AV, "miracles." (7) For "wonderful works" see WONDERFUL, Note (2).

<B-1,Verb,2038,*ergazomai*>

is used (I) intransitively, e.g., Matt. 21:28; John 5:17; 9:4 (2nd part); Rom. 4:4,5; 1 Cor. 4:12; 9:6; 1 Thess. 2:9; 4:11; 2 Thess. 3:8,10-12 (for the play upon words in ver. 11 see BUSYBODY, A); (II) transitively, (a) "to work something, produce, perform," e.g., Matt. 26:10, "she hath wrought;" John 6:28,30; 9:4 (1st part); Acts 10:35; 13:41; Rom. 2:10; 13:10; 1 Cor. 16:10; 2 Cor. 7:10, in the best texts, some have No. 2; Gal. 6:10, RV, "let us work;" Eph. 4:28; Heb. 11:33; 2 John 1:8; (b) "to earn by working, work for," John 6:27, RV, "work" (AV, "labor"). See [COMMIT](#), [DO](#), LABOR, MINISTER, TRADE.

<B-2,Verb,2716,*katergazomai*>

an emphatic form of No. 1, signifies "to work out, achieve, effect by toil," rendered "to work" (past tense, "wrought") in Rom. 1:27; 2:9, RV; 4:15 (the Law brings men under condemnation and so renders them subject to Divine wrath); 5:3; 7:8,13; 15:18; 2 Cor. 4:17; 5:5; 7:10 (see No. 1),11; 12:12;

Phil. 2:12, where "your own salvation" refers especially to freedom from strife and vainglory; Jas. 1:3,20; 1 Pet. 4:3. See [DO](#), No. 5.

<B-3,Verb,1754,*energeo*>

lit., "to work in" (en, and A, No. 1), "to be active, operative," is used of "(a) God, 1 Cor. 12:6; Gal. 2:8; 3:5; Eph. 1:11,20; 3:20; Phil. 2:13; Col. 1:29; (b) the Holy Spirit, 1 Cor. 12:11; (c) the Word of God. 1 Thess. 2:13 (Middle Voice; AV, 'effectually worketh'); (d) supernatural power, undefined, Matt. 14:2; Mark 6:14; (e) faith, as the energizer of love, Gal. 5:6; (f) the example of patience in suffering, 2 Cor. 1:6; (g) death (physical) and life (spiritual), 2 Cor. 4:12; (h) sinful passions, Rom. 7:5; (i) the spirit of the Evil One, Eph. 2:2; (j) the mystery of iniquity, 2 Thess. 2:7." * [* From Notes on Galatians, by Hogg and Vine, pp. 114,115.]

To these may be added (k) the active response of believers to the inworking of God, Phil. 2:13 (2nd part), RV, "to work (for)," AV, "to do (of);" (l) the supplication of the righteous, Jas. 5:16, RV, "in its working" (AV, "effectual fervent").

<B-4,Verb,4160,*poieo*>

"to do," is rendered "to work" in Matt. 20:12, AV (RV, "spent"); Acts 15:12, "had wrought;" Acts 19:11; 21:19; Heb. 13:21; Rev. 16:14; 19:20; 21:27, AV (RV, "maketh;" marg., "doeth"). See [DO](#).

<B-5,Verb,4903,*sunergeo*>

"to work with or together" (sun), occurs in Mark 16:20; Rom. 8:28, "work together;" 1 Cor. 16:16, "helpeth with;" 2 Cor. 6:1, "workers together," present participle, "working together;" the "with Him" represents nothing in the Greek; Jas. 2:22, "wrought with." See [HELP](#).

<B-6,Verb,1096,*ginomai*>

"to become, take place," is rendered "wrought" in Mark 6:2; Acts 5:12, "were ... wrought."

Worker, Workfellow, fellow Workers, Workman <1,,2040,*ergates*>

is translated "workers" in Luke 13:27 ("of iniquity"); 2 Cor. 11:13 ("deceitful"); Phil. 3:2 ("evil"); "work man," Matt. 10:10, AV (RV, "laborer"); "workman," 2 Tim. 2:15; "workmen," Acts 19:25. See [LABORER](#).

<2,,4904,*sunergos*>

denotes "a worker with," and is rendered "workfellow" in Rom. 16:21, AV, RV, "fellow worker;" in Col. 4:11, "fellow workers" (see RV). See the RV, "God's fellow workers," in 1 Cor. 3:9. See COMPANION, [HELPER](#), [LABORER](#), Note.

Note: For "workers at home," Titus 2:5, see [HOME](#), B.

Working <1,,1753,*energeia*>

(Eng., "energy") is used (1) of the "power" of God, (a) in the resurrection of Christ, Eph. 1:19; Col. 2:12, RV, "working" (AV, "operation"); (b) in the call and enduement of Paul, Eph. 3:7; Col. 1:29; (c) in His retributive dealings in sending "a working of error" (AV, "strong delusion") upon those under the rule of the Man of Sin who receive not the love of the truth, but have pleasure in

unrighteousness, 2 Thess. 2:11; (2) of the "power" of Christ (a) generally, Phil. 3:21; (b) in the church, individually, Eph. 4:16; (3) of the power of Satan in energizing the Man of Sin in his "parousia," 2 Thess. 2:9, "coming."

<2,,1755,*energema*>

"what is wrought," the effect produced by No. 1, occurs in 1 Cor. 12:6, RV, "working" (AV, "operations"); 1 Cor. 12:10.

Workmanship * For [WORKMANSHIP](#) see MADE, B

World <1,,2889,*kosmos*>

primarily "order, arrangement, ornament, adornment" (1 Pet. 3:3, see [ADORN](#), B), is used to denote (a) the "earth," e.g., Matt. 13:35; John 21:25; Acts 17:24; Rom. 1:20 (probably here the universe: it had this meaning among the Greeks, owing to the order observable in it); 1 Tim. 6:7; Heb. 4:3; 9:26; (b) the "earth" in contrast with Heaven, 1 John 3:17 (perhaps also Rom. 4:13); (c) by metonymy, the "human race, mankind," e.g., Matt. 5:14; John 1:9 [here "that cometh (RV, 'coming') into the world" is said of Christ, not of "every man;" by His coming into the world He was the light for all men]; 1 John 3:10; 3:16,17 (thrice),19; 4:42, and frequently in Rom. 1 Cor. and 1 John; (d) "Gentiles" as distinguished from Jews, e.g., Rom. 11:12,15, where the meaning is that all who will may be reconciled (cp. 2 Cor. 5:19); (e) the "present condition of human affairs," in alienation from and opposition to God, e.g., John 7:7; 8:23; 14:30; 1 Cor. 2:12; Gal. 4:3; 6:14; Col. 2:8; Jas. 1:27; 1 John 4:5 (thrice); 5:19; (f) the "sum of temporal possessions," Matt. 16:26; 1 Cor. 7:31 (1st part); (g) metaphorically, of the "tongue" as "a world (of iniquity)," Jas. 3:6; expressive of magnitude and variety.

<2,,165,*aion*>

"an age, a period of time," marked in the NT usage by spiritual or moral characteristics, is sometimes translated "world;" the RV marg. always has "age." The following are details concerning the world in this respect; its cares, Matt. 13:22; its sons, Luke 16:8; 20:34; its rulers, 1 Cor. 2:6,8; its wisdom, 1 Cor. 1:20; 2:6; 3:18, its fashion, Rom. 12:2; its character, Gal. 1:4; its god, 2 Cor. 4:4. The phrase "the end of the world" should be rendered "the end of the age," in most places (see [END](#), A, No. 2); in 1 Cor. 10:11, AV, "the ends (tele) of the world," RV, "the ends of the ages," probably signifies the fulfillment of the Divine purposes concerning the ages in regard to the church [this would come under [END](#), A, No. 1, (c)]. In Heb. 11:3 [lit., "the ages (have been prepared)"] the word indicates all that the successive periods contain; cp. Heb. 1:2. Aion is always to be distinguished from kosmos, even where the two seem to express the same idea, e.g., 1 Cor. 3:18, aion, 1 Cor. 3:19, kosmos; the two are used together in Eph. 2:2, lit., "the age of this world." For a list of phrases containing aion, with their respective meanings, see [EVER](#), B.

<3,,3625,*oikoumene*>

"the inhabited earth" (see [EARTH](#), No. 2), is used (a) of the whole inhabited world, Matt. 24:14; Luke 4:5; 21:26; Rom. 10:18; Heb. 1:6; Rev. 3:10; 16:14; by metonymy, of its inhabitants, Acts 17:31; Rev. 12:9; (b) of the Roman Empire, the world as viewed by the writer or speaker, Luke 2:1; Acts 11:28; 24:5; by metonymy, of its inhabitants, Acts 17:6; 19:27; (c) the inhabited world in a coming age, Heb. 2:5.

Notes: (1) In Rev. 13:3, AV, ge, "the earth" (RV), is translated "world." (2) For phrases containing aionios, e.g., Rom. 16:25; 2 Tim. 1:9; Titus 1:2, see [ETERNAL](#), No. 2.

Worldly <1,,2886,*kosmikos*>

"pertaining to this world," is used (a) in Heb. 9:1, of the tabernacle, AV, "wordly," RV, "of this world" (i.e., made of mundane materials, adapted to this visible world, local and transitory); (b) in Titus 2:12, ethically, of "worldly lusts," or desires.

World rulers * For [WORLD](#) RULERS, Eph. 6:12, RV, see [RULER](#), No. 3

Worm <1,,4663,*skolex*>

"a worm which preys upon dead bodies," is used metaphorically by the Lord in Mark 9:48; in some mss. vv. 44,46, cp. Isa. 66:24. The statement signifies the exclusion of the hope of restoration, the punishment being eternal.

<2,,4662,*skolekobrotos*>

denotes "devored by worms" (skolex, and bibrosko, "to eat"), Acts 12:23.

Wormwood <1,,894,*apsinthos*>

(Eng., "absinthe"), a plant both bitter and deleterious, and growing in desolate places, figuratively suggestive of "calamity" (Lam. 3:15) and injustice (Amos 5:7), is used in Rev. 8:11 (twice; in the 1st part as a proper name).

Worse <A-1,Adjective,5501,*cheiron*>

used as the comparative degree of kakos, "evil," describes (a) the condition of certain men, Matt. 12:45; Luke 11:26; 2 Pet. 2:20; (b) evil men themselves and seducers, 2 Tim. 3:13; (c) indolent men who refuse to provide for their own households, and are worse than unbelievers, 1 Tim. 5:8, RV; (d) a rent in a garment, Matt. 9:16; Mark 2:21; (e) an error, Matt. 27:64; (f) a person suffering from a malady, Mark 5:26; (g) a possible physical affliction, John 5:14; (h) a punishment, Heb. 10:29, "sorcer." See [SORE](#).

<A-2,Adjective,1640,*elasson* | *elaton*> is said of wine in John 2:10. See [LESS](#).

<A-3,Adjective,2276,*hesson* | *hetton*> "less, inferior," is used in the neuter, after epi, "for," is translated "worse" in 1 Cor. 11:17; in 2 Cor. 12:15 the neuter, used adverbially, is translated "the less."

<B-1,Verb,5302,*hustereo*>

is rendered "are we the worse" in 1 Cor. 8:8. See [BEHIND](#), B, No. 1, [COME](#), No. 39, [DESTITUTE](#), [FAIL](#), Note (2), [LACK](#), WANT.

<B-2,Verb,4281,*proecho*>

"to hold before, promote," is rendered "are we better" in Rom. 3:9, AV (Passive Voice); RV, "are we in worse case." See BETTER (be), Note (1).

Worship (Verb and Noun), Worshiping <A-1,Verb,4352,*proskuneo*>

"to make obeisance, do reverence to" (from *pros*, "towards," and *kuneo*, "to kiss"), is the most frequent word rendered "to worship." It is used of an act of homage or reverence (a) to God, e.g., Matt. 4:10; John 4:21-24; 1 Cor. 14:25; Rev. 4:10; 5:14; 7:11; 11:16; 19:10 (2nd part); 22:9; (b) to Christ, e.g., Matt. 2:2,8,11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17; John 9:38; Heb. 1:6, in a quotation from the Sept. of Deut. 32:43, referring to Christ's Second Advent; (c) to a man, Matt. 18:26; (d) to the Dragon, by men, Rev. 13:4; (e) to the Beast, his human instrument, Rev. 13:4,8,12; 14:9,11; (f) the image of the Beast, Rev. 13:15; 14:11; 16:2; (g) to demons, Rev. 9:20; (h) to idols, Acts 7:43.

Note: As to Matt. 18:26, this is mentioned as follows, in the "List of readings and renderings preferred by the American Committee" (see RV Classes of Passages, IV): "At the word 'worship' in Matt. 2:2, etc., add the marginal note 'The Greek word denotes an act of reverence, whether paid to man (see chap. Matt. 18:26) or to God (see chap. Matt. 4:10)'." The Note to John 9:38 in the American Standard Version in this connection is most unsound; it implies that Christ was a creature. J. N. Darby renders the verb "do homage" [see the Revised Preface to the Second Edition (1871) of his New Translation].

<A-2,Verb,4576,*sebomai*>

"to revere," stressing the feeling of awe or devotion, is used of "worship" (a) to God, Matt. 15:9; Mark 7:7; Acts 16:14; 18:7,13; (b) to a goddess, Acts 19:27. See [DEVOUT](#), No. 3.

<A-3,Verb,4573,*sebazomai*>

akin to No. 2, "to honor religiously," is used in Rom. 1:25.

<A-4,Verb,3000,*latreuo*>

"to serve, to render religious service or homage," is translated "to worship" in Phil. 3:3, "(who) worship (by the Spirit of God)," RV, AV, "(which) worship (God in the spirit)," the RV renders it "to serve" (for AV, "to worship") in Acts 7:42; 24:14; AV and RV, "(the) worshipers" in Heb. 10:2, present participle, lit., "(the ones) worshipping." See [SERVE](#).

<A-5,Verb,2151,*eusebeo*>

"to act piously towards," is translated "ye worship" in Acts 17:23. See PIETY (to show).

Notes: (1) The worship of God is nowhere defined in Scripture. A consideration of the above verbs shows that it is not confined to praise; broadly it may be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims, whether by the outgoing of the heart in praise and thanksgiving or by deed done in such acknowledgment. (2) In Acts 17:25 *therapeuo*, "to serve, do service to" (so RV), is rendered "is worshiped." See [CURE](#), [HEAL](#).

<B-1,Noun,4574,*sebasma*>

denotes "an object of worship" (akin to A, No. 3); Acts 17:23 (see [DEVOTION](#)); in 2 Thess. 2:4, "that is worshiped;" every object of "worship," whether the true God or pagan idols, will come under the ban of the Man of Sin.

<B-2,Noun,1479,*ethelothreskeia*[-ia]>

"will-worship" (*ethelo*, "to will," *threskeia*, "worship"), occurs in Col. 2:23, voluntarily adopted

"worship," whether unbidden or forbidden, not that which is imposed by others, but which one affects.

<B-3,Noun,2356,*threskeia*>

for which see [RELIGION](#), is translated "worshipping" in Col. 2:18.

Note: In Luke 14:10, AV, doxa, "glory" (RV), is translated "worship."

Worshiper <1,,4353,*proskunetes*>

akin to proskuneo (see WORSHIP, A, No. 1), occurs in John 4:23.

<2,,3511,*neokoros*>

is translated "worshiper" in Acts 19:35 AV: see [TEMPLE KEEPER](#).

<3,,2318,*theosebes*>

denotes "reverencing God" (theos, "God," sebomai, see WORSHIP, A, No. 2), and is rendered "a worshiper of God" in John 9:31. Cp. theosebeia, "godliness," 1 Tim. 2:10.

Note: For Heb. 10:2, see WORSHIP, A, No. 4.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Threshing floor <1,,257,*halon*>

"a threshing floor," is so translated in Matt. 3:12; Luke 3:17, RV (AV, "floor"), perhaps by metonymy for the grain.

Threw * For [THREW](#) see THROW

Thrice <1,,5151,*tris*>

occurs in Matt. 26:34,75 and parallel passages; in Acts 10:16; 11:10, preceded by *epi*, "up to;" 2 Cor. 11:25 (twice); 12:8.

Throat (Noun), to take by the (Verb) <A-1,Noun,2995,*larunx*>

"a throat" (Eng., "larynx"), is used metaphorically of "speech" in Rom. 3:13.

<B-1,Verb,4155,*pnigo*>

"to choke," is rendered "took ... by the throat" in Matt. 18:28. See [CHOKE](#), No. 1.

Throne <1,,2362,*thronos*>

"a throne, a seat of authority," is used of the "throne" (a) of God, e.g., Heb. 4:16, "the throne of grace," i.e., from which grace proceeds; Heb. 8:1; 12:2; Rev. 1:4; 3:21 (2nd part); 4:2 (twice); 5:1; frequently in Rev.; in Rev. 20:12, in the best texts, "the throne" (some have *Theos*, "God," AV); cp. Rev. 21:3; Matt. 5:34; 23:22; Acts 7:49; (b) of Christ, e.g. Heb. 1:8; Rev. 3:21 (1st part); 22:3; His seat of authority in the Millennium, Matt. 19:28 (1st part); (c) by metonymy for angelic powers, Col. 1:16; (d) of the Apostles in millennial authority, Matt. 19:28 (2nd part); Luke 22:30; (e) of the elders in the heavenly vision, Rev. 4:4 (2nd and 3rd parts), RV, "thrones" (AV, "seats"); so Rev. 11:16; (f) of David, Luke 1:32; Acts 2:30; (g) of Satan, Rev. 2:13, RV, "throne" (AV, "seat"); (h) of "the beast," the final and federal head of the revived Roman Empire, Rev. 13:2; 16:10.

<2,,968,*bema*>

for which see [JUDGMENT](#)-SEAT, is used of the throne or tribunal of Herod, Acts 12:21.

Throng (Verb) <1,,2346,*thlibo*>

"to press," is rendered "throng," Mark 3:9. See [AFFLICT](#), No. 4.

<2,,4918,*suntlibo*>

"to press to together," on all sides (*sun*, "together," and No. 1), a strengthened form, is used in Mark 5:24,31.

<3,,4846,*sumpnigo*>

"to choke," is used of "thronging" by a crowd, Luke 8:42. See [CHOKE](#), No. 3.

Note: For *sunecho*, "to hold together, press together," Luke 8:45 (AV, "throng"), see [PRESS](#).

Through and Throughout * For [THROUGH](#) and [THROUGHOUT](#) see +, p. 9

Thoroughly * For [THROUGHLY](#) see THOROUGHLY

Throw <1,,906,*ballo*>

"to cast, to throw," is rendered "to throw" in Mark 12:42, AV (RV, "cast"); so Acts 22:23 (2nd part); "to throw down," Rev. 18:21 (2nd part), AV (RV, "cast down"). See [CAST](#), No. 1.

<2,,4496,*rhipto*>

"to hurl, throw, throw off," is rendered "had thrown... down" in Luke 4:35, RV (AV, "had thrown"). See [CAST](#), No. 2.

<3,,2630,*katakremnizo*>

"to throw over a precipice" (*kremnos*), "cast down headlong," is rendered "throw ... down" in Luke 4:29 (AV, "cast ... down headlong").

<4,,2647,*kataluo*>

lit., "to loosen down," is rendered "to throw down" (of the stones of the Temple) in Matt. 24:2 and parallel passages. See DESTROY, No. 5.

Thrust <1,,906,*ballo*>

for which cp. [THROW](#), No. 1, is rendered "to thrust" in John 20:25,27, AV (RV, "put"); Acts 16:24, AV (RV, "cast"); so Rev. 14:16,19. See [CAST](#), No. 1.

<2,,1544,*ekballo*>

"to cast out," is rendered "thrust ... out" in Luke 4:29, AV (RV, "cast ... forth"); so Luke 13:28; Acts 16:37. See [CAST](#), No. 5.

<3,,638,*apothéo*>

"to thrust away," is used in the Middle Voice, "to thrust away from oneself," and translated "thrust away" in Acts 7:27,39; "thrust ... from," Acts 13:46, RV (AV, "put ... from"); "having thrust from them," 1 Tim. 1:19, RV (AV, "having put away"). See CAST, No. 13.

<4,,2700,*katatoxeuo*>

"to strike down with an arrow, shoot dead," occurs in Heb. 12:20 in some mss. (in a quotation from Ex. 19:13, Sept.).

Notes: (1) In Matt. 11:23; Luke 10:15 the best texts have *katabaino*, "to go down" (RV), instead of *katabibazo*, in the Passive Voice, "to be thrust down or brought down" (AV). (2) In Acts 27:39, AV, *exotheo*, "to drive out," is rendered "to thrust in," RV, "drive (the ship) upon (it [i.e., the beach])." (3) In Rev. 14:15,18, AV, *pempo*, to send (RV, "send forth"), is translated "thrust in." (4) For Luke 5:3, AV, see [LAUNCH](#), No. 2.

Thunder, Thundering <1,,1027,*bronte*>

in Mark 3:17 "sons of thunder" is the interpretation of Boanerges, the name applied by the Lord to James and John; their fiery disposition is seen in Mark 9:38; Luke 9:54; perhaps in the case of James

it led to his execution. The name and its interpretation have caused much difficulty; some suggest the meaning "the twins." It is however most probably the equivalent of the Aramaic *bene regesh*, "sons of tumult;" the latter of the two words was no doubt used of "thunder" in Palestinian Aramaic; hence the meaning "the sons of thunder;" the cognate Hebrew word *ragash*, "to rage," is used in Ps. 2:1 and there only. In John 12:29 *bronte* is used with *ginomai*, "to take place," and rendered "it had thundered;" lit., "there was thunder;" elsewhere, Rev. 4:5; 6:1; 8:5; 10:3,4; 11:19; 14:2; 16:18; 19:6.

Thus <1,,3779,*houtos* or *houto*> "in this way, so, thus," is used (a) with reference to what precedes, e.g., Luke 1:25; 2:48; (b) with reference to what follows, e.g., Luke 19:31, rendered "on this wise," in Matt. 1:18; John 21:1, and before quotations, Acts 7:6; 13:34; Rom. 10:6, AV (RV, "thus"); Heb. 4:4; (c) marking intensity, rendered "so," e.g., Gal. 1:6; Heb. 2:21; Rev. 16:18; (d) in comparisons, rendered "so," e.g., Luke 11:30; Rom. 5:15. See [FASHION](#), B, LIKEWISE, Note (1), [MANNER](#), C, No. 2, So, Note (1).

Note (1) *Touto*, the neuter of *houtos*, "this," is translated "thus" in 2 Cor. 1:17; 5:14; Phil. 3:15; the neuter plural, *tauta*, "these things," e.g., in Luke 18:11; 19:28; John 9:6; 11:43; 13:21; 20:14; Acts 19:41. (2) *Tade*, these things (the neuter plural of *hode*, "this"), is translated "thus" in Acts 21:11. (3) In Luke 17:30, AV, *kata tauta*, lit., "according to these things," is rendered "thus" (RV, "after the same manner," follows the reading *kata ta auta*, lit., "according to the same things").

Thy, Thine, Thine own, Thyself * Note: These are translations of (1) the possessive pronoun *sos*, and its inflections, e.g., Matt. 7:3 (1st part); it is used as a noun with the article, in the phrases *to son*, "that which is thine," Matt. 20:14; 25:25, "thine own;" *hoi soi*, "thy friends," Mark 5:19; *ta sa*, "thy goods," Luke 6:30, lit., "the thine;" (2) one of the oblique cases of *su*, "thou;" *sou*, "of thee," e.g., Matt. 1:20; 7:3 (2nd part), "thine own;" *soi*, "to thee," e.g., Mark 5:9; with *meno*, "to remain," Acts 5:4 (1st part), "thine own," lit., "remain to thee;" in Matt. 26:18, *pros se*, "at they house," lit., "with thee;" (3) *seauton*, "(as) thyself," Rom. 13:9; *seautou*, "of thyself," e.g., Matt. 4:6; *seauto*, "to thyself," Acts 16:28; (4) *heautou* (with *apo*, "from"), John 18:34, "of thyself," lit., "from thyself;" (5) *autos*, "self," is sometimes used for "thyself," e.g., Luke 6:42.

Thyine (wood) <1,,2367,*thuinos*>

is akin to *thuia*, or *thua*, an African aromatic and coniferous tree; in Rev. 18:12 it describes a wood which formed part of the merchandise of Babylon; it was valued by Greeks and Romans for tables, being hard, durable and fragrant (AV marg., "sweet").

Tidings <A-1,Noun,5334,*phasis*>

akin to *phemi*, "to speak," denotes "information," especially against fraud or other delinquency, and is rendered "tidings" in Acts 21:31.

Note: In Acts 11:22, AV, *logos*, "a word, a report" (RV), is rendered "tidings."

<B-1,Verb,2097,*euangelizo*>

is used of any message designed to cheer those who receive it; it is rendered "to bring, declare, preach," or "show good or glad tidings," e.g., Luke 1:19; 2:10; 3:18, RV; 4:43, RV; 7:22, RV; 8:1; Acts 8:12; 10:36, RV; 14:15, RV; in 1 Thess. 3:6, "brought us glad (AV, good) tidings;" in Heb. 4:2,

RV, "we have had good tidings preached;" similarly, Heb. 4:6; in 1 Pet. 1:25 *rhema*, "a word," is coupled with this verb, "the word of good tidings which was preached," RV (AV, "the word which by the gospel is preached"). See [PREACH](#), A, No. 1.

<B-2,Verb,312,*anangelo*>

"to announce, declare," is rendered "(no) tidings ... came," in Rom. 15:21, RV, AV, "was (not) spoken of." See [TELL](#).

Tie <1,,1210,*deo*>

"to bind," is rendered "to tie" in Matt. 21:2; Mark 11:2,4; Luke 19:30. See [BIND](#).

<2,,4385,*proteino*>

"to stretch out or forth," is used of preparations for scourging, Acts 22:25, RV, "had tied (him) up" (AV, "bound").

Tiles, Tiling <1,,2766,*keramos*>

"potter's clay," or "an earthen vessel," denotes in the plural "tiles" in Luke 5:19, RV, AV, "tiling." In the Sept., 2 Sam. 17:28.

Till (Conjunction) * For TILL (Conjunction) see +, p. 9

Till (Verb) <1,,1090,*georgao*>

"to till the ground," is used in the Passive Voice in Heb. 6:7, RV, "it is tilled" (AV, "... dressed"). Moulton and Milligan point out that, agriculture being the principal industry in Egypt, this word and its cognates (*georgion*, see [HUSBANDRY](#), and *georgos*, see [HUSBANDMAN](#)) are very common in the papyri with reference to the cultivation of private allotments and the crown lands.

Time <A-1,Noun,5550,*chronos*>

denotes "a space of time," whether short, e.g., Matt. 2:7; Luke 4:5, or long, e.g., Luke 8:27; 20:9; or a succession of "times," shorter, e.g., Acts 20:18, or longer, e.g., Rom. 16:25, RV, "times eternal;" or duration of "time," e.g., Mark 2:19, 2nd part, RV, "while" (AV, "as long as"), lit., "for whatever time." For a fuller treatment see SEASON, A, No. 2.

<A-2,Noun,2540,*kairos*>

primarily "due measure, due proportion," when used of "time," signified "a fixed or definite period, a season," sometimes an opportune or seasonable "time," e.g., Rom. 5:6, RV, "season;" Gal. 6:10, "opportunity." In Mark 10:30; Luke 18:30, "this time" (*kairos*), i.e., "in this lifetime," is contrasted with "the coming age." In 1 Thess. 5:1, "the times and the seasons," "times" (*chronos*) refers to the duration of the interval previous to the Parousia of Christ and the length of "time" it will occupy (see COMING, No. 3), as well as other periods; "seasons" refers to the characteristics of these periods. See SEASON, A, No. 1, and the contrasts between *chronos* and *kairos* under SEASON, A, No. 2.

<A-3,Noun,5610,*hora*>

primarily, "any time or period fixed by nature," is translated "time" in Matt. 14:15; Luke 14:17; Rom. 13:11, "high time;" in the following the RV renders it "hour," for AV, "time," Matt. 18:1; Luke 1:10;

John 16:2,4,25; 1 John 2:18 (twice); Rev. 14:15; in Mark 6:35, RV, "day;" in 1 Thess. 2:17, RV, "a short (season)," lit., "(the season, AV, 'time') of an hour." See HOUR.

<B-1,Adverb,4455,*popote*>

"ever yet," is rendered "at any time" in John 1:18; 5:37; 1 John 4:12. For Luke 15:29 see Note (14) below. See [NEVER](#).

<B-2,Adverb,2235,*ede*>

"already, now," is translated "by this time" in John 11:39. See ALREADY.

<B-3,Adverb,3819,*palai*>

"long ago, of old," is rendered "of old time" in Heb. 1:1 (AV, "in time past"). See [OLD](#).

Notes: (1) In Luke 9:51; Acts 8:1, AV, *hemera*, "a day," is translated "time," in the former, plural, RV, "the days;" in Luke 23:7 (plural), RV "(in these) days," AV, "(at that) time." (2) In 1 Tim. 6:19 the phrase *eis to mellon*, lit., "unto the about-to-be," i.e., "for the impending (time)," is rendered "against the time to come." (3) In 1 Cor. 16:12, AV, *nun*, "now" (RV), is rendered "at this time;" in Acts 24:25, the phrase *to nun echon*, lit., "the now having," is rendered "at this time" (the verb is adjectival); the phrase is more expressive than the simple "now." Cp. *heos tou nun*, "until now," Matt. 24:21; Mark 13:19, RV, AV, "unto (this time)." (4) For *polumeros*, strangely rendered "at sundry times," in Heb. 1:1, AV, see [PORTION](#), C. (5) For "long time," see [LONG](#). (6) For "nothing ... at any time," see [NOTHING](#), Note (3). (7) For *proskairos*, rendered "for a time" in Mark 4:17, AV, see SEASON, [WHILE](#). (8) In Matt., *apo tote*, "from that time," lit., "from then," occurs thrice, Matt. 4:17; 16:21; 26:16; in Luke 16:16, RV (AV, "since that time"); in John 6:66, AV, "from that time" translates *ek toutou*, lit., "from, or out of, this," RV, "upon this." (9) In Luke 4:27, the preposition *epi* signifies "in the time of." (10) For *genea*, rendered "times" in Acts 14:16, "time" in Acts 15:21, see [AGE](#), No. 2 (RV, "generations"). (11) For "at every time," 2 Pet. 1:15, RV, see [ALWAYS](#), No. 2. (12) For "in time of need," Heb. 4:16, see [CONVENIENT](#), and [NEED](#), C, Note. (13) In Heb. 2:1, *pote* signifies "at any time;" in 1 Pet. 3:5, "in the old time;" in 2 Pet. 1:21, "in old time." See [PAST](#). In the following where the AV has "sometimes" the RV has "once" in Eph. 2:13; 5:8; "aforetime" in Titus 3:3. (14) In Luke 15:29, AV, *oudepote*, "never," is rendered "neither ... at any time" (RV, "never"). (15) For *eukaireo*, "to spend time," Acts 17:21, see [SPEND](#), No. 10. (16) For *chronotribeo*, "to spend time," see [SPEND](#), No. 11. (17) For *prolego*, rendered "told ... in time past," in Gal. 5:21, AV, see [FOREWARN](#). (18) In Luke 12:1, "in the mean time" is a rendering of the phrase *en hois*, lit., "in which (things or circumstances)." (19) In Rev. 5:11 there is no word representing "times:" see [THOUSAND](#), Note (2). (20) In Gal. 4:2 *prothesmios* (in its feminine form, with *hemera*, "day," understood) is rendered "time appointed" (see [APPOINT](#), No. 3 and Note, TERM).

Tinkling * For [TINKLING](#) see CLANGING

Tip <1,,206,*akron*>

"the top, an extremity," is translated "tip" in Luke 16:24. See END, C, Note (6), [TOP](#).

Tithes (Noun) * For TITHES (Noun) see [TENTH](#), No. 2

Title (Verb) <1,,1183,*dekatoō*>

from *dekatos*, "tenth," in the Active Voice denotes "to take tithes of," Heb. 7:6, RV, "hath taken (AV, received) tithes;" in the Passive, "to pay tithes," Heb. 7:9, RV, "hath paid (AV, 'payed') tithes." In the Sept., Neh. 10:37.

<2,,586,*apodekatoō*>

denotes (a) "to tithe" (*apo*, "from," *dekatos*, "tenth"), Matt. 23:23 (AV, "pay tithe of"); Luke 11:42; in Luke 18:12 (where the best texts have the alternative form *apodekateuo*), "[I](#) give tithes;" (b) "to exact tithes" from Heb. 7:5.

<3,,586,*apodekateuo*>

"to give tithes," in Luke 18:12 (some texts have No. 2).

Note: Heb. 7:4-9 shows the superiority of the Melchizedek priesthood to the Levitical, in that (1) Abraham, the ancestor of the Levites, paid "tithes" to Melchizedek (Gen. 14:20); (2) Melchizedek, whose genealogy is outside that of the Levites, took "tithes" of Abraham, the recipient himself of the Divine promises; (3) whereas death is the natural lot of those who receive "tithes," the death of Melchizedek is not recorded; (4) the Levites who received "tithes" virtually paid them through Abraham to Melchizedek.

Title <1,,5102,*titlos*>

from Latin *titulus*, is used of the inscription above the Cross of Christ, John 19:19,20. See [SUPERScription](#).

<2,,2762,*keraia* | *kerea*> "a little horn" (*keras*, "a horn"), was used to denote the small stroke distinguishing one Hebrew letter from another. The rabbis attached great importance to these; hence the significance of the Lord's statements in Matt. 5:18; Luke 16:17, charging the Pharisees with hypocrisy, because, while professing the most scrupulous reverence to the Law, they violated its spirit. Grammarians used the word to denote the accents in Greek words.

To * For [TO](#) see +, p. 9

Today, this day <1,,4594,*semeron*>

an adverb (the Attic form is *temeron*), akin to *hemera*, a day, with the prefix *t* originally representing a pronoun. It is used frequently in Matthew, Luke and Acts; in the last it is always rendered "this day;" also in Heb. 1:5, and the RV of Heb. 5:5 (AV, "to day") in the same quotation; "today" in Heb. 3:7,13,15; 4:7 (twice); 13:8; also Jas. 4:13.

The clause containing *semeron* is sometimes introduced by the conjunction *hoti*, "that," e.g., Mark 14:30; Luke 4:21; 19:9; sometimes without the conjunction, e.g., Luke 22:34; 23:43, where "today" is to be attached to the next statement, "shalt thou be with Me;" there are no grammatical reasons for the insistence that the connection must be with the statement "Verily [I](#) say unto thee," nor is such an idea necessitated by examples from either the Sept. or the NT; the connection given in the AV and RV is right.

In Rom. 11:8; 2 Cor. 3:14,15, the lit. rendering is "unto the today day," the emphasis being brought out by the RV, "unto (until) this very day."

In Heb. 4:7, the "today" of Ps. 95:7 is evidently designed to extend to the present period of the Christian faith.

Together <1,,3674,*homou*>

used in connection with place, in John 21:2; Acts 2:1 (in the best texts), RV, "together" (AV, "with one accord," translating the inferior reading *homothumadon*: see [ACCORD](#), A), is used without the idea of place in John 4:36; 20:4.

<2,,260,*hama*>

"at once," is translated "together" in Rom. 3:12; 1 Thess. 4:17; 5:10. See [EARLY](#), Note, [WITHAL](#).

Notes: (1) For *pamphlethei*, Luke 23:18, RV, see [ONCE](#), Note. (2) In 1 Thess. 5:11, AV, *allelous*, "one another" (RV), is rendered "yourselves together;" in Luke 23:12, AV, *meta allelon*, lit., "with one another," is rendered "together" (RV, "with each other"); so in Luke 24:14, AV, *pros allelous*, RV, "with each other." (3) In the following, "together" translates the phrase *epi to auto*, lit., "to (upon, or for) the same," Matt. 22:34; Luke 17:35; Acts 1:15; 2:44 (Acts 3:1, in some texts); 4:26; 1 Cor. 7:5; 14:23, RV: see [PLACE](#), A, Note (7). (4) In Acts 14:1, it translates *kata to auto*, "at the same;" it may mean "in the same way" (i.e., as they had entered the synagogue at Pisidian Antioch). (5) In many cases "together" forms part of another word.

Toil (Verb and Noun) <A-1, Verb, 2872, *kopiao*>

"to be weary, to labor," is rendered "to toil" in Matt. 6:28; Luke 5:5 (Luke 12:27, in some mss.); in 1 Cor. 4:12, RV (AV, "we labor"). See [LABOR](#).

<A-2, Verb, 928, *basanizo*>

primarily, "to rub on the touchstone, to put to the test," then, "to examine by torture" (*basanos*, "touchstone, torment"), hence denotes "to torture, torment, distress;" in the Passive Voice it is rendered "toiling" in Mark 6:48, AV (RV, "distressed"). See [PAIN](#), [TORMENT](#), [VEX](#).

<B-1, Noun, 2873, *kopos*>

"labor, trouble," is rendered "toil" in Rev. 2:2, RV (AV, "labor"). See [LABOR](#).

Token <1,,4592, *semeion*>

"a sign, token or indication," is translated "token" in 2 Thess. 3:17, of writing of the closing salutations, the Apostle using the pen himself instead of his amanuensis, his autograph attesting the authenticity of his Epistles. See [MIRACLE](#), [SIGN](#).

<2,,4953, *sussemon*>

"a fixed sign or signal, agreed upon with others" (*sun*, "with"), is used in Mark 14:44, "a token." In the Sept., Judg. 20:38,40; Isa. 5:26; 49:22; 62:10.

<3,,1730,endeigma>

"a plain token, a proof" (akin to endeiknumi, "to point out, prove") is used in 2 Thess. 1:5 "a manifest token," said of the patient endurance and faith of the persecuted saints at Thessalonica, affording proof to themselves of their new life, and a guarantee of the vindication by God of both Himself and them (see No. 4, Note).

<4,,1732,endeixis>

"a pointing out, showing forth," is rendered "evident token" in Phil. 1:28. See [DECLARE](#), B, [PROOF](#). Cp. apodeixis, 1 Cor. 2:4.

Note: No. 4 refers to the act or process of proving, No. 3 to the thing proved. While the two passages, Phil. 1:28 and 2 Thess. 1:5, contain similar ideas, endeigma indicates the "token" as acknowledged by those referred to; endeixis points more especially to the inherent veracity of the "token."

Tolerable <1,,414,anektos>

(akin to anecho, in the Middle Voice, "to endure," see [ENDURE](#), No. 5) is used in its comparative form, anektoteros, in Matt. 10:15; 11:22,24; Luke 10:12,14; some texts have it in Mark 6:11.

Toll * For [TOLL](#) see CUSTOM (Toll)

Tomb <1,,3419,mnemeion>

is almost invariably rendered "tomb" or "tombs" in the RV, never "grave," sometimes "sepulchre;" in the AV, "tomb" in Matt. 8:28; 27:60; Mark 5:2; 6:29. See GRAVE No. 1, [SEPULCHRE](#).

<2,,3418,mnema>

rendered "tombs" in Mark 5:3,5; Luke 8:27: see GRAVE, No. 2, [SEPULCHRE](#).

<3,,5028,taphos>

akin to thapto, "to bury," is translated "tombs" in Matt. 23:29; elsewhere "sepulchre." See [SEPULCHRE](#).

Tomorrow <1,,839,aurion>

is used either without the article, e.g., Matt. 6:30; 1 Cor. 15:32; Jas. 4:13; or with the article in the feminine form, to agree with hemera, "day," e.g., Matt. 6:34; Acts 4:3, RV, "the morrow" (AV, "next day"); Jas. 4:14; preceded by epi, "on," e.g., Luke 10:35; Acts 4:5.

Tongue (-s) <A-1,Noun,1100,glossa>

is used of (1) the "tongues ... like as of fire" which appeared at Pentecost; (2) "the tongue," as an organ of speech, e.g., Mark 7:33; Rom. 3:13; 14:11; 1 Cor. 14:9; Phil. 2:11; Jas. 1:26; 3:5,6,8; 1 Pet. 3:10; 1 John 3:18; Rev. 16:10; (3) (a) "a language," coupled with phule, "a tribe," laos, "a people," ethnos, "a nation," seven times in the Apocalypse, Rev. 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15; (b) "the supernatural gift of speaking in another language without its having been learnt;" in Acts 2:4-13 the circumstances are recorded from the viewpoint of the hearers; to those in whose language the utterances were made it appeared as a supernatural phenomenon; to others, the stammering of

drunkards; what was uttered was not addressed primarily to the audience but consisted in recounting "the mighty works of God;" cp. Acts 2:46; in 1 Cor., chapters 12 and 14, the use of the gift of "tongues" is mentioned as exercised in the gatherings of local churches; 1 Cor. 12:10 speaks of the gift in general terms, and couples with it that of "the interpretation of tongues;" chapt. 14 gives instruction concerning the use of the gift, the paramount object being the edification of the church; unless the "tongue" was interpreted the speaker would speak "not unto men, but unto God," 1 Cor. 14:2; he would edify himself alone, 1 Cor. 14:4, unless he interpreted, 1 Cor. 14:5, in which case his interpretation would be of the same value as the superior gift of prophesying, as he would edify the church, 1 Cor. 14:4-6; he must pray that he may interpret, 1 Cor. 14:13; if there were no interpreter, he must keep silence, 1 Cor. 14:28, for all things were to be done "unto edifying," 1 Cor. 14:26. "If [I](#) come ... speaking with tongues, what shall [I](#) profit you," says the Apostle (expressing the great object in all oral ministry), "unless [I](#) speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?" (1 Cor 14:6). "Tongues" were for a sign, not to believers, but to unbelievers, 1 Cor. 14:22, and especially to unbelieving Jews (see 1 Cor. 14:21): cp. the passages in the Acts.

There is no evidence of the continuance of this gift after apostolic times nor indeed in the later times of the Apostles themselves; this provides confirmation of the fulfillment in this way of 1 Cor. 13:8, that this gift would cease in the churches, just as would "prophecies" and "knowledge" in the sense of knowledge received by immediate supernatural power (cp. 1 Cor. 14:6). The completion of the Holy Scriptures has provided the churches with all that is necessary for individual and collective guidance, instruction, and edification.

<A-2,Noun,1258,*dialektos*>

"language" (Eng., "dialect"), is rendered "tongue" in the AV of Acts 1:19; 2:6,8; 21:40; 22:2; 26:14. See [LANGUAGE](#).

<B-1,Adjective,2804,*heteroglossos*>

is rendered "strange tongues" in 1 Cor. 14:21, RV (heteros, "another of a different sort," see [ANOTHER](#), and A, No. 1), AV, "other tongues."

<C-1,Adverb,1447,*hebraisti*>

(or ebraisti, Westcott and Hort) denotes (a) "in Hebrew," Rev. 9:11, RV (AV, "in the Hebrew tongue"); so Rev. 16:16; (b) in the Aramaic vernacular of Palestine, John 5:2, AV, "in the Hebrew tongue" (RV, "in Hebrew"); in John 19:13,17, AV, "in the Hebrew" (RV, "in Hebrew"); in John 19:20, AV and RV, "in Hebrew;" in John 20:16, RV only, "in Hebrew (Rabboni)."

Note: Cp. Hellenisti, "in Greek," John 19:20, RV; Acts 21:37, "Greek." See also Rhomaisti, under [LATIN](#).

Tooth, Teeth <1,,3599,*odous*>

is used in the sing. in Matt. 5:38 (twice); elsewhere in the plural, of "the gnashing of teeth," the gnashing being expressive of anguish and indignation, Matt. 8:12; 13:42,50; 22:13; 24:51; 25:30; Mark 9:18; Luke 13:28; Acts 7:54; in Rev. 9:8, of the beings seen in a vision and described as locusts.

Top <1,Noun,206,*akron*>

for which see [TIP](#), is used of Jacob's staff, Heb. 11:21.

* Note: (Phrases) In Matt. 27:51; Mark 15:38, *apo anothēn*, "from the top" (lit. "from above"), is used of the upper part of the Temple veil. In John 19:23, the different phrase *ek ton anothēn* is used of the weaving of the Lord's garment (the *chiton*: see [CLOTHING](#)), lit., "from the parts above".

Topaz <1,,5116,*topazion*>

is mentioned in Rev. 21:20, as the ninth of the foundation stones of the wall of the heavenly Jerusalem; the stone is of a yellow color (though there are topazes of other colors) and is almost as hard as the diamond. It has the power of double refraction, and when heated or rubbed becomes electric. In the Sept., Ex. 28:17; 39:10; Job 28:19; Ps 119:127, "(gold and) topaz;" Ezek. 28:13.

Torch <1,,2985,*lampas*>

"a torch," is used in the plur. and translated "torches" in John 18:3; in Rev. 8:10, RV, "torch" (AV, "lamp"). See [LAMP](#).

Torment (Noun and Verb) <A-1,Noun,929,*basanismos*>

akin to *basanizo* (see [TOIL](#), No. 2), is used of Divine judgments in Rev. 9:5; 14:11; 18:7,10,15.

<A-2,Noun,931,*basanos*>

primarily "a touchstone," employed in testing metals, hence, "torment," is used (a) of physical diseases, Matt. 4:24: (b) of a condition of retribution in Hades Luke 16:23,28.

Note: In 1 John 4:18, AV, *kolasis*, "punishment" (RV), is rendered "torment." See [PUNISHMENT](#), No. 3.

<B-1,Verb,928,*basanizo*>

for which see [TOIL](#), No. 2, is translated "to torment," (a) of sickness, Matt. 8:6; (b) of the doom of evil spirits, Mark 5:7; Luke 8:28; (c) of retributive judgments upon impenitent mankind at the close of this age, Rev. 9:5; 11:10; (d) upon those who worship the Beast and his image and receive the mark of his name, Rev. 14:10; (e) of the doom of Satan and his agents, Rev. 20:10.

<B-2,Verb,2558,*kakoucheo*>

"to treat evilly," in the Passive Voice is translated "tormented" in Heb. 11:37, AV (RV, "evil entreated"). See [SUFFER](#), No. 6.

<B-3,Verb,3600,*odunao*>

for which see [ANGUISH](#), B, No. 3, in the Passive Voice is rendered "[I](#) am (thou art) tormented" in Luke 16:24,25, AV.

Tormentor <1,,930,*basanistes*>

properly, "a torturer" (akin to *basanizo*, see [TORMENT](#), B), "one who elicits information by torture," is used of jailors, Matt. 18:34.

Torture (Verb) <1,,5178,*tumpanizo*>

primarily denotes "to beat a drum" (tumpanon, "a kettledrum," Eng., "tympanal," "tympanitis," "tympanum"), hence, "to torture by beating, to beat to death," Heb. 11:35. In the Sept., 1 Sam. 21:13, "(David) drummed (upon the doors of the city)." The tympanum as an instrument of "torture" seems to have been a wheel-shaped frame upon which criminals were stretched and beaten with clubs or thongs.

Toss <1,,4494,*rhipizo*>

primarily "to fan a fire" (rhipis, "a fan," cp. rhipe, "twinkling"), then, "to make a breeze," is used in the Passive Voice in Jas. 1:6, "tossed," of the raising of waves by the wind.

<2,,2831,*kludonizomai*>

signifies "to be tossed by billows" (kludon, "a billow"); metaphorically, in Eph. 4:14, of an unsettled condition of mind influenced and agitated by one false teaching and another, and characterized by that immaturity which lacks the firm conviction begotten by the truth. In the Sept., Isa. 57:20.

Note: For "being ... tossed," Acts 27:18, See LABOR, B, No. 2.

Touch (Verb) <1,,681,*hapto*>

primarily, "to fasten to," hence, of fire, "to kindle," denotes, in the Middle Voice (a) "to touch," e.g., Matt. 8:3,15; 9:20,21,29; (b) "to cling to, lay hold of," John 20:17; here the Lord's prohibition as to clinging to Him was indicative of the fact that communion with Him would, after His ascension, be by faith, through the Spirit; (c) "to have carnal intercourse with a woman," 1 Cor. 7:1; (d) "to have fellowship and association with unbelievers," 2 Cor. 6:17; (e) (negatively) "to adhere to certain Levitical and ceremonial ordinances," in order to avoid contracting external defilement, or to practice rigorous asceticism, all such abstentions being of "no value against the indulgence of the flesh," Col. 2:21, AV (RV, "handle"); (f) "to assault," in order to sever the vital union between Christ and the believer, said of the attack of the Evil One, 1 John 5:18. See [HANDLE](#), No. 2, [KINDLE](#), [LIGHT](#).

<2,,2345,*thingano*>

"to touch," a lighter term than No. 1, though Heb. 11:28 approximates to it, in expressing the action of the Destroyer of the Egyptian firstborn; in Heb. 12:20 it signifies "to touch," and is not to be interpreted by Ps. 104:32, "He toucheth (No. 1 in the Sept.) the hills and they smoke;" in Col. 2:21, RV (AV, "handle"). See [HANDLE](#), No. 2.

<3,,4379,*prospsauo*>

"to touch upon, to touch slightly," occurs in Luke 11:46.

<4,,5584,*pselaphao*>

"to feel, to handle," is rendered "that might be touched" in Heb. 12:18. See [FEEL](#), No. 3. [HANDLE](#), No. 1.

<5,,2609,*katago*>

"to bring down," is used of bringing a ship to land in Acts 27:3. See [BRING](#) No. 16.

<6,,4834,*sumpatheo*>

for which see [COMPASSION](#), A, No. 3, is rendered "be touched with" in Heb. 4:15.

<7,,3846,*paraballo*>

for which see [ARRIVE](#), No. 4, [COMPARE](#), No. 2, is rendered "touched at" in Acts 20:15, RV.

Touching (Preposition) * For TOUCHING (Preposition) see +, p. 9

Toward * For [TOWARD](#) (Preposition), see +, p. 9

Towel <1,,3012,*lention*>

denotes "a linen cloth or towel" (Lat., *linteum*), as used by the Lord, John 13:4,5; it was commonly used by servants in a household.

Tower <1,,4444,*purgos*>

is used of "a watchtower in a vineyard," Matt. 21:33; Mark 12:1; probably, too, in Luke 14:28 (cp. Isa. 5:2); in Luke 13:4, of the "tower in Siloam," the modern Silwan, which is built on a steep escarpment of rock.

Town <1,,2969,*komopolis*>

denotes "a country town," Mark 1:38, "a large village" usually without walls.

<2,,2968,*kome*>

"a village," or "country town without walls." The RV always renders this "village" or "villages," AV, "town" or "towns," Matt. 10:11; Mark 8:23,26 (twice),27; Luke 5:17; 9:6,12; John 7:42; 11:1,30. See [VILLAGE](#).

Town Clerk <1,,1122,*grammateus*>

"a writer, scribe," is used in Acts 19:35 of a state "clerk," an important official, variously designated, according to inscriptions found in Graeco-Asiatic cities. He was responsible for the form of decrees first approved by the Senate, then sent for approval in the popular assembly, in which he often presided. The decrees having been passed, he sealed them with the public seal in the presence of witnesses. Such an assembly frequently met in the theater. The Roman administration viewed any irregular or unruly assembly as a grave and even capital offense, as tending to strengthen among the people the consciousness of their power and the desire to exercise it. In the circumstances at Ephesus the town clerk feared that he might himself be held responsible for the irregular gathering. See SCRIBE.

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Begotten * For [BEGOTTEN](#) see BEGET

Beguile <1,,538,*apatao*>

"to deceive," is rendered "beguiled" in the RV of 1 Tim. 2:14. See No. 2.

<2,,1818,*exapatao*>

a strengthened form of No. 1, is rendered "beguile," 2 Cor. 11:3; the more adequate rendering would be "as the serpent thoroughly beguiled Eve." So in 1 Tim. 2:14, in the best mss., this stronger form is used of Satan's deception of Eve, lit., "thoroughly beguiled;" the simpler verb, No. 1, is used of Adam. In each of these passages the strengthened form is used. So of the influence of sin, Rom. 7:11 (RV, "beguile"); of self-deception, 1 Cor. 3:18 (RV, "deceive"); of evil men, who cause divisions, Rom. 16:18 (RV, "beguile"); of deceitful teachers, 2 Thess. 2:3 (RV, "beguile"). See [DECEIVE](#). In the Sept., Exod. 8:29.

<3,,3884,*paralogizomai*>

lit. and primarily, "to reckon wrong," hence means "to reason falsely" (para, "from, amiss," logizomai, "to reason") or "to deceive by false reasoning;" translated "delude" in Col. 2:4, RV (AV, "beguile") and Jas. 1:22 (AV, "deceive"). See [DECEIVE](#), DELUDE.

<4,,1185,*deleazo*>

originally meant "to catch by a bait" (from delear, "a bait"); hence "to beguile, entice by blandishments:" in Jas. 1:14, "entice;" in 2 Pet. 2:14, AV, "beguile;" in 2 Pet. 2:18, AV, "allure;" RV, "entice" in both. See [ENTICE](#).

Note: In Col. 2:18, the verb katabrabeuo, "to give judgment against, condemn," is translated "beguile ... of your reward," AV; RV, "rob ... of your prize." The verb was used of an umpire's decision against a racer; hence the translations (or paraphrases) in the Eng. versions. See [ROB](#).

Behalf <1,,3313,*meros*>

"a part," is translated "behalf" in the AV of 2 Cor. 9:3 (RV, "respect") and 1 Pet. 4:16; here the most authentic texts have onoma, "a name;" hence RV, "in this name." See [COAST](#), [CRAFT](#), PART, [PIECE](#), [PORTION](#), RESPECT, [SORT](#).

<2,,5228,*huper*>

"on behalf of," is to be distinguished from anti, "instead of." See Note +, p. 9.

Behave, Behavior <A-1, Verb, 390, *anastrepho*>

"to turn back, return" (ana, "back," strepho, "to turn"), hence, "to move about in a place, to sojourn," and, in the Middle and Passive Voices, "to conduct oneself," indicating one's manner of life and character, is accordingly rendered "behave" in 1 Tim. 3:15, lit., "how it is necessary to behave," not referring merely to Timothy himself, but to all the members of the local church (see the whole epistle); in Eph. 2:3, AV, "we had our conversation," RV, "we lived;" in 2 Cor. 1:12 "behaved ourselves," for AV "have had our conversation." See [ABIDE](#), etc.

<A-2,Verb,1096,*ginomai*>

"to become," is rendered "behave" in 1 Thess. 2:10; lit., "we became among you" (cp. 1:5).

<A-3,Verb,812,*atakteo*>

lit., "to be disorderly" (a, negative, and taxis, "order"), "to lead a disorderly life," is rendered "behave disorderly" in 2 Thess. 3:7. Cp. ataktos, "disorderly, unruly," and ataktos, "disorderly."

<A-4,Verb,807,*aschemoneo*>

"to be unseemly" (a, negative, and schema, "a form"), is used in 1 Cor. 7:36, "behave (himself) unseemly," i.e., so as to run the risk of bringing the virgin daughter into danger or disgrace, and in 1 Cor. 13:5, "doth (not) behave itself unseemly."

<B-1,Noun,391,*anastrophe*>

lit., "a turning back" (cp. No. 1, above), is translated "manner of life," "living," etc. in the RV, for AV, "conversation," Gal. 1:13; Eph. 4:22; 1 Tim. 4:12; Heb. 13:7; Jas. 3:13; 1 Pet. 1:15,18; 2:1 ("behavior"); 3:1,2,16 (ditto); 2 Pet. 2:7; 3:11. see [CONVERSATION](#), [LIFE](#).

<B-2,Noun,2688,*katastema*>

akin to kathistemi (see [APPOINT](#), No. 2), denotes "a condition, or constitution of anything, or deportment," Titus 2:3, "demeanor," RV, for AV, "behavior." See [DEMEANOR](#).

<C-1,Adjective,2887,*kosmios*>

"orderly, modest," is translated "orderly" in 1 Tim. 3:2, RV, for AV, "of good behavior." Both have "modest" in 1 Tim. 2:9. Cp. kosmeo, "to adorn," kosmos, "adornment."

Behead <1,,607,*apokephalizo*>

apo, "from, off," kephale, "a head," is found in Matt. 14:10; Mark 6:16,27; Luke 9:9.

<2,,3990,*pelekizo*>

denotes "to cut with an axe" (from pelekus, "an axe"), Rev. 20:4.

Behind, come Behind <A-1,Adverb,3693,*opisthen*>

"behind," is used only of place, e.g., Matt. 9:20; Mark 5:27; Luke 8:44; Rev. 4:6; as a preposition, Matt. 15:23 ("after"); Luke 23:26; in Rev. 5:1, RV, "on the back;" AV, "backside." See BACK.

<A-2,Adverb,3694,*opiso*>

"after" (see [BACK](#), adverb).

<B-1,Verb,5302,*hustereo*>

"to come late, be behind," is translated "come behind," in 1 Cor. 1:7; "to be behind," 2 Cor. 11:5 and 12:11. See [COME](#), No. 39, [DESTITUTE](#), [FAIL](#), [LACK](#), [NEED](#), B, Note, WANT, [WORSE](#).

<B-2,Verb,5278,*hupomeno*>

"to abide, endure," is once rendered "tarry behind," Luke 2:43. See [ABIDE](#).

Note: In 1 Thess. 3:1, the RV, "left behind" adequately expresses the verb *kataleipo*.

<C-1,Noun,5303,*husterema*>

akin to B. 1, denotes "that which is lacking," 1 Cor. 16:17; Phil. 2:30; Col. 1:24 (AV, "that which is behind of the afflictions of Christ"), RV, "that which is lacking;" 1 Thess. 3:10. For the other meaning, "want," see [LACK](#), [PENURY](#), WANT.

Behold, Beheld <1,,3708,*horao*>

with its aorist form *eidon*, "to see" (in a few places the AV uses the verb "to behold"), is said (a) of bodily vision, e.g., Mark 6:38; John 1:18,46; (b) of mental perception, e.g., Rom. 15:21; Col. 2:18; (c) of taking heed, e.g., Matt. 8:4; 1 Thess. 5:15; (d) of experience, as of death, Luke 2:26; Heb. 11:5; life, John 3:36; corruption, Acts 2:27; (e) of caring for, Matt. 27:4; Acts 18:15 (here the form *opsomai* is used). See [APPEAR](#), HEED, [LOOK](#), [PERCEIVE](#), [SEE](#), SHEW.

<2,,991,*blepo*>

is also used of (a) bodily and (b) mental vision, (a) "to perceive," e.g., Matt. 13:13; (b) "to take heed," e.g., Mark 13:23,33; it indicates greater vividness than *horao*, expressing a more intent, earnest contemplation; in Luke 6:41, of "beholding" the mote in a brother's eye; Luke 24:12, of "beholding" the linen clothes in the empty tomb; Acts 1:9, of the gaze of the disciples when the Lord ascended. The greater earnestness is sometimes brought out by rendering "regardest," Matt. 22:16. See [BEWARE](#), [HEED](#), LIE, [LOOK](#), [PERCEIVE](#), [REGARD](#), [SEE](#), SIGHT.

<3,,1689,*emblepo*>

from *en*, "in" (intensive), and No. 2, (not to be rendered literally), expresses "earnest looking," e.g., in the Lord's command to "behold" the birds of the heaven, with the object of learning lessons of faith from them, Matt. 6:26. See also Matt. 19:26; Mark 8:25; 10:21,27; 14:67; Luke 20:17; 22:61; John 1:36; of the Lord's looking upon Peter, John 1:42; Acts 1:11; 22:11. See [GAZE](#), [LOOK](#), [SEE](#).

<4,,2396 2400,*ide idou*> are imperative moods, Active and Middle Voices, respectively, of *eidon*, "to see," calling attention to what may be seen or heard or mentally apprehended in any way. These are regularly rendered "behold." See especially the Gospels, Acts and the Apocalypse. See LO, [SEE](#).

<5,,1896,*epide*>

a strengthened form of No. 4 (with *epi*, "upon," prefixed), is used in Acts 4:29 of the entreaty made to the Lord to "behold" the threatenings of persecutors.

<6,,2334,*theoreo*>

from *theoros*, "a spectator," is used of one who looks at a thing with interest and for a purpose, usually indicating the careful observation of details; this marks the distinction from No. 2; see, e.g., Mark 15:47; Luke 10:18; 23:35; John 20:6 (RV, "beholdeth," for AV, "seeth"); so in verses John 20:12,14; "consider," in Heb. 7:4. It is used of experience, in the sense of partaking of, in John 8:51; 17:24. See [CONSIDER](#), [LOOK](#), [PERCEIVE](#), [SEE](#). Cp. *theoria*, "sight," Luke 23:48, only.

<7,,333,*anatheoreo*>

ana, "up" (intensive), and No. 6, "to view with interest, consider contemplatively," is translated "beheld," in Acts 17:23, RV, "observed;" "considering" in Heb. 13:7. See [CONSIDER](#).

<8,,2300,*theaomai*>

"to behold, view attentively, contemplate," had, in earlier Greek usage, the sense of wondering regard. This idea was gradually lost. It signifies a more earnest contemplation than the ordinary verbs for "to see," "a careful and deliberate vision which interprets ... its object," and is more frequently rendered "behold" in the RV than the AV. Both translate it by "behold" in Luke 23:55 (of the sepulchre); "we beheld," in John 1:14, of the glory of the Son of God; "beheld," RV, in John 1:32; Acts 1:11; 1 John 1:1 (more than merely seeing); 1 John 4:12,14. See [LOOK](#), [SEE](#).

<9,,2029,*epopteuo*>

from epi "upon," and a form of horao, "to see," is used of "witnessing as a spectator, or overseer," 1 Pet. 2:12; 3:2.

Note: The corresponding noun epoptes, "an eye-witness," found in 2 Pet. 1:16, was used by the Greeks of those who had attained to the highest grade of certain mysteries, and the word is perhaps purposely used here of those who were at the transfiguration of Christ. See [EYEWITNESS](#).

<10,,816,*atenizo*>

from atenes, "strained, intent," denotes "to gaze upon," "beholding earnestly," or "steadfastly" in Acts 14:9; 23:1. See FASTEN, [LOOK](#), [SET](#), B, Note (5).

<11,,2657,*katanoeo*>

a strengthened form of noeo, "to perceive," (kata, intensive), denotes "the action of the mind in apprehending certain facts about a thing;" hence, "to consider;" "behold," Acts 7:31,32; Jas. 1:23,24. See [CONSIDER](#), [DISCOVER](#), [PERCEIVE](#).

<12,,2734,*katoptrizō*>

from katoptron, "a mirror" (kata, "down," ops, "an eye or sight"), in the Active Voice, signifies "to make to reflect, to mirror;" in the Middle Voice, "to reflect as a mirror;" so the RV in 2 Cor. 3:18, for AV, "beholding as in a glass." The whole context in the 3rd chapter and the first part of the 4th bears out the RV.

Note: For epeidon (from ephorao), Acts 4:29, see [LOOK](#), No. 9. For proorao, Acts 2:25, RV, "behold," see [FORESEE](#).

Behove <1,,3784,*opheilo*>

"to owe," is once rendered "behove," Heb. 2:17; it indicates a necessity, owing to the nature of the matter under consideration; in this instance, the fulfillment of the justice and love of God, voluntarily exhibited in what Christ accomplished, that He might be a merciful and faithful High Priest. See BOUND, [DEBT](#), [DUE](#), [DUTY](#), GUILTY, INDEBTED, [MUST](#), NEED, OUGHT, [OWE](#).

<2,,1163,*dei*>

"it is necessary," is rendered "behoved," in Luke 24:46; RV, (that the Christ) "should" (suffer). Dei expresses a logical necessity, *opheilo*, a moral obligation; cp. *chre*, Jas. 3:10, "ought," which expresses a need resulting from the fitness of things (Trench, cvii). See MEET, [MUST](#), [NEED](#), OUGHT.

Being * When not part of another verb (usually the participle), or part of a phrase, this word translates one of the following:

(a) the present participle of *eimi*, "to be," the verb of ordinary existence;

(b) the participle of *ginomai*, "to become," signifying origin or result;

(c) the present participle of *huparcho*, "to exist," which always involves a preexistent state, prior to the fact referred to, and a continuance of the state after the fact. Thus in Phil. 2:6, the phrase "who being (*huparchon*) in the form of God," implies His preexistent Deity, previous to His birth, and His continued Deity afterwards.

In Acts 17:28 the phrase "we have our being" represents the present tense of the verb to be, "we are."

Belial <1,,955,*belial*>

is a word frequently used in the Old Testament, with various meanings, especially in the books of Samuel, where it is found nine times. See also Deut. 13:13; Jud. 19:22; 20:13; 1 Kings 21:10,13; 2 Chron. 13:7. Its original meaning was either "worthlessness" or "hopeless ruin" (see the RV, margin). It also had the meanings of "extreme wickedness and destruction," the latter indicating the destiny of the former. In the period between the OT and the NT it came to be a proper name for Satan. There may be an indication of this in Nahum 1:15, where the word translated "the wicked one" is Belial.

The oldest form of the word is "Beliar," possibly from a phrase signifying "Lord of the forest," or perhaps simply a corruption of the form "Belial," due to harsh Syriac pronunciation. In the NT, in 2 Cor. 6:15, it is set in contrast to Christ and represents a personification of the system of impure worship connected especially with the cult of Aphrodite.

Belief, Believe, Believers <A-1,Verb,4100,*pisteuo*>

"to believe," also "to be persuaded of," and hence, "to place confidence in, to trust," signifies, in this sense of the word, reliance upon, not mere credence. It is most frequent in the writings of the Apostle John, especially the Gospel. He does not use the noun (see below). For the Lord's first use of the verb, see John 1:50. Of the writers of the Gospels, Matthew uses the verb ten times, Mark ten, Luke nine, John ninety-nine. In Acts 5:14 the present participle of the verb is translated "believers." See [COMMIT](#), [INTRUST](#), TRUST.

<A-2,Verb,3982,*peitho*>

"to persuade," in the Middle and Passive Voices signifies "to suffer oneself to be persuaded," e.g., Luke 16:31; Heb. 13:18; it is sometimes translated "believe" in the RV, but not in Acts 17:4, RV, "were persuaded," and Acts 27:11, "gave (more) heed;" in Acts 28:24, "believed." See [AGREE](#), [ASSURE](#), [OBEY](#), [PERSUADE](#), TRUST, [YIELD](#).

Note: For *apisteo*, the negative of No. 1, and *apeitheo*, the negative of No. 2, see [DISBELIEVE](#), [DISOBEDIENT](#).

<B-1,Noun,4102,*pistis*>

"faith," is translated "belief" in Rom. 10:17; 2 Thess. 2:13. Its chief significance is a conviction respecting God and His Word and the believer's relationship to Him. See [ASSURANCE](#), FAITH, [FIDELITY](#).

Note: In 1 Cor. 9:5 the word translated "believer" (RV), is *adelphē*, "a sister," so 1 Cor. 7:15; Rom. 16:1; Jas. 2:15, used, in the spiritual sense, of one connected by the tie of the Christian faith.

<C-1,Adjective,4103,*pistos*>

(a) in the Active sense means "believing, trusting;" (b) in the Passive sense, "trustworthy, faithful, trustworthy." It is translated "believer" in 2 Cor. 6:15; "them that believe" in 1 Tim. 4:12, RV (AV, "believers"); in 1 Tim. 5:16, "if any woman that believeth," lit., "if any believing woman." So in 1 Tim. 6:2, "believing masters." In 1 Pet. 1:21 the RV, following the most authentic mss., gives the noun form, "are believers in God" (AV, "do believe in God"). In John 20:27 it is translated "believing." It is best understood with significance (a), above, e.g., in Gal. 3:9; Acts 16:1; 2 Cor. 6:15; Titus 1:6; it has significance (b), e.g., in 1 Thess. 5:24; 2 Thess. 3:3 (see Notes on Thess. p. 211, and Gal. p. 126, by Hogg and Vine). See FAITHFUL, [SURE](#).

Notes: (1) The corresponding negative verb is *apisteo*, 2 Tim. 2:13, AV, "believe not" RV, "are faithless," in contrast to the statement "He abideth faithful."

(2) The negative noun *apistia*, "unbelief," is used twice in Matthew (Matt. 13:58; 17:20), three times in Mark (Mark 6:6; 9:24; 16:14), four times in Romans (Rom. 3:3; 4:20; 11:20,23); elsewhere in 1 Tim. 1:13; Heb. 3:12,19. (3) The adjective *apistos* is translated "unbelievers" in 1 Cor. 6:6; 2 Cor. 6:14; in 2 Cor. 6:15, RV, "unbeliever" (AV, "infidel"); so in 1 Tim. 5:8; "unbelieving" in 1 Cor. 7:12-15; 14:22-24; 2 Cor. 4:4; Titus 1:15; Rev. 21:8; "that believe not" in 1 Cor. 10:27. In the Gospels it is translated "faithless" in Matt. 17:17; Mark 9:19; Luke 9:41; John 20:27, but in Luke 12:46, RV, "unfaithful," AV, "unbelievers." Once it is translated "incredible," Acts 26:8. See [FAITHLESS](#), [INCREDIBLE](#), [UNBELIEVER](#).

(4) *Plerophoreo*, in Luke 1:1 (AV, "are most surely believed," lit., "have had full course"), the RV renders "have been fulfilled." See [FULFILL](#), [KNOW](#), [PERSUADE](#), [PROOF](#).

Belly <1,,2836,*koilia*>

from *koilos*, "hollow" (Lat., *coelum*, "heaven," is connected), denotes the entire physical cavity, but most frequently was used to denote "the womb." In John 7:38 it stands metaphorically for the innermost part of man, the soul, the heart. See [WOMB](#).

<2,,1064,*gaster*>

(cp. Eng., "gastritis"), is used much as No. 1, but in Titus 1:12, by synecdoche (a figure of speech in which the part is put for the whole, or vice versa), it is used to denote "gluttons," RV, for AV,

"bellies." See [GLUTTON](#), [WOMB](#).

Belong * Note: This word represents (a) a phrase consisting of eimi, "to be," with or without a preposition and a noun, and usually best rendered, as in the RV, by the verb "to be," Mark 9:41, lit., "ye are of Christ;" Luke 23:7; Heb. 5:14; cp. Rom. 12:19, "belongeth unto Me," RV; (b) a phrase consisting of the neuter plural of the definite article, either with the preposition pros, "unto," as in Luke 19:42, where the phrase "the things which belong unto peace" (RV) is, lit., "the (things) unto peace," or with the genitive case of the noun, as in 1 Cor. 7:32, AV, "the things that belong to the Lord," RV, suitably, "the things of the Lord;" (c) a distinct verb, e.g., metecho, "to partake of, share in," Heb. 7:13 RV, "belongeth to (another tribe)," AV, "pertaineth to."

Beloved <A-1, Adjective, 27, *agapetos*>

from agapao, "to love," is used of Christ as loved by God, e.g., Matt. 3:17; of believers (ditto), e.g., Rom. 1:7; of believers, one of another, 1 Cor. 4:14; often, as a form of address, e.g., 1 Cor. 10:14. Whenever the AV has "dearly beloved," the RV has "beloved;" so, "well beloved" in 3 John 1:1; in 1 John 2:7, AV, "brethren" (adelphos), the RV has "beloved," according to the mss. which have agapetos. See [DEAR](#).

<B-1, Verb, 25, *agapao*>

in its perfect participle Passive form, is translated "beloved" in Rom. 9:25; Eph. 1:6; Col. 3:12; 1 Thess. 1:4; 2 Thess. 2:13. In Jude 1:1 the best texts have this verb (RV); the AV, "sanctified" follows those which have hagiazo. See LOVE.

Note: In Luke 9:35, the RV, translating from the most authentic mss., has "My chosen" (eklego), for AV, "beloved" (agapetos); so in Philem. 1:2, "sister" (adelphe).

Beneath <1,, 2736, *kato*>

signifies (a) "down, downwards," Matt. 4:6; Luke 4:9; John 8:6,8; Acts 20:9; (b) "below, beneath," of place, Mark 14:66; the realms that lie below in contrast to heaven, John 8:23; the earth, as contrasted with the heavens, Acts 2:19; with heos, "unto," Matt. 27:51; Mark 15:38. The comparative degree, katotero, "under," is used in Matt. 2:16. See [BOTTOM](#), [UNDER](#).

Benefit, Benefactor <1,, 2108, *euergesia*>

lit., "good work" (eu, "well," ergon, "work"), is found in Acts 4:9, "good deed," and 1 Tim. 6:2, "benefit."

<2,, 2110, *euergetes*>

"a benefactor," expresses the agent, Luke 22:25.

<3,, 5485, *charis*>

"grace," is once rendered "benefit," 2 Cor. 1:15; it stresses the character of the "benefit," as the effect of the gracious disposition of the benefactor. See [ACCEPTABLE](#), [FAVOR](#), [GRACE](#), LIBERALITY, [PLEASURE](#), [THANK](#).

<4,,18,*agathon*>

the neuter of *agathos*, used as a noun in Philem. 1:14, is translated "benefit," AV; RV, "goodness." See [GOOD](#).

Benevolence <1,,2133,*eunoia*>

"good will" (*eu*, "well," *nous*, "the mind"), is rendered "benevolence" in 1 Cor. 7:3, AV. The RV, following the texts which have *opheilen* ("due"), has "her due," a more comprehensive expression; in Eph. 6:7, "good will."

Bereaved, Bereft <1,,642,*aporphanizomai*>

lit., "to be rendered an orphan" (*apo*, "from," with the thought of separation, and *orphanos*, "an orphan"), is used metaphorically in 1 Thess. 2:17 (AV, "taken from;" RV, "bereaved"), in the sense of being "bereft" of the company of the saints through being compelled to leave them (cp. the similes in 7 and 11). The word has a wider meaning than that of being an orphan.

Note: The corresponding adjective, *orphanos*, is translated "desolate" in John 14:18 (AV, "comfortless"); "fatherless" in Jas. 1:27; see DESOLATE, [FATHERLESS](#).

<2,,650,*apostereo*>

"to rob, defraud, deprive," is used in 1 Tim. 6:5, in the Passive Voice, of being deprived or "bereft" (of the truth), with reference to false teachers (AV, "destitute"). See [DEFRAUD](#), DESTITUTE, [FRAUD](#).

Beryl <1,,969,*berullos*>

"beryl," is a precious stone of a sea-green color, Rev. 21:20 (cp. Exod. 28:20).

Beseech <1,,3870,*parakaleo*>

the most frequent word with this meaning, lit. denotes "to call to one's side," hence, "to call to one's aid." It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as "comfort, exhort, desire, call for," in addition to its significance "to beseech," which has a stronger force than *aiteo* (see [ASK](#)). See, e.g., the RV "besought" in Mark 5:18; Acts 8:31; 19:31; 1 Cor. 16:12. See [CALL](#), No. 6, Note (2), [COMFORT](#), DESIRE, EXHORT, [INTREAT](#), [PRAY](#).

<2,,2065,*erotao*>

often translated by the verb "to beseech," in the Gospels, is elsewhere rendered "beseech," in 1 Thess. 4:1; 5:12; 2 Thess. 2:1; 2 John 1:5. See under [ASK](#), No. 2.

<3,,1189,*deomai*>

"to desire, to long for," usually representing the word "need," is sometimes translated "beseech," e.g., Luke 5:12; Acts 21:39; 2 Cor. 10:2; Gal. 4:12. It is used of prayer to God, in Matt. 9:38; Luke 10:2; 21:36; 22:32; Acts 4:31; 8:22,24; 10:2; Rom. 1:10; 1 Thess. 3:10. See [PRAY](#), REQUEST.

Note: *Proskuneo* is wrongly rendered "besought" in the AV marg. of Matt. 18:26. The word signifies "to worship."

Beset <1,,2139,*euperistatos*>

used in Heb. 12:1, and translated "which doth so easily beset," lit. signifies "standing well (i.e., easily) around" (eu, "well," peri, "around," statos, "standing," i.e., easily encompassing). It describes sin as having advantage in favor of its prevailing.

Beside, Besides <1,,5565,*choris*>

"separately, apart from, besides," is translated "beside" in Matt. 14:21; 15:38; 2 Cor. 11:28. See [APART](#), [SEPARATE](#), [WITHOUT](#).

<2,,3063,*loipon*>

is rendered "besides" in 1 Cor. 1:16. See [FINALLY](#).

Notes: (1) Pareiserchomai, in Rom. 5:20, signifies "to come in beside," i.e., of the Law, as coming in addition to sin committed previously apart from law, the prefix par--- (i.e., para) denoting "beside" (the AV, "entered" is inadequate); in Gal. 2:4 ("came in privily"). See [COME](#).

(2) In Philem. 1:19, prosopheilo signifies "to owe in addition" (pros, "besides," and opheilo, "to owe"): "thou owest (to me even thine own self) besides."

(3) In 2 Pet. 1:5, the phrase, wrongly translated in the AV, "beside this," means "for this very cause" (RV).

Beside oneself (to be) <1,,1839,*existemi*>

primarily and lit. means "to put out of position, displace;" hence, (a) "to amaze," Luke 24:22 (for AV, "make ... astonished"); Acts 8:9,11 (AV, "bewitched"); or "to be amazed, astounded," Matt. 12:23; Mark 6:51; (b) "to be out of one's mind, to be beside oneself," Mark 3:21; 2 Cor. 5:13, in the latter of which it is contrasted with sophroneo, "to be of a sound mind, sober." See [AMAZE](#).

<2,,3105,*mainomai*>

"to be mad, to rave," is said of one who so speaks that he appears to be out of his mind, Acts 26:24, translated "thou art beside thyself," AV; RV, "thou art mad." In Acts: 26:25; John 10:20; Acts 12:15; 1 Cor. 14:23, both versions use the verb to be mad. See [MAD](#).

Note: For paraphroneo, 2 Cor. 11:23, RV, see [FOOL](#), B, No. 2.

Best <1,,4413,*protos*>

is one of two words translated "best" in the AV, but the only one so rendered in the RV. In Luke 15:22 "the best (robe)" is, lit., "the first (robe)," i.e., chief, principal, first in rank or quality. See [BEFORE](#), [BEGINNING](#), [CHIEF](#), [FIRST](#), [FORMER](#).

<2,,3187,*meizon*>

"greater," is translated "best" in 1 Cor. 12:31, "the best gifts," greater, not in quality, but in importance and value. It is the comparative degree of megas, "great;" the superlative, megistos, is used only in 2

Pet. 1:4. See [ELDER](#), [GREATER](#) and MORE.

Bestow <1,,1325,*didomi*>

"to give," is rendered "bestow" in 1 John 3:1, the implied idea being that of giving freely. The AV has it in 2 Cor. 8:1; the RV adheres to the lit. rendering, "the grace of God which hath been given in the churches of Macedonia." See [ADVENTURE](#) and especially [GIVE](#).

<2,,4863,*sunago*>

"to bring together" (sun, "together," ago, "to bring"), is used in the sense of "bestowing," or stowing, by the rich man who laid up his goods for himself, Luke 12:17,18. See [ASSEMBLE](#), COME, [GATHER](#), [LEAD](#), [RESORT](#), [TAKE](#).

<3,,2872,*kopiao*>

(a) "to grow tired with toil," Matt. 11:28; John 4:6; Rev. 2:3, also means (b) "to bestow labor, work with toil," Rom. 16:6; Gal. 4:11; in John 4:38, AV, "bestowed (no) labor," RV, "have (not) labored," and, in the same verse, AV and RV, "labored." See LABOR, TOIL, [WEARY](#).

<4,,5595,*psomizo*>

primarily "to feed by putting little bits into the mouths of infants or animals," came to denote simply "to give out food, to feed," and is rendered by the phrase "bestow ... to feed" in 1 Cor. 13:3; "feed," Rom. 12:20; there the person to be fed is mentioned; in 1 Cor. 13:3 the material to be given is specified, and the rendering "bestow ... to feed" is necessary. See [FEED](#).

<5,,4060,*peritithemi*>

"to put around or on" (peri, "around," tithemi, "to put"), is translated in 1 Cor. 12:23 (metaphorically) "bestow" (marg., "put on"). See [PUT](#), [SET](#), No. 5.

<6,,5483,*charizomai*>

"to show favor, grant, bestow," is rendered "bestowed" in Luke 7:21, RV, for AV, "gave." Here and in Gal. 3:18, the verb might be translated "graciously conferred." See [DELIVER](#), [FORGIVE](#), GIVE, [GRANT](#).

Note: For "freely bestowed" see [ACCEPT](#), A, Note.

Betray, Betrayer <A-1, Verb, 3860, *paradidomi*>

"to betray" (para, "up," didomi, "to give"), lit., "to give over," is used either (a) in the sense of delivering a person or thing to be kept by another, to commend, e.g., Acts 28:16; (b) to deliver to prison or judgment, e.g., Matt. 4:12; 1 Tim. 1:20; (c) to deliver over treacherously by way of "betrayal," Matt. 17:22 (RV, "delivered"); Matt. 26:16; John 6:64 etc.; (d) to hand on, deliver, e.g., 1 Cor. 11:23; (e) to allow of something being done, said of the ripening of fruit, Mark 4:29, RV, "is ripe" (marg., "alloweth"). See [BRING](#), Note (4), [CAST](#), [COMMIT](#), DELIVER, [GIVE](#), [HAZARD](#), [PUT](#) (in prison), [RECOMMEND](#).

<B-1, Noun, 4273, *prodotes*>

"a betrayer" (akin to A), is translated "betrayers" in Acts 7:52; "traitor," "traitors," in Luke 6:16; 2 Tim. 3:4. See **TRAITOR**.

Betroth <1,,3423,*mnesteuo*>

in the Active Voice, signifies "to woo a woman and ask for her in marriage;" in the NT, only in the Passive Voice, "to be promised in marriage, to be betrothed," Matt. 1:18; Luke 1:27; 2:5, RV, "betrothed," (AV, "espoused"). See [ESPOUSED](#).

Better <1,,2909,*kreisson*>

from *kratos*, "strong" (which denotes power in activity and effect), serves as the comparative degree of *agathos*, "good" (good or fair, intrinsically). *Kreisson* is especially characteristic of the Epistle to the Hebrews, where it is used 12 times; it indicates what is (a) advantageous or useful, 1 Cor. 7:9,38; 11:17; Heb. 11:40; 12:24; 2 Pet. 2:21; Phil. 1:23, where it is coupled with *mallon*, "more," and *pollo*, "much, by far," "very far better" (RV); (b) excellent, Heb. 1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35.

<2,,2570 3123,*kalon ... mallon*> the neuter of *kalos*, with *mallon*, "more," is used in Mark 9:42, "it were better (lit., 'much better') for him if a great millstone were hanged about his neck." In verses Mark 9:43,45,47, *kalos* is used alone (RV, "good," for AV, "better").

Note: In Luke 5:39 the most authentic texts have *chrestos*, "good," instead of the comparative, *chrestoteros*, "better."

Better (be) <1,,1308,*diaphero*>

used (a) transitively, means "to carry through" or "about" (*dia*, "through," *phero*, "to carry"), Mark 11:16 ("carry ... through"); Acts 13:49; 27:27 ("driven to and fro"); (b) intransitively, (1) "to differ," Rom. 2:18; Gal. 2:6; Phil. 1:10; (2) "to excel, be better," e.g., Matt. 6:26; 10:31 ("of more value"); Matt. 12:12; Luke 12:7,24; 1 Cor. 15:41; Gal. 4:1; some would put Rom. 2:18 and Phil. 1:10 here (see marg.). See [CARRY](#), [DIFFER](#), [DRIVE](#), EXCELLENT, [MATTER](#) (make), [PUBLISH](#).

<2,,4052,*perisseuo*>

"to be over or above (a number), to be more than enough, to be pre-eminent, superior," Matt. 5:20, is translated "are we the better," in 1 Cor. 8:8 (cp. 15:58; Rom. 15:13; 2 Cor. 3:9; 8:7; Phil. 1:9; Col. 2:7; 1 Thess. 4:1,10). See [ABOUND](#).

<3,,3081,*lusiteleo*>

signifies "to indemnify, pay expenses, pay taxes" (from *luo*, "to loose," *telos*, "toll, custom"); hence, "to be useful, advantageous, to be better," Luke 17:2.

<4,,5242,*huperecho*>

lit. means "to hold or have above" (*huper*, "above," *echo*, "to hold"); hence, metaphorically, to be superior to, to be better than, Phil. 2:3; 1 Pet. 2:13, "supreme," in reference to kings; in Rom. 13:1, "higher;" Phil. 3:8, "excellency," more strictly "the surpassing thing, (namely, the knowledge of Christ);" in Phil. 4:7 "passeth." See [EXCELLENCY](#), [HIGHER](#), [PASS](#), [SUPREME](#).

Notes: (1) In Rom. 3:9 the RV rightly translates *proecho* (which there is used in the Passive Voice, not the Middle) "are we in worse case than ...?," i.e., "are we surpassed?" "are we at a disadvantage?" The question is, are the Jews, so far from being better off than the Gentiles, in such a position that their very privileges bring them into a greater disadvantage or condemnation than the Gentiles? The AV "are we better" does not convey the meaning.

(2) *Sumphero*, in Matt. 18:6, AV, is translated "it were better for him," RV, "profitable." See Matt. 5:29,30 etc. See BRING, [EXPEDIENT](#), [GOOD](#), D, Note (2), [PROFITABLE](#).

Bettered (to be) <1,,5623,*opheleo*>

in the Active Voice signifies "to help, to succor, to be of service;" in the Passive "to receive help, to derive profit or advantage;" in Mark 5:26, "was (nothing) bettered," of the woman who had an issue of blood. See under [ADVANTAGE](#), C, No. 1, and cp. A, Nos. 2, 3 and B.

Between * In addition to the prepositions *en* and *pros* (see Note +, p. 9), the following have this meaning:

<1,,303 3349,*ana meson*> lit., "up to the middle of," i.e., among, or in the midst of, hence, between, is used in 1 Cor. 6:5, of those in the church able to decide between brother and brother, instead of their going to law with one another in the world's courts.

<2,,3342,*metaxu*>

"in the midst, or between" (from *meta*, and *xun*, i.e., *sun*, "with"), is used as a preposition, (a) of mutual relation, Matt. 18:15; Acts 15:9; Rom. 2:15, RV, "one with another," lit., "between one another," for AV, "the meanwhile;" (b) of place, Matt. 23:35; Luke 11:51; 16:26; Acts 12:6; (c) of time, "meanwhile," John 4:31. In Acts 13:42, the AV marg. has "in the week between," the literal rendering. See [WHILE](#).

Note: The phrase *ek meta* (*ek*, "out of," *meta*, "with") is translated "between ... and" in the AV of John 3:25 (RV, "on the part of ... with").

Bewail <1,,2799,*klaio*>

"to wail," whether with tears or any external expression of grief, is regularly translated "weep" in the RV; once in the AV it is rendered "bewail," Rev. 18:9. See [WEEP](#).

Note: The associated noun is *klauthmos*, "weeping." Cp. *dakruo*, "to weep," John 11:35.

<2,,2875,*kopto*>

primarily, "to beat, smite;" then, "to cut off," Matt. 21:8; Mark 11:8, is used in the Middle Voice, of beating oneself, beating the breast, as a token of grief; hence, "to bewail," Matt. 11:17 (RV, "mourn," for AV, "lament"); Matt. 24:30, "mourn;" Rev. 1:7 (RV, "mourn;" AV, "wail"); in Luke 8:52; 23:27 "bewail;" in Rev. 18:9, "wail" (for AV, "lament"). See [CUT](#), MOURN. Cp. *kopetos*, "lamentation," Acts 8:2.

<3,,3996,*pentheo*>

denotes "to lament, mourn," especially for the dead; in 2 Cor. 12:21, RV, "mourn" (AV, "bewail"). See also Rev. 18:11,15,19. Cp. *penthos*, "mourning." See [MOURN](#).

Notes: (1) *Threneo*, "to sing a dirge, to lament," is rendered "wail" in Matt. 11:17, RV; "mourned" in Luke 7:32; "to lament" in Luke 23:27; John 16:20. *Threnos*, "lamentation," occurs in Matt. 2:18.

(2) *Odurmos* from *oduromai*, "to wail" (a verb not found in the NT), denotes "mourning," Matt. 2:18; 2 Cor. 7:7.

(3) Cp. *lupeomai*, "to grieve;" see also Trench, Syn. lxxv.

Beware <1,,991,*blepo*>

"to see," is applied to mental vision, and is sometimes used by way of warning "to take heed" against an object, Mark 8:15; 12:38; Acts 13:40; Phil. 3:2 (three times); in Col. 2:8, RV, "take heed," marg., "see whether." See [BEHOLD](#).

<2,,4337,*prosecho*>

lit., "to hold to" (*pros*, "to," *echo*, "to have, to hold"), hence, "to turn one's mind or attention to a thing by being on one's guard against it" is translated "beware" in Matt. 7:15; 10:17; 16:6,11,12; Luke 12:1; 20:46. See [ATTEND](#), [HEED](#), [REGARD](#).

<3,,5442,*phulasso*>

"to guard, watch, keep," is used, in the Middle Voice, of being "on one's guard against" (the Middle V. stressing personal interest in the action), Luke 12:15, "beware of," RV, "keep yourselves from," as in Acts 21:25; in 2 Tim. 4:15, "be thou ware;" in 2 Pet. 3:17, "beware." See [GUARD](#), [KEEP](#), [OBSERVE](#), [SAVE](#).

Bewitch <1,,940,*baskaino*>

primarily, "to slander, to prate about anyone;" then "to bring evil on a person by feigned praise, or mislead by an evil eye, and so to charm, bewitch" (Eng., "fascinate" is connected), is used figuratively in Gal. 3:1, of leading into evil doctrine.

<2,,1839,*existemi*>

is rendered "bewitch" in Acts 8:9,11, AV, concerning Simon the sorcerer; it does not mean "to bewitch," as in the case of the preceding verb, but "to confuse, amaze" (RV). See [AMAZE](#), B. No. 1.

Bewray * Note: The word "bewrayeth," Matt. 26:73, is a translation of *poieo*, "to make," with *delos*, "manifest, evident;" lit., "maketh thee manifest."

Beyond * In addition to the preposition *huper*, "over," rendered "beyond" in 2 Cor. 8:3, the following adverbs have this meaning:

<1,,1900,*epekeina*>

epi, "upon," and ekeina, "those," the word "parts" being understood, is used in Acts 7:43.

<2,,4008,peran>

"on the other side, across," is used with the definite article, signifying the regions "beyond," the opposite shore, Matt. 8:18 etc. With verbs of going it denotes direction towards and "beyond" a place, e.g., John 10:40. It frequently indicates "beyond," of locality, without a verb of direction, Matt. 16:5; Mark 10:1, RV; John 1:28; 3:26. See FARTHER, [SIDE](#).

Note: In 2 Cor. 10:14, the verb huperekteino, "to stretch overmuch," is so rendered in the RV, for AV, "... beyond our measure." In 2 Cor. 10:16 the adverb huperekeina, "beyond," is used as a preposition.

Bid, Bidden, Bade, Bid again <1,,2564,kaleo>

"to call," often means "to bid," in the sense of "invite," e.g., Matt. 22:3,4,8,9; Luke 14:7-10,13, RV; Rev. 19:9, RV. See [CALL](#), NAME, [SURNAME](#).

<2,,2753,keleuo>

"to command," is translated "bid" in Matt. 14:28, only. See COMMAND, No. 5. Compare the synonym entello, "to command."

<3,,3004,eipon>

used as the aorist tense of lego, "to speak, to say," sometimes has the meaning of "commanding, or bidding," and is translated "bid," or "bade," e.g., in Matt. 16:22; 23:3; Luke 10:40; 9:54, AV, "command," RV, "bid;" Acts 11:12; "bidding," Acts 22:24, RV. See [SAY](#), [SPEAK](#).

<4,,479,antikaleo>

"to bid again, invite in turn," is found in Luke 14:12.

Notes: (1) Lego, "to say," is translated "bid" and "biddeth" in the AV of 2 John 1:10,11; RV, "give (him no greeting)," "giveth (him greeting)". See [GREETING](#).

(2) In Matt. 1:24, prostasso, "to command," is translated "had bidden," AV; RV, "commanded." See COMMAND.

Bid Farewell <1,,657,apotasso>

is used in the Middle Voice to signify "to bid adieu to a person." It primarily means "to set apart, separate" (apo, "from," tasso, "to set, arrange"); then, "to take leave of, to bid farewell to," Mark 6:46 (RV); Luke 9:61; "to give parting instructions to," Acts 18:18,21; 2 Cor. 2:13; "to forsake, renounce," Luke 14:33. See [FORSAKE](#), [RENOUNCE](#), [SEND](#), Note (2) at end.

<2,,575 782,apaspozomai>

"to bid farewell" (apo, "from," aspazomai, "to greet"), is used in Acts 21:6, AV, "had taken our leave of;" RV, "bade ... farewell."

Bier <1,,4673,soros>

originally denoted a receptacle for containing the bones of the dead, "a cinerary urn;" then "a coffin," Gen. 50:26; Job 21:32; then, "the funeral couch of bier" on which the Jews bore their dead to burial, Luke 7:14.

Bill <1,,975,*biblion*>

primarily "a small book, a scroll, or any sheet on which something has been written;" hence, in connection with apostasion, "divorce," signifies "a bill of divorcement," Matt. 19:7 (AV, "writing"); Mark 10:4. See [BOOK](#), [SCROLL](#), [WRITING](#).

<2,,1121,*gramma*>

from grapho "to write" (Eng., "graph, graphic," etc.), in Luke 16:6, AV, is translated "bill." It lit. signifies that which is drawn, a picture; hence, a written document; hence, a "bill," or bond, or note of hand, showing the amount of indebtedness. In the passage referred to the word is in the plural, indicating perhaps, but not necessarily, various "bills." The bonds mentioned in rabbinical writings, were formal, signed by witnesses and the Sanhedrin of three, or informal, when only the debtor signed. The latter were usually written on wax, and easily altered. See LEARNING, [LETTER](#), [SCRIPTURE](#), [WRITING](#).

Billows * For [BILLOWS](#), Luke 21:25, RV, see WAVE

Bind, Binding (see also Bound) <1,,1210,*deo*>

"to bind," is used (a) literally, of any sort of "binding," e.g., Acts 22:5; 24:27, (b) figuratively, of the Word of God, as not being "bound," 2 Tim. 2:9, i.e., its ministry, course and efficacy were not hindered by the bonds and imprisonment suffered by the Apostle. A woman who was bent together, had been "bound" by Satan through the work of a demon, Luke 13:16. Paul speaks of himself, in Acts 20:22, as being "bound in the spirit," i.e., compelled by his convictions, under the constraining power of the Spirit of God, to go to Jerusalem. A wife is said to be "bound" to her husband, Rom. 7:2; 1 Cor. 7:39; and the husband to the wife, 1 Cor. 7:27. The Lord's words to the Apostle Peter in Matt. 16:19, as to "binding," and to all the disciples in Matt. 18:18, signify, in the former case, that the Apostle, by his ministry of the Word of Life, would keep unbelievers outside the kingdom of God, and admit those who believed. So with regard to Matt. 18:18, including the exercise of disciplinary measures in the sphere of the local church; the application of the Rabbinical sense of forbidding is questionable. See [BOND](#), KNIT, Note. [TIE](#).

<2,,4019,*perideo*>

peri, "around," with No. 1, "to bind around," is used in John 11:44 of the napkin around the face of Lazarus. Cp. Job 12:18, Sept.

<3,,5265,*hupodeo*>

hupo, "under," with No. 1, "to bind underneath," is used of binding of sandals, Acts 12:8; rendered "shod" in Mark 6:9; Eph. 6:15. See [SHOD](#).

<4,,2611,*katadeo*>

kata, "down," with No. 1, "to bind or tie down, or bind up," is used in Luke 10:34 of the act of the good Samaritan.

<5,,4887,*sundeo*>

sun, "together," and No. 1, "to bind together," implying association, is used in Heb. 13:3 of those bound together in confinement.

<6,,1195,*desmeuo*>

signifies "to put in fetters or any kind of bond," Luke 8:29; Acts 22:4, or "to bind a burden upon a person," Matt. 23:4. The verb is connected with No. 1.

Notes: (1) Cp. desmos, "a band, bond, fetter," e.g., Luke 13:16, and desmios, "bound," Acts 25:14, AV (RV, "a prisoner"); Heb. 13:3, "them that are in bonds." See [BOND](#), CHAIN, [PRISONER](#), [STRING](#).

(2) Sundesmos (see No. 5, above), "that which binds together," is translated "bands," in Col. 2:19. See BONDS.

<7,,4385,*proteino*>

lit., "to stretch forth" (pro, "forth," teino, "to stretch"), is used in Acts 22:25, AV, "they bound;" RV, "they had tied (him) up," in reference to the preparations made for scourging, probably, to stretch the body forward, to make it tense for severer punishment. See [TIE](#).

Bird (fowl) <1,,3732,*orneon*>

is probably connected with a word signifying "to perceive, to hear;" Rev. 18:2; 19:17,21. See [FOWL](#). Cp. ornis, a hen.

<2,,4071,*peteinon*>

signifies "that which is able to fly, winged." It is connected with ptenon signifying "feathered, winged," which is used in 1 Cor. 15:39. Cp. petomai and petaomai, "to fly." In the Gospels the RV always translates it "birds," e.g., Matt. 6:26; but "fowls" in Acts 10:12; 11:6. The AV unsuitably has "fowls," in the Gospels, except Matt. 8:20; 13:32; Luke 9:58.

Birth <1,,1083,*gennesis*>

"a birth, begetting, producing" (related to gennao, "to beget"), is used in Matt. 1:18; Luke 1:14. Some mss. have genesis, "lineage, birth" (from ginomai, "to become").

<2,,1079,*genete*>

"a being born, or the hour of birth" (related to genea, "race, generation"), is connected with ginomai, "to become, to be born," and is used in John 9:1.

Notes (1) For genesis and gennema see FRUIT, [GENERATION](#), NATURE.

(2) In Gal. 4:19, odino, "to have birth pangs," is rendered "travail in birth," AV; RV, "am in travail." See Rev. 12:2.

Birthday <1,,1077,*genesia*>

a neuter plural (akin to genesis, "lineage," from ginomai), primarily denoted "the festivities of a birthday, a birthday feast," though among the Greeks it was also used of a festival in commemoration of a deceased friend. It is found in Matt. 14:6; Mark 6:21. Some have regarded it as the day of the king's accession, but this meaning is not confirmed in Greek writings.

Birthright <1,,4415,*protokia*>

"a birthright" (from protos, "first," tikto, "to beget"), is found in Heb. 12:16, with reference to Esau (cp. prototokos, firstborn). The "birthright" involved pre-eminence and authority, Gen. 27:29; 49:3. Another right was that of the double portion, Deut. 21:17; 1 Chron. 5:1,2. Connected with the "birthright" was the progenitorship of the Messiah. Esau transferred his "birthright" to Jacob for a paltry mess of pottage, profanely despising this last spiritual privilege, Gen. 25; 27. In the history of the nation God occasionally set aside the "birthright," to show that the objects of His choice depended not on the will of the flesh, but on His own authority. Thus Isaac was preferred to Ishmael, Jacob to Esau, Joseph to Reuben, David to his elder brethren, Solomon to Adonijah. See FIRSTBORN.

Bishop (overseer) <1,,1985,*episkopos*>

lit., "an overseer" (epi, "over," skopeo, "to look or watch"), whence Eng. "bishop," which has precisely the same meaning, is found in Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25. See [OVERSEER](#).

Note: Presbuteros, "an elder," is another term for the same person as bishop or overseer. See Acts 20:17 with verse Acts 20:28. The term "elder" indicates the mature spiritual experience and understanding of those so described; the term "bishop," or "overseer," indicates the character of the work undertaken. According to the Divine will and appointment, as in the NT, there were to be "bishops" in every local church, Acts 14:23; 20:17; Phil. 1:1; Titus 1:5; Jas. 5:14. Where the singular is used, the passage is describing what a "bishop" should be, 1 Tim. 3:2; Titus 1:7. Christ Himself is spoken of as "the ... Bishop of our souls," 1 Pet. 2:25. See [ELDER](#).

<2,,1984,*episkope*>

besides its meaning, "visitation," e.g., 1 Pet. 2:12 (cp. the Sept. of Exod. 3:16; Isa. 10:3; Jer. 10:15), is rendered "office," in Acts 1:20, RV (AV, "bishopricks"); in 1 Tim. 3:1, "the office of a bishop," lit., "(if any one seeketh) overseership," there is no word representing office.

Note: The corresponding verb is episkopeo, which, in reference to the work of an overseer, is found in 1 Pet. 5:2, RV, "exercising the oversight," for AV "taking the oversight." See [OVERSIGHT](#).

Bit * For [BIT](#) see BRIDLE

Bite <1,,1143,*dakno*>

"to bite," in Gal. 5:15, "if ye bite and devour one another," is used metaphorically of wounding the soul, or rendering with reproaches.

Bitter, Bitterly, Bitterness <A-1,Adjective,4089,*pikros*>

from a root pik, meaning "to cut, to prick," hence, lit., "pointed, sharp, keen, pungent to the sense of taste, smell, etc.," is found in Jas. 3:11,14. In ver. 11 it has its natural sense, with reference to water; in

ver. 14 it is used metaphorically of jealousy, RV.

<B-1,Verb,4087,*pikraino*>

related to A, signifies, in the Active Voice, "to be bitter," Col. 3:19, or "to embitter, irritate, or to make bitter," Rev. 10:9; the Passive Voice, "to be made bitter," is used in Rev. 8:11; 10:10.

<C-1,Noun,4088,*pikria*>

denotes "bitterness." It is used in Acts 8:23, metaphorically, of a condition of extreme wickedness, "gall of bitterness" or "bitter gal;" in Rom. 3:14, of evil speaking; in Eph. 4:31, of "bitter" hatred; in Heb. 12:15, in the same sense, metaphorically, of a root of "bitterness," producing "bitter" fruit.

<D-1,Adverb,4090,*pikros*>

"bitterly," is used of the poignant grief of Peter's weeping for his denial of Christ, Matt. 26:75; Luke 22:62.

Note: In the Sept., *pikros* (not in the NT), "a bitter herb," is used in Exod. 12:8; Num. 9:11.

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[Matt Curtin](#)

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Except, Excepted * Note: For the negative conjunctions *ean me* and *ei me*, see + p. 9.

<1,,1622,*ektos*>

an adverb, lit., "outside," is used with *ei me*, as an extended conjunction signifying "except;" so in 1 Cor. 14:5; in 1 Cor. 15:2, RV, for AV, "unless;" in 1 Tim. 5:19, RV, for AV, "but." It has the force of a preposition in the sense of (a) "outside of," in 1 Cor. 6:18, "without;" in 2 Cor. 12:2, "out of;" (b) "besides," except, in Acts 26:22, RV, "but," for AV, "other than;" in 1 Cor. 15:27 "excepted." For its use as a noun see Matt. 26:26, "(the) outside." See [OTHER](#), [OUT OF](#), [OUTSIDE](#), [UNLESS](#), [WITHOUT](#).

<2,,3924,*parektos*>

a strengthened form of No. 1 (*para*, beside), is used (a) as an adverb, signifying "without," 2 Cor. 11:28; lit., "the things without," i.e., the things happening without; (b) as a preposition signifying "except;" in Matt. 5:32, "saving;" in Acts 26:29, "except."

Note: In Matt. 19:9, the AV and RV, translating the mss. which have the negative *me*, followed by *epi*, render it "except for." The authorities mentioned in the RV marg. have *parektos*, followed by *logou*, i.e., "saving for the cause of."

<3,,4133,*plen*>

an adverb, most frequently signifying "yet, howbeit," or "only," sometimes has the meaning "except (that)," "save (that)," Acts 20:23; Phil. 1:18, RV, "only that," for AV, "notwithstanding." It is also used as a preposition, signifying "except, save," Mark 12:32, "but;" John 8:10, "but" (AV only); Acts 8:1, "except;" Acts 15:28, "than," 27:22, "but (only)."

Excess <1,,192,*akrasia*>

lit. denotes "want of strength" (a negative, *kratos*, "strength"), hence, "want of self-control, incontinence," Matt. 23:25, "excess;" 1 Cor. 7:5, "incontinency." Cp. *akrates*, "powerless, incontinent," 2 Tim. 3:3, RV, "without self-control."

<2,,401,*anachusis*>

lit., "a pouring out, overflowing" (akin to *anacheo*, "to pour out"), is used metaphorically in 1 Pet. 4:4, "excess," said of the riotous conduct described in ver. 3.

Notes: (1) *Asotia* denotes "prodigality, profligacy, riot" (from *a*, negative, and *sozo*, "to save"); it is translated "riot" in Eph. 5:18, RV, for AV, "excess;" in Titus 1:6; 1 Pet. 4:4, "riot" in AV and RV. See [RIOT](#). Cp. the adverb *asotos*, "wastefully," "in riotous living," Luke 15:13. A synonymous noun is *aselgeia*, "lasciviousness, outrageous conduct, wanton violence."

(2) In 1 Pet. 4:3, *oinophlugia*, "drunkenness, debauchery" (*oinos*, "wine," *phluo*, "to bubble up, overflow"), is rendered "excess of wine," AV (RV, "winebibbings").

Exchange <A-1,Noun,465,*antallagma*>

"the price received as an equivalent of, or in exchange for, an article, an exchange" (*anti*, "instead of," *allasso* "to change," akin to *allos*, "another"), hence denotes the price at which the "exchange" is effected, Matt. 16:26; Mark 8:37. Connected with this is the conception of atonement, as in the word

lutron, "a ransom." Cp. allagma in the Sept., e.g., in Isa. 43:3.

<B-1,Verb,3337,*metallasso*>

denotes (a) "to exchange," meta, "with," implying change, and allasso (see A), Rom. 1:25, of "exchanging" the truth for a lie, RV, for AV, "changed;" (b) "to change," Rom. 1:26, a different meaning from that in the preceding verse. See [CHANGE](#). In the Sept., Esth. 2:7,20.

Note: In Luke 24:17, "what communications are these that ye have one with another?" the verb antiballo, "to throw in turn, to exchange," is used of conversation, lit., "what words are these that ye exchange one with another?"

Exchangers * For [EXCHANGERS](#) see BANKERS

Exclude <1,,1576,*ekkleio*>

"to shut out" (ek, "from," kleio, "to shut"), is said of glorying in works as a means of justification, Rom. 3:27; of Gentiles, who by Judaism would be "excluded" from salvation and Christian fellowship, Gal. 4:17.

Excuse <A-1,Noun,4392,*prophasis*>

"a pretense, pretext" (from pro, "before," and phemi, "to say"), is translated "excuse" in John 15:22, RV, for AV, "cloke;" "cloke in 1 Thess. 2:5 AV and RV. See [CLOKE](#), PRETENCE, SHOW (Noun).

<B-1,Adjective (negative),379,*anapologetos*>

"without excuse, inexcusable" (a negative, n, euphonic, and apologeomai, see C, No. 1, below), is used, Rom. 1:20, "without excuse," of those who reject the revelation of God in creation; Rom. 2:1, RV, for AV, "inexcusable," of the Jew who judges the Gentile.

<C-1,Verb,626,*apologeomai*>

lit., "to speak oneself off," hence "to plead for oneself," and so, in general, (a) "to defend," as before a tribunal; in Rom. 2:15, RV, "excusing them," means one "excusing" others (not themselves); the preceding phrase "one with another" signifies one person with another, not one thought with another; it may be paraphrased, "their thoughts with one another, condemning or else excusing one another;" conscience provides a moral standard by which men judge one another; (b) "to excuse" oneself, 2 Cor. 12:19; cp. B. See [ANSWER](#).

<C-2,Verb,3868,*paraiteomai*>

is used in the sense of "begging off, asking to be excused or making an excuse," in Luke 14:18 (twice),19. In the first part of ver. 18 the verb is used in the Middle Voice, "to make excuse" (acting in imagined self-interest); in the latter part and in ver. 19 it is in the Passive Voice, "have me excused."

Excute <1,,4160,*poieo*>

"to do, to make," is thrice rendered "execute," of the Lord's authority and acts in "executing" judgment, (a) of His authority as the One to whom judgment is committed, John 5:27; (b) of the judgment which He will mete out to all transgressors at His Second Advent, Jude 1:15; (c) of the carrying out of His Word (not "work," as in the AV) in the earth, especially regarding the nation of

Israel, the mass being rejected, the remnant saved, Rom. 9:28. That He will "execute His Word finishing and cutting it short," is expressive of the summary and decisive character of His action. See [DO](#).

<2,,2407,*hierateuo*>

"to be a priest, to officiate as such," is translated "executed the priest's office," in Luke 1:8. It occurs frequently in the Sept., and in inscriptions. Cp. *hierateuma*, "priesthood," 1 Pet. 2:5,9; *hierateia*, "a priest's office," Luke 1:9; Heb. 7:5; *hiereus*, "a priest," and *hieros*, "sacred."

Executioner * For [EXECUTIONER](#), Mark 6:27, see GUARD, A, No. 2

Exercise <A-1,Verb,1128,*gumnazo*>

primarily signifies "to exercise naked" (from *gumnos*, "naked"); then, generally, "to exercise, to train the body or mind" (Eng., "gymnastic"), 1 Tim. 4:7, with a view to godliness; Heb. 5:14, of the senses, so as to discern good and evil; Heb 12:11, of the effect of chastening, the spiritual "exercise" producing the fruit of righteousness; 2 Pet. 2:14, of certain evil teachers with hearts "exercised in covetousness," RV.

<A-2,Verb,778,*askeo*>

signifies "to form by art, to adorn, to work up raw material with skill;" hence, in general, "to take pains, endeavor, exercise by training or discipline," with a view to a conscience void of offense, Acts 24:16.

<A-3,Verb,4160,*poieo*>

"to do," is translated "exerciseth" in Rev. 13:12, said of the authority of the second "Beast." Cp. EXECUTE. See [DO](#).

Notes: The following verbs contain in translation the word "exercise" but belong to other headings: *exousiazō*, "to exercise authority over," Luke 22:25 (*exousia*, "authority"); in the first part of this verse, the verb *kurieuo*, "to be lord," is translated "exercise lordship," AV (RV, "have lordship"); *katexousiazō*, a strengthened form of the preceding (*kata*, "down," intensive), Matt. 20:25; Mark 10:42, "exercise authority" (in the first part of these verses the synonymous (in the first part of these verses the synonymous verb *katakurieuo*, is rendered "Lord it," RV, for AV, "exercise dominion," and "exercise lordship," respectively); *episkopeo*, "to look over or upon" (*epi*, "over," *skopeo*, "to look"), "to care for," 1 Pet. 5:2 (absent in some mss.), RV, "exercising the oversight," for AV "taking, etc."

<B-1,Noun,1129,*gymnasia*>

primarily denotes "gymnastic exercise" (akin to A, No. 1), 1 Tim. 4:8, where the immediate reference is probably not to mere physical training for games but to discipline of the body such as that to which the Apostle refers in 1 Cor. 9:27, though there may be an allusion to the practices of asceticism.

Exhort, Exhortation <A-1,Verb,3870,*parakaleo*>

primarily, "to call to a person" (*para*, "to the side," *kaleo*, "to call"), denotes (a) "to call on, entreat;" see [BESEECH](#); (b) "to admonish, exhort, to urge" one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective,

having to do with trial experienced), translated "exhort" in the RV of Phil. 4:2; 1 Thess. 4:10; Heb. 13:19,22, for AV, "beseech;" in 1 Tim. 5:1, for AV, "intreat;" in 1 Thess. 5:11, for AV, "comfort;" "exhorted" in 2 Cor. 8:6; 12:18, for AV, "desired;" in 1 Tim. 1:3, for AV, "besought." See [BESEECH](#).

<A-2,Verb,3867,*paraineo*>

primarily, "to speak of near" (para, "near," and aineo, "to tell of, speak of," then, "to recommend"), hence, "to advise, exhort, warn," is used in Acts 27:9, "admonished," and Acts 27:22, "I exhort," See [ADMONISH](#).

<A-3,Verb,4389,*protrepo*>

lit., "to turn forward, propel" (pro, "before," trepo, "to turn"); hence, "to impel morally, to urge forward, encourage," is used in Acts 18:27, RV, "encouraged him" (Apollos), with reference to his going into Achaia; AV, "exhorting the disciples;" while the encouragement was given to Apollos, a letter was written to the disciples in Achaia to receive him.

<B-1,Noun,3874,*paraklesis*>

akin to A, No. 1, primarily "a calling to one's side," and so "to one's aid," hence denotes (a) an appeal, "entreaty," 2 Cor. 8:4; (b) encouragement, "exhortation," e.g., Rom. 12:8; in Acts 4:36, RV, "exhortation," for AV, "consolation;" (c) "consolation and comfort," e.g., Rom. 15:4. See [COMFORT](#). Cp. parakletos, "an advocate, comforter."

Exist <1,,5225,*huparcho*>

primarily, "to make a beginning" (hupo, "under," arche, "a beginning"), denotes "to be, to be in existence," involving an "existence" or condition both previous to the circumstances mentioned and continuing after it. This is important in Phil. 2:6, concerning the deity of Christ. The phrase "being (existing) in the form (morphe, the essential and specific form and character) of God," carries with it the two facts of the antecedent Godhood of Christ, previous to His incarnation, and the continuance of His Godhood at and after the event of His Birth (see Gifford, on the Incarnation, pp. 11, sqq.). It is translated "exist" in 1 Cor. 11:18, RV, for AV, "there be." Cp. Luke 16:14; 23:50; Acts 2:30; 3:2; 17:24; 22:3 etc. See [BEING](#), [GOODS](#), [LIVE](#), [POSSESS](#), [SUBSTANCE](#).

Exorcist <1,,1845,*exorkistes*>

denotes (a) "one who administers an oath;" (b) "an exorcist" (akin to exorkizo, "to adjure," from orkos, "an oath"), "one who empolys a formula of conjuration for the expulsion of demons," Acts 19:13. The practice of "exorcism" was carried on by strolling Jews, who used their power in the recitation of particular names.

Expect, Expectation <A-1,Verb,1551,*ekdechomai*>

lit. and primarily, "to take or receive from" (ek, "from," dechomai, "to receive"), hence denotes "to await, expect," the only sense of the word in the NT; it suggests a reaching out in readiness to receive something; "expecting," Heb. 10:13; "expect," 1 Cor. 16:11, RV (AV, "look for"); to wait for, John 5:3 (AV only); Acts 17:16; 1 Cor. 11:33, RV (AV, "tarry for"); Jas. 5:7; to wait, 1 Pet. 3:20 in some mss.; "looked for," Heb. 11:10. Cp. B, No. 1. See [LOOK](#), [TARRY](#), [WAIT](#).

<A-2,Verb,4328,*prosdokao*>

"to watch toward, to look for, expect" (pros, "toward," dokeo, "to think:" dokao "does not exist"), is translated "expecting" in Matt. 24:50; Luke 12:46, RV (AV, "looketh for"); Luke 3:15, "were in expectation;" Acts 3:5, "expecting" (AV and RV); Acts 28:6 (twice), "expected that," RV (AV, "looked when") and "when they were long in expectation" (AV, "after they had looked a great while"). See [LOOK](#), [TARRY](#), [WAIT](#).

<B-1,Noun,603,*apokaradokia*>

primarily "a watching with outstretched head" (apo, "from," kara, "the head," and dokeo, "to look, to watch"), signifies "strained expectancy, eager longing," the stretching forth of the head indicating an "expectation" of something from a certain place, Rom. 8:19; Phil. 1:20. The prefix apo suggests "abstraction and absorption" (Lightfoot), i.e., abstraction from anything else that might engage the attention, and absorption in the object expected "till the fulfillment is realized" (Alford). The intensive character of the noun, in comparison with No. 2 (below), is clear from the contexts; in Rom. 8:19 it is said figuratively of the creation as waiting for the revealing of the sons of God ("waiting" translates the verb *apekdechomai*, a strengthened form of A, No. 1; see [WAIT](#) FOR). In Phil. 1:20 the Apostle states it as his "earnest expectation" and hope, that, instead of being put to shame, Christ shall be magnified in his body, "whether by life, or by death," suggesting absorption in the person of Christ, abstraction from aught that hinders.

<B-2,Noun,4329,*prosdokia*>

"a watching for, expectation" (akin to A, No. 2, which see), is used in the NT only of the "expectation" of evil, Luke 21:26, RV, "expectation," AV, "looking for," regarding impending calamities; Acts 12:11, "the expectation" of the execution of Peter.

<B-3,Noun,1561,*ekdoche*>

primarily "a receiving from," hence "expectation" (akin to A, No. 1), is used in Heb. 10:27 (RV, "expectation;" AV, "looking for"), of judgment.

Expedient <1,,4851,*sumphero*>

signifies (a), transitively, lit., "to bring together," (sun, "with," phero, "to bring"), Acts 19:19; (b) intransitively, "to be an advantage, profitable, expedient" (not merely 'convenient'); it is used mostly impersonally, "it is (it was) expedient;" so in Matt. 19:10, RV (negatively), AV, "it is (not) good;" John 11:50; 16:7; 18:14; 1 Cor. 6:12; 10:23; 2 Cor. 8:10; 12:1; "it is profitable," Matt. 5:29,30; 18:6, RV; "was profitable," Acts 20:20; "to profit withal," 1 Cor. 12:7; in Heb. 12:10, used in the neuter of the present participle with the article as a noun, "for (our) profit." See PROFIT. Cp. the adjective *sumphoros* (or *sumpheron*), "profitable," used with the article as a noun, 1 Cor. 7:35; 10:33.

Expelled * For [EXPULSED](#), Acts 13:50, AV, see [CAST](#), No. 5

Experience (without), Experiment <1,,552,*apeiros*>

"without experience" (a, negative, peira, "a trial, experiment"), is used in Heb. 5:13, RV, "without experience," AV, "unskillful," with reference to "the word of righteousness." In the Sept., Num. 14:23, of youths; Jer. 2:6, of a land, "untried;" Zech. 11:15, of a shepherd.

<2,,1382,*dokime*>

means (a) "the process of proving;" it is rendered "experiment" in 2 Cor. 9:13, AV, RV, "the proving (of you);" in 2 Cor. 8:2, AV, "trial," RV, "proof;" (b) "the effect of proving, approval, approvedness," RV, "probation," Rom. 5:4 (twice), for AV, "experience;" AV and RV, "proof" in 2 Cor. 2:9; 13:3; Phil. 2:22. See EXPERIENCE, [PROOF](#). Cp. dokimos, "approved," dokimazo, "to prove, approve;" see [APPROVE](#).

Expert <1,,1109,*gnostes*>

"one who knows" (akin to ginosko, "to know"), denotes "an expert, a connoisseur," Acts 26:3. Cp. gnostos, "known."

Expire * Note: In Acts 7:30, the AV "were expired" translates the verb pleroo, "to fulfill" (RV). See [FULFILL](#). In Rev. 20:7, the AV "are expired" translates the verb teleo, "to finish" (RV). See FINISH.

Explain <1,,1285,*diasapheo*>

"to make clear, explain fully" (dia "through," intensive, and saphes, "clear"), is translated "explain" in Matt. 13:36 RV (AV, "declare") translates phrazo; in Matt. 18:31, "told," of the account of the unforgiving debtor's doings given by his fellow-servants. The preferable rendering would be "they made clear" or "they explained," suggesting a detailed explanation of the circumstances.

Expound <1,,1620,*ektithemi*>

"to set out, expose" (ek, "out," tithemi, "to place"), is used (a) literally, Acts 7:21; (b) metaphorically, in the Middle Voice, to set forth, "expound," of circumstances, Acts 11:4; of the way of God, Acts 18:26; of the kingdom of God, Acts 28:23.

<2,,1956,*epiluo*>

primarily, "to loose, release," a strengthened form of luo, "to loose," signifies "to solve, explain, expound," Mark 4:34, "expounded;" in Acts 19:39, of settling a controversy, RV, "it shall be settled," for AV, "it shall be determined." See DETERMINE. Cp. epilusis, "an interpretation," 2 Pet. 1:20.

<3,,1329,*diermeneuo*>

"to interpret fully" (dia, "through," intensive, hermeneuo, "to interpret"); (Eng., "hermeneutics"), is translated, "He expounded" in Luke 24:27, AV, RV, "interpreted;" in Acts 9:36, "by interpretation," lit., "being interpreted;" see also 1 Cor. 12:30; 14:5,13,27. See [INTERPRET](#).

Express * For [EXPRESS](#), Heb. 1:3, AV, see [IMAGE](#), No. 2

Expressly <1,,4490,*rhetos*>

meaning "in stated terms" (from rhetos, "stated, specified;" from rheo, or ero, "to say;" cp. rhema, "a word"), is used in 1 Tim. 4:1, "expressly."

Extort, Extortion, Extortioner <A-1,Verb,4238,*prasso*>

"to practice," has the special meaning "extort" in Luke 3:13, RV (AV, "exact"). In Luke 19:23 it is translated "required;" it may be that the master, in addressing the slothful servant, uses the word "extort" or "exact" (as in Luke 3:13), in accordance with the character attributed to him by the servant.

<B-1,Noun,724,*harpago*>

denotes "pillage, plundering, robbery, extortion" (akin to *harpazo*, "to seize, carry off by force," and *harpagmos*, "a thing seized, or the act of seizing;" from the root *arp---*, seen in Eng., "rapacious;" an associated noun, with the same spelling, denoted a rake, or hook for drawing up a bucket); it is translated "extortion" in Matt. 23:25; Luke 11:39, RV, AV, "ravening;" Heb. 10:34, "spoiling." See [RAVENING](#), [SPOILING](#). Cp. C. below.

<B-2,Noun,4124,*pleonexia*>

"covetousness, desire for advantage," is rendered "extortion" in 2 Cor. 9:5, RV, (AV and RV marg., "covetousness"). See [COVET](#).

<C-1,Adjective,727,*harpax*>

"rapacious" (akin to No. 1), is translated as a noun, "extortioners," in Luke 18:11; 1 Cor. 5:10,11; 6:10; in Matt. 7:15 "ravening" (of wolves). In the Sept., Gen. 49:27.

Eye <1,,3788,*ophthalmos*>

akin to *opsis*, "sight," probably from a root signifying "penetration, sharpness" (Curtius, Gk. Etym.) (cp. Eng., "ophthalmia," etc.). is used (a) of the physical organ, e.g., Matt. 5:38; of restoring sight, e.g., Matt. 20:33; of God's power of vision, Heb. 4:13; 1 Pet. 3:12; of Christ in vision, Rev. 1:14; 2:18; 19:12; of the Holy Spirit in the unity of Godhood with Christ, Rev. 5:6; (b) metaphorically, of ethical qualities, evil, Matt. 6:23; Mark 7:22 (by metonymy, for envy); singleness of motive, Matt. 6:22; Luke 11:34; as the instrument of evil desire, "the principal avenue of temptation," 1 John 2:16; of adultery, 2 Pet. 2:14; (c) metaphorically, of mental vision, Matt. 13:15; John 12:40; Rom. 11:8; Gal. 3:1, where the metaphor of the "evil eye" is altered to a different sense from that of bewitching (the posting up or placarding of an "eye" was used as a charm, to prevent mischief); by Gospel-preaching Christ had been, so to speak, placarded before their "eyes;" the question may be paraphrased, "What evil teachers have been malignly fascinating you?;" Eph. 1:18, of the "eyes of the heart," as a means of knowledge.

<2,,3659,*omma*>

"sight," is used in the plural in Matt. 20:34 (No. 1 is used in ver. 33); Mark 8:23 (No. 1 is used in ver. 25). The word is more poetical in usage than No. 1, and the writers may have changed the word with a view to distinguishing the simple desire of the blind man from the tender act of the Lord Himself.

<3,,5168,*trumalia*>

is used of the "eye" of a needle, Mark 10:25 (from *trume*, "a hole," *truo*, "to wear away"). Cp. *trema*, "a hole, perforation," Matt. 19:24 (some texts have *trupema*, "a hole," from *trupao*, "to bore a hole"); Luke 18:25, as in the most authentic mss. (some texts have *trumalia* here).

Eye (with one) <1,,3442,*monophthalmos*>

"one-eyed, deprived of one eye" (*monos*, "only," and No. 1, above), is used in the Lord's warning in Matt. 18:9; Mark 9:47.

Eye-salve <1,,2854,*kollourion*>

primarily a diminutive of *kollura*, and denoting "a coarse bread roll" (as in the Sept. of 1 Kings 12:

after ver. 24, lines 30,32,39; Eng. version, 1 Kings 14:3), hence an "eye-salve," shaped like a roll, Rev. 3:18, of the true knowledge of one's condition and of the claims of Christ. The word is doubtless an allusion to the Phrygian powder used by oculists in the famous medical school at Laodicea (Ramsay, Cities and Bishoprics of Phrygia, Vol. I, p. 52).

Eye-service <1,,3787,*ophthalmoudoulia*>

denotes "service performed only under the master's eye" (ophthalmos, "an eye," doulos, "a slave"), diligently performed when he is looking, but neglected in his absence, Eph. 6:6; Col. 3:22.

Eyewitness <1,,845,*autoptes*>

signifies "seeing with one's own eyes" (autos, "self," and a form, optano, "to see"), Luke 1:2.

<2,,2030,*epoptes*>

primarily "an overseer" (epi, "over"), then, a "spectator, an eye-witness" of anything, is used in 2 Pet. 1:16 of those who were present at the transfiguration of Christ. Among the Greeks the word was used of those who had attained to the third grade, the highest, of the Eleusinian mysteries, a religious cult at Eleusis, with its worship, rites, festival and pilgrimages; this brotherhood was open to all Greeks. In the Sept., Esth. 5:1, where it is used of God as the Overseer and Preserver of all things. Cp. epopteuo, "to behold," 1 Pet. 2:12; 3:2.

Fable <1,,3454,*muthos*>

primarily signifies "speech, conversation." The first syllable comes from a root mu---, signifying "to close, keep secret, be dumb;" whence, muo, "to close" (eyes, mouth) and musterion, "a secret, a mystery;" hence, "a story, narrative, fable, fiction" (Eng., "myth"). The word is used of gnostic errors and of Jewish and profane fables and genealogies, in 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; of fiction, in 2 Pet. 1:16.

Muthos is to be contrasted with aletheia, "truth," and with logos, "a story, a narrative purporting to set forth facts," e.g., Matt. 28:15, a "saying" (i.e., an account, story, in which actually there is a falsification of facts); Luke 5:15, RV, "report."

Face <1,,4383,*prosopon*>

denotes "the countenance," lit., "the part towards the eyes" (from pros, "towards," ops, "the eye"), and is used (a) of the "face," Matt. 6:16,17; 2 Cor. 3:7, 2nd part (AV, "countenance"); in 2 Cor. 10:7, in the RV, "things that are before your face" (AV, "outward appearance"), the phrase is figurative of superficial judgment; (b) of the look, i.e., the "face," which by its various movements affords an index of inward thoughts and feelings, e.g., Luke 9:51,53; 1 Pet. 3:12; (c) the presence of a person, the "face" being the noblest part, e.g., Acts 3:13, RV, "before the face of," AV, "in the presence of;" Acts 5:41, "presence;" 2 Cor. 2:10, "person;" 1 Thess. 2:17 (first part), "presence;" 2 Thess. 1:9, RV, "face," AV, "presence;" Rev. 12:14, "face;" (d) the person himself, e.g., Gal. 1:22; 1 Thess. 2:17 (second part); (e) the appearance one presents by his wealth or poverty, his position or state, Matt. 22:16; Mark 12:14; Gal. 2:6; Jude 1:16; (f) the outward appearance of inanimate things, Matt. 16:3; Luke 12:56; 21:35; Acts 17:26.

To spit in a person's face was an expression of the utmost scorn and aversion, e.g., Matt. 26:67 (cp.

Matt. 27:30; Mark 10:34; Luke 18:32). See [APPEARANCE](#).

<2,,3799,opsis>

is primarily "the act of seeing;" then, (a) "the face;" of the body of Lazarus, John 11:44; of the "countenance" of Christ in a vision, Rev. 1:16; (b) the "outward appearance" of a person or thing, John 7:24. See [APPEARANCE](#).

Note: The phrase "face to face" translates two phrases in Greek: (1) kata prosopon (kata, "over against," and No. 1), Acts 25:16; (2) stoma pros stoma, lit., "mouth to mouth" (stoma, "a mouth"), 2 John 1:12; 3 John 1:14. See [MOUTH](#). (3) For antophthalmeo, Acts 27:15, RV, has "to face."

Faction, Factious <1,,2052,erithia>

denotes "ambition, self-seeking, rivalry," self-will being an underlying idea in the word; hence it denotes "party-making." It is derived, not from eris, "strife," but from erithos, "a hireling;" hence the meaning of "seeking to win followers," "factions," so rendered in the RV of 2 Cor. 12:20, AV, "strifes;" not improbably the meaning here is rivalries, or base ambitions (all the other words in the list express abstract ideas rather than factions); Gal. 5:20 (ditto); Phil. 1:17 (RV; AV, ver. 16, "contention"); Phil. 2:3 (AV, "strife"); Jas. 3:14,16 (ditto); in Rom. 2:8 it is translated as an adjective, "factious" (AV, "contentious"). The order "strife, jealousy, wrath, faction," is the same in 2 Cor. 12:20; Gal. 5:20. "Faction" is the fruit of jealousy. Cp. the synonymous adjective hairetikos, Titus 3:10, causing division (marg., "factious"), not necessarily "heretical," in the sense of holding false doctrine.

Fade (away) <A-1,Verb,3133,maraino>

was used (a) to signify "to quench a fire," and in the Passive Voice, of the "dying out of a fire;" hence (b) in various relations, in the Active Voice, "to quench, waste, wear out;" in the Passive, "to waste away," Jas. 1:11, of the "fading" away of a rich man, as illustrated by the flower of the field. In the Sept., Job 15:30; 24:24.

<B-1,Adjective (negative),263,amarantos>

"unfading" (a, negative, and A, above), whence the "amaranth," an unfading flower, a symbol of perpetuity (see Paradise Lost, iii. 353), is used in 1 Pet. 1:4 of the believer's inheritance, "that fadeth not away." It is found in various writings in the language of the Koine, e.g., on a gladiator's tomb; and as a proper name (Moulton and Milligan, Vocab.).

<B-2,Adjective (negative),262,amarantinos>

primarily signifies "composed of amaranth" (see No. 1); hence, "unfading," 1 Pet. 5:4, of the crown of glory promised to faithful elders. Cp. rhodinos, "made of roses" (rhodon, "a rose").

Fail <A-1,Verb,1587,ekleipo>

"to leave out" (ek, "out," leipo, "to leave"), used intransitively, means "to leave off, cease, fail;" it is said of the cessation of earthly life, Luke 16:9; of faith, Luke 22:32; of the light of the sun, Luke 23:45 (in the best mss.); of the years of Christ, Heb. 1:12.

<A-2,Verb,1952,epileipo>

"not to suffice for a purpose" (epi, over), is said of insufficient time, in Heb. 11:32.

<A-3,Verb,4098,*pipto*>

"to fall," is used of the Law of God in its smallest detail, in the sense of losing its authority or ceasing to have force, Luke 16:17. In 1 Cor. 13:8 it is used of love (some mss. have *ekpipto*, "to fall off"). See [FALL](#).

Notes: (1) In 1 Cor. 13:8, *katargeo*, "to reduce to inactivity" (see [ABOLISH](#)), in the Passive Voice, "to be reduced to this condition, to be done away," is translated "shall fail," AV. This, however, misses the distinction between what has been previously said of love and what is here said of prophecies (see No. 3); the RV has "shall be done away;" so also as regards knowledge (same verse). (2) In Heb. 12:15, *hustereo*, "to come behind, fall short, miss," is rendered "fail" in the AV, RV, "falleth short." (3) In Luke 21:26, *apopsucho*, lit., "to breathe out life," hence, "to faint," is translated "hearts failing," in the AV, RV, "fainting." See [FAINT](#).

<B-1,Adjective,413,*anekleiptos*>

"unfailing" (a, negative, and A, No. 1), is rendered "that faileth not," in Luke 12:33. In a Greek document dated A.D. 42, some contractors undertake to provide "unfailing" heat for a bath during the current year (Moulton and Milligan, Vocab.).

Fain <1,,1014,*boulomai*>

"to will deliberately, wish, desire, be minded," implying the deliberate exercise of volition (contrast No. 3), is translated "would fain" in Philem. 1:13 (in the best mss.). See [DISPOSED](#).

<2,,1937,*epithumeo*>

"to set one's heart upon, desire," is translated "would fain" in Luke 15:16, of the Prodigal Son. See DESIRE.

<3,,2309,*thelo*>

"to wish, to design to do anything," expresses the impulse of the will rather than the intention (see No. 1); the RV translates it "would fain" in Luke 13:31, of Herod's desire to kill Christ, AV, "will (kill);" in 1 Thess. 2:18, of the desire of the missionaries to return to the church in Thessalonica. See DISPOSED.

Note: In Acts 26:28, in Agrippa's statement to Paul, the RV rendering is "with but little persuasion thou wouldest fain make me a Christian." The lit. rendering is "with (or in) little (labor or time) thou art persuading me so as to make (me) a Christian." There is no verb for "wouldest" in the original, but it brings out the sense.

Faint <1,,1590,*ekluo*>

denotes (a) "to loose, release" (*ek*, "out," *luo*, "to loose"); (b) "to unloose," as a bow-string, "to relax," and so, "to enfeeble," and is used in the Passive Voice with the significance "to be faint, grow weary," (1) of the body, Matt. 15:32; (some mss. have it in Matt. 9:36); Mark 8:3; (2) of the soul, Gal. 6:9 (last clause), in discharging responsibilities in obedience to the Lord; in Heb. 12:3, of becoming weary in the strife against sin; in Heb 12:5, under the chastening hand of God. It expresses the opposite of

anazonnumi, "to gird up," 1 Pet. 1:13.

<2,,1573,enkakeo | ekkakeo> "to lack courage, lose heart, be fainthearted" (en, "in," kakos, "base"), is said of prayer, Luke 18:1; of Gospel ministry, 2 Cor. 4:1,16; of the effect of tribulation, Eph. 3:13; as to well doing, 2 Thess. 3:13, "be not weary" (AV marg., "faint not"). Some mss. have this word in Gal. 6:9 (No. 1).

<3,,2577,kamno>

primarily signified "to work;" then, as the effect of continued labor, "to be weary;" it is used in Heb. 12:3, of becoming "weary" (see also No. 1), RV, "wax not weary;" in Jas. 5:15, of sickness; some mss. have it in Rev. 2:3, AV, "hast (not) fainted," RV, "grown weary." See [SICK](#), [WEARY](#).

Note: For apopsucho, Luke 21:26, RV, see [FAIL](#), Note (3).

Fainthearted <1,,3642,oligopsuchos>

lit., "small-souled" (oligos, "small," psuche, "the soul"), denotes "despondent;" then, "fainthearted," 1 Thess. 5:14, RV, for the incorrect AV, "feeble-minded." In the Sept., similarly, in a good sense, Isa. 57:15, "who giveth endurance to the fainthearted," for RV, "to revive the spirit of the humble;" in a bad sense, Prov. 18:14, "who can endure a fainthearted man?"

Fair <1,,791,asteios>

lit., "of the city" (from astu, "a city;" like Lat. urbanus, from urbs, "a city;" Eng., "urbane;" similarly, "polite," from polis, "a town"), hence, "fair, elegant" (used in the papyri writings of clothing), is said of the external form of a child, Acts 7:20, of Moses "(exceeding) fair," lit., "fair to God;" Heb. 11:23 (RV, "goodly," AV, "proper"). See [BEAUTIFUL](#), [GOODLY](#), Note.

<2,,2105,eudia>

denotes "fair weather," Matt. 16:2, from eudios, "calm;" from eu, "good," and dios, "divine," among the pagan Greeks, akin to the name for the god Zeus, or Jupiter. Some would derive Dios and the Latin deus (god) and dies (day) from a root meaning "bright." Cp. the Latin sub divo, "under a bright, open sky."

<3,,2570,kalos>

"beautiful, fair, in appearance," is used as part of the proper name, Fair Havens, Acts 27:8. See [BETTER](#), [GOOD](#).

Notes: (1) In Rom. 16:18 eulogia, which generally signifies "blessing," is used in its more literal sense, "fair speech," i.e., a fine style of utterance, giving the appearance of reasonableness.

(2) In Gal. 6:12 the verb euprosopeo, "to look well," lit., "to be fair of face" (eu, "well," and prosopon, "a face"), signifies "to make a fair of plausible show," used there metaphorically of making a display of religious zeal.

Faith <1,,4102,pistis>

primarily, "firm persuasion," a conviction based upon hearing (akin to *peitho*, "to persuade"), is used in the NT always of "faith in God or Christ, or things spiritual."

The word is used of (a) trust, e.g., Rom. 3:25 [see Note (4) below]; 1 Cor. 2:5; 15:14,17; 2 Cor. 1:24; Gal. 3:23 [see Note (5) below]; Phil. 1:25; 2:17; 1 Thess. 3:2; 2 Thess. 1:3; 3:2; (b) trust-worthiness, e.g., Matt. 23:23; Rom. 3:3, RV, "the faithfulness of God;" Gal. 5:22 (RV, "faithfulness"); Titus 2:10, "fidelity;" (c) by metonymy, what is believed, the contents of belief, the "faith," Acts 6:7; 14:22; Gal. 1:23; 3:25 [contrast Gal. 3:23, under (a)]; Gal. 6:10; Phil. 1:27; 1 Thess. 3:10; Jude 1:3,20 (and perhaps 2 Thess. 3:2); (d) a ground for "faith," an assurance, Acts 17:31 (not as in AV, marg., "offered faith"); (e) a pledge of fidelity, plighted "faith," 1 Tim. 5:12.

The main elements in "faith" in its relation to the invisible God, as distinct from "faith" in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm conviction, producing a full acknowledgement of God's revelation or truth, e.g., 2 Thess. 2:11,12; (2) a personal surrender to Him, John 1:12; (3) a conduct inspired by such surrender, 2 Cor. 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good "faith" without necessary reference to its proof. The object of Abraham's "faith" was not God's promise (that was the occasion of its exercise); his "faith" rested on God Himself, Rom. 4:17,20,21. See [ASSURANCE](#), [BELIEF](#), [FAITHFULNESS](#), [FIDELITY](#).

Notes: (1) In Heb. 10:23, *elpis*, "hope," is mistranslated "faith" in the AV (RV, "hope"). (2) In Acts 6:8 the most authentic mss. have *charis*, "grace," RV, for *pistis*, "faith." (3) In Rom. 3:3, RV, *apistia*, is rendered "want of faith," for AV, "unbelief" (so translated elsewhere). See UNBELIEF. The verb *apisteo* in that verse is rendered "were without faith," RV, for AV, "did not believe." (4) In Rom. 3:25, the AV wrongly links "faith" with "in His blood," as if "faith" is reposed in the blood (i.e., the death) of Christ; the *en* is instrumental; "faith" rests in the living Person; hence the RV rightly puts a comma after "through faith," and renders the next phrase "by His blood," which is to be connected with "a propitiation." Christ became a propitiation through His blood (i.e., His death in expiatory sacrifice for sin). (5) In Gal. 3:23, though the article stands before "faith" in the original, "faith" is here to be taken as under (a) above, and as in Gal. 3:22, and not as under (c), "the faith;" the article is simply that of renewed mention. (6) For the difference between the teaching of Paul and that of James, on "faith" and works, see Notes on Galatians, by Hogg and Vine, pp. 117-119.

Faith (of little) <1,,3640,*oligopistos*>

lit., "little of faith" (*oligos*, "little," *pistis*, "faith"), is used only by the Lord, and as a tender rebuke, for anxiety, Matt. 6:30; Luke 12:28; for fear, Matt. 8:26; 14:31; 16:8.

Faithful, Faithfully, Faithless <1,,4103,*pistos*>

a verbal adjective, akin to *peitho* (see [FAITH](#)), is used in two senses, (a) Passive, "faithful, to be trusted, reliable," said of God, e.g., 1 Cor. 1:9; 10:13; 2 Cor. 1:18 (AV, "true"); 2 Tim. 2:13; Heb. 10:23; 11:11; 1 Pet. 4:19; 1 John 1:9; of Christ, e.g., 2 Thess. 3:3; Heb. 2:17; 3:2; Rev. 1:5; 3:14; 19:11; of the words of God, e.g., Acts 13:34, "sure;" 1 Tim. 1:15; 3:1 (AV, "true"); 4:9; 2 Tim. 2:11; Titus 1:9; 3:8; Rev. 21:5; 22:6; of servants of the Lord, Matt. 24:45; 25:21,23; Acts 16:15; 1 Cor. 4:2,17; 7:25; Eph. 6:21; Col. 1:7; 4:7,9; 1 Tim. 1:12; 3:11; 2 Tim. 2:2; Heb. 3:5; 1 Pet. 5:12; 3 John

1:5; Rev. 2:13; 17:14; of believers, Eph. 1:1; Col. 1:2; (b) Active, signifying "believing, trusting, relying," e.g., Acts 16:1 (feminine); 2 Cor. 6:15; Gal. 3:9 seems best taken in this respect, as the context lays stress upon Abraham's "faith" in God, rather than upon his "faithfulness." In John 20:27 the context requires the Active sense, as the Lord is reproaching Thomas for his want of "faith." See No. 2.

With regard to believers, they are spoken of sometimes in the Active sense, sometimes in the Passive, i.e., sometimes as believers, sometimes as "faithful." See Lightfoot on Galatians, p. 155.

Note: In 3 John 1:5 the RV has "thou doest a faithful work," for AV, "thou doest faithfully." The lit. rendering is "thou doest (poieo) a faithful thing, whatsoever thou workest (ergazo)." That would not do as a translation. To do a "faithful" work is to do what is worthy of a "faithful" man. The AV gives a meaning but is not exact as a translation. Westcott suggests "thou makest sure (piston) whatsoever thou workest" (i.e., it will not lose its reward). The change between poieo, "to do," and ergazo, "to work," must be maintained. Cp. Matt. 26:10 (ergazo and ergon).

<2,,571,apistos>

is used with meanings somewhat parallel to No. 1; (a) "untrustworthy" (a, negative, and No. 1), not worthy of confidence or belief, is said of things "incredible," Acts 26:8; (b) "unbelieving, distrustful," used as a noun, "unbeliever," Luke 12:46; 1 Tim. 5:8 (RV, for AV, "infidel"); in Titus 1:15; Rev. 21:8, "unbelieving;" "faithless" in Matt. 17:17; Mark 9:19; Luke 9:41; John 20:27. The word is most frequent in 1 and 2 Corinthians. See [BELIEVE](#), [INCREDIBLE](#), [INFIDEL](#), [UNBELIEVER](#), UNFAITHFUL. (In the Sept., Prov. 17:6; 28:25; Isa. 17:10.)

Faithfulness * Note: This is not found in the AV. The RV corrects the AV "faith" to "faithfulness" in Rom. 3:3; Gal. 5:22. See [FAITH](#).

Fall, Fallen, Falling, Fell <A-1,Noun,4431,ptosis>

"a fall" (akin to B, No. 1), is used (a) literally, of the "overthrow of a building," Matt. 7:27; (b) metaphorically, Luke 2:34, of the spiritual "fall" of those in Israel who would reject Christ; the word "again" in the AV of the next clause is misleading; the "rising up" (RV) refers to those who would acknowledge and receive Him, a distinct class from those to whom the "fall" applies. The "fall" would be irretrievable, cp. (a); such a lapse as Peter's is not in view.

<A-2,Noun,3900,paraptoma>

primarily "a false step, a blunder" (para, "aside," pipto, "to fall"), then "a lapse from uprightness, a sin, a moral trespass, misdeed," is translated "fall" in Rom. 11:11,12, of the sin and "downfall" of Israel in their refusal to acknowledge God's claims and His Christ; by reason of this the offer of salvation was made to Gentiles; cp. ptaio, "to stumble," in ver. 11. See FAULT, OFFENSE, SIN, TRESPASS.

<A-3,Noun,646,apostasia>

"a defection, revolt, apostasy," is used in the NT of religious apostasy; in Acts 21:21, it is translated "to forsake," lit., "thou teachest apostasy from Moses." In 2 Thess. 2:3 "the falling away" signifies apostasy from the faith. In papyri documents it is used politically of rebels. Note: For "mighty fall," Rev. 18:21, RV, see [VIOLENCE](#).

<B-1,Verb,4098,*pipto*>

"to fall," is used (a) of descent, to "fall" down from, e.g., Matt. 10:29; 13:4; (b) of a lot, Acts 1:26; (c) of "falling" under judgment, Jas. 5:12 (cp. Rev. 18:2, RV); (d) of persons in the act of prostration, to prostrate oneself, e.g., Matt. 17:6; John 18:6; Rev. 1:17; in homage and worship, e.g., Matt. 2:11; Mark 5:22; Rev. 5:14; 19:4; (e) of things, "falling" into ruin, or failing, e.g., Matt. 7:25; Luke 16:17, RV, "fall," for AV, "fail;" Heb. 11:30; (f) of "falling" in judgement upon persons, as of the sun's heat, Rev. 7:16, RV, "strike," AV, "light;" of a mist and darkness, Acts 13:11 (some mss. have *epipipto*); (g) of persons, in "falling" morally or spiritually, Rom. 14:4; 1 Cor. 10:8,12; Rev. 2:5 (some mss. have No. 3 here). See [FAIL](#), LIGHT (upon), [STRIKE](#).

<B-2,Verb,634,*apopipto*>

"to fall from" (*apo*, "from"), is used in Acts 9:18, of the scales which "fell" from the eyes of Saul of Tarsus.

<B-3,Verb,1601,*ekpipto*>

"to fall out of" (*ek*, "out," and No. 1), "is used in the NT, literally, of flowers that wither in the course of nature, Jas. 1:11; 1 Pet. 1:24; of a ship not under control, Acts 27:17,26,29,32; of shackles loosed from a prisoner's wrist, Acts 12:7; figuratively, of the Word of God (the expression of His purpose), which cannot "fall" away from the end to which it is set, Rom. 9:6; of the believer who is warned lest he "fall" away from the course in which he has been confirmed by the Word of God, 2 Pet. 3:17." * [* From Notes on Galatians, by Hogg and Vine, p. 242.] So of those who seek to be justified by law, Gal. 5:4, "ye are fallen away from grace." Some mss. have this verb in Mark 13:25, for No. 1; so in Rev. 2:5. See [CAST](#), [EFFECT](#).

<B-4,Verb,1706,*empipto*>

"to fall into, or among" (*en*, "in," and No. 1), is used (a) literally, Matt. 12:11; Luke 6:39 (some mss. have No. 1 here); 10:36; some mss. have it in Luke 14:5; (b) metaphorically, into condemnation, 1 Tim. 3:6; reproach, 1 Tim. 3:7; temptation and snare, 1 Tim. 6:9; the hands of God in judgment, Heb. 10:31.

<B-5,Verb,1968,*epipipto*>

"to fall upon" (*epi*, "upon," and No. 1), is used (a) literally, Mark 3:10, "pressed upon;" Acts 20:10,37; (b) metaphorically, of fear, Luke 1:12; Acts 19:17; Rev. 11:11 (No. 1, in some mss.); reproaches, Rom. 15:3; of the Holy Spirit, Acts 8:16; 10:44; 11:15.

Note: Some mss. have this verb in John 13:25; Acts 10:10; 13:11. See [PRESS](#).

<B-6,Verb,2667,*katapipto*>

"to fall down" (*kata*, "down," and No. 1), is used in Luke 8:6 (in the best mss.); Acts 26:14; 28:6.

<B-7,Verb,3895,*parapipto*>

akin to A, No. 2, properly, "to fall in one's way" (*para*, "by"), signifies "to fall away" (from adherence to the realities and facts of the faith), Heb. 6:6.

<B-8,Verb,4045,*peripto*>

"to fall around" (*peri*, "around"), hence signifies to "fall" in with, or among, to light upon, come across, Luke 10:30, "among (robbers);" Acts 27:41, AV, "falling into," RV, "lighting upon," a part of a shore; Jas. 1:2, into temptation (i.e., trials). See [LIGHT](#) (to light upon). In the Sept., Ruth 2:3; 2 Sam. 1:6; Prov. 11:5.

<B-9,Verb,4363,*prospito*>

"to fall towards anything" (*pros*, "towards"), "to strike against," is said of "wind," Matt. 7:25; it also signifies to "fall" down at one's feet, "fall" prostrate before, Mark 3:11; 5:33; 7:25; Luke 5:8; 8:28,47; Acts 16:29.

<B-10,Verb,5302,*hustereo*>

"to come late, to be last, behind, inferior," is translated "falleth short" in Heb. 12:15, RV, for AV, "fail," and "fall short" in Rom. 3:23, for AV, "come short," which, in view of the preceding "have," is ambiguous, and might be taken as a past tense. See [BEHIND](#).

<B-11,Verb,1911,*epiballo*>

"to cast upon" (*epi*, "on," *ballo*, "to throw"), also signifies to "fall" to one's share, Luke 15:12, "that falleth." The phrase is frequently found in the papyri documents as a technical formula. See [CAST](#), A, No. 7.

<B-12,Verb,2064,*erchomai*>

"to come," is translated "have fallen out," in Phil. 1:12, of the issue of circumstances. See [COME](#).

<B-13,Verb,1096,*ginomai*>

"to become," is translated "falling" (headlong) in Acts 1:18. See Note (1) below. See [BECOME](#).

<B-14,Verb,868,*aphistemi*>

when used intransitively, signifies "to stand off" (*apo*, "from," *histemi*, "to stand"), "to withdraw from;" hence, "to fall away, to apostatize," 1 Tim. 4:1, RV, "shall fall away," for AV, "shall depart;" Heb. 3:12, RV, "falling away." See [DEPART](#), No. 20.

<B-15,Verb,3845,*parabaino*>

"to transgress, fall" (*para*, "away, across," *baino*, "to go"), is translated "fell away" in Acts 1:25, RV, for AV, "by transgression fell." See [TRANSGRESS](#).

<B-16,Verb,2597,*katabaino*>

denotes "to come (or fall) down," Luke 22:44; in Rev. 16:21, "cometh down," RV. See [COME](#), [DESCEND](#).

Notes: (1) In Rev. 16:2, *ginomai*, "to become," is translated "it became," RV, for AV, "there fell." (2) In 2 Pet. 1:10, *ptaio*, "to stumble," is translated "stumble," RV, for AV, "fall." (3) In Rom. 14:13, *skandalon*, "a snare, a means of doing wrong," is rendered "an occasion of falling," RV, for AV "an occasion to fall." (4) *Koimao*, in the Middle Voice, signifies "to fall asleep," Matt. 27:52, RV, "had

fallen asleep," for AV, "slept." See [ASLEEP](#). (5) In Acts 27:34, *apollumi*, "to perish," is translated "shall ... perish," RV, for AV, "shall ... fall." (6) In Jude 1:24 the adjective *aptaistos*, "without stumbling, sure footed" (a, negative, and *ptaio*, "to stumble"), is translated "from stumbling," RV, for AV, "from falling." (7) In Acts 1:18 the phrase *prenes*, headlong, with the aorist participle of *ginomai*, "to become," "falling headlong." lit., "having become headlong," is used of the suicide of Judas Iscariot. Some would render the word (it is a medical term) "swollen," (as connected with a form of the verb *pimpremi*, "to burn"), indicating the condition of the body of certain suicides. (8) In Acts 20:9, AV, *kataphero*, "to bear down," is translated "being fallen into" (RV, "borne down"), and then "he sunk down" (RV, ditto), the first of gradual oppression, the second (the aorist tense) of momentary effect. (9) In Acts 19:35 *diopetes*, from *dios*, "heaven," *pipto*, "to fall," i.e., "fallen" from the sky, is rendered "image which fell down from Jupiter" (RV marg., "heaven").

False, Falsehood, Falsely <A-1, Adjective, 5571, *pseudes*>

is used of "false witnesses," Acts 6:13; "false apostles," Rev. 2:2, RV, "false," AV, "liars;" Rev. 21:8, "liars."

Note: For compound words with this adjective, see APOSTLE, [BRETHREN](#), [CHRIST](#), [PROPHET](#), WITNESS.

<A-2, Adjective, 5581, *pseudonumos*>

"under a false name" (No. 1, and *onoma*, "a name;" Eng., "pseudonym"), is said of the knowledge professed by the propagandists of various heretical cults, 1 Tim. 6:20.

<B-1, Noun, 5579, *pseudos*>

"a falsehood" (akin to A, No. 1), is so translated in Eph. 4:25, RV (AV, "lying"); in 2 Thess. 2:9, "lying wonders" is lit. "wonders of falsehood," i.e., wonders calculated to deceive; it is elsewhere rendered "lie," John 8:44; Rom. 1:25; 2 Thess. 2:11; 1 John 2:21, 27; Rev. 14:5, RV; 21:27; 22:15. See [GUILE](#), LIE.

<C-1, Verb, 5574, *pseudo*>

"to deceive by lies," is used in the Middle Voice, translated "to say ... falsely," in Matt. 5:11; it is elsewhere rendered "to lie," Acts 5:3, 4; Rom. 9:1; 2 Cor. 11:31; Gal. 1:20; Col. 3:9; 1 Tim. 2:7. See LIE.

Fame <A-1, Noun, 5345, *pheme*>

originally denoted "a Divine voice, an oracle;" hence, "a saying or report" (akin to *phemi*, "to say," from a root meaning "to shine, to be clear;" hence, Lat., *fama*, Eng., "fame"), is rendered "fame" in Matt. 9:26; Luke 4:14.

Notes: (1) In Luke 5:15, RV, *logos*, "a word, report, account," is translated "report," for AV, "fame." See REPORT. (2) *Akoe*, "a hearing," is translated "report" in the RV of Matt. 4:24; 14:1; Mark 1:28, for AV, "fame." See EAR, No. 3. [HEARING](#). (3) *Echos*, "a noise, report, sound," is translated "rumor," in the RV of Luke 4:37, for AV, "fame;" "sound" in Acts 2:2; Heb. 12:19. See [RUMOR](#), SOUND.

<B-1, Verb, 1310, *diaphemizo*>

signifies "to spread abroad a matter," Matt. 28:15, RV; Mark 1:45, RV (from *dia*, "throughout," and *phemi*, "to say"); hence, "to spread abroad one's fame," Matt. 9:31. All the passages under this heading relate to the testimony concerning Christ in the days of His flesh.

Family <1,,3624,*oikos*>

signifies (a) "a dwelling, a house" (akin to *oikeo*, to dwell); (b) "a household, family," translated "family" in 1 Tim. 5:4, RV, for AV, "at home." See [HOME](#), [HOUSE](#), [HOUSEHOLD](#), [TEMPLE](#).

<2,,3965,*patria*>

primarily "an ancestry, lineage," signifies in the NT "a family or tribe" (in the Sept. it is used of related people, in a sense wider than No. 1, but narrower than *phule*, "a tribe," e.g., Exod. 12:3; Num. 32:28); it is used of the "family" of David, Luke 2:4, RV, for AV, "lineage;" in the wider sense of "nationalities, races," Acts 3:25, RV, "families," for AV, "kindreds;" in Eph. 3:15, RV, "every family," for AV, "the whole family," the reference being to all those who are spiritually related to God the Father, He being the Author of their spiritual relationship to Him as His children, they being united to one another in "family" fellowship (*patria* is akin to *pater*, "a father"); Luther's translation, "all who bear the name of children," is advocated by Cremer, p. 474. The phrase, however, is lit., "every family." See [KINDRED](#).

Famine <1,,3042,*limos*>

is translated "hunger" in Luke 15:17; 2 Cor. 11:27; elsewhere it signifies "a famine," and is so translated in each place in the RV; the AV has the word "dearth" in Acts 7:11; 11:28, and "hunger" in Rev. 6:8; the RV "famine" is preferable there; see Matt. 24:7; Mark 13:8; Luke 4:25; 15:14; 21:11; Rom. 8:35; Rev. 18:8. See [HUNGER](#).

Fan <1,,4425,*ptuon*>

denotes "a winnowing shovel or fan," with which grain is thrown up against the wind, in order to separate the chaff, Matt. 3:12; Luke 3:17.

Far <A-1,Adjective,3117,*makros*>

is used (a) of space and time, "long," said of prayers (in some mss., Matt. 23:14), Mark 12:40; Luke 20:47; (b) of distance, "far, far" distant, Luke 15:13; 19:12. See [LONG](#).

<B-1,Adverb,3112,*makran*>

properly a feminine form of the adjective above, denotes "a long way, far," (a) literally, Matt. 8:30, RV, "afar off." Luke 7:6; 15:20, RV, "afar off;" John 21:8; Acts 17:27; 22:21; (b) metaphorically, "far (from the kingdom of God)," Mark 12:34; in spiritual darkness, Acts 2:39; Eph. 2:13,17. See [AFAR](#).

<B-2,Adverb,3113,*makrothen*>

from "far" (akin to No. 1), Mark 8:3: see [AFAR](#).

<B-3,Adverb,4206,*porro*>

is used (a) literally, Luke 14:32, "a great way off;" the comparative degree *porroteron*, "further," is used in Luke 24:28; (b) metaphorically, of the heart in separation from God, Matt. 15:8; Mark 7:6.

See [FURTHER](#), [WAY](#). Cp. porrothen, "afar off;" see AFAR.

Notes: (1) In Matt. 16:22, Peter's word to the Lord "be it far from Thee" translates the phrase hileos soi, lit., "(God be) propitious to Thee," RV, marg., "God have mercy on Thee." Some would translate it "God avert this from Thee!" Others render it "God forbid!" Luther's translation is "spare Thyself." Lightfoot suggests "Nay, verily!" or "Away with the thought!" It was the vehement and impulsive utterance of Peter's horrified state of mind. Hileos signifies "propitious, merciful," Heb. 8:12. See [MERCY](#), C. (2) In Luke 22:51, "thus far" translates the phrase heos toutou, lit., "unto this." (3) In Gal. 6:14 the RV, "far be it" translates the phrase me genoito, lit., "let it not be," elsewhere translated idiomatically "God forbid," e.g., Luke 20:16. See [FORBID](#). (4) In Heb. 7:15 the AV "far more" translates perissoteron, RV, "more abundantly;" see [ABUNDANT](#). (5) In the following the verb apodemeo, "to go abroad," is rendered, in the AV, "to go into a far country," RV, "to go into another country," Matt. 21:33; 25:14; Mark 12:1; in Matt. 25:15, RV, "he went on his journey" (AV, "took etc."). In Luke 15:13 the AV and RV have "took (his) journey into a far country;" in Luke 20:9, RV, "another country," for AV, "a far country." The adjective apodemos in Mark 13:34 is rendered in the AV, "taking a far journey," RV, "sojourning in another country." See JOURNEY. (6) In 2 Cor. 4:17 the phrase kath' huperbolen is translated "more and more," RV, for AV, "a far more." (7) In the following, heos, used as a preposition, is translated "as far as" in the RV, for different words in the AV; Acts 17:14, in the best mss., instead of hos, which the AV renders "as it were;" Acts 17:15, "unto;" Acts 23:23, "to." Both versions have "as far as" in Acts 11:19,22; in Luke 24:50, the RV has "until they were over against," for AV, "as far as to." (8) In Rev. 14:20, the preposition apo, "from," is translated "as far as" in the RV, for AV, "by the space of."

Fare, Farewell <1,,2165,euphraino>

in the Active Voice, signifies "to cheer, gladden," 2 Cor. 2:2; in the Passive, "to rejoice, make merry;" translated "faring sumptuously" in Luke 16:19, especially of food (RV, marg., "living in mirth and splendor"). See [GLAD](#), [MERRY](#), [REJOICE](#).

<2,,4517,rhonnumi>

"to strengthen, to be strong," is used in the imperative mood as a formula at the end of letters, signifying "Farewell," Acts 15:29; some mss. have it in Acts 23:30 (the RV omits it, as do most versions).

<3,,2192,echo>

"to have," is used idiomatically in Acts 15:36, RV, "(how) they fare," AV, "how they do."

<4,,5463,chairo>

"to joy, rejoice, be glad," is used in the imperative mood in salutations, (a) on meeting, "Hail," e.g., Matt. 26:49; or with lego, "to say, to give a greeting," 2 John 1:11; in letters; "greeting," e.g., Acts 15:23; (b) at parting, the underlying thought being joy, 2 Cor. 13:11 (RV, marg., "rejoice"); (c) on other occasions, see the RV marg. in Phil. 3:1; 4:4. See [GLAD](#), GREETING, No. 2, HAIL, JOY, [JOYFULLY](#).

Note: As "farewell" is inadequate to express chairo, which always conveys the thought of joy or cheer, (b) properly comes under (c).

<5,,657,apotasso>

primarily denotes "to set apart;" then, in the Middle Voice, (a) "to take leave of, bid farewell to," Mark 6:46, "had taken leave of;" cp. Acts 18:18,21; 2 Cor. 2:13 (in these three verses, the verb may signify to give final instructions to); Luke 9:61, "to bid farewell;" (b) "to forsake," Luke 14:33. In the papyri, besides saying goodbye, the stronger meaning is found of getting rid of a person (Moulton and Milligan). See [FORSAKE](#), LEAVE (take), [RENOUNCE](#), [SEND](#) (away).

Note: For aspazomai, "to bid farewell," see [LEAVE](#) (c), No. 2.

Farm <1,,68,agros>

denotes (a) "a field" (cp. Eng., "agriculture"), e.g., Matt. 6:28; (b) "the country," e.g., Mark 15:21, or, in the plural, "country places, farms," Mark 5:14; 6:36,56; Luke 8:34; 9:12; (c) "a piece of ground," e.g., Mark 10:29; Acts 4:37; "a farm," Matt. 22:5. See [COUNTRY](#), [FIELD](#), [GROUND](#), [LAND](#).

Note: For the synonymous word chora, "a country, land," see [COUNTRY](#). Moulton and Milligan point out that agros is frequent in the Sept., and in the Synoptic Gospels, but that Luke uses chora especially, and that possibly agros was a favorite word with translators from Hebrew and Aramaic.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Ordain <1,,5087,*tithemi*>
to put: see [APPOINT](#), No. 3.

<2,,2525,*kathistemi*>

from kata, "down," or "over against," and histemi, "to cause to stand, to set," is translated "to ordain" in the AV of Titus 1:5; Heb. 5:1; 8:3. See [APPOINT](#), No. 2.

<3,,5021,*tasso*>

is translated "to ordain," in Acts 13:48; Rom. 13:1. See APPOINT. [NO](#). 5

<4,,1299,*diatasso*>

is translated "to ordain" in 1 Cor. 7:17; 9:14; Gal. 3:19, the last in the sense of "administered." Cp. diatage, under DISPOSITION. See [APPOINT](#). No. 6.

<5,,3724,*horizo*>

is twice used of Christ as Divinely "ordained" to be the Judge of men, Acts 10:42; 17:31. See [DETERMINE](#), No. 2.

<6,,2919,*krino*>

"to divide, separate, decide, judge," is translated "ordained" in Acts 16:4, of the decrees by the Apostles and elders in Jerusalem. See JUDGE.

Notes: (1) In 1 Cor. 2:7, AV, proorizo, "to foreordain" (see RV) is translated "ordained." See [DETERMINE](#), No. 3. (2) In Mark 3:14, AV, poieo, "to make," is translated "ordained" (RV, "appointed"). (3) In Heb. 9:6, AV, kataskeuazo, "to prepare" (so RV), is translated "were ... ordained." See [PREPARE](#). (4) In Acts 14:23, AV, cheirotoneo, "to appoint" (RV), is translated "they had ordained." See [APPOINT](#), No. 11. (5) In Eph. 2:10, AV, proetoimazo, "to prepare before," is translated "hath before ordained" (RV, "afore prepared"); see [PREPARE](#). (6) In Jude 1:4, AV, prographo, lit., "to write before," is translated "were before ... ordained" (RV, "were ... set forth"). See SET (forth). (7) In Acts 1:22, AV, ginomai, "to become," is translated "be ordained" (RV, "become"). (8) In Rom. 7:10, AV, "ordained" represents no word in the original (see RV).

Order (Noun and Verb) <A-1,Noun,5010,*taxis*>

"an arranging, arrangement, order" (akin to tasso, "to arrange, draw up in order"), is used in Luke 1:8 of the fixed succession of the course of the priests; of due "order," in contrast to confusion, in the gatherings of a local church, 1 Cor. 14:40; of the general condition of such, Col. 2:5 (some give it a military significance here); of the Divinely appointed character or nature of a priesthood, of Melchizedek, as foreshadowing that of Christ, Heb. 5:6,10; 6:20; 7:11 (where also the character of the Aaronic priesthood is set in contrast); 7:17 (in some mss., ver. 21).

<A-2,Noun,5001,*tagma*>

a more concrete form of No. 1, signifying "that which has been arranged in order," was especially a military term, denoting "a company;" it is used metaphorically in 1 Cor. 15:23 of the various classes of those who have part in the first resurrection.

<B-1,Verb,392,*anatassomai*>

"to arrange in order" (ana, "up," and the Middle Voice of tasso, "to arrange"), is used in Luke 1:1; AV, "to set forth in order" (RV, "to draw up"); the probable meaning is to bring together and so arrange details in "order."

<B-2,Verb,1299,*diatasso*>

"to appoint, arrange, charge, give orders to," is used, in the Middle Voice, in Acts 24:23, "gave order" (RV); 1 Cor. 11:34, "will i set in order;" in the Active Voice, in 1 Cor. 16:1, "I gave order" (RV). See COMMAND, No. 1.

<B-3,Verb,1930,*epidiorthoo*>

"to set in order" (epi, "upon," dia, "through, intensive," and orthos, "straight"), is used in Titus 1:5, in the sense of setting right again what was defective, a commission to Titus, not to add to what the Apostle himself had done, but to restore what had fallen into disorder since the Apostle had labored in Crete; this is suggested by the epi.

<C-1,Adverb,2517,*kathexes*>

is translated "in order" in Luke 1:3; Acts 11:4, RV (AV, "by order"); Acts 18:23. See [AFTERWARD](#), No. 3.

Note: In 2 Cor. 11:32, RV, the phrase "in order to" (as with the AV, "desirous to") represents nothing in the original: the infinitive mood of the verb *piazo* expresses the purpose, viz., "to take."

Orderly <1,,2887,*kosmios*>

an adjective signifying "decent, modest, orderly" (akin to kosmos, "order, adornment"), is translated "modest" in 1 Tim. 2:9; "orderly" in 1 Tim. 3:2, RV (AV, "of good behavior"). See MODEST.

Note: For stoicheo, in Acts 21:24, "thou walkest orderly," see [WALK](#).

Ordinance <A-1,Noun,1345,*dikaioma*>

see [JUSTIFICATION](#), No. 2.

<A-2,Noun,1296,*diatage*>

is translated "ordinances," in Rom. 13:2. See [DISPOSITION](#).

<A-3,Noun,1378,*dogma*>

is translated "ordinances" in Eph. 2:15; Col. 2:14. See DECREE.

<A-4,Noun,2937,*ktisis*>

"a creation, creature," is translated "ordinance" in 1 Pet. 2:13. See [CREATE](#), B, No. 1.

Note: In 1 Cor. 11:2, AV, *paradosis*, "a tradition" (marg., and RV, "traditions"), is translated "ordinances." See TRADITION.

<B-1,Verb,1379,dogmatizo>

akin to A, No. 3, "to decree," signifies, in the Middle Voice, "to subject oneself to an ordinance," Col. 2:20. In the Sept., Esth. 3:9; in some texts, Dan. 2:13,15.

Other <1,,243,allos>

indicates numeral distinction of objects of similar character, and is used (a) absolutely, e.g., Matt. 20:3 (plural); (b) attached to a noun, e.g., Matt. 21:36; (c) with the article, e.g., Matt. 5:39; 1 Cor. 14:29 (plural, RV); in Matt. 13:5; Luke 9:19; John 9:9, e.g., RV, "others" (AV, "some"); in Matt. 25:20, RV, "other" (AV, "beside them ... more"). See [ANOTHER](#), [MORE](#), B, Note (1), [SOME](#).

<2,,2087,heteros>

indicates either numerical distinction, e.g., Luke 4:43; 5:7; or generic distinction, different in character, etc., e.g., Luke 9:29, "(the fashion of His countenance) was altered," lit., "became other;" Luke 23:32, "two others, (malefactors)," RV, where the plural serves to make the necessary distinction between them and Christ; Acts 2:4; 19:39 ("other matters"); 1 Cor. 14:21, AV, "other" (RV, "strange"); 2 Cor. 11:4 (2nd and 3rd parts, RV, "different;" in the 1st clause, allos, "another"). For the distinction between this and No. 1, see under [ANOTHER](#).

<3,,3062,loipos>

signifies "remaining, the rest." It is translated "other," or "others," e.g., in Matt. 25:11; Mark 4:19; Luke 18:9; Acts 28:9; Rom. 1:13; 1 Cor. 9:5; Eph. 2:3; 1 Thess. 4:13; 5:6; 1 Tim. 5:20, e.g., the RV renders this word "the rest" (AV, "other" or "others"); in Eph. 4:17, some mss. have loipa, neuter plural, AV, "other (Gentiles);" see the RV See [REMNANT](#), REST (the).

<4,,245,allotrios>

"belonging to another, not one's own," is translated "other men's" in 2 Cor. 10:15; 1 Tim. 5:22; in Heb. 9:25, RV, "not his own" (AV, "of others"). See [ALIEN](#), [MAN'S](#), Note (1), [STRANGE](#), STRANGER.

<5,,240,allelon>

in Rom. 1:12, used in the dative case, is translated in the RV "(each of us by the) other's" (AV, "mutual"); the accusative is translated "other" in Phil. 2:3. See [MUTUAL](#) and [ONE ANOTHER](#).

<6,,1520,heis>

"one," is sometimes translated "other" when expressing the second of a pair, e.g., Matt. 24:40, AV (RV, "one"), See [ONE](#), A (4).

<7,,1565,ekeinos>

signifying "that one," implying remoteness as compared with houtos, "this," is translated "the other," e.g., in Matt. 23:23; Luke 11:42; 18:14.

Notes: (1) In Acts 26:22, AV, ouden ektos, lit., "nothing besides" is translated "none other things" (RV, "nothing but"). (2) The plural of the definite article is translated "others" in Acts 17:32; in Jude 1:23, AV, "others" (RV, "some"). (3) In Luke 24:1, the plural of tis, "a certain one," is found in some

mss., and translated "certain others" in the AV.

Other side and Other way * For [OTHER SIDE](#) and OTHER [WAY](#) see SIDE and WAY

Otherwise <1,,243,*allos*>

is used, in its neuter form, *allo*, in Gal. 5:10, lit., "another thing," with the meaning "otherwise." See [OTHER](#), No. 1.

<2,,247,*allos*>

the adverb corresponding to No. 1, is translated "otherwise" in 1 Tim. 5:25; the contrast is not with works that are not good (No. 3 would signify that), but with good works which are not evident.

<3,,2088,*heteros*>

is used in Phil. 3:15, "otherwise (minded)," i.e., "differently minded." Contrast No. 2, and for the corresponding difference between the adjectives *allos* and *heteros*, see [ANOTHER](#).

<4,,1893,*epei*>

when used of time, means "since" or "when;" used of cause, it means "since, because;" used elliptically it means "otherwise" or "else;" "otherwise" in Rom. 11:6 (the 2nd part of the ver. is absent from the most authentic mss.); Rom. 11:22; in Heb. 9:17, AV, "otherwise (it is of no strength at all)," RV, "for (doth it ever avail?)." See [ELSE](#).

Note: The phrase *ei*, "if," *de*, "but," *mege*, "not indeed," i.e., "but if not indeed," is translated "otherwise" in the AV of Matt. 6:1; Luke 5:36 (RV, "else," in each place); in 2 Cor. 11:16, AV, "if otherwise" (RV, "but if ye do"). See also TEACH.

Ought (Pronoun) * For the pronoun OUGHT (AV) see AUGHT

Ought (Verb) <1,,1163,*dei*>

denotes "it is necessary," "one must;" in Luke 24:26, AV, "ought" (RV "behoved it"); the neuter of the present participle, used as a noun, is translated "things which they ought (not)" in 1 Tim. 5:13; in Acts 19:36, "ye ought" (see [NEED](#)), See [MUST](#), No. 1.

<2,,3784,*opheilo*>

"to owe," is translated "ought," with various personal pronouns, in John 13:14; 19:7; Acts 17:29; Rom. 15:1; Heb. 5:3, AV (RV, "he is bound"); Heb. 5:12; 1 John 3:16; 4:11; 3 John 1:8; with other subjects in 1 Cor. 11:7,10; 2 Cor. 12:14; Eph. 5:28; 1 John 2:6. See [BEHOVE](#), [OWE](#), etc.

<3,,5534,*chre*>

an impersonal verb (akin to *chaomai*, "to use"), occurs in Jas. 3:10, "(these things) ought (not so to be)," lit., "it is not befitting, these things so to be."

Our, Ours * Notes: (1) This usually translates *hemon*, the genitive of *hemeis*, "we," lit., "of us," e.g., Matt. 6:9,11,12. It is translated "ours," e.g., in Mark 12:7; Luke 20:14; 1 Cor. 1:2; 2 Cor. 1:14. (2) In 1

John 4:17, the phrase *meta hemon*, rendered "our (love)" in the AV, is accurately translated in the RV "(herein is love made perfect) with us," i.e., Divine love in Christ finds its expression in "our" manifestation of it to others. (3) In Luke 17:5, "increase our faith" is, lit., "add faith to us." (4) In Luke 24:22, "of our company" is, lit., "from among us." (5) *Hemeteros*, a possessive pronoun, more emphatic than *hemeis*, is used in Luke 16:12, in the best mss. (some have *humeteros*, "your own"); Acts 2:11; 24:6, in some mss.; Acts 26:5; 2 Tim. 4:15; Titus 3:14, "ours;" 1 John 1:3; 2:2, "ours." (6) In Luke 23:41, "of our deeds," is, lit., "of what things we practiced." (7) In 1 Cor. 9:10, "for our sake," RV (twice), is, lit., "on account of us."

Our own <1,,1438,*heauton*>

is sometimes used as a reflexive pronoun of the 1st person plural, signifying "our own selves," translated "our own" in 1 Thess. 2:8, lit., "(the souls) of ourselves."

<2,,2398,*idios*>

"one's own," signifies "our own" in Acts 3:12; 1 Cor. 4:12; in Acts 2:8, with *hemon*, forming a strong possessive, lit., "each in his own language of us."

Ourselves * Notes: (1) This translates (a) *autoi*, the plural of *autos*, "self," used emphatically either alone, e.g., John 4:42; Rom. 8:23 (1st part); 2 Cor. 1:4 (last part); 1:9, RV, "we ourselves" (1st part); or joined with the plural pronouns, e.g., *hemeis*, "we," Rom. 8:23 (2nd part); (b) the plural *hemeis* alone, e.g., Titus 3:3; in 2 Cor. 4:7, RV, *ex hemon*, is translated "from ourselves" (AV, "of us"); (c) *heauton*, governed by the preposition *apo*, "from," e.g., 2 Cor. 3:5 (1st part), lit., "from ourselves" ("of ourselves," in the text); (d) *heautis*, the dative case of (c), e.g., Rom. 15:1; governed by *en*, "in," 2 Cor. 1:9 (1st part); by *epi*, "on" (2nd part). (e) *heautous*, the accusative case, e.g., Acts 23:14; 2 Cor. 3:1; 4:2,5. (2) In Acts 6:4, AV, *proskartereo*, "to continue steadfastly" (RV), is translated "give ourselves continually." (3) In 2 Cor. 10:12, AV, *enkrino*, "to number" (RV), is translated "to make ourselves of the number."

Out, Out of * Notes: (1) The preposition *ek* (or *ex*), which frequently signifies "out of" or "from the midst of," has a variety of meanings, among which is "from," as virtually equivalent to *apo*, "away from," e.g., 2 Cor. 1:10, "who delivered us out of so great a death, and will deliver;" since death was not actually experienced, but was impending, *ek* here does not signify "out of the midst of." In Acts 12:7 it is used in the statement "his chains fell off from his hands." In Matt. 17:9 it is used of descending from a mountain, not "out of;" "we are not to suppose that they had been in a cave" (Dr. A. T. Robertson, Gram. of the Greek NT). In 1 Thess. 1:10, "even Jesus, which delivereth us from the wrath to come," RV, the question whether *ek* here means "out of the midst of" or "away from," is to be determined by some statement of Scripture where the subject is specifically mentioned; this is provided, e.g., in 1 Thess. 5:9, the context of which makes clear that believers are to be delivered from (not "out of") the Divine wrath to be executed on the nations at the end of the present age. (2) For the phrase *ek mesou*, "out of the way," see [MIDST](#), Note (1), (e). (3) In Luke 8:4, AV, the phrase *kata polin* is translated "out of every city" (RV, "of every city," to be taken in connection with "they"). (4) *Ektos*, "outside of," is translated "out of" in 2 Cor. 12:2; in 2 Cor. 12:3 the best mss. have *choris*, "apart from," RV (AV, *ektos*, "out of"). (4) For other prepositions, and adverbs, see + p. 9.

Outer <1,,1857,*exoteros*>

the comparative degree of *exo*, "without," is used of the "outer" darkness, Matt. 8:12; 22:13; 25:30.

Outgo <1,,4281,*proerchomai*>

"to go forward, go in advance, outgo," is used of time in Mark 6:33, "outwent," of the people who in their eagerness reached a spot earlier than Christ and His disciples. See GO, No. 17.

Outrun <1,,4390,*protrecho*>

primarily, "to run forward" (*pro*, "forward" or "before," *trecho*, "to run"), is used with *tachion*, "more quickly," in John 20:4, "outran," RV (AV, "did outrun"), lit., "ran forward more quickly;" in Luke 19:4, "he ran on before," RV (AV, "ran before"). See [RUN](#). In the Sept., 1 Sam. 8:11; in some texts, Job 41:13, "destruction runneth before him," in the Eng. versions, Job 41:22.

Outside <1,,1855,*exother*>

an adverb formed from *exo*, "without," properly signifies "from without," Mark 7:18 (in Mark 7:15 it is used as a preposition); with the article it is equivalent to a noun, "the outside," Matt. 23:25 (for ver. 27, see [OUTWARD](#), No. 2); Luke 11:39; in Luke 11:40, RV, "the outside" (AV, "that which is without"). See OUTWARD, [OUTWARDLY](#), [WITHOUT](#).

<2,,1622,*ektos*>

is once used with the article, "the outside," Matt. 23:26. See EXCEPT, No. 1.

Outward, Outwardly <1,,1854,*exo*>

"without," is used metaphorically of the physical frame, "the outward man," 2 Cor. 4:16. See [WITHOUT](#).

<2,,1855,*exother*>

is translated "outward" in Matt. 23:27 (RV, "outwardly"); it is used with the article, adjectivally, in 1 Pet. 3:3, of "outward" adorning. See [OUTSIDE](#), No. 1.

Notes: (1) The phrase *en to phanero*, lit., "in the open" ("manifest"), is rendered "outwardly" in Rom. 2:28. (2) For "with outward show," AV, marg., Luke 17:20, see [OBSERVATION](#). (3) For the AV, of 2 Cor. 10:7, "outward appearance," see [FACE](#), No. 1.

Oven <1,,2823,*klibanos*>

is mentioned in Matt. 6:30; Luke 12:28. The form of "oven" commonly in use in the east indicates the kind in use as mentioned in Scripture. A hole is sunk in the ground about 3 feet deep and somewhat less in diameter. The walls are plastered with cement. A fire is kindled inside, the fuel being grass, or dry twigs, which heat the oven rapidly and blacken it with smoke and soot (see Lam. 5:10). When sufficiently heated the surface is wiped, and the dough is molded into broad thin loaves, placed one at a time on the wall of the "oven" to fit its concave inner circle. The baking takes a few seconds. Such ovens are usually outside the house, and often the same "oven" serves for several families (Lev. 26:26). An "oven" of this sort is doubtless referred to in Ex. 8:3 (see Hastings, Bib. Dic.).

Over, Over against * For [OVER](#), OVER [AGAINST](#) see Note +, p. 9

Over (to be, to have) <1,,4291,*proistemi*>

lit., "to stand before," hence "to lead, to direct, attend to," is translated "rule," with reference to the family, in 1 Tim. 3:4,5,12; with reference to the church, in Rom. 12:8; 1 Thess. 5:12, "are over;" 1 Tim. 5:17, In Titus 3:8,14, it signifies "to maintain." See [MAINTAIN](#).

<2,,4121,*pleonazo*>

used intransitively, signifies "to abound, to superabound;" in 2 Cor. 8:15 it is used with the negative ou, "had nothing over," lit., "had not more" (pleon, the comparative degree of polus, "much").

Overboard * For [OVERBOARD](#), Acts 27:18, RV, see [FREIGHT](#), and, in Acts 27:43, RV, see [CAST](#), No. 11.

Overcharge <1,,916,*bareo*>

or baruno, is rendered "overcharged" in Luke 21:34. See [BURDEN](#), B, No. 1.

<2,,1912,*epibareo*>

is rendered "overcharge" in 2 Cor. 2:5, AV. See [BURDEN](#), B, No. 2, and PRESS.

Overcome <1,,3528,*nikao*>

is used (a) of God, Rom. 3:4 (a law term), RV, "mightest prevail;" (b) of Christ, John 16:33; Rev. 3:21; 5:5; 17:14; (c) of His followers, Rom. 12:21 (2nd part); 1 John 2:13,14; 4:4; 5:4,5; Rev. 2:7,11,17,26; 3:5,12,21; 12:11; 15:2; 21:7; (d) of faith, 1 John 5:4; (e) of evil (Passive Voice), Rom. 12:21; (f) of predicted human potentates, Rev. 6:2; 11:7; 13:7.

<2,,2274,*hettaomai*>

"to be made inferior, be enslaved," is rendered "is (are) overcome," in 2 Pet. 2:19,20. See [INFERIOR](#).

<3,,2634,*katakuriuo*>

is translated "overcome" in Acts 19:16; see MASTER, B.

Overflow, Overflowing <A-1,Verb,5248,*hyperperisseuo*>

"to abound more exceedingly," Rom. 5:20, is used in the Middle Voice in 2 Cor. 7:4, RV, "[I](#) overflow (with joy)," AV, "I am exceeding (joyful)." See [ABUNDANCE](#), B, No. 2.

<A-2,Verb,2626,*katakluzo*>

"to inundate, deluge" (kata, "down," kluzo, "to wash" or "dash over," said, e.g., of the sea), is used in the Passive Voice in 2 Pet. 3:6, of the Flood.

<B-1,Noun,4050,*perisseia*>

is translated "overflowing" in Jas. 1:21, RV. See [ABUNDANCE](#), A, No. 2.

Overlay <1,,4028,*perikalupto*>

denotes "to cover around, cover up or over;" it is translated "overlaid" in Heb. 9:4. See [BLINDFOLD](#),

[COVER](#).

Overlook <1,,5237,*hupereidon*>

"to overlook" (an aorist form), is used in Acts 17:30, RV (AV, "winked at"), i.e., God bore with them without interposing by way of punishment, though the debasing tendencies of idolatry necessarily developed themselves.

Overmuch <1,,4055,*perissoteros*>

the comparative degree of perissos, "abundant," is translated "overmuch" in 2 Cor. 2:7. See [ABUNDANCE](#), C, No. 2.

Notes: (1) In 2 Cor. 10:14, RV, the verb *huperekteino*, "to stretch out over," is translated "we stretch (not ourselves) overmuch" (AV, "... beyond our measure"). See [STRETCH](#). (2) In 2 Cor. 12:7 (twice), RV, *huperairo*, in the Middle Voice, "to uplift oneself," is translated "I should (not) be exalted overmuch," AV, "... above measure." See [EXALT](#).

Over-ripe <1,,3583,*xeraino*>

denotes "to dry up, wither," translated in Rev. 14:15, "over-ripe," RV (AV, "ripe"), said figuratively of the harvest of the earth, symbolizing the condition of the world, political, especially connected with Israel (Joel 3:9,14), and religious, comprehensive of the whole scene of Christendom (Matt. 13:38). See [DRY](#).

Overseer * For [OVERSEER](#) see BISHOP

Overshadow <1,,1982,*episkiazo*>

"to throw a shadow upon" (*epi*, "over," *skia*, "a shadow"), "to overshadow," is used (a) of the bright cloud at the Transfiguration, Matt. 17:5; Mark 9:7; Luke 9:34; (b) metaphorically of the power of "the Most High" upon the Virgin Mary, Luke 1:35; (c) of the Apostle Peter's shadow upon the sick, Acts 5:15.

<2,,2683,*kataskiazo*>

lit., "to shadow down," is used of the "overshadowing" (RV) of the cherubim of glory above the mercy seat, Heb. 9:5 (AV, "shadowing").

Oversight (exercise, take) <1,,1983,*episkopeo*>

lit., "to look upon" (*epi*, "upon," *skopeo*, "to look at, contemplate"), is found in 1 Pet. 5:2 (some ancient authorities omit it), "exercising the oversight," RV (AV, "taking ..."); "exercising" is the right rendering; the word does not imply the entrance upon such responsibility, but the fulfillment of it. It is not a matter of assuming a position, but of the discharge of the duties. The word is found elsewhere in Heb. 12:15, "looking carefully," RV. See [LOOK](#). Cp. *episkope* in 1 Tim. 3:1 (see BISHOP, No. 2).

Overtake <1,,2638,*katalambano*>

"to lay hold of," has the significance of "overtaking," metaphorically, in John 12:35 (RV, "overtake," AV, "come upon") and 1 Thess. 5:4. See [APPREHEND](#), No. 1.

<2,,4301,*prolambano*>

"to anticipate" (pro, "before," lambano, "to take"), is used of the act of Mary, in Mark 14:8 [see [COME](#), Note (2)]; of forestalling the less favored at a social meal, 1 Cor. 11:21; of being "overtaken" in any trespass, Gal. 6:1, where the meaning is not that of detecting a person in the act, but of his being caught by the trespass, through his being off his guard (see Gal. 5:21 and contrast the premediated practice of evil in Gal. 5:26). The modern Greek version is "even if a man, through lack of circumspection, should fall into any sin." See [TAKE](#).

Overthrow (Noun and Verb) <A-1,Noun,2692,*katastrophe*>

lit., "a turning down" (kata, "down," strophe, "a turning;" Eng., "catastrophe"), is used (a) literally, 2 Pet. 2:6; (b) metaphorically, 2 Tim. 2:14, "subverting," i.e., the "overthrowing" of faith. Cp. *kathairesis*, "a pulling down," 2 Cor. 10:4,8; 13:10.

<B-1,Verb,2690,*katastrepho*>

akin to A, lit. and primarily, "to turn down" or "turn over," as, e.g., the soil, denotes to "overturn, overthrow," Matt. 21:12; Mark 11:15; in Acts 15:16, Passive Voice, "ruins," lit., "the overthrown (things) of it" (some mss. have *kataskapto*, "to dig down"). See [RUIN](#).

<B-2,Verb,390,*anastrepho*>

is found in some mss. in John 2:15 (see No. 3). See [ABIDE](#), No. 8.

<B-3,Verb,396,*anatrepo*>

lit., "to turn up or over" (ana, "up," trepo, "to turn"), "to upset," is used (a) literally, in the most authentic mss., in John 2:15 (see No. 2); (b) metaphorically, in 2 Tim. 2:18, "overthrow (the faith of some);" in Titus 1:11, RV, "overthrow (whole houses)," AV, "subvert ...," i.e., households. Moulton and Milligan (Vocab.) give an apt illustration from a 2nd cent. papyrus, of the complete upsetting of a family by the riotous conduct of a member.

<B-4,Verb,2647,*kataluo*>

lit., "to loosen down," signifies "to overthrow" in Acts 5:38, RV, "it will be overthrown" (AV, "it will come to nought"); Rom. 14:20, RV, "overthrow" (AV, "destroy"). See [DESTROY](#).

<B-5,Verb,2693,*katastronnumi*>

primarily, "to strew" or "spread over" (kata, "down," stronnumi, or stronnuo, "to spread"), then, "to overthrow," has this meaning in 1 Cor. 10:5, "they were overthrown." In the Sept., Num. 14:16; Job 12:23.

Owe <A-1,Verb,3784,*opheilo*>

"to owe, to be a debtor" (in the Passive Voice, "to be owed, to be due"), is translated by the verb "to owe" in Matt. 18:28 (twice); Luke 7:41; 16:5,7; Rom. 13:8; in 15:27, RV, "they (gentile converts) owe it" (AV, "it is their duty"); Philem. 1:18. See [BEHOVE](#), [DEBT](#), [DUE](#), [DUTY](#), GUILTY, INDEBTED, [MUST](#), [NEED](#), OUGHT.

<A-2,Verb,4359,*prosopheilo*>

"to owe besides" (pros, "in addition," and No. 1), is used in Philem. 1:19, "thou owest (to me even thine own self) besides," i.e., "thou owest me already as much as Onesimus' debt, and in addition even thyself" (not "thou owest me much more").

<B-1,Noun,3781,*opheiletes*>

"a debtor" (akin to A, No. 1), is translated "which owed" in Matt. 18:24, lit., "a debtor (of ten thousand talents)." See DEBTOR.

Own (Adjective) * Notes: (1) Gnesios, primarily, "lawfully begotten," and hence "true, genuine," is translated "own" in the AV of 1 Tim. 1:2; Titus 1:4 (RV, "true"). See [SINCERITY](#), [TRUE](#). (2) In Acts 5:4, "was it not thine own?" is, lit., "did it not remain (meno) to thee?" (3) In Jude 1:6 (1st part), AV, heauton, "of themselves," their own" (RV), is rendered "their;" in the 2nd part, RV, idios, one's own, is translated "their proper" (AV, "their own"). (4) In Gal. 1:14, RV, sunelikiotes, is rendered "of mine own age" (AV, "my equals;" marg., "equals in years"). (5) For "its own" in 1 Tim. 2:6, RV, see [DUE](#), A. (6) For association with other words see [ACCORD](#), [BUSINESS](#), COMPANY, [CONCEITS](#), COUNTRY.

Owner <1,,2962,*kurios*>

"one having power" (kuros) or "authority, a lord, master," signifies "an owner" in Luke 19:33. See [LORD](#), MASTER, [SIR](#).

<2,,3490,*naukleros*>

"a ship owner" (naus, "a ship," kleros, "a lot"), "a shipmaster," occurs in Acts 27:11, "(the) owner of the ship."

Owneth * Note: In Acts 21:11, "that owneth this girdle," is lit., "whose is (esti) this girdle."

Ox <1,,1016,*bous*>

denotes an "ox" or "a cow," Luke 13:15; 14:5,19; John 2:14,15; 1 Cor. 9:9 (twice); 1 Tim. 5:18.

<2,,5022,*tauros*>

Latin taurus, is translated "oxen" in Matt. 22:4; Acts 14:13; "bulls" in Heb. 9:13; 10:4.

Pain (Noun and Verb) <A-1,Noun,4192,*ponos*>

is translated "pain" in Rev. 16:10; 21:4; "pains" in Rev. 16:11. See LABOR.

<A-2,Noun,5604,*odin*>

"a birth pang, travail pain," is rendered "travail," metaphorically, in Matt. 24:8; Mark 13:8, RV (AV, "sorrows"); by way of comparison, in 1 Thess. 5:3; translated "pains (of death)," Acts 2:24 (RV, "pangs"). See SORROW, TRAVAIL. Cp. odino, "to travail in birth."

<B-1,Verb,928,*basanizo*>

primarily signifies "to rub on the touchstone, to put to the test" (from basanos, "a touchstone," a dark stone used in testing metals); hence, "to examine by torture," and, in general, "to distress;" in Rev.

12:2, "in pain," RV (AV, "pained"), in connection with parturition. See **TORMENT**. (In the Sept., 1 Sam. 5:3.).

Note: For Rom. 8:22, "travaileth in pain together," see **TRAVAIL**.

Painfulness * For [PAINFULNESS](#) (2 Cor. 11:27, AV) see **TRAVAIL**

Pair <1,,2201,*zeugos*>

"a yoke" (akin to *zeugnumi*, "to yoke"), is used (a) of beasts, Luke 14:19; (b) of a pair of anything; in Luke 2:24, of turtledoves. See [YOKE](#).

Note: In Rev. 6:5, AV, *zugos*, a yoke (akin to *zeugos*), is translated "a pair of balances" (RV, "a balance"). See **BALANCE**, [YOKE](#).

Palace <1,,833,*aule*>

"a court, dwelling, palace:" see [COURT](#).

<2,,4232,*praetorium*>

signified originally "a general's (praetor's) tent." Then it was applied to "the council of army officers;" then to "the official residence of the governor of a province;" finally, to "the imperial bodyguard." In the AV the word appears only once, Mark 15:16, "the hall, called Praetorium" (RV, "within the court which is the Praetorium," marg., "palace"); in the Greek of the NT is also occurs in Matt. 27:27, AV, "the common hall," marg., "the governor's house;" RV, "palace," see marg.; John 18:28 (twice), AV, "the hall of judgment;" and "judgment hall," marg., "Pilate's house," RV, "palace," see marg.; so in Acts 23:35; in Phil. 1:13, AV, "in all the palace," marg., "Caesar's court," RV, "throughout the whole praetorian guard," marg., "in the whole Praetorium."

"In the Gospels the term denotes the official residence in Jerusalem of the Roman governor, and the various translations of it in our versions arose from a desire either to indicate the special purpose for which that residence was used on the occasion in question, or to explain what particular building was intended. But whatever building the governor occupied was the Praetorium. It is most probable that in Jerusalem he resided in the well-known palace of Herod. ... Pilate's residence has been identified with the castle of Antonia, which was occupied by the regular garrison. The probability is that it was the same as Herod's palace. Herod's palace in Caesarea was used as the Praetorium there, and the expression in Acts 23:35, marg., 'Herod's praetorium,' is abbreviated from 'the praetorium of Herod's palace.'" (Hastings' Bib. Dic.).

In Phil. 1:13, marg., "the whole Praetorium" has been variously explained. It has been spoken of as "the palace," in connection with Phil. 4:22, where allusion is made to believers who belong to Caesar's household. Others have understood it of the barracks of the "praetorian" guard, but Lightfoot shows that this use of the word cannot be established, neither can it be regarded as referring to the barracks of the "palace" guard. The phrase "and to all the rest" in Phil. 1:13 indicates that persons are meant. Mommsen, followed by Ramsay (St. Paul the Traveller, p. 357) regards it as improbable that the Apostle was committed to the "praetorian" guard and holds the view that Julius the centurion, who brought Paul to Rome, belonged to a corps drafted from legions in the provinces, whose duty it was to

supervise the corn supply and perform police service, and that Julius probably delivered his prisoners to the commander of his corps. Eventually Paul's case came before the praetorian council, which is the "praetorium" alluded to by the Apostle, and the phrase "to all the rest" refers to the audience of the trial.

Note: Some scholars, believing that this Epistle was written during an Ephesian imprisonment, take the "Praetorium" here to be the residence in Ephesus of the proconsul of the province of Asia, and "Caesar's household" to be the local imperial civil service (Deissmann etc.).

Pale <1,,5515,*chloros*>

"pale green," is translated "pale" (of a horse) in Rev. 6:8, symbolizing death. See [GREEN](#).

Palm (of the hand) * Note: For rhapizo, "to strike with a rod or with the palm of the hand," Matt. 26:67 (cp. 5:39), see [SMITE](#). For rhapisma, "a blow," with didomi, "to give," translated "did strike (and, struck) ... with the palm of his hand" (AV, in Mark 14:65; John 18:22), see [BLOW](#).

Palm (palm tree) <1,,5404,*phoinix*>

denotes "the date palm;" it is used of "palm" trees in John 12:13, from which branches were taken; of the branches themselves in Rev. 7:9. The "palm" gave its name to Phoenicia and to Phoenix in Crete, Acts 27:12, RV. Jericho was the city of "palm trees," Deut. 34:3; Judg. 1:16; 3:13; 2 Chron. 28:15. They were plentiful there in the time of Christ.

Palsy (sick of) <A-1,Adjective,3885,*paralutikos*>

"paralytic, sick of the palsy," is found in Matt. 4:24 (RV, "palsied"); 8:6; 9:2 (twice),6; Mark 2:3,4,5,9,10; in some mss. Luke 5:24 (see B).

<B-1,Verb,3886,*paraluo*>

lit., "to loose from the side," hence, "to set free," is used in the Passive Voice of "being enfeebled by a paralytic stroke, palsied," Luke 5:18, RV, "palsied" (AV, "taken with a palsy"); Luke 5:24 (ditto), in the best mss.; Acts 8:7 (ditto); 9:33, RV, "he was palsied" (AV, "was sick of the palsy"); Heb. 12:12, RV, "palsied (knees)," AV, "feeble." See [FEEBLE](#).

Pangs * For [PANGS](#), Acts 2:24, RV, see PAIN

Paps * For [PAPS](#) see BREAST

Paper <1,,5489,*chartes*>

"a sheet of paper made of strips of papyrus" (whence Eng., "paper"), Eng., "chart," "charter," etc.; the word is used in 2 John 1:12. The papyrus reed grew in ancient times in great profusion in the Nile and was used as a material for writing. From Egypt its use spread to other countries and it was the universal material for writing in general in Greece and Italy during the most flourishing periods of their literature.

The pith of the stem of the plant was cut into thin strips, placed side by side to form a sheath. Another

layer was laid upon this at right angles to it. The two layers were united by moisture and pressure and frequently with the addition of glue. The sheets, after being dried and polished, were ready for use. Normally, the writing is on that side of the papyrus on which the fibers lie horizontally, parallel to the length of the roll, but where the material was scarce the writer used the other side also (cp. Rev. 5:1). Papyrus continued to be used until the seventh cent., A.D., when the conquest of Egypt by the Arabs led to the disuse of the material for literary purposes and the use of vellum till the 12th century.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Neck <1,,5137,*trachelos*>

is used (a) literally, Matt. 18:6; Mark 9:42; Luke 17:2; of "embracing," Luke 15:20; Acts 20:37; (b) metaphorically, in Acts 15:10, of "putting a yoke upon;" Rom. 16:4, singular in the original, "(laid down their) neck," indicating the figurative use of the term rather than the literal. Prisca and Aquila in some way had risked their lives for the Apostle (the phrase is found with this significance in the papyri).

Need, Needs, Needful <A-1,Noun,5532,*chreia*>

denotes "a need," in such expressions as "there is a need;" or "to have need of" something, e.g., Matt. 3:14; 6:8; 9:12, RV, "(have no) need," AV, "need (not)," the RV adheres to the noun form; so in Matt. 14:16; Mark 14:63; Luke 5:31; 22:7; Eph. 4:28; 1 Thess. 4:9; in the following, however, both RV and AV use the verb form, "to need" (whereas the original has the verb echo, "to have," with the noun *chreia* as the object, as in the instances just mentioned): Luke 15:7; John 2:25; 13:10; 16:30; 1 Thess. 1:8; 1 John 2:27; Rev. 22:5; in all these the verb "to have" could well have been expressed in the translation.

In Luke 10:42 it is translated "needful," where the "one thing" is surely not one dish, or one person, but is to be explained according to Matt. 6:33; 16:26. In Eph. 4:29, for the AV, "(to) the use (edifying)," the RV more accurately has "(for edifying) as the need may be," marg., "the building up of the need," i.e., "to supply that which needed in each case;" so Westcott, who adds "The need represents a gap in the life which the wise word 'builds up,' fills up solidly and surely." In Phil. 4:19 the RV has "every need of yours" (AV, "all your need"); in 1 Thess. 4:12, RV, "need" (AV, "lack"); in Acts 28:10, RV, "(such things) as we needed" (AV, "as were necessary"), lit., "the things for the needs (plural)." See BUSINESS, A, No. 1, [LACK](#), [NECESSITY](#), USE, WANT.

<A-2,Noun,318,*ananke*>

"a necessity, need," is translated "it must needs be" in Matt. 18:7, with the verb "to be" understood (according to the best mss.); in Luke 14:18, "I must needs" translates the verb echo, "to have," with this noun as the object, lit., "I have;" in Rom. 13:5 "(ye) must needs," lit., "(it is) necessary (to be subject)." See [NECESSARY](#), No. 2, [NECESSITY](#), No. 1. See also DISTRESS.

<B-1,Verb,1163,*chrezo*>

"to need, to have need of" (akin to *chre*, "it is necessary, fitting"), is used in Matt. 6:32; Luke 11:8; 12:30; Rom. 16:2, RV, "may have need" (AV, "hath need"); 2 Cor. 3:1.

<B-2,Verb,1163,*dei*>

an impersonal verb, signifying "it is necessary," is rendered "must needs" in Mark 13:7; John 4:4; Acts 1:16, AV (RV, "it was needful"); Acts 17:3, AV (RV, "it behoved"); (in some mss. in Acts 21:22); 2 Cor. 11:30; 12:1; in Acts 15:5, "it was needful."

<B-3,Verb,1163,*deon*>

the neuter of the present participle of No. 2, is used as a noun, signifying "that which is needful, due, proper," in 1 Pet. 1:6, with the meaning "need," "(if) need (be)," with the verb to be understood. See OUGHT.

<B-4,Verb,4326,*prosdeomai*>

"to want besides, to need in addition" (pros, "besides," deomai, "to want"), is used in Acts 17:25, "(as though) He needed (anything);" the literal sense of pros is not to be stressed. In the Sept., Prov. 12:9, "lacking (bread)."

<B-5,Verb,3784,*opheilo*>

"to owe, be bound, obliged to do something," is translated "must ye needs," in 1 Cor. 5:10; in 1 Cor. 7:36 it is used impersonally, signifying "it is due," and followed by the infinitive mood of ginomai, "to become, to occur, come about," lit. "it is due to become," translated "(if) need (so) require," See [BEHOVE](#), BOUND, [DEBT](#), [DUE](#), [DUTY](#), GUILTY, INDEBTED, [MUST](#), OUGHT, [OWE](#).

Note: In Phil. 4:12, AV, hustereo, "to come short, fail, to be in want," is translated "to suffer need" (RV, "to be in want"). See [BEHIND](#).

<C-1,Adjective,316,*anankaioterōs*>

the comparative degree of anankaios, "necessary," is translated "more needful" in Phil. 1:24. See [NECESSARY](#), No. 1.

<C-2,Adjective,2006,*epitedeios*>

primarily, "suitable, convenient," then, "useful, necessary," is translated "needful, in Jas. 2:16, neuter plural, "necessaries." In the Sept., 1 Chron. 28:2, "suitable."

Note: In Heb. 4:16 eukairos, "timely, seasonable," qualifying the noun boetheia, "help," is translated "time of need," lit., "for opportune help." See [CONVENIENT](#).

Needle <1,,4476,*rhaphis*>

from rhatpo, "to sew," occurs in Matt. 19:24; Mark 10:25.

<2,,956,*belone*>

akin to belos, "a dart," denotes a sharp point, hence, "a needle," Luke 18:25 (some mss. have No. 1).

Note: The idea of applying "the needle's eye" to small gates seems to be a modern one; there is no ancient trace of it. The Lord's object in the statement is to express human impossibility and there is no need to endeavor to soften the difficulty by taking the needle to mean anything more than the ordinary instrument. Mackie points out (Hastings' Bib. Dic.) that "an attempt is sometimes made to explain the words as a reference to the small door, a little over 2 feet square, in the large heavy gate of a walled city. This mars the figure without materially altering the meaning, and receives no justification from the language and traditions of Palestine."

Neglect, Negligent <1,,272,*ameleo*>

denotes (a) "to be careless, not to care" (a, negative, melei, "it is a care;" from melo, "to care, to be a care"), Matt. 22:5, "made light of;" (b) "to be careless of, neglect," 1 Tim. 4:14; Heb. 2:3; 8:9, "[I](#) regarded (them) not." See [LIGHT](#) of (make), REGARD. (In the Sept., Jer. 4:17; 38:32.)

<2,,3865,paratheoreo>

primarily, "to examine side by side, compare" (para, "beside," theoreo, "to look at"), hence, "to overlook, to neglect," is used in Acts 6:1, of the "neglect" of widows in the daily ministration in Jerusalem.

Note: In 2 Pet. 1:12, some mss. have No. 1, hence the AV, "**I** will not be negligent;" the RV follows those which have the future tense of mello, "to be ready," See [READY](#). For "neglect to hear" see [HEAR](#), No. 7.

Neglecting (Col. 2:23) * For NEGLECTING (Col. 2:23) see SEVERITY

Neighbor <1,,1069,geiton>

lit., "one living in the same land," denotes "a neighbor," always plural in the NT, Luke 14:12; 15:6,9; John 9:8.

<2,,4040,perioikos>

an adjective, lit., "dwelling around"), is used as a noun in Luke 1:58, "neighbors."

<3,,4139,plesion>

the neuter of the adjective plesios (from pelas, "near"), is used as an adverb accompanied by the article, lit., "the (one) near;" hence, one's "neighbor;" see refs. below.

This and Nos. 1 and 2 have a wider range of meaning than that of the Eng. word "neighbor." There were no farmhouses scattered over the agricultural areas of Palestine; the populations, gathered in villages, went to and fro to their toil. Hence domestic life was touched at every point by a wide circle of neighborhood. The terms for neighbor were therefore of a very comprehensive scope. This may be seen from the chief characteristics of the privileges and duties of neighborhood as set forth in Scripture, (a) its helpfulness, e.g, Prov. 27:10; Luke 10:36; (b) its intimacy, e.g., Luke 15:6,9 (see No. 1); Heb. 8:11; (c) its sincerity and sanctity, e.g., Ex. 22:7,10; Prov. 3:29; 14:21; Rom. 13:10; 15:2; Eph. 4:25; Jas. 4:12. The NT quotes and expands the command in Lev. 19:18, "to love one's neighbor as oneself;" see, e.g., Matt. 5:43; 19:19; 22:39; Mark 12:31,33; Luke 10:27; Gal. 5:14; Jas. 2:8. See also Acts 7:27.

Note: In Rom. 13:8, for hetron, "another," RV has "his neighbor."

Neighborhood * Note: This, in Acts 28:7, RV, translates a phrase consisting of the dative plural of the article followed by peri, "around," governed by the preposition en, "in," "in the neighborhood of (that place)," AV, "in the (same quarters)," lit., "in the (parts) around (that place)."

Neither * For [NEITHER](#) See +, p. 9

Neither at any time * For [NEITHER AT ANY TIME](#), Luke 15:29, see NEVER

Nephews * For [NEPHEWS](#) see GRANDCHILDREN

Nest <1,,2682,*kataskenosis*>

properly "an encamping, taking up one's quarters," then, "a lodging, abode" (kata, "down over," skene, "a tent"), is used of birds' "nest" in Matt. 8:20; Luke 9:58. In the Sept., 1 Chron. 28:2, "the building;" Ezek. 37:27, "(My) tabernacle." The word *nossia*, signifying "a brood," Luke 13:34, used in the Sept. to denote a "nest," e.g., in Deut. 22:6; 32:11, signifies the actual receptacle built by birds in which to lay their eggs (having special reference to the prospective brood); but the word *kataskenosis*, used by the Lord, denotes "a resting or roosting place." This lends force to His comparison. Not only was He without a home, He had even a lodging place (cp. *kataskenoo*, "to lodge," e.g., Matt. 13:32; Acts 2:26, RV marg., "shall tabernacle;" see [LODGE](#)).

Net <1,,293,*amphiblestron*>

lit., "something thrown around" (amphi, "around," ballo, "to throw"), denotes "a casting net," a somewhat small "net," cast over the shoulder, spreading out in a circle and made to sink by weights, Matt. 4:18 (in some mss. in Mark 1:16: the best have the verb *amphiballos* alone).

<2,,1350,*diktuon*>

a general term for a "net" (from an old verb *diko*, "to cast:" akin to *diskos*, "a quoit"), occurs in Matt. 4:20,21; Mark 1:18,19; Luke 5:2,4-6; John 21:6,8,11 (twice). In the Sept. it was used for a "net" for catching birds, Prov. 1:17, in other ways, e.g., figuratively of a snare, Job 18:8; Prov. 29:5.

<3,,4522,*sagene*>

denotes "a dragnet a seine;" two modes were employed with this, either by its being let down into the water and drawn together in a narrowing circle, and then into the boat, or as a semicircle drawn to the shore, Matt. 13:47, where Nos. 1 and 2 would not have suited so well. The Greek historian Herodotus used the corresponding verb *sageneuo* of a device by which the Persians are said to have cleared a conquered island of its inhabitants.

Never <1,,3763,*oudepote*>

from *oude*, "not even," and *pote*, "at any time," is used in definite negative statements, e.g., Matt. 7:23; 1 Cor. 13:8; Heb. 10:1,11, or questions, e.g., Matt. 21:16,42; in Luke 15:29 (1st part), RV, "never" (AV, "neither ... at any time"); AV and RV, "never" (2nd part).

<2,,3368,*medepote*>

virtually the same as No. 1, the negative *me*, however, conveying a less strong declarative negation, 2 Tim. 3:7.

<3,,3764,*oudepo*>

"not yet," is translated "never (man) yet" in John 19:41 ("man" representing the idiomatically used negative pronoun *oudeis*, "no one"); some mss. have it in Luke 23:53, instead of *oupo*, "not yet."

Notes: (1) In Mark 14:21, AV the negative particle *ouk*, "not," is translated "never" (RV, "not"); the negative particle *me*, "not" (which suggests non-existence when the existence was after all possible, or even probable, in contrast to *ou*, which implies non-existence absolutely) is translated "never" in John 7:15, AV and RV (2) The phrase *eis ton aion*, "for ever" (not to be rendered literally, "unto the age," see [ETERNAL](#)), preceded by the double negative *ou me*, denotes "never," John 4:14; 8:51,52; 10:28;

11:26; 13:8; so preceded by ouk, "not," in Mark 3:29 (3) In 2 Pet. 1:10, "never" is the translation of ou me pote, i.e., "by no means ever;" so with the double negative followed by the extended word popote, i.e., "by no means not even at any time," John 6:35 (2nd part). (4) Popote follows oudeis, "no one," in the dative case ("to no man"); so in Luke 19:30, where oudeis is in the nominative case, RV, "no man ever yet" (AV, "yet never man").

Nevertheless * For [NEVERTHELESS](#) see +, p. 9

New <1,,2537,kainos>

denotes "new," of that which is unaccustomed or unused, not "new" in time, recent, but "new" as to form or quality, of different nature from what is contrasted as old. "'The new tongues,' kainos, of Mark 16:17 are the 'other tongues,' heteros, of Acts 2:4. These languages, however, were 'new' and 'different,' not in the sense that they had never been heard before, or that they were new to the hearers, for it is plain from Acts 2:8 that this is not the case; they were new languages to the speakers, different from those in which they were accustomed to speak.

"The new things that the Gospel brings for present obedience and realization are: a new covenant, Matt. 26:28 in some texts; a new commandment, John 13:34; a new creative act, Gal. 6:15; a new creation, 2 Cor. 5:17; a new man, i.e., a new character of manhood, spiritual and moral, after the pattern of Christ, Eph. 4:24; a new man, i.e., 'the Church which is His (Christ's) body,' Eph. 2:15.

"The new things that are to be received and enjoyed hereafter are: a new name, the believer's, Rev. 2:17; a new name, the Lord's, Rev. 3:12; a new song, Rev. 5:9; a new Heaven and a new Earth, Rev. 21:1; the new Jerusalem, Rev. 3:12; 21:2; 'And He that sitteth on the Throne said, Behold, [I](#) make all things new,' Rev. 21:5" * [* From Notes on Galatians, by Hogg and Vine, pp. 337,338.]

Kainos is translated "fresh" in the RV of Matt. 9:17; Mark 2:22 (in the best texts) and Luke 5:38, of wineskins. Cp. kainotes, "newness" (below)

<2,,3501,neos>

signifies "new" in respect of time, that which is recent; it is used of the young, and so translated, especially the comparative degree "younger;" accordingly what is neos may be a reproduction of the old in quality or character. Neos and kainos are sometimes used of the same thing, but there is a difference, as already indicated. Thus the "new man" in Eph. 2:15 (kainos) is "new" in differing in character; so in Eph. 4:24 (see No. 1); but the "new man" in Col. 3:10 (neos) stresses the fact of the believer's "new" experience, recently begun, and still proceeding. "The old man in him ... dates as far back as Adam; a new man has been born, who therefore is fitly so called" [i.e., neos], Trench, Syn. lx. The "New" Covenant in Heb. 12:24 is "new" (neos) compared with the Mosaic, nearly fifteen hundred years before; it is "new" (kainos) compared with the Mosaic, which is old in character, ineffective, Heb. 8:8,13; 9:15.

The "new" wine of Matt. 9:17; Mark 2:22; Luke 5:37-39, is neos, as being of recent production; the "new" wine of the kingdom, Matt. 26:29; Mark 14:25, is kainos, since it will be of a different character from that of this world. The rendering "new" (neos) is elsewhere used metaphorically in 1 Cor. 5:7, "a new lump." See [YOUNG](#), [YOUNGER](#).

<3,,4732,prosphatos>

originally signifying "freshly slain," acquired the general sense of "new," as applied to flowers, oil, misfortune, etc. It is used in Heb. 10:20 of the "living way" which Christ "dedicated for us ... through the veil ... His flesh" (which stands for His expiatory death by the offering of His body, ver. 10). In the Sept., Num. 6:3; Deut. 32:17; Ps. 81:9; Eccl. 1:9. Cp. the adverb prosphatos "lately, recently," Acts 18:2.

Note: In Matt. 9:16; Mark 2:21, AV, agnaphos is translated "new" (RV, "undressed"). Moulton and Milligan give an instance in the papyri of its use in respect of a "new white shirt." See [UNDRESSED](#).

Newborn * For [NEWBORN](#), 1 Pet. 2:2, see [BEGET](#), C, No. 2

Newness <1,,2538,kainotes>

akin to kainos, is used in the phrases (a) "newness of life," Rom. 6:4, i.e., life of a new quality (see [NEW](#), No. 1); the believer, being a new creation (2 Cor. 5:17), is to behave himself consistently with this in contrast to his former manner of life; (b) "newness of the spirit," RV, Rom. 7:6, said of the believer's manner of serving the Lord. While the phrase stands for the new life of the quickened spirit of the believer, it is impossible to dissociate this (in an objective sense) from the operation of the Holy Spirit, by whose power the service is rendered.

Next <1,,1836,hexes>

an adverb (akin to echo, "to have") denoting "in order, successively, next," is used adjectivally, qualifying the noun "day" in Luke 9:37; Acts 21:1, RV, "next" (AV, "following"), Acts 25:17, RV, "next" (AV, "on the morrow"); in Acts 27:18, with hemera, "day," understood; in Luke 7:11, in the best mss., with the word chronos, "time," understood, "soon afterwards" (marg., "on the next day," according to some ancient authorities). See [AFTER](#), [FOLLOW](#), Note (3), [MORROW](#).

<2,,3342,metaxu>

"to have," in the Middle Voice, sometimes signifies "to be next to," said of towns, in Mark 1:38; of a day, Acts 21:26; in Acts 20:15 (2nd part), hemera, "day," is unexpressed. See [HAVE](#).

<3,,2192,echo>

"to have," in the Middle Voice, sometimes signifies "to be next to," said of towns, in Mark 1:38; of a day, Acts 21:26; in Acts 20:15 (2nd part), hemera, "day," is unexpressed. See [HAVE](#).

<4,,2064,erchomai>

"to come," is used in the present participle in Acts 13:44, "(the) next (sabbath)." See [COME](#).

Note: In Acts 7:26, AV, epeimi, "to come on or after," used with hemera, "day," is translated "next" (RV, "following"); so with hemera, understood, Acts 16:11; 20:15 (1st part); in Acts 21:18, RV and AV, "following."

Next day * Notes: (1) For aurion, "tomorrow," translated "next day" in Acts 4:3, and epaurion, "on the morrow," Matt. 27:62; John 1:29,35; 12:12; Acts 14:20; 25:6, see [MORROW](#). (2) For echo, Acts 20:15,

see [NEXT](#), No. 3. (3) For epeimi, without the noun hemera, "day," see [NEXT](#) (end of Note). (4) In Acts 20:15 (mid. of verse) heteros, "other," signifies "next," with hemera, understood. (5) In Acts 28:13 (end of ver.) the adjective deuteraios, second, is used in the masculine plural adverbially, signifying "the second (day)," RV, AV, "the next (day)."

Nigh <A-1,Adverb,1451,*engus*>

"nigh" or "near," is translated in both ways in Matt. 24:32,33; Mark 13:28,29, AV (RV, "nigh" in both); in Acts 1:12, with echon, present participle neuter of echo, "to have," RV, "nigh unto ... off" (AV, "from"). See [NEAR](#), No. 1.

<A-2,Adverb,3897,*paraplesion*>

the neuter of the adjective paraplesios, para, "beside," plesios, "near, nearly resembling," is translated "nigh unto," with reference to death, in Phil. 2:27.

<B-1,Verb,1448,*engizo*>

see [APPROACH](#).

<C-1,Preposition,3844,*para*>

"beside, alongside of," is translated "nigh unto" in Matt. 15:29; in Mark 5:21, RV, "by" (AV, "nigh unto").

Note: In Mark 5:11, AV, pros, "towards, on the side of," is translated "nigh unto (the mountain)," RV, "on (the mountain) side;" the swine were not simply "near" the mountain.

Night (by, in the) <1,,3571,*nux*>

is used ([I](#)) literally, (a) of "the alternating natural period to that of the day," e.g., Matt. 4:2; 12:40; 2 Tim. 1:3; Rev. 4:8; (b) of "the period of the absence of light," the time in which something takes place, e.g., Matt. 2:14 (27:64, in some mss.); Luke 2:8; John 3:2 (7:50, in some mss.); Acts 5:19; 9:25; (c) of "point of time," e.g., Matt. 14:27 (in some mss.),30; Luke 12:20; Acts 27:23; (d) 27:23; (d) of "duration of time," e.g., Luke 2:37; 5:5; Acts 20:31; 26:7 (note the difference in the phrase in Mark 4:27); (II) metaphorically, (a) of "the period of man's alienation from God," Rom. 13:12; 1 Thess. 5:5, lit., "not of night," where "of" means 'belonging to;' cp. "of the Way," Acts 9:2; "of shrinking back" and "of faith," Heb. 10:39, marg.; (b) of "death," as the time when work ceases, John 9:4.

Night and a day (a) <1,,3574,*nuchthemeros*>

an adjective denoting "lasting a night and a day" (from nux, "night," and hemera, "a day"), is used in 2 Cor. 11:25, in the neuter gender, as a noun, the object of the verb poieo, to do, lit., '[I](#) have done a night-and-a-day.'

Nine <1,,1767,*ennea*>

is found in Luke 17:17, and in connection with "ninety" (see below).

Ninety <1,,1767,enenekonta | ennen> is found in Matt. 18:12,13; Luke 15:4,7.

Ninth <1,,1766,enatos | enn> is found in reference (a) to "the ninth hour" (3 o'clock, p.m.) in Matt.

20:5; 27:45,46; Mark 15:33,34; Luke 23:44; Acts 3:1; 10:3,30; (b) to "the topaz" as the "ninth" foundation of the city wall in the symbolic vision in Rev. 21 (Rev. 21:20).

No * For [NO](#) see +, p. 9.

No longer, No more <1,,3765,*ouketi*>

a negative adverb of time, signifies "no longer, no more" (ou, "not," k, euphonic, eti "longer"), denying absolutely and directly, e.g., Matt. 19:6; John 4:42, "now ... not;" John 6:66; Acts 20:25,38; 2 Cor. 1:23, AV, "not as yet;" Eph. 2:19; with another negative, to strengthen the negation, e.g., Matt. 22:46; Mark 14:25; 15:5, RV, "no more (anything)," AV, "yet ... no (thing);" Acts 8:39; Rev. 18:11,14.

<2,,3371,*meketi*>

with the same meaning as No. 1, but generally expressing a prohibition, e.g., Matt. 21:19; John 5:14; Rom. 14:13; Eph. 4:28; 1 Tim. 5:23; 1 Pet. 4:2; indicating some condition expressed or implied, e.g., 1 Thess. 3:5; or non-existence, when the existence might have been possible under certain conditions, e.g., Mark 1:45; 2:2, RV, "no longer" (AV, "no"). See HENCEFORTH.

Notes: (1) The double negative ou me, "by no means, in no wise," followed by eti, "longer, still, yet," is rendered "no more" in Heb. 8:12; 10:17; Rev. 3:12. (2) In John 15:4, AV, houtos, "so," followed by oude, "neither," is translated "no more" (RV, "so neither").

No man, No one, Neither any man * Note: Oudeis and medeis, "no one, no man," are related to one another in much the same way as indicated above under ouketi and meketi. Instances of oudeis are Matt. 6:24; 9:16; 24:36 (RV, "no one"); John 1:18; 3:2,13,32; 14:6; 16:22 (RV, "no one"); 2 Cor. 7:2 (thrice); Heb. 12:14; 1 John 4:12; Rev. 2:17, RV, "no one;" so Rev. 5:3,4; 19:12; in Rev. 3:7,8; 15:8 (RV, "none"); in Rev. 7:9; 14:3, "no man." In all these cases "man" stands for "person." The spelling outheis occurs occasionally in the mss.; Westcott and Hort adopt it in 2 Cor. 11:8, in the genitive case outhenos.

Instances of medeis are Matt. 8:4 (almost all those in the Synoptists are cases of prohibition or admonition); Acts 9:7; Rom. 12:17; 1 Cor. 3:18,21; Gal. 6:17; Eph. 5:6; Col. 2:18; 1 Thess. 3:3; 1 Tim. 4:12; Rev. 3:11, RV, "no one."

Notes: (1) In some mss. the negative me and the indefinite pronoun tis, "some one, anyone," appear as one word, metis (always separated in the best mss.), e.g., Matt. 8:28, "no man;" so in 1 Cor. 16:11; 2 Cor. 11:16; 2 Thess. 2:3. The words are separated also in Matt. 24:4; 2 Cor. 8:20 (RV, "any man," after "avoiding"); Rev. 13:17. These instances represent either impossibility or prohibition (see under [NO LONGER](#), No. 2); contrast ouch (i.e., ou) ... tis in Heb. 5:4, "no man (taketh)," where a direct negative statement is made. (2) In 2 Cor. 11:10 the negative ou, "not," is translated "no man" (AV marg. "not"); in 1 Cor. 4:6, e.g., the negative me is translated "no one;" in Rom. 14:13, the negative me, used in an admonition, is translated "no man."

No wise (in), Anywise (in) <1,,3364,*ou me*> a double negative, strongly expressing a negation, is translated "in no wise" in Matt. 5:18,20, RV (AV, "in no case"); Matt. 10:42; Luke 18:17; John 6:37;

Acts 13:41; Rev. 21:27; in Matt. 13:14 (twice, RV; AV, "not"); so in Mark 9:1; Luke 9:27; John 4:48; Acts 28:26 (twice); 1 Thess. 4:15; in Luke 10:19, RV "(nothing) ... in any wise" (AV, "by any means").

Note: In 2 Thess. 2:3, RV, "(no man) ... in any wise" (AV, "by any means"), the double negative is *me ... medena*.

<2,,3760,*oudamos*>

akin to the adjective *oudamos*, "not even one" (not in the NT), denotes "by no means, in no wise," Matt. 2:6.

<3,,3756 3843,*ou pantos*> lit., "not altogether," i.e., "wholly not" (from *pas*, "all"), is rendered "in no wise" in Rom. 3:9.

Note: In Luke 13:11 the phrase *eis to panteles*, lit., "unto the complete end" (*pas*, "all," *telos*, "an end"), i.e., "completely, utterly," preceded by the negative *me*, is translated "in no wise" ("who was utterly unable to lift herself up"). Cp. Heb. 7:25, where the same phrase is used without a negative, signifying "to the uttermost."

* For [ON THIS WISE](#) see [THUS](#) (b)

Noble <1,,2104,*eugenes*>

an adjective, lit., "well born" (*eu*, "well," and *genos*, "a family, race"), (a) signifies "noble," 1 Cor. 1:26; (b) is used with *anthropos*, "a man," i.e., "a nobleman," in Luke 19:12. In the Sept., Job 1:3.

<2,,2104,*eugenesteros*>

the comparative degree of No. 1, occurs in Acts 17:11, "more noble," i.e., "more noble-minded."

<3,,2903,*kratistos*>

is translated "most noble" in the AV of Acts 24:3; 26:25 (RV, "most excellent"), See [EXCELLENT](#).

Nobleman <1,,937,*basilikos*>

an adjective, "royal, belonging to a king" (*basileus*), is used of the command, "thou shalt love thy neighbor as thyself," "the royal law," Jas. 2:8; this may mean a law which covers or governs other laws and therefore has a specially regal character (as Hort suggests), or because it is made by a King (a meaning which Deissmann assigns) with whom there is no respect of persons; it is used with the pronoun *tis*, "a certain one," in John 4:46,49, of a courtier, one in the service of a king, "a nobleman" (some mss. have the noun *basilikos*, "a petty king," in these two verses). It is used of a country in Acts 12:20, "the king's (country)," and of royal apparel in Acts 12:21. See [KING](#), ROYAL.

Note: For *eugenes* in Luke 19:12, see [NOBLE](#), No. 1.

Noise <A-1,Adverb,4500,*rhoizedon*>

from *rhoizos*, "the whistling of an arrow," signifies "with rushing sound," as of roaring flames, and is

used in 2 Pet. 3:10, of the future passing away of the heavens.

<B-1,Verb,191,*akouo*>

"to hear," is translated "it was noised" in Mark 2:1 (Passive Voice), of the rapid spread of the information that Christ was "in the house" in Capernaum. See [HEAR](#).

<B-2,Verb,1255,*dialaleo*>

lit., "to speak through," is rendered "were noised abroad" in Luke 1:65. See [COMMUNE](#).

Notes: (1) In Rev. 6:1, AV, phone, "a voice" or "sound," is translated "noise" (RV, "voice"); it is used with ginomai in Acts 2:6, AV, "(this) was noised abroad," RV, "(this) sound was heard." (2) In Matt. 9:23, AV, thorubeo, "to make a tumult or uproar," in the Middle Voice, as in Mark 5:39; Acts 20:10, is translated "making a noise" (RV, "making a tumult"). See [ADO](#), TROUBLE, [TUMULT](#), UPROAR.

Noisome <1,,2556,*kakos*>

"evil," is translated "noisome" in Rev. 16:2. See [BAD](#).

None * For [NONE](#) see [NO](#) MAN

Noon <1,,3314,*mesembria*>

lit., "middle-day" (mesos, "middle," and hemera, "a day"), signifies (a) "noon," Acts 22:6; (b) "the south," Acts 8:26.

Nor * For [NOR](#) see +, p. 9

North <1,,1005,*borras*>

primarily Boreas, the North Wind, came to denote the "north" (cp. "Borealis"), Luke 13:29; Rev. 21:13.

North East, North West <1,,5566,*choros*>

Lat., corus, the Latin name for "the north-west wind," hence, "the north-west," occurs in Acts 27:12, AV, RV, "(north-east and) south-east," as the N.W. wind blows towards the S.E.

Note: In the same ver., lips, "the south-west (lit., 'Libyan') wind," hence, "the south-west" (so AV), is rendered "north-east" in RV, as the S.W. wind blows towards the N.E. The difficulty is that Lutro (commonly identified with Phoenix) faces E., not W. But there is a harbor opposite Lutro which does look S.W. and N.W., bearing the name Phineka (RV marg. renders the whole phrase literally). This seems the best solution.

Not * For [NOT](#) see +, p. 9

Notable, of Note <1,,1110,*gnostos*>

an adjective, signifying "known" (from ginosko, "to know"), is used (a) as an adjective, most usually translated "known," whether of facts, e.g., Acts 1:19; 2:14; 4:10; or persons, John 18:15,16; it denotes

"notable" in Acts 4:16, of a miracle; (b) as a noun, "acquaintance," Luke 2:44; 23:49. See [ACQUAINTANCE](#), KNOWN.

<2,,1978,*episemos*>

primarily meant "bearing a mark," e.g., of money, "stamped, coined," (from epi, "upon," and sema, "a mark, a sign;" cp. semaino, "to give a sign, signify, indicate," and semeioo, "to note;" see below); it is used in the NT, metaphorically, (a) in a good sense, Rom. 16:7, "of note, illustrious," said of Andronicus and Junias; (b) in a bad sense, Matt. 27:16, "notable," of the prisoner Barabbas. In the Sept., Gen. 30:42; Esth. 5:4; 8:13, toward the end of the verse, "a distinct (day)".

<3,,2016,*epiphanes*>

"illustrious, renowned, notable" (akin to epiphaino, "to show forth, appear;" Eng., "epiphany"), is translated "notable" in Acts 2:20, of the great Day of the Lord. The appropriateness of this word (compared with Nos. 1 and 2) to that future occasion is obvious.

Note (Verb) <1,,4593,*semeioo*>

from semeion, "a sign, token," signifies "to mark, to note," in the Middle Voice, "to note for oneself," and is so used in 2 Thess. 3:14, in an injunction to take cautionary note of one who refuses obedience to the Apostle's word by the Epistle. In the Sept. Ps. 5:6.

Nothing <1,,3762,*ouden*>

the neuter of oudeis, "no one," occurs, e.g., in Matt. 5:13; 10:26; 23:16; adverbially, e.g., in Matt. 27:24; 2 Cor. 12:11 (1st part), "in nothing;" 1 Tim. 4:4; in the dative case, after en, "in," Phil. 1:20. Westcott and Hort adopt the spelling outhen in Luke 22:35; 23:14; Acts 15:9; 19:27; 26:26; 1 Cor. 13:2.

<2,,3367,*meden*>

the neuter of medeis, "no one," is related to No. 1, in the same way as the masculine genders are; so with the negatives ou and me, "not," in all their usage and connections (see under NO MAN). Thus it is found, not in direct negative statements, as with No. 1, but in warnings, prohibitions, etc., e.g., Matt. 27:19; Acts 19:36; in expressions conveying certain impossibilities, e.g., Acts 4:21; comparisons, e.g., 2 Cor. 6:10; intimating a supposition to the contrary, 1 Tim. 6:4; adverbially, e.g., 2 Cor. 11:5, "not a whit." Westcott and Hort adopt the spelling methen in Acts 27:33.

<3,,3756,*ou*>

"not," is translated "nothing" in Luke 8:17; 11:6; 1 Cor. 9:16; 2 Cor. 8:15 (in each case, an absolute and direct negative).

<4,,3361,*me*>

"not," is translated "nothing" in John 6:39 in a clause expressing purpose; in the AV of Luke 7:42 (RV, "not"), in a temporal clause.

<5,,3756 5101,*ou ... ti*> followed by the subjunctive mood, "(have) nothing (to eat)," lit., "(they have) not what (they should eat)," in Matt. 15:32 (in some mss. in Mark 6:36); Mark 8:2; the phrase conveys more stress than the simple negative (No. 3).

<6,,3361 5100,me ... ti> followed by the subjunctive mood, "(they had) nothing (to eat)," RV, "(having) nothing (to eat)," AV, lit., "not (having) what (they should eat)," in Mark 8:1; the negative is me here because it is attached to a participle, "having;" whereas in No. 5 the negative ou is attached to the indicative mood, "they have."

<7,,3361 5100,me ti> lit., "not anything," not used in simple, direct negations (see under [NO MAN](#)), occurs in John 6:12 in a clause of purpose; in 1 Cor. 4:5, in a prohibition.

<8,,3761 5100,oude ti> "not even anything," is found in 1 Tim. 6:7 (2nd part); it is a more forceful expression than the simple ouden in the 1st part of the verse, as if to say, "it is a fact that we brought nothing into the world, and most certainly we can carry out not even the slightest thing, whatever we may have possessed."

Notes: (1) For "nothing" in Luke 1:37, AV see [WORD](#), No. 2 (RV). (2) In John 11:49 the double negative ouk ("not") ... ouden ("nothing") is translated "nothing at all." (3) In Acts 11:8 pan, "everything," with oudepote, "not even ever," is rendered "nothing ... ever," RV, AV, "nothing ... at any time." (4) In 1 Cor. 1:19, AV, atheteo, "to set aside, make void, reject," is translated "I will bring to nothing" (RV, "will I reject").

Notice before * For NOTICE [BEFORE](#), 2 Cor. 9:5, AV, see AFOREPROMISED

Notwithstanding * Note: This is the AV rendering of (1) alla, "but," in Rev. 2:20 (RV, "but"); (2) plen, "howbeit, yet, except that," in Luke 10:11,20, and Phil. 1:18 (RV, "only that"); in Phil. 4:14, AV, "notwithstanding" (RV, "howbeit").

Nought (for, bring to, come to, set at) <A-1,Pronoun,3762,ouden>

"nothing" (the neuter of oudeis, no one), is translated "nought" in Acts 5:36. See [NOTHING](#).

<B-1,Adverb,1432,dorean>

"freely, as a gift," is translated "for nought" in Gal. 2:21, RV (AV, "in vain"); in 2 Thes. 3:8, in a denial by the Apostle that he lived on the hospitality of others at Thessalonica. See FREELY.

<C-1,Verb,2673,katargeo>

is used in 1 Cor. 1:28, "(that) He might bring to nought;" 1 Cor. 2:6 (Passive Voice in the original); 1 Cor. 6:13; RV, "will bring to nought" (AV "will destroy"); so 2 Thess. 2:8; Heb. 2:14. See [ABOLISH](#).

<C-2,Verb,1848,exoutheneo>

"to set at nought, treat with utter contempt, despise," is translated "set at nought" in Luke 18:9, RV (AV, "despised"); in Luke 23:11, "set (Him) at nought;" "was set at nought" in Acts 4:11; in Rom. 14:3, RV, "set at nought" (AV, "despise"); Rom. 14:10, "set at nought." See [ACCOUNT](#), [DESPISE](#).

<C-3,Verb,1847,exoudeneo | exoudenoo> has the same meaning as No. 2, and is virtually the same word (outhen being another form of ouden, "nothing"), i.e., "to treat as nothing" (ex, intensive), and is translated "be set at nought" in Mark 9:12.

<C-4,Verb,1601,*ekpipto*>

"to fall out," is used in Rom. 9:6 in the sense of falling from its place, falling, of the word of God, RV, "hath come to nought" (AV, "hath taken none effect"). See [FALL](#).

<C-5,Verb,114,*atheteo*>

"to set aside, reject," is translated "set at nought" in Heb. 10:28, RV (AV, "despised"); so Jude 1:8. See [NOTHING](#), Note (4).

Notes: (1) In Acts 5:38, AV, *kataluo*, lit., "to loosen down," hence, "to overthrow," is translated "it will come to nought" (RV, "it will be overthrown"). See [DESTROY](#). (2) In Rev. 18:17, AV, *eremoo*, "to make desolate," is translated "is come to nought" (RV, "is made desolate"). See [DESOLATE](#). (3) In Acts 19:27, AV, the accusative case of *apelegmos*, "confutation, disrepute," preceded by the verb *erchomai*, "to come," and *eis*, "unto" or "into," is translated "be set at nought" (RV, "come into disrepute"). See [DISREPUTE](#).

Nourish, Nourishment <1,,5142,*trepho*>

"to rear, feed, nourish," is translated by the verb "to nourish" in Jas. 5:5 (of luxurious living); Rev. 12:14 (of God's care of Israel against its enemies); so Rev. 12:6, RV (AV, "feed"); in Acts 12:20, RV, "was fed" (AV, "was nourished"). See [FEED](#).

<2,,397,*anatrepho*>

"to nurse, bring up" (*ana*, "up," and No. 1), is translated "nourished" in Acts 7:20 (AV, "nourished up"); in Acts 7:21, "nourished," AV and RV. See [BRING](#).

<3,,1625,*ektrepho*>

ek, "from, out of," and No. 1, primarily used of children, "to nurture, rear," is translated "nurture" of the care of one's own flesh, Eph. 5:29, and in Eph. 6:4, RV (AV, "bring ... up"). See [BRING](#).

<4,,1789,*entrepho*>

"to train up, nurture," is used metaphorically, in the Passive Voice, in 1 Tim. 4:6, of being "nourished" in the faith.

Nourishment ministered * For [NOURISHMENT](#) MINISTERED, Col. 2:19, see [SUPPLY](#)

Novice <1,,3504,*neophutos*>

an adjective, lit., "newly-planted" (from *neos*, "new," and *phuo*, "to bring forth, produce"), denotes "a new convert, neophyte, novice," 1 Tim. 3:6, of one who by inexperience is unfitted to act as a bishop or overseer in a church. In the Sept., Job 14:9; Ps. 128:3; 144:12; Isa. 5:7.

Now <A-1,Adverb,3568,*nun*>

is used (a) of time, the immediate present, whether in contrast to the past, e.g., John 4:18; Acts 7:52, or to the future, e.g., John 12:27; Rom. 11:31; sometimes with the article, singular or plural, e.g., Acts 4:29; 5:38; (b) of logical sequence, often partaking also of the character of (a), "now therefore, now

however," as it is, e.g., Luke 11:39; John 8:40; 9:41; 15:22,24; 1 Cor. 5:11, RV marg., "as it is."

Note: Under (a) comes the phrase in 2 Cor. 8:14, with *kairos*, "a time," all governed by *en*, "in," or "at," AV, "now at this time" (RV, "at this present time").

<A-2,Adverb,3570,*nuni*>

a strengthened form of No. 1, is used (a) of time, e.g., Acts 22:1 (in the best mss.); 24:13; Rom. 6:22; 15:23,25; (b) with logical import, e.g., Rom. 7:17; 1 Cor. 13:13, which some regard as temporal (a); but if this is the significance, "the clause means, 'but faith, hope, love, are our abiding possession now in this present life.' The objection to this rendering is that the whole course of thought has been to contrast the things which last only for the present time with the things which survive. And the main contrast so far has been between love and the special [then] present activity of prophecy, tongues, knowledge. There is something of disappointment, and even of bathos, in putting as a climax to these contrasts the statement that in this present state faith, hope, love abide; that is no more than can be said of [the then existing] prophecies, tongues and knowledge. If there is to be a true climax the 'abiding' must cover the future as well as the present state. And that involves as a consequence that *nuni* must be taken in its logical meaning, i.e., 'as things are,' 'taking all into account' ... This logical sense of *nuni* ... is enforced by the dominant note of the whole passage" (R. St. John Parry, in the Camb. Greek Test.).

It is certain that love will continue eternally; and hope will not cease at the Parousia of Christ, for hope will ever look forward to the accomplishment of God's eternal purposes, a hope characterized by absolute assurance; and where hope is in exercise faith is its concomitant. Faith will not be lost in sight.

<A-3,Adverb,2235,*ede*>

denotes "already, now already," "the subjective present, with a suggested reference to some other time, or to some expectation" (Thayer), e.g., Matt. 3:10; 14:24; Luke 11:7; John 6:17; Rom. 1:10; 4:19; 13:11; Phil. 4:10.

<A-4,Adverb,737,*arti*>

expressing "coincidence," and denoting "strictly present time," signifies "just now, this moment," in contrast (a) to the past, e.g., Matt. 11:12; John 2:10; 9:19,25; 13:33; Gal 1:9,10; (b) to the future, e.g., John 13:37; 16:12,31; 1 Cor. 13:12 (cp. No. 2 in ver. 13); 2 Thess. 2:7; 1 Pet. 1:6,8; (c) sometimes without necessary reference to either, e.g., Matt. 3:15; 9:18; 26:53; Gal. 4:20; Rev. 12:10.

<A-5,Adverb,534,*aparti*>

sometimes written separately, *ap'arti*, i.e., *apo*, "from," and No. 4, denotes "from now, henceforth," John 13:19; 14:7; Rev. 14:13. See [HENCEFORTH](#).

<A-6,Adverb,3063,*loipon*>

the neuter of *loipos*, "the rest, from now," is used adverbially with the article and translated "now" in Mark 14:41.

<B-1,Conjunction and Particle,3767,*oun*>

"therefore, so then," is sometimes used in continuing a narrative, e.g., Acts 1:18; 1 Cor. 9:25; or resuming it after a digression, usually rendered "therefore," e.g., Acts 11:19; 25:1, RV (AV, "now"). In the following it is absent from the best mss., Mark 12:20; Luke 10:36; John 16:19; 18:24; 19:29.

Note: In 2 Cor. 5:20 *oun* is simply "therefore," as in RV (AV, "now then").

<B-2,Conjunction and Particle,1161,*de*>

"but, and, now," often implying an antithesis, is rendered "now" in John 19:23; 1 Cor. 10:11; 15:50; Gal. 1:20; Eph. 4:9; in Acts 27:9 (1st part), RV, "and" (AV, "now"); in Gal. 4:1, RV, "but" (AV "now").

<B-3,Conjunction and Particle,1211,*de*>

a consecutive particle, giving stress to the word or words to which it is attached, sometimes with hardly any exact Eng. equivalent, is translated "now" in Luke 2:15, in the words of the shepherds; in Acts 15:36, RV (AV, "and"). Some mss. have it in 2 Cor. 12:1; see RV marg.

Notes: (1) In 1 Cor. 4:7, AV, B, No. 2, followed by *kai*, and, is translated "now" (RV, "but"). (2) In Rom. 14:15 and Philem. 1:16, AV, *ouketi*, "no longer," is translated "now ... not" and "not now" (RV, "no longer"); cp. John 4:42; 21:6, "now ... not." (3) The particle *ara*, "then," expressing a more informal inference than *oun* (B, No. 1 above), is often in Paul's Epistles coupled with *oun*, the phrase meaning "so then," as AV and RV in Rom. 7:3,25; 9:16; 14:12; in RV only (AV, "therefore"), Rom. 5:18; 8:12; 9:18; 14:19; Gal. 6:10; 1 Thess. 5:6; 2 Thess. 2:15. In Eph. 2:19 the AV renders it "now therefore." (4) In 1 Tim. 1:4, the RV "so do i now" (AV, "so do") is added to complete the sentence. (5) In Heb. 9:9, RV, the perfect participle of *enistemi*, "to be present," is translated "(the time) now present" (AV, "then present," which misses the meaning). See [COME](#), ([AT](#)) [HAND](#), PRESENT.

Number <A-1,Noun,706,*arithmos*>

number, "a number" (Eng., "arithmetic," etc.), occurs in Luke 22:3; John 6:10; Rom. 9:27; elsewhere five times in Acts, ten times in the Apocalypse.

<A-2,Noun,3793,*ochlos*>

"a multitude," is translated "number" in Luke 6:17, RV (AV, "multitude"); in Mark 10:46; Acts 1:15 the renderings are reversed. See [COMMON](#), COMPANY, [CROWD](#) [MULTITUDE](#), [PEOPLE](#).

<B-1,Verb,705,*arithmeo*>

akin to A, is found in Matt. 10:30; Luke 12:7; Rev. 7:9.

<B-2,Verb,2674,*katgarithmeo*>

"to number" or "count among" (*kata*, and No. 1), is used in Acts 1:17.

<B-3,Verb,1469,*enkrino*>

"to reckon among" (*en*, "in," *krino*, "to judge or reckon"), is translated "to number ... (ourselves) with" in 2 Cor. 10:12 (RV marg., "to judge ourselves among or ... with"), of the Apostle's dissociation of himself and his fellow missionaries from those who commended themselves.

<B-4,Verb,4785,*sunkatapsephizo*>

"to vote or reckon (one) a place among" (sun, "with" or "among," kata, "down," and psephizo, "to count or vote," originally with pebbles, psephos, "a pebble"), is used of the "numbering" of Matthias with the eleven Apostles, Acts 1:26.

Notes: (1) Some mss. have verse 28 in Mark 15 (AV), where logizomai, "to reckon," is translated "He was numbered." (2) For katalego 1 Tim. 5:9 (AV, "let ... be taken into the number"), see [TAKE](#), Note (18). (3) In Mark 5:13 see the italicized words in RV. (4) In Heb. 7:23, RV, the adjective pleion, "more, many," is translated "many in number" (AV, "many"); in Acts 28:23, RV, "a great number" (AV, "many").

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Morrow <1,,839,*aurion*>

an adverb denoting "tomorrow," is used (a) with this meaning in Matt. 6:30; Luke 12:28; 13:32,33; Acts 23:15 (in some mss.),20; 25:22; 1 Cor. 15:32; Jas. 4:13; (b) with the word *hemera*, "day," understood (occurring this in the papyri), translated as a noun, "(the) morrow," Matt. 6:34 (twice); Luke 10:35; Acts 4:3 (AV, "next day"); 4:5; Jas. 4:14.

<2,,1887,*epaurion*>

epi, "upon," and No. 1, is used as in (b) above; the RV always translates it "on (the) morrow;" in the following the AV has "(the) next day," Matt. 27:62; John 1:29,35 ("the next day after"); 12:12; Acts 14:20; 21:8; 25:6; "(the) day following," John 1:43; 6:22; "the morrow after," Acts 10:24.

Note: In Acts 25:17, AV, the adverb *hexes*, "next, successively, in order," is translated "on (the) morrow." See NEXT.

Morsel * For [MORSEL](#) see [MEAT](#), No. 2

Mortal, Mortality <1,,2349,*thnetos*>

"subject or liable to death, mortal" (akin to *thnesko*, "to die"), occurs in Rom. 6:12, of the body, where it is called "mortal," not simply because it is liable to death, but because it is the organ in and through which death carries on its death-producing activities; in Rom. 8:11, the stress is on the liability to death, and the quickening is not reinvigoration but the impartation of life at the time of the Rapture, as in 1 Cor. 15:53,54; 2 Cor. 5:4 (RV, "what is mortal;" AV, "mortality"); in 2 Cor. 4:11, it is applied to the flesh, which stands, not simply for the body, but the body as that which consists of the element of decay, and is thereby death-doomed. Christ's followers are in this life delivered unto death, that His life may be manifested in that which naturally is the seat of decay and death. That which is subject to suffering is that in which the power of Him who suffered here is most manifested.

Mortify <1,,2289,*thanatoo*>

"to put to death" (from *thanatos*, "death," akin to *thnetos*, "mortal," see above), is translated "mortify" in Rom. 8:13 (Amer. RV, "put to death"); in Rom. 7:4, "ye were made dead" (Passive Voice), betokens the act of God on the believer, through the death of Christ; here in Rom. 8:13 it is the act of the believer himself, as being responsible to answer to God's act, and to put to death "the deeds of the body." See [DEATH](#), C, No. 1.

<2,,3499,*nekroo*>

"to make dead" (from *nekros*, see [DEAD](#), A), is used figuratively in Col. 3:5 and translated "mortify" (Amer. RV, "put to death"). See [DEAD](#), B, No. 1.

Most <1,,4119,*pleion*>

the neuter of *pleion*, "more," is used adverbially and translated "most" (of degree) in Luke 7:42 (without the article); in Luke 7:43 (with the article, "the most"); 1 Cor. 10:5, RV, "most" (AV, "many"); Phil. 1:14 (ditto). See [MORE](#).

<2,,4118,*pleistos*>

the superlative degree of *polus*, is used (a) as an adjective in Matt. 11:20; 21:8, RV, "(the) most part

of" (AV, "a very great"); (b) in the neuter, with the article, adverbially, "at the most," 1 Cor. 14:27; (c) as an elative (i.e., intensively) in Mark 4:1 (in the best mss.; some have *polus*), "a very great (multitude)."

<3,,3122,*malista*>

an adverb, the superlative of *mala*, "very," is translated "most of all" in Acts 20:38. See [ESPECIALLY](#). Note: For combinations in the translations of other words, see [BELIEVE](#), C, Note (4), EXCELLENT, [GLADLY](#), [HIGH](#), [STRAITEST](#).

Mote <1,,2595,*karphos*>

"a small, dry stalk, a twig, a bit of dried stick" (from *karpho*, "to dry up"), or "a tiny straw or bit of wool," such as might fly into the eye, is used metaphorically of a minor fault, Matt. 7:3,4,5; Luke 6:41,42 (twice), in contrast with *dokos*, "a beam supporting the roof of a building" (see [BEAM](#)). In the Sept., Gen. 8:11.

Moth <1,,4597,*ses*>

denotes "a clothes moth," Matt. 6:19,20; Luke 12:33. In Job 4:19 "crushed before the moth" alludes apparently to the fact that woolen materials, riddled by the larvae of "moths," become so fragile that a touch demolishes them. In Job 27:18 "He buildeth his house as a moth" alludes to the frail covering which a larval "moth" constructs out of the material which it consumes. The rendering "spider" (marg.) seems an attempt to explain a difficulty.

Moth-eaten <1,,4598,*setobrotos*>

from *ses*, "a moth," and *bibrosko*, "to eat," is used in Jas. 5:2. In the Sept. Job 13:28.

Mother <1,,3384,*meter*>

is used (a) of the natural relationship, e.g., Matt. 1:18; 2 Tim. 1:5; (b) figuratively, (1) of "one who takes the place of a mother," Matt. 12:49,50; Mark 3:34,35; John 19:27; Rom. 16:13; 1 Tim. 5:2; (2) of "the heavenly and spiritual Jerusalem," Gal. 4:26, which is "free" (not bound by law imposed externally, as under the Law of Moses), "which is our mother" (RV), i.e., of Christians, the metropolis, mother-city, used allegorically, just as the capital of a country is "the seat of its government, the center of its activities, and the place where the national characteristics are most fully expressed;" (3) symbolically, of "Babylon," Rev. 17:5, as the source from which has proceeded the religious harlotry of mingling pagan rites and doctrines with the Christian faith.

Note: In Mark 16:1 the article, followed by the genitive case of the name "James," the word "mother" being omitted, is an idiomatic mode of expressing the phrase "the mother of James."

<2,,3389,*metroloas* | *metraloas*> denotes "a matricide" (No. 1, and *aloiao*, to smite); 1 Tim. 1:9, "murderers of mothers;" it probably has, however, the broader meaning of "smiters" (RV, marg.), as in instances elsewhere than the NT.

<3,,282,*ameter*>

"without a mother" (a, negative, and No. 1), is used in Heb. 7:3, of the Genesis record of Melchizedek, certain details concerning him being purposely omitted, in order to conform the description to facts

about Christ as the Son of God. The word has been found in this sense in the writings of Euripides the dramatist and Herodotus the historian. See also under [FATHER](#).

Mother-in-law <1,,3994,*penthera*>

the feminine of *pentheros* ("a father-in-law"), occurs in Matt. 8:14; 10:35; Mark 1:30; Luke 4:38; 12:53 (twice).

Motion * For [MOTION](#), Rom. 7:5, AV, see PASSION

Mount, Mountain <1,,3735,*oros*>

is used (a) without specification, e.g., Luke 3:5 (distinct from *bounos*, "a hill," see [HILL](#), No. 3); John 4:20; (b) of "the Mount of Transfiguration," Matt. 17:1,9; Mark 9:2,9; Luke 9:28,37 (AV, "hill"); 2 Pet. 1:18; (c) of "Zion," Heb. 12:22; Rev. 14:1; (d) of "Sinai," Acts 7:30,38; Gal. 4:24,25; Heb 8:5; 12:20; (e) of "the Mount of Olives," Matt. 21:1; 24:3; Mark 11:1; 13:3; Luke 19:29,37; 22:39; John 8:1; Acts 1:12; (f) of "the hill districts as distinct from the lowlands," especially of the hills above the Sea of Galilee, e.g., Matt. 5:1; 8:1; 18:12; Mark 5:5; (g) of "the mountains on the east of Jordan" and "those in the land of Ammon" and "the region of Petra," etc., Matt. 24:16; Mark 13:14; Luke 21:21; (h) proverbially, "of overcoming difficulties, or accomplishing great things," 1 Cor. 13:2; cp. Matt. 17:20; 21:21; Mark 11:23; (i) symbolically, of "a series of the imperial potentates of the Roman dominion, past and future," Rev. 17:9. See [HILL](#).

Mourn, Mourning <A-1,Verb,2875,*kopto*>

"to cut or beat," used in the Middle Voice of "beating the breast or head in mourning" (cp. Luke 23:27), is translated "shall mourn" in Matt. 24:30. See [BEWAIL](#), No. 2, [CUT](#), [WAIL](#).

<A-2,Verb,3996,*pentheo*>

"to mourn for, lament," is used (a) of mourning in general, Matt. 5:4; 9:15; Luke 6:25; (b) of sorrow for the death of a loved one, Mark 16:10; (c) of "mourning" for the overthrow of Babylon and the Babylonish system, Rev. 18:11,15, RV, "mourning" (AV, "wailing"); Rev. 18:19 (ditto); (d) of sorrow for sin or for condoning it, Jas. 4:9; 1 Cor. 5:2; (e) of grief for those in a local church who show no repentance for evil committed, 2 Cor. 12:21, RV, "mourn" (AV, "bewail"). See [BEWAIL](#), No. 3.

<A-3,Verb,2354,*threneo*>

"to lament, wail" (akin to *threnos*, "a lamentation, a dirge"), is used (a) in a general sense, of the disciples during the absence of the Lord, John 16:20, "lament;" (b) of those who sorrowed for the sufferings and the impending crucifixion of the Lord, Luke 23:27, "lamented;" the preceding word is *kopto* (No. 1); (c) of "mourning" as for the dead, Matt. 11:17, RV, "wailed" (AV, "have mourned"); Luke 7:32 (ditto). See [BEWAIL](#), Note (1).

Notes: (1) Trench points out that *pentheo* is often joined with *klaio*, "to weep," 2 Sam. 19:1; Mark 16:10; Jas. 4:9; Rev. 18:15, indicating that *pentheo* is used especially of external manifestation of grief (as with *kopto* and *threneo*), in contrast to *lupeomai*, which may be used of inward grief (Syn. xlv); though in Classical Greek *pentheo* was used of grief without violent manifestations (Grimm-Thayer). (2) Among the well-to-do it was common to hire professional mourners (men and women), who accompanied the dead body to the grave with formal music and the singing of dirges. At the

death of Jairus' daughter male flute players were present, Matt. 9:23 (see, however, Jer. 9:17).

<B-1,Noun,3602,*odurmos*>

"lamentation, mourning," is translated "mourning" in Matt. 2:18; 2 Cor. 7:7: see [BEWAIL](#), Note (2).

<B-2,Noun,3997,*penthos*>

akin to A, No. 2, "mourning," is used in Jas. 4:9; Rev. 18:7 (twice), RV, "mourning" (AV, "sorrow"); Rev. 18:8, "mourning;" Rev. 21:4, RV, "mourning" (AV, "sorrow"). See SORROW.

Mouth <A-1,Noun,4750,*stoma*>

akin to stomachos (which originally meant "a throat, gullet"), is used (a) of "the mouth" of man, e.g., Matt. 15:11; of animals, e.g., Matt. 17:27; 2 Tim. 4:17 (figurative); Heb. 11:33; Jas. 3:3; Rev. 13:2 (2nd occurrence); (b) figuratively of "inanimate things," of the "edge" of a sword, Luke 21:24; Heb. 11:34; of the earth, Rev. 12:16; (c) figuratively, of the "mouth," as the organ of speech, (1) of Christ's words, e.g., Matt. 13:35; Luke 11:54; Acts 8:32; 22:14; 1 Pet. 2:22; (2) of human, e.g., Matt. 18:16; 21:16; Luke 1:64; Rev. 14:5; as emanating from the heart, Matt. 12:34; Rom. 10:8,9; of prophetic ministry through the Holy Spirit, Luke 1:70; Acts 1:16; 3:18; 4:25; of the destructive policy of two world potentates at the end of this age, Rev. 13:2,5,6; 16:13 (twice); of shameful speaking, Eph. 4:29; Col. 3:8; (3) of the Devil speaking as a dragon or serpent, Rev. 12:15,16; 16:13; (d) figuratively, in the phrase "face to face" (lit., "mouth to mouth"), 2 John 1:12; 3 John 1:14; (e) metaphorically, of "the utterances of the Lord, in judgment," 2 Thess. 2:8; Rev. 1:16; 2:16; 19:15,21; of His judgment upon a local church for its lukewarmness, Rev. 3:16; (f) by metonymy, for "speech," Matt. 18:16; Luke 19:22; 21:15; 2 Cor. 13:1.

Note: In Acts 15:27, *logos*, "a word," is translated "word of mouth," RV (AV, "mouth," marg., "word").

<B-1,Verb,1993,*epistomizo*>

"to bridle" (*epi*, "upon," and A), is used metaphorically of "stopping the mouth, putting to silence," Titus 1:11. Cp. *phrasso*, "to stop, close," said of stopping the "mouths" of men, in Rom. 3:19. See [STOP](#).

Move, Moved, Mover, Moving, Unmovable <A-1,Verb,2795,*kineo*>

"to set in motion, move" (hence, e.g., Eng. "kinematics," "kinetics," "cinema"), is used (a) of wagging the head, Matt. 27:39; Mark 15:29; (b) of the general activity of the human being, Acts 17:28; (c) of the "moving" of mountains, Rev. 6:14, in the sense of removing, as in Rev. 2:5, of removing a lampstand (there figuratively of causing a local church to be discontinued); (d) figuratively, of exciting, stirring up feelings and passions, Acts 21:30 (Passive Voice); Acts 24:5, "a mover;" (e) of "moving burdens," Matt. 23:4. See [REMOVE](#), [WAG](#). Cp. *sunkineo*, "to stir up," Acts 6:12.

<A-2,Verb,3334,*metakineo*>

in the Active Voice, "to move something away" (not in the NT; in the Sept., e.g., Deut. 19:14; Isa. 54:10); in the Middle Voice, "to remove oneself, shift" translated in the Passive in Col. 1:23, "be ... not moved away (from the hope of the gospel)."

<A-3,Verb,4579,*seio*>

"to shake, move to and fro," usually of violent concussion (Eng., "seismic," "seismograph," "seismology"), is said (a) of the earth as destined to be shaken by God, Heb. 12:26; (b) of a local convulsion of the earth, at the death of Christ, Matt. 27:51, "did quake;" (c) of a fig tree, Rev. 6:13; (d) metaphorically, to stir up with fear or some other emotion, Matt. 21:10, of the people of a city; Matt. 28:4, of the keepers or watchers, at the Lord's tomb, RV, "did quake" (AV, "did shake").

<A-4,Verb,4531,*saleuo*>

"to shake," properly of the action of stormy wind, then, "to render insecure, stir up," is rendered "I should (not) be moved" in Acts 2:25, in the sense of being cast down or shaken from a sense of security and happiness, said of Christ, in a quotation from Ps. 16:8. See [SHAKE](#), [STIR](#) (up).

<A-5,Verb,4525,*saino*>

properly, of dogs, "to wag the tail, fawn;" hence, metaphorically of persons, "to disturb, disquiet," 1 Thess. 3:3, Passive Voice, "(that no man) be moved (by these afflictions)." Some have suggested the primary meaning, "to be wheedled, befooled, by pleasing utterances;" but Greek interpreters regard it as synonymous with No. 3, or with tarasso, "to disturb," and this is confirmed by the contrast with "establish" in 1 Thess. 3:2, and "stand fast" in 1 Thess. 3:8. A variant reading gives the verb *siainesthai*, "to be disheartened, unnerved."

<A-6,Verb,5342,*phero*>

"to bear, carry," is rendered "being moved" in 2 Pet. 1:21, signifying that they were "borne along," or impelled, by the Holy Spirit's power, not acting according to their own wills, or simply expressing their own thoughts, but expressing the mind of God in words provided and ministered by Him.

Notes: (1) In Mark 15:11, AV, *anaseio*, "to shake to and fro, stir up," is translated "moved" (RV, "stirred up," as in Luke 23:5, AV and RV). (2) In Acts 20:24 some mss. have a phrase translated "none of these things move me." The text for which there is most support gives the rendering "but I hold not my life of any account, as dear unto myself." Field suggests a reading, the translation of which is, "neither make I account of anything, nor think my life dear unto myself." (3) In 1 Cor. 15:34, for the more literal AV, "I speak this to your shame," the RV has "I speak this to move you to shame." (4) For "moved with godly fear" see [FEAR](#), D, No. 2. (5) See also [COMPASSION](#), ENVY, [FEAR](#), [INDIGNATION](#).

<B-1,Adjective,761,*asaleutos*>

"unmoved, immovable" (from *a*, negative, and *A*, No. 4), is translated "unmoveable" in Acts 27:41; "which cannot be moved" in Heb. 12:28, AV (RV, "that cannot be shaken"). In the Sept., Exod. 13:16; Deut. 6:8; 11:18.

<B-2,Adjective,277,*ametakinetos*>

"firm, immovable" (*a*, negative, and *A*, No. 2), is used in 1 Cor. 15:58.

<C-1,Noun,2796,*kinesis*>

"a moving" (akin to *A*, No. 1), is found in John 5:3 (in many ancient authorities, RV, marg.), of the "moving" of the water at the pool of Bethesda.

Mow <1,,270,amao>

"to mow," is translated "moved" in Jas. 5:4, RV (AV, "have reaped down"). "The cognate words seem to show that the sense of cutting or mowing was original, and that of gathering-in secondary" (Liddell and Scott, Lex.).

Much <1,,4183,polus>

is used (a) as an adjective of degree, e.g., Matt. 13:5, "much (earth);" Acts 26:24, "much (learning);" in Acts. 26:29, in the answer to Agrippa's "with but little persuasion," some texts have pollo (some megalos, "with great"), RV, "(whether with little or) with much;" of number, e.g., Mark 5:24, RV, "a great (multitude)," AV, "much (people);" so Luke 7:11; John 12:12; Rev. 19:1, etc.; (b) in the neuter singular form (polu), as a noun, e.g., Luke 16:10 (twice); in the plural (polla), e.g., Rom. 16:6,12, "(labored) much," lit., "many things;" (c) adverbially, in the neuter singular, e.g., Acts 18:27; James 5:16; Matt. 26:9 (a genitive of price); in the plural, e.g., Mark 5:43, RV, "much" (AV, "sore"); John 14:30; and with the article, Acts 26:24; Rom. 15:22; 1 Cor. 16:19; Rev. 5:4. See GREAT.

<2,,2425,hikanos>

"enough, much, many," is translated "much," e.g., in Luke 7:12 (in some mss. Acts 5:37; see the RV); Acts 11:24,26; 19:26; 27:9. See [ABLE](#), [ENOUGH](#), A, No. 2, [GREAT](#), [LARGE](#), [MANY](#), MEET, SECURITY, [SORE](#), [SUFFICIENT](#), [WORTHY](#).

Notes: (1) For "much more," "so much the more," see MORE. (2) In John 12:9, the RV has "the common people" for "much people." (3) In Acts 27:16, AV, ischuo, "to be able," with molis, "scarcely," is translated "had much work" (RV, "were able, with difficulty"). (4) In Luke 19:15, AV, the pronoun ti, "what" (RV), is translated "how much." (5) The adjective tosoutos, "so great, so much," is translated "so much (bread)," in Matt. 15:33, plural, RV, "so many (loaves);" in the genitive case, of price, in Acts 5:8, "for so much;" in the dative case, of degree, in Heb. 1:4, RV, "by so much" (AV, "so much"); so in Heb. 10:25; in Heb. 7:22 "by so much" translates the phrase kata tosouto; in Rev. 18:7, "so much." (6) See [DISPLEASED](#), EXHORTATION, [PERPLEX](#), [SPEAKING](#), WORK.

Much (as) * Notes: (1) In Luke 6:34 the phrase ta isa, lit., "the equivalent (things)," is translated "as much" (of lending, to receive back the equivalent). (2) In Rom. 1:15, the phrase to kat' eme, lit., "the (thing) according to me," signifies "as much as in me is;" cp. the AV marg. in 1 Pet. 5:2 [lit., "the (extent) in, or among, you;" the text takes the word "flock" as understood, the marg. regards the phrase as adverbially idiomatic]; in Rom. 12:18 "as much as in you lieth" translates a similar phrase, lit., "the (extent) out of you." (3) In Heb. 12:20, AV, kai ean (contracted to k'an), "if even" (RV), is translated "and if so much as." (4) The negatives oude and mede, "not even" (RV) are translated "not so much as" in the AV in Mark 2:2; Luke 6:3; 1 Cor. 5:1; in the following the RV and AV translate them "not so much as," Mark 3:20 (some mss. have mete, with the same meaning); Acts 19:2; in Mark 6:31 "no (leisure) so much as." (5) In Rom. 3:12, heos, "as far as, even unto," is translated "so much as" in the RV; the AV supplies nothing actually corresponding to it. (6) In John 6:11 hosos denotes "as much as."

Multiply <1,,4129,plethuno>

used (a) transitively, denotes "to cause to increase, to multiply," 2 Cor. 9:10; Heb. 6:14 (twice); in the

Passive Voice, "to be multiplied," Matt. 24:12, RV, "(iniquity) shall be multiplied" (AV, "shall abound"); Acts 6:7; 7:17; 9:31; 12:24; 1 Pet. 1:2; 2 Pet. 1:2; Jude 1:2; (b) intransitively it denotes "to be multiplying," Acts 6:1, RV, "was multiplying" (AV, "was multiplied"). See [ABUNDANCE](#), B, No. 5.

<2,,4121,*pleonazo*>

used intransitively, "to abound," is translated "being multiplied" in the RV of 2 Cor. 4:15 (AV, "abundant"); the Active Voice, aorist tense, here would be more accurately rendered "having superabounded" or "superabounding" or "multiplying." See [ABUNDANCE](#), B, No. 3.

Multitude <1,,3793,*ochlos*>

is used frequently in the four Gospels and the Acts; elsewhere only in Rev. 7:9; 17:15; 19:1,6; it denotes (a) "a crowd or multitude of persons, a throng," e.g., Matt. 14:14,15; 15:33; often in the plural, e.g., Matt. 4:25; 5:1; with *polus*, "much" or "great," it signifies "a great multitude," e.g., Matt. 20:29, or "the common people," Mark 12:37, perhaps preferably "the mass of the people." Field supports the meaning in the text, but either rendering is suitable. The mass of the people was attracted to Him (for the statement "heard Him gladly" cp. what is said in Mark 6:20 of Herod Antipas concerning John the Baptist); in John 12:9, "the common people," RV, stands in contrast with their leaders (ver. 10); Acts 24:12, RV, "crowd;" (b) "the populace, an unorganized multitude," in contrast to *demos*, "the people as a body politic," e.g., Matt. 14:5; 21:26; John 7:12 (2nd part); (c) in a more general sense, "a multitude or company," e.g., Luke 6:17, RV, "a (great) multitude (of His disciples)," AV, "the company;" Acts 1:15, "a multitude (of persons)," RV, AV, "the number (of names);" Acts 24:18, RV, "crowd" (AV, "multitude"). See COMPANY, No. 1, [NUMBER](#).

<2,,4128,*plethos*>

lit., "a fullness," hence, "a large company, a multitude," is used (a) of things: of fish, Luke 5:6; John 21:6; of sticks ("bundle"), Acts 28:3; of stars and of sand, Heb. 11:12; of sins, Jas. 5:20; 1 Pet. 4:8; (b) of persons, (1) a "multitude:" of people, e.g., Mark 3:7,8; Luke 6:17; John 5:3; Acts 14:1; of angels, Luke 2:13; (2) with the article, the whole number, the "multitude," the populace, e.g., Luke 1:10; 8:37; Acts 5:16; 19:9; 23:7; a particular company, e.g., of disciples, Luke 19:37; Acts 4:32; 6:2,5; 15:30; of elders, priests, and scribes, Acts 23:7; of the Apostles and the elders of the Church in Jerusalem, Acts 15:12. See [ASSEMBLY](#), No. 3. [BUNDLE](#), No. 2, COMPANY, No. 5.

Note: In Luke 12:1, AV, the phrase, lit., "the myriads of the multitude" is translated "an innumerable multitude of people" (where "people" translates No. 1, above), RV, "the many thousands of the multitude" (where "multitude" translates No. 1).

Murder <1,,5408,*phonos*>

is used (a) of a special act, Mark 15:7; Luke 23:19,25; (b) in the plural, of "murders" in general, Matt. 15:19; Mark 7:21 (Gal. 5:21, in some inferior mss.); Rev. 9:21; in the singular, Rom. 1:29; (c) in the sense of "slaughter," Heb. 11:37, "they were slain with the sword," lit., "(they died by) slaughter (of the sword);" in Acts 9:1, "slaughter." See [SLAUGHTER](#).

Note: In Matt. 19:18, AV, *phoneuo*, "to kill" (akin to *phoneus*, see below), is translated "thou shalt do (no) murder" (RV, "thou shalt (not) kill"). See [KILL](#), [SLAY](#).

Murderer <1,,5406,phoneus>

akin to phoneuo and phonos (see above), is used (a) in a general sense, in the singular, 1 Pet. 4:15; in the plural, Rev. 21:8; 22:15; (b) of those guilty of particular acts, Matt. 22:7; Acts 3:14, lit. "a man (aner), a murderer;" Matt. 7:52; 28:4.

<2,,443,anthropoktonos>

an adjective, lit., "manslaying," used as a noun, "a manslayer, murderer" (anthropos, "a man," kteino, "to slay"), is used of Satan, John 8:44; of one who hates his brother, and who, being a "murderer," has not eternal life, 1 John 3:15 (twice).

<3,,3964,patroloas>

(or patrol-) "a murderer of one's father," occurs in 1 Tim. 1:9.

Note: For sikarios, in the plural, "murderers," in Acts 21:38, see [ASSASSIN](#). See [MOTHER](#), No. 2.

Murmur, Murmuring <A-1,Verb,1111,gonguzo>

"to mutter, murmur, grumble, say anything in a low tone" (Eng., "gong"), an onomatopoeic word, representing the significance by the sound of the word, as in the word "murmur" itself, is used of the laborers in the parable of the householder, Matt. 20:11; of the scribes and Pharisees, against Christ, Luke 5:30; of Jews, John 6:41,43; of the disciples, John 6:61; of the people, John 7:32 (of debating secretly); of the Israelites, 1 Cor. 10:10 (twice), where it is also used in a warning to believers. In the papyri it is used of the "murmuring" of a gang of workmen; also in a remark interpose, while the Emperor (late 2nd cent. A.D.) was interviewing a rebel, that the Romans were then "murmuring" (Moulton and Milligan, Vocab.).

<A-2,Verb,1234,diagonguzo>

lit., "to murmur through" (dia, i.e., "through a whole crowd," or "among themselves"), is always used of indignant complaining, Luke 15:2; 19:7.

<A-3,Verb,1690,embrimaomai>

is rendered "murmured against" in Mark 14:5; it expresses indignant displeasure: see [CHARGE](#), C, No. 4.

Note: For stenazo, Jas. 5:9, RV, "murmur," see [GRIEVE](#), No. 3.

<B-1,Noun,1112,gongusmos>

"a murmuring, muttering" (akin to A, No. 1), is used (a) in the sense of secret debate among people, John 7:12 (as with the verb in ver. 32); (b) of displeasure or complaining (more privately than in public), said of Grecian Jewish converts against Hebrews, Acts 6:1; in general admonitions, Phil. 2:14; 1 Pet. 4:9, RV, "murmuring" (AV, "grudging").

Murmurer <1,,1113,gongustes>

"a murmurer" (akin to A, No. 1, and B, above), "one who complains," is used in Jude 1:16, especially perhaps of utterances against God (see Jude 1:15).

Musing * For [MUSING](#) (dialogizomai, in Luke 3:15, AV) see REASON (Verb)

Music <1,,4858,*sumphonia*>

lit., "a sounding together" (Eng., "symphony"), occurs in Luke 15:25. In the Sept., Dan. 3:5,7,10,15, for Aramaic sumponya (not in ver. 7), itself a loan word from the Greek; translated "dulcimer" (RV, marg., "bagpipe").

Musician * For [MUSICIAN](#), Rev. 18:22, AV, see MINSTREL

Must <1,,1163,*dei*>

an impersonal verb, signifying "it is necessary" or "one must," "one ought," is found most frequently in the Gospels, Acts and the Apocalypse, and is used (a) of a necessity lying in the nature of the case e.g., John 3:30; 2 Tim. 2:6; (b) of necessity brought about by circumstances, e.g., Matt. 26:35, RV, "must," AV, "should;" John 4:4; Acts 27:21, "should;" 2 Cor. 11:30; in the case of Christ, by reason of the Father's will, e.g., Luke 2:49; 19:5; (c) of necessity as to what is required that something may be brought about, e.g., Luke 12:12, "ought;" John 3:7; Acts 9:6; 1 Cor. 11:19; Heb. 9:26; (d) of a necessity of law, duty, equity, e.g., Matt. 18:33, "shouldest;" Matt. 23:23, "ought;" Luke 15:32, "it was meet;" Acts 15:5, "it is needful" (RV); Rom. 1:27, RV, "was due," AV, "was meet" (of a recompense due by the law of God); frequently requiring the rendering "ought," e.g., Rom. 8:26; 12:3; 1 Cor. 8:2; (e) of necessity arising from the determinate will and counsel of God, e.g., Matt. 17:10; 24:6; 26:54; 1 Cor. 15:53, especially regarding the salvation of men through the death, resurrection and ascension of Christ, e.g., John 3:14; Acts 3:21; 4:12. See [BEHOVE](#), No. 2 (where see the differences in the meanings of synonymous words), MEET, [NEED](#), [NEEDFUL](#), OUGHT, [SHOULD](#).

<2,,3784,*opheilo*>

"to owe," is rendered "must ... needs" in 1 Cor. 5:10. See [BEHOVE](#), No. 1.

Notes: (1) In Mark 14:49, AV, the conjunction hina with the subjunctive mood, "in order that," is represented by "must" (RV, "that ... might"). (2) In Heb. 13:17, AV, the future participle of apodidomi, "to give," is translated "they that must give" (RV, "they that shall give"). (3) In 2 Pet. 1:14, AV, the verb "to be," with apothesis, "a putting off," is translated "[I](#) must put off," RV, "(the) putting off ... cometh," lit., "is (swift)." (4) Sometimes the infinitive mood of a verb, with or without the article, is necessarily rendered by a phrase involving the word "must," e.g., 1 Pet. 4:17, AV, "must (begin);" or "should," Heb. 4:6, RV, "should" (AV "must"). (5) Sometimes the subjunctive mood of a verb, used as a deliberative, is rendered "must," etc., John 6:28, "(what) must (we do)," RV (AV, "shall").

Mustard <1,,4615,*sinapi*>

a word of Egyptian origin, is translated "mustard seed" in the NT. "The conditions to be fulfilled by the mustard are that it should be a familiar plant, with a very small seed, Matt. 17:20; Luke 17:6, sown in the earth, growing larger than garden herbs, Matt. 13:31, having large branches, Mark 4:31, ... attractive to birds, Luke 13:19 [RV, '(became) a tree']. The cultivated mustard is sinapis nigra. The seed is well known for its minuteness. The mustards are annuals, reproduced with extraordinary rapidity ... In fat soil they often attain a height of 10 or 12 feet, and have branches which attract

passing birds" (A. E. Post, in Hastings' Bib. Dic.)

The correct RV translation in Matt. 13:32, "greater than the herbs," for the AV, "greatest among herbs" (the "mustard" is not a herb), should be noted.

As the parable indicates, Christendom presents a sort of Christianity that has become conformed to the principles and ways of the world, and the world has favored this debased Christianity. Contrast the testimony of the NT, e.g., in John 17:14; Gal. 6:14; 1 Pet. 2:11; 1 John 3:1.

Mutual * Note: This is the AV rendering of the phrase *en allelois* in Rom. 1:12, translated in the RV, "each of us by the other's (faith)." See [OTHER](#), No. 5.

Muzzle <1,,5392,*phimoo*>

"to close the mouth with a muzzle" (*phimos*), is used (a) of "muzzling" the ox when it treads out the corn, 1 Cor. 9:9, AV, "muzzle the mouth of," RV, "muzzle," and 1 Tim. 5:18, with the lesson that those upon whom spiritual labor is bestowed should not refrain from ministering to the material needs of those who labor on their behalf; (b) metaphorically, of putting to silence, or subduing to stillness, Matt. 22:12,34; Mark 1:25; 4:39; Luke 4:35; 1 Pet. 2:15. See [PEACE](#) (hold), [SILENCE](#).

My (mine) <1,,1699,*emos*>

a possessive adjective of the first person, often used as a possessive pronoun with greater emphasis than the oblique forms of *ego* (see below), a measure of stress which should always be observed; it denotes ([I](#)) subjectively, (a) "what I possess," e.g., John 4:34; 7:16 (1st part); 13:35; 1 Cor. 16:21; Gal. 6:11; Col. 4:18 (1st clause); as a pronoun, absolutely (i.e., not as an adjective), e.g., Matt. 20:15; 25:27; Luke 15:31, RV, "(all that is) mine," AV, "(all that) [I](#) have;" John 16:14,15; 17:10; (b) "proceeding from me," e.g., Mark 8:38; John 7:16 (2nd part); 8:37 (here the repetition of the article with the pronoun, after the article with the noun, lends special stress to the pronoun; more lit., "the word, that which is mine"); so in John 15:12. Such instances are to be distinguished from the less emphatic order where the pronoun comes between the article and the noun, as in John 7:16, already mentioned; (c) in the phrase "it is mine" (i.e., "it rests with me"), e.g., Matt. 20:23; Mark 10:40; (II) objectively, "pertaining or relating to me:" (a) "appointed for me," e.g., John 7:6, "My time" (with the repeated article and special stress just referred to); (b) equivalent to an objective genitive ("of me") e.g., Luke 22:19, "(in remembrance) of Me" (lit., "in My remembrance"); so 1 Cor. 11:24.

Notes: (1) This pronoun frequently translates oblique forms of the first personal pronoun *ego*, "[I](#)," e.g., "of me, to me." These instances are usually unemphatic, always less so than those under *emos* (above). (2) For "my affairs" and "my state" see [AFFAIR](#), Notes. (3) In Matt. 26:12, "for My burial" translates a phrase consisting of the preposition *pros* ("towards") governing the article with the infinitive mood, aorist tense, of *entaphiazō*, "to bury," followed by the personal pronoun "Me," as the object, where the infinitive is virtually a noun, lit., "towards the burying (of) Me." (4) In 1 Tim. 1:11, "was committed to my trust" is, lit., "(with) which [I](#) was entrusted" (*pisteuo*, "to entrust").

Myrrh <A-1,Noun,4666,*smurna*>

whence the name "Smyrna," a word of Semitic origin, Heb., *mor*, from a root meaning "bitter," is a gum resin from a shrubby tree, which grows in Yemen and neighboring regions of Africa; the fruit is

smooth and somewhat larger than a pea. The color of myrrh varies from pale reddish-yellow to reddish-brown or red. The taste is bitter, and the substance astringent, acting as an antiseptic and a stimulant. It was used as a perfume, Ps. 45:8, where the language is symbolic of the graces of the Messiah; Prov. 7:17; Song of Sol. 1:13; 5:5; it was one of the ingredients of the "holy anointing oil" for the priests, Ex. 30:23 (RV, "flowing myrrh"); it was used also for the purification of women, Esth. 2:12; for embalming, John 19:39; as an anodyne see B); it was one of the gifts of the Magi, Matt. 2:11.

<B-1,Verb,4669,*smurnizo*>

is used transitively in the NT, with the meaning "to mingle or drug with myrrh," Mark 15:23; the mixture was doubtless offered to deaden the pain (Matthew's word "gall" suggests that "myrrh" was not the only ingredient). Christ refused to partake of any such means of alleviation; He would retain all His mental power for the complete fulfillment of the Father's will.

Myself <1,,1683,*emautou*>

a reflexive pronoun, of the first person, lit., "of myself," is used (a) frequently after various prepositions, e.g., *hupo*, "under," Matt. 8:9; Luke 7:8; RV, "under myself;" *peri*, "concerning," John 5:31; 8:14,18; Acts 24:10; *apo*, "from," John 5:30; 7:17, RV, "from" (AV, "of," which is ambiguous); so John 7:28; 8:28,42; 10:18; 14:10 (RV, "from"); *pros*, "unto," John 12:32, RV, "unto Myself;" John 14:3; Philem. 1:13, "with me;" *eis*, "to," 1 Cor. 4:6; *huper*, "on behalf of," 2 Cor. 12:5; *ek* (ex), "out of," or "from," John 12:49, RV, "from Myself;" (b) as the direct object of a verb, Luke 7:7; John 8:54; 14:21; 17:19; Acts 26:2; 1 Cor. 4:3; 9:19; 2 Cor. 11:7,9; Gal. 2:18; Phil. 3:13; (c) in other oblique cases of the pronoun, without a preposition, e.g., Acts 20:24, "unto" (or to); Acts 26:9 "with" (or "to"); Rom. 11:4, RV, "for" (AV, "to"); 1 Cor. 4:4, RV, "against myself" (AV, inaccurately, "by"); in all these instances the pronoun is in the dative case; in 1 Cor. 10:33, "mine own" (the genitive case); in 1 Cor. 7:7, "I myself" (the accusative case).

<2,,846,*autos*>

"self" (a) with ego, "I," "I myself," Luke 24:39; Acts 10:26; Rom. 7:25; 9:3; 2 Cor. 10:1; 12:13; (b) without the personal pronoun, Acts 24:16 (as the subject of a verb); in the nominative case, Acts 25:22; 1 Cor. 9:27; Phil. 2:24; in the genitive case, Rom. 16:2, RV, "of mine own self."

Mystery <1,,3466,*musterion*>

primarily that which is known to the *mustes*, "the initiated" (from *mueo*, "to initiate into the mysteries;" cp. Phil. 4:12, *mueomai*, "I have learned the secret," RV). In the NT it denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit. In the ordinary sense a "mystery" implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are "made known," "manifested," "revealed," "preached," "understand," "dispensation." The definition given above may be best illustrated by the following passage: "the mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints" (Col. 1:26, RV). "It is used of:

"(a) spiritual truth generally, as revealed in the gospel, 1 Cor. 13:2; 14:2 (cp. 1 Tim. 3:9). Among the

ancient Greeks 'the mysteries' were religious rites and ceremonies practiced by secret societies into which any one who so desired might be received. Those who were initiated into these 'mysteries' became possessors of certain knowledge, which was not imparted to the uninitiated, and were called 'the perfected,' cp. 1 Cor. 2:6-16 where the Apostle has these 'mysteries' in mind and presents the gospel in contrast thereto; here 'the perfected' are, of course, the believers, who alone can perceive the things revealed; (b) Christ, who is God Himself revealed under the conditions of human life, Col. 2:2; 4:3, and submitting even to death, 1 Cor. 2:1 (in some mss., for marturion, testimony),⁷ but raised from among the dead, 1 Tim. 3:16, that the will of God to cordinate the universe in Him, and subject it to Him, might in due time be accomplished, Eph. 1:9 (cp. Rev. 10:7), as is declared in the gospel, Rom. 16:25; Eph. 6:19; (c) the Church, which is Christ's Body, i.e., the union of redeemed men with God in Christ, Eph. 5:32 (cp. Col. 1:27); (d) the rapture into the presence of Christ of those members of the Church which is His Body who shall be alive on the earth at His Parousia, 1 Cor. 15:51; (e) the operation of those hidden forces that either retard or accelerate the Kingdom of Heaven (i.e., of God), Matt. 13:11; Mark 4:11; (f) the cause of the present condition of Israel, Rom. 11:25; (g) the spirit of disobedience to God, 2 Thess. 2:7; Rev. 17:5,7; cp. Eph. 2:2." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 256,257.]

To these may be added (h) the seven local churches, and their angels, seen in symbolism, Rev. 1:20; (i) the ways of God in grace, Eph. 3:9. The word is used in a comprehensive way in 1 Cor. 4:1. * [* See The Twelve Mysteries of Scripture, by Vine.]

Nail (Noun and Verb) <A-1,Noun,2247,heleos>

occurs in the remarks of Thomas regarding the print of the nails used in Christ's crucifixion, John 20:25.

<B-1,Verb,4338,proseloo>

"to nail to" (pros, "to," and a verbal form of A), is used in Col. 2:14, in which the figure of a bond (ordinances of the Law) is first described as cancelled, and then removed; the idea in the verb itself is not that of the cancellation, to which the taking out of the way was subsequent, but of nailing up the removed thing in triumph to the cross. The death of Christ not only rendered the Law useless as a means of salvation, but gave public demonstration that it was so.

Naked (Adjective and Verb), Nakedness <A-1,Adjective,1131,gumnos>

signifies (a) "unclothed," Mark 14:52; in Matt. 14:51 it is used as a noun ("his" and "body" being italicized); (b) "scantily or poorly clad," Matt. 25:36,38,43,44; Acts 19:16 (with torn garments); Jas. 2:15; (c) "clad in the undergarment only" (the outer being laid aside), John 21:7 (see [CLOTHING](#)); (d) metaphorically, (1) of "a bare seed," 1 Cor. 15:37; (2) of "the soul without the body," 2 Cor. 5:3; (3) of "things exposed to the all-seeing eye of God," Heb. 4:13; (4) of "the carnal condition of a local church," Rev. 3:17; (5) of "the similar state of an individual," Rev. 16:15; (b) of "the desolation of religious Babylon," Rev. 17:16.

<B-1,Verb,1130,gumniteuo>

"to be naked or scantily clad" (akin to A), is used in 1 Cor. 4:11. In the Koine writings (see Preface to Vol. 1) it is used of being light-armed.

<C-1,Noun,1132,*gumnotes*>

"nakedness" (akin to A), is used (a) of "want of sufficient clothing," Rom. 8:35; 2 Cor. 11:27; (b) metaphorically, of "the nakedness of the body," said of the condition of a local church, Rev. 3:18.

Name <A-1,Noun,3686,*onoma*>

is used (I) in general of the "name" by which a person or thing is called, e.g., Mark 3:16,17, "(He surnamed," lit., "(He added) the name;" Mark 14:32, lit., "(of which) the name (was);" Luke 1:63; John 18:10; sometimes translated "named," e.g., Luke 1:5, "named (Zacharias)," lit., "by name;" in the same verse, "named (Elizabeth)," lit., "the name of her," an elliptical phrase, with "was" understood; Acts 8:9, RV, "by name," Acts 10:1; the "name" is put for the reality in Rev. 3:1; in Phil. 2:9, the "Name" represents "the title and dignity" of the Lord, as in Eph. 1:21; Heb. 1:4;

(II) for all that a "name" implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the "name" covers: (a) of the "Name" of God as expressing His attributes, etc., e.g., Matt. 6:9; Luke 1:49; John 12:28; 17:6,26; Rom. 15:9; 1 Tim. 6:1; Heb. 13:15; Rev. 13:6; (b) of the "Name" of Christ, e.g., Matt. 10:22; 19:29; John 1:12; 2:23; 3:18; Acts 26:9; Rom. 1:5; Jas. 2:7; 1 John 3:23; 3 John 1:7; Rev. 2:13; 3:8; also the phrases rendered "in the name;" these may be analyzed as follows: (1) representing the authority of Christ, e.g., Matt. 18:5 (with *epi*, "on the ground of My authority"); so Matt. 24:5 (falsely) and parallel passages; as substantiated by the Father, John 14:26; 16:23 (last clause), RV; (2) in the power of (with *en*, "in"), e.g., Mark 16:17; Luke 10:17; Acts 3:6; 4:10; 16:18; Jas. 5:14; (3) in acknowledgement or confession of, e.g., Acts 4:12; 8:16; 9:27,28; (4) in recognition of the authority of (sometimes combined with the thought of relying or resting on), Matt. 18:20; cp. 28:19; Acts 8:16; 9:2 (eis, "into"); John 14:13; 15:16; Eph. 5:20; Col. 3:17; (5) owing to the fact that one is called by Christ's "Name" or is identified with Him, e.g. 1 Pet. 4:14 (with *en*, "in"); with *heneken*, "for the sake of," e.g., Matt. 19:29; with *dia*, "on account of," Matt. 10:22; 24:9; Mark 13:13; Luke 21:17; John 15:21; 1 John 2:12; Rev. 2:3 (for 1 Pet. 4:16, see Note below);

(III) as standing, by metonymy, for "persons," Acts 1:15; Rev. 3:4; 11:13 (RV, "persons").

Note: In Mark 9:41, the use of the phrase *en* with the dative case of *onoma* (as in the best mss.) suggests the idea of "by reason of" or "on the ground of" (i.e., "because ye are My disciples"); 1 Pet. 4:16, RV, "in this Name" (AV, "on this behalf"), may be taken in the same way.

<B-1,Verb,3687,*onomazo*>

denotes (a) "to name," "mention," or "address by name," Acts 19:13, RV, "to name" (AV, "to call"); in the Passive Voice, Rom. 15:20; Eph. 1:21; 5:3; to make mention of the "Name" of the Lord in praise and worship, 2 Tim. 2:19; (b) "to name, call, give a name to," Luke 6:13,14; Passive Voice, 1 Cor. 5:11, RV, "is named" (AV, "is called"); Eph. 3:15 (some mss. have the verb in this sense in Mark 3:14; 1 Cor. 5:1). See [CALL](#), Note (1).

<B-2,Verb,2028,*eponomazo*>

"to call by a name, surname" (*epi*, "on," and No. 1), is used in Rom. 2:17, Passive Voice, RV, "bearest the name of" (AV, "art called"). See [CALL](#), Note (1).

<B-3,Verb,4316,*prosagoreuo*>

primarily denotes "to address, greet, salute;" hence, "to call by name," Heb. 5:10, RV, "named (of God a High Priest)" (AV, "called"), expressing the formal ascription of the title to Him whose it is; "called" does not adequately express the significance. Some suggest the meaning "addressed," but this is doubtful. The reference is to Ps. 110:4, a prophecy confirmed at the Ascension. In the Sept., Deut. 23:6.

<B-4,Verb,2564,kaleo>

"to call," is translated "named" in Acts 7:58, RV (AV, "whose name was"). See [CALL](#), No. 1 (b).

Notes: (1) In Luke 19:2, AV, kaleo, "to call" (with the dative case of onoma, "by name"), is translated "named" (RV, "called by name"); in Luke 2:21, AV, the verb alone is rendered "named" (RV, "called"). (2) In Matt. 9:9; Mark 15:7, AV, the verb lego, "to speak, to call by name," is rendered "named" (RV, "called"). See [CALL](#), No. 9.

Namely * Notes: (1) In Rom. 13:9, the preposition en, "in," with the article, lit., "in the," is translated "namely." (2) In 1 Cor. 7:26 the RV, "namely," and AV, "[I](#) say," do not translate anything in the original, but serve to reintroduce the phrase "that this is good."

Napkin <1,,4676,soudarion>

for which see [HANDKERCHIEF](#), is translated "napkin" in Luke 19:20; John 11:44; 20:7. In Luke 19:20 the reference may be to a towel or any kind of linen cloth or even a sort of head-dress, any of which might be used for concealing money.

Narrative <1,,1335,diegesis>

translated "a declaration" in the AV of Luke 1:1, denotes a "narrative," RV (akin to diegeomai, "to set out in detail, recount, describe"). See [DECLARE](#), B, Note (1). In the Sept., Judg. 7:15; Hab. 2:6.

Narrow <A-1,Adjective,4728,stenos>

from a root sten---, seen in stenazo, "to groan," stenagmos, "groaning" (Eng., "stenography," lit., "narrow writing"), is used figuratively in Matt. 7:13,14, of the gate which provides the entrance to eternal life, "narrow" because it runs counter to natural inclinations, and "the way" is similarly characterized; so in Luke 13:24 (where the more intensive word agonizomai, "strive," is used); RV, "narrow" (AV, "strait") in each place. Cp. stenochoreo, "to be straitened," and stenochoria, "narrowness, anguish, distress."

<B-1,Verb,2346,thlibo>

"to press," is translated "narrow" in Matt. 7:14, AV, lit., "narrowed" (RV, "straitened;" the verb is in the perfect participle, Passive Voice), i.e., hemmed in, like a mountain gorge; the way is rendered "narrow" by the Divine conditions, which make it impossible for any to enter who think the entrance depends upon self-merit, or who still incline towards sin, or desire to continue in evil. See [AFFLICT](#), No. 4.

Nation <1,,1484,ethnos>

originally "a multitude," denotes (a) "a nation" or "people," e.g., Matt. 24:7; Acts 10:35; the Jewish people, e.g., Luke 7:5; 23:2; John 11:48,50-52; Acts 10:22; 24:2,10,17; in Matt. 21:43, the reference is

to Israel in its restored condition; (b) in the plural, "the nations" as distinct from Israel. See [GENTILES](#).

<2,,1085,*genos*>

"a race:" see KIND (Noun).

<3,,246,*allophulos*>

"foreign, of another race" (allos, "another," phulon, "a tribe"), is used in Acts 10:28, "one of another nation."

Note: For Phil. 2:15, *genea* (AV, "nation," RV, "generation"), see [AGE](#).

Natural, Naturally <A-1,Adjective,5446,*phusikos*>

originally signifying "produced by nature, inborn," from *phusis*, "nature" (see below), cp. Eng., "physical," "physics," etc., denotes (a) "according to nature," Rom. 1:26,27; (b) "governed by mere natural instincts," 2 Pet. 2:12, RV, "(born) mere animals," AV and RV marg., "natural (brute beasts)."

<A-2,Adjective,5591,*psuchikos*>

"belonging to the psuche, soul" (as the lower part of the immaterial in man), "natural, physical," describes the man in Adam and what pertains to him (set in contrast to *pneumatikos*, "spiritual"), 1 Cor. 2:14; 15:44 (twice), 46 (in the latter used as a noun); Jas. 3:15, "sensual" (RV marg., "natural" or "animal"), here relating perhaps more especially to the mind, a wisdom in accordance with, or springing from, the corrupt desires and affections; so in Jude 1:19.

<B-1,Noun,1078,*genesis*>

"birth," is used in Jas. 1:23, of the "natural face," lit., "the face of his birth," "what God made him to be" (Hort). See GENERATION, [NATURE](#), No. 2.

Note: In Rom. 11:21,24 the preposition *kata*, "according to," with the noun *phusis*, "nature," is translated "natural," of branches, metaphorically describing members of the nation of Israel.

<C-1,Adverb,5447,*phusikos*>

"naturally, by nature" (akin to A, No. 1), is used in Jude 1:10.

Note: In Phil. 2:20, AV, *gnesios*, "sincerely, honorably, truly" (from the adjective *gnesios*, "true, sincere, genuine;" see, e.g., Phil. 4:3), is translated "naturally" (RV, "truly;" marg., "genuinely").

Nature <1,,5449,*phusis*>

from *phuo*, "to bring forth, produce," signifies (a) "the nature" (i.e., the natural powers of constitution) of a person or thing, Eph. 2:3; Jas. 3:7 ("kind"); 2 Pet. 1:4; (b) "origin, birth," Rom. 2:27, one who by birth is a Gentile, uncircumcised, in contrast to one who, though circumcised, has become spiritually uncircumcised by his iniquity; Gal. 2:15; (c) "the regular law or order of nature," Rom. 1:26, against "nature" (*para*, "against"); Rom. 2:14, adverbially, "by nature" (for Rom. 11:21,24, see [NATURAL](#), Note); 1 Cor. 11:14; Gal. 4:8, "by nature (are no gods)," here "nature" is the emphatic word, and the phrase includes demons, men regarded as deified, and idols; these are gods only in name (the

negative, me, denies not simply that they were gods, but the possibility that they could be).

<2,,1078,genesis>

is used in the phrase in Jas. 3:6, "the wheel of nature," RV (marg., "birth"). Some regard this as the course of birth or of creation, or the course of man's "nature" according to its original Divine purpose; Major (on the Ep. of James) regards trochos here as a wheel, "which, catching fire from the glowing axle, is compared to the widespreading mischief done by the tongue," and shows that "the fully developed meaning" of genesis denotes "the incessant change of life ... the sphere of this earthly life, meaning all that is contained in our life." The significance, then, would appear to be the whole round of human life and activity. Moulton and Milligan illustrate it in this sense from the papyri. See [NATURAL](#), B.

Naughtiness * For [NAUGHTINESS](#), Jas. 1:21, AV, see WICKEDNESS

Nay <1,,3756,ou>

"no, not," expressing a negation absolutely, is rendered "nay," e.g., in Matt. 5:37; 13:29; John 7:12, AV (RV, "not so"); Acts 16:37; 2 Cor. 1:17-19; Jas. 5:12.

<2,,3780,ouchi>

a strengthened form of No. 1, is used, e.g., in Luke 12:51; 13:3,5; 16:30; Rom. 3:27.

<3,,235,alla>

"but," to mark contrast or opposition, is rendered "nay" in Rom. 3:31, RV, "nay" (AV, "yea"); in Rom. 7:7, RV, "howbeit" (AV, "nay"); Rom. 8:37; 1 Cor. 3:2, RV; 6:8; 12:22; in Heb. 3:16, RV, "nay" (AV, "howbeit").

<4,,3304,menounge>

(i.e., men oun ge), "nay rather," is rendered "nay but" in Rom. 9:20 (in Rom. 10:18; Phil. 3:8, "yea verily," AV, "yea doubtless"). See [YEA](#).

Near (Adverb), Near (come, draw), Nearer <A-1,Adverb,1451,engus>

"near, nigh," is used (a) of place, e.g., Luke 19:11, "nigh;" John 3:23; 11:54, "near;" John 6:19,23, "nigh;" metaphorically in Rom. 10:8; Eph. 2:13,17, "nigh;" (b) of time, e.g., Matt. 24:32,33, "nigh;" so Luke 21:30,31; as a preposition, Heb. 6:8, "nigh unto (a curse)," and Heb. 8:13, "nigh unto (vanishing away)." See [HAND](#) (at), [NIGH](#), [READY](#).

<A-2,Adverb,1452,enguteron>

the comparative degree of No. 1, and the neuter of the adjective enguteros, used adverbially, occurs in Rom. 13:11.

<A-3,Adverb,4139,plesion>

"near, close by, neighboring" (the neuter of the adjective plesios, used as an adverb), occurs in John 4:5. See [NEIGHBOR](#).

<B-1,Adjective,316,*anankaaios*>

"necessary," is used, in a secondary sense, of persons connected by bonds of nature or friendship, with the meaning "intimate," in Acts 10:24, "(his) near (friends);" it is found in this sense in the papyri. See [NECESSARY](#), [NEEDFUL](#).

<C-1,Verb,1448,*engizo*>

transitively, "to bring near" (not in NT; in the Sept., e.g., Gen. 48:10; Isa. 5:8); intransitively, "to draw near," e.g., Matt. 21:34; Luke 18:40; 19:41, RV, "draw nigh;" see [APPROACH](#), A.

<C-2,Verb,4334,*prosechomai*>

"to come to, go to," is translated "drew near" in Acts 7:31; Heb. 10:22. See [COME](#), No. 10.

<C-3,Verb,4317,*prosago*>

is used (a) transitively, "to bring," Acts 16:20; 1 Pet. 3:18; (b) intransitively, "to draw near," in the latter sense in Acts 27:27.

Necessary <1,,316,*anankaaios*>

"necessary" (from *ananke*, "necessity;" see below), is so rendered in Acts 13:46; 1 Cor. 12:22; 2 Cor. 9:5; Phil. 2:25; Titus 3:14; Heb. 8:3, RV (AV, "of necessity"); for Acts 10:24, "near friends," see [NEAR](#), B.

<2,,318,*ananke*>

"a necessity" (see No. 1), is rendered "(it was) necessary" in Heb. 9:23, lit., "it was a necessity." See [DISTRESS](#), A, No. 1.

<3,,1876,*epanankes*>

an adjective akin to the preceding, with *epi*, used intensively, found only in the neuter form, is used as an adverb signifying "of necessity" and translated as an adjective in Acts 15:28, "necessary," lit., "(things) of necessity."

Note: For the AV of Acts 28:10 see [NEED](#), A, No. 1.

Necessity (-ties) <1,,318,*ananke*>

signifies (a) "a necessity," what must needs be (see [NEEDS](#)), translated "necessity" (in some mss. in Luke 23:17) in 1 Cor. 7:37; 9:16; 2 Cor. 9:7 (with *ek* "out of"); Philem. 1:14 (with *kata*, "according to"); Heb. 7:12; 9:16; (b) "distress, pain," translated "necessities" in 2 Cor. 6:4; 12:10. See [DISTRESS](#), No. 1, and the synonymous words there, and [NEEDS](#), [NEEDFUL](#) (also CONSTRAIN, Note).

<2,,5532,*chreia*>

"a need," and almost always so translated, is used in the plural in Acts 20:34, "necessities;" Rom. 12:13, RV (AV, "necessity"); in Phil. 4:16, AV, "necessity," RV, "need." See [NEED](#), [NEEDFUL](#).

[Matt Curtin](#)

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Mankind * For [MANKIND](#) see [MAN](#), No. 1, Note (3), [MAN'S](#) (c), ABUSERS

Manna <1,,3131,*manna*>

the supernaturally provided food for Israel during their wilderness journey (for details see Exod. 16 and Num. 11). The Hebrew equivalent is given in Exod. 16:15, RV marg., "man hu." The translations are, RV, "what is it?;" AV and RV marg., "it is manna." It is described in Ps. 78:24,25 as "the corn of heaven" and "the bread of the mighty," RV text and AV marg. ("angels' food," AV text), and in 1 Cor. 10:3, as "spiritual meat." The vessel appointed to contain it as a perpetual memorial, was of gold, Heb. 9:4, with Exod. 16:33. The Lord speaks of it as being typical of Himself, the true Bread from Heaven, imparting eternal life and sustenance to those who by faith partake spiritually of Him, John 6:31-35. The "hidden manna" is promised as one of the rewards of the overcomer, Rev. 2:17; it is thus suggestive of the moral excellence of Christ in His life on earth, hid from the eyes of men, by whom He was "despised and rejected;" the path of the overcomer is a reflex of His life.

None of the natural substances called "manna" is to be identified with that which God provided for Israel.

Manner <A-1,Noun,1485,*ethos*>

"a habit, custom" (akin to the verb etho, "to be accustomed"), is always translated "custom" in the RV ("manner" in the AV of John 19:40; Acts 15:1; 25:16; Heb. 10:25). See CUSTOM. No. 1.

<A-2,Noun,2239,*ethos*>

primarily "a haunt, abode," then, "a custom, manner," occurs in the plural in 1 Cor. 15:33, i.e., ethical conduct morals.

<A-3,Noun,5158,*tropos*>

"a turning, fashion, manner, character, way of life," is translated "manner" in Acts 1:11, with reference to the Lord's ascension and return; in Jude 1:7, of the similarity of the evil of those mentioned in Jude 1:6,7. See [CONVERSATION](#), MEANS, [WAY](#).

Note: In Acts 15:11, the phrase kath' hon tropon, "according to what manner," is translated "in like manner as," RV (AV, "even as").

<A-4,Noun,5179,*tupos*>

"a mark or impress," is translated "manner" in Acts 23:25. See FORM, No. 3.

<A-5,Noun,195,*akribeia*>

"exactness, precision" (akin to akribes, "exact, careful;" see akriboo, "to inquire carefully," and akribos, "carefully"), occurs in Acts 22:3, RV, "strict manner" (AV, "perfect manner").

Notes: (1) The verb etho, "to be accustomed," has a perfect tense eiōtha, with a present meaning, the neuter of the participle of which, eiōthos, used with the article, signifies "custom," Luke 4:16. In Acts 17:2 the AV translates it "manner" (RV, "custom"). See CUSTOM, [WONT](#). (2) For agoge, in 2 Tim. 3:10, AV, "manner of life" (RV, "conduct") see [CONDUCT](#). (3) For anastrophe, "manner of life," see

[LIFE](#), A, No. 6; cp. [LIVE](#), No. 5. Agoge suggests conduct according to one's leading; anastrophe, conduct as one goes about and mingles with others.

<B-1, Adjective and Pronoun, 4217, *potapos*>

primarily, "from what country," then, "of what sort," is rendered "what manner of man." Matt. 8:27; so 2 Pet. 3:11; Mark 13:1 (twice); Luke 1:29; 7:39; 1 John 3:1.

<B-2, Adjective and Pronoun, 4169, *poios*>

"of what sort," is translated "by what manner of (death)" in John 21:19, RV, (AV, "by what"); in Acts 7:49, "what manner of (house);" Rom. 3:27, "what manner of law;" 1 Cor. 15:35, "what manner of body."

<B-3, Adjective and Pronoun, 3634, *hoios*>

a relative pronoun, signifying "what sort of or manner of," is translated by the latter phrase in 1 Thess. 1:5; some mss. have it in Luke 9:55, as in AV; the RV follows those in which it is absent.

<B-4, Adjective and Pronoun, 3697, *hopoios*>

is rendered "what manner of" in 1 Thess. 1:9; Jas. 1:24. See SORT, A.

<C-1, Adverb, 4187, *polutropos*>

lit., "much turning" (polus, "much," tropos, "a turning"), "in many ways (or manners)," is rendered "in divers manners" in Heb. 1:1.

<C-2, Adverb, 3779, *houtos* | *houto*> "thus, in this way," is rendered "after this manner" in Matt. 6:9; 1 Pet. 3:5; Rev. 11:5. See [SO](#), [THUS](#).

<C-3, Adverb, 5615, *hosautos*>

a strengthened form of hos, "thus," signifies "just so, likewise, in like manner," e.g., 1 Tim. 2:9; in the following the RV has "in like manner," for AV, "likewise;" Mark 14:31; Luke 22:20; Rom. 8:26; 1 Tim. 3:8; 5:25; in Luke 20:31 the RV has "likewise," AV, "in like manner." See [LIKEWISE](#).

<C-4, Adverb, 3668, *homoios*>

akin to the adjective homoios, "like," signifies in "like manner, equally;" in the following the RV has "in like manner" for AV, "likewise;" Matt. 27:41; Mark 4:16; 15:31; Luke 10:32; 13:3; 16:25; John 5:19; (Heb. 9:21); Jas. 2:25; 1 Pet. 3:1,7; Rev. 8:12; in Rev. 2:15 the AV "which thing I hate" translates a variant reading (ho miso). See [LIKEWISE](#), [SO](#).

<C-5, Adverb, 4459, *pos*>

how, is translated "after what manner" in Acts 20:18. See MEANS.

Note: For paraplesios, Heb. 2:14, RV, see [LIKEWISE](#), No. 4.

<D-1, Preposition, 2596, *kata*>

"according to," is translated "after the manner" in John 2:6, i.e., "in accordance with;" in Rom. 3:5; 1

Cor. 3:3; 9:8, RV, "after the manner of" (AV, "as").

<E-1,Verb,5159,tropophoreo>

"to bear another's manners," is translated "suffered He (their) manners" in Acts 13:18. For this and the alternative reading see BEAR, No. 8.

Notes: (1) In the following the phrase *kata tauta*, or *kata ta auta*, lit., "according to the same things," is translated "in (the) like (RV, same) manner," Luke 6:23; 6:26, RV (AV, "so"); Luke 17:30, RV, "after the same manner" (AV, "even thus"). (2) In Phil. 2:18 the phrase *to ... auto*, lit., "the same (thing)," used adverbially, is translated "in the same manner," RV (AV, "for the same cause"). (3) In Mark 13:29, AV, *kai*, "also" ([SO](#) RV), is translated "in like manner." (4) In Acts 15:23 some mss. have the demonstrative pronoun *tode* used adverbially and rendered "after this manner" (AV). The RV, adhering to the mss. in which it is absent, inserts the word "thus" in italics. (5) In Acts 25:20 a phrase lit. rendered "(as to) the inquiry concerning these things" (or according to some mss. "this person," whether "Jesus" or "Paul," Acts 25:19), is translated "of such manner of questions," AV (RV, "how to inquire concerning these things"). (6) In Luke 1:66, AV, *ara*, "then" (so RV), is rendered freely "(what) manner." (7) In Luke 24:17, AV, the pronoun *tis*, "who, what," in the plural (RV, "what") is translated "what manner of;" similarly, in the singular in Mark 4:41; Luke 8:25 (RV, "who"); John 7:36. (8) In Gal. 2:14, AV, the adverb *ethnikos*, "in gentile fashion" (*ethnos*, "a nation:" in the plural, "Gentiles or nations"), is translated "after the manner of Gentiles" (RV, "as do"). (9) In Matt. 12:31; Luke 11:42; Rev. 18:12, AV, *pas*, "every" (so RV), is translated "all manner."

Manservant <1,,3816,pais>

"a child, boy, youth," also means "a servant, attendant;" in Luke 12:45 it is used in the plural "menservants," in contrast to *paidiske*, "a maidservant." See [CHILD](#), No. 4.

Mansions <1,,3438,mone>

primarily "a staying, abiding" (akin to *meno*, "to abide"), denotes an "abode" (Eng., "manor," "manse," etc.), translated "mansions" in John 14:2; "abode" in John 14:23. There is nothing in the word to indicate separate compartments in heaven; neither does it suggest temporary resting places on the road.

Manslayers <1,,409,androphonos>

from *aner*, "a man," and *phoneus*, "a murderer," occurs in the plural in 1 Tim. 1:9.

Mantle <1,,4018,peribolaion>

lit., "that which is thrown around," is translated "mantle" in Heb. 1:12, RV (AV, "vesture.") See [COVERING](#), [VEIL](#).

Many <1,,4183,polus>

"much, many, great," is used especially of number when its significance is "many," e.g., Matt. 8:30; 9:10; 13:17; so the RV of Matt. 12:15, where some mss. follow the word by *ochloi*, "multitudes;" 1 Cor. 12:12; Rev. 1:15; it is more frequently used as a noun, "many (persons)," e.g., Matt. 3:7; 7:22; 22:14; with the article, "the many," e.g., Matt. 24:12, RV; Mark 9:26, RV, "the more part" (AV "many"); Rom. 5:15,19 (twice), RV; Rom. 12:5; 1 Cor. 10:17; 10:33, RV; so 2 Cor. 2:17; in 1 Cor.

11:30, RV, "not a few." In Luke 12:47 it is translated "many stripes," the noun being understood. See [GREAT](#), [MUCH](#).

Notes: (1) In Luke 23:8 some mss. have *polla*, "many things," though it is absent from the most authentic; see the RV. (2) In Mark 6:20 the RV, following the mss. which have *aporeo*, "to be perplexed," translates *polla* by "much;" some mss. have *poieo*, "to do;" hence AV, "did many things." (3) In Gal. 4:27 the plural of *polus*, with *mallon*, "more," is translated "more" in the RV (AV, "many more"), lit., "many are the children of the desolate more than of her that, etc.," the phrase implying that both should have many children, but the desolate more than the other. (4) In John 7:40 there is no word in the original representing "some" or "many."

<2,,4119,*pleion*>

"more, greater," the comparative of No. 1, is translated "many" in Acts 2:40; 13:31; 21:10; 24:17; 25:14; 27:20; 28:23 (AV; RV, "in great number"); with the article, "most," RV (or rather, "the more part"), Acts 19:32; 1 Cor. 10:5, and Phil. 1:14 (for AV, "many," an important change); in 2 Cor. 2:6, RV, "the many" (marg., "the more"); so 2 Cor. 4:15; in 2 Cor. 9:2, "very many" (marg., "the more part"); in Heb. 7:23, RV, "many in number" (AV, "many"). See [GREATER](#), [MORE](#).

<3,,2425,*hikanos*>

"sufficient," when used of number sometimes signifies "many," suggesting a sufficient number, (a) with nouns, Luke 8:32; 23:9; Acts 9:23,43; 20:8; 27:7; (b) absolutely, some noun being understood, e.g., Acts 12:12; 14:21; 19:19; 1 Cor. 11:30. See [ABLE](#), C, No. 2.

<4,,3745,*hosos*>

"how much, how many, how great, as much as, as many as," is translated "as many as," e.g., in Matt. 14:36; Mark 3:10; Luke 9:5, RV (AV, "whosoever"); Acts 2:39; in Acts 9:16, RV, "how many things" (AV, "how great things"); in Rom. 6:3 the RV renders it by "all we who" (AV, "so many of us as"), a necessary alteration, not singling out some believers from others, as if some were not baptized, but implying what was recognized as true of all (see Acts 18:8); in 2 Cor. 1:20, RV, "how many soever be" (AV, "all"). See [ALL](#), C.

<5,,4214,*posos*>

"how much, how great, how many," has the last meaning in Matt. 15:34; 16:9,10; 27:13 ("how many things"); Mark 6:38; 8:5,19,20; 15:4 ("how many things"); Luke 15:17; Acts 21:20. See [GREAT](#).

<6,,5118,*tosoutos*>

"so great, so much, so many," (a) qualifying a noun, is rendered "these many (years)" in Luke 15:29; "so many," John 12:37; 1 Cor. 14:10; (b) without a noun, John 6:9; 21:11; Gal. 3:4, "so many things." See [GREAT](#).

Note: In John 17:2, AV, the neuter of *pas*, "all," followed by the neuter of the relative pronoun "what," and then by the plural of the personal pronoun, is translated "to as many as" (RV, "whatsoever ... to them").

Maran-atha <1,,3134,*maran-atha*>

an expression used in 1 Cor. 16:22, is the Greek spelling for two Aramaic words, formerly supposed by some to be an imprecatory utterance or "a curse reinforced by a prayer," an idea contrary to the intimations conveyed by its use in early Christian documents, e.g., "The Teaching of the Apostles," a document of the beginning of the 2nd cent., and in the "Apostolic Constitutions" (vii. 26), where it is used as follows: "Gather us all together into Thy Kingdom which Thou hast prepared. Maranatha, Hosanna to the Son of David; blessed is He that cometh, etc."

The first part, ending in 'n,' signifies "Lord;" as to the second part, the Fathers regarded it as a past tense, "has come." Modern expositors take it as equivalent to a present, "cometh," or future, "will come." Certain Aramaic scholars regard the last part as consisting of 'tha,' and regard the phrase as an ejaculation, "Our Lord, come," or "O Lord, come." The character of the context, however, indicates that the Apostle is making a statement rather than expressing a desire or uttering a prayer.

As to the reason why it was used, most probably it was a current ejaculation among early Christians, as embodying the consummation of their desires.

"At first the title Marana or Maran, used in speaking to and of Christ was no more than the respectful designation of the Teacher on the part of the disciples." After His resurrection they used the title of or to Him as applied to God, "but it must here be remembered that the Aramaic-speaking Jews did not, save exceptionally, designate God as 'Lord'; so that in the 'Hebraist' section of the Jewish Christians the expression 'our Lord' (Marana) was used in reference to Christ only" (Dalman, The Words of Jesus).

Marble <1,,3139,*marmaros*>

primarily denoted any "glistening stone" (from maraino, "to glisten"); hence, "marble," Rev. 18:12.

Mariners <1,,3492,*nautes*>

"a seaman, mariner, sailor" (from naus, "a ship," Eng., "nautical"), is translated "sailors" in Acts 27:27,30, RV (AV, "shipmen"); in Rev. 18:17, RV, "mariners" (AV, "sailors").

Mark (Noun) <1,,5480,*charagma*>

denotes "a stamp, impress," translated "mark" in Rev. 13:16,17, etc. See [GRAVEN](#).

<2,,4742,*stigma*>

denotes "a tattooed mark" or "a mark burnt in, a brand" (akin to stizo, "to prick"), translated "marks" in Gal. 6:17. "It is probable that the Apostle refers to the physical sufferings he had endured since he began to proclaim Jesus as Messiah and Lord [e.g., at Lystra and Philippi]. It is probable, too, that this reference to his scars was intended to set off the insistence of the Judaizers upon a body-mark which cost them nothing. Over against the circumcision they demanded as a proof of obedience to the law he set the indelible tokens, sustained in his own body, of his loyalty to the Lord Jesus. As to the origin of the figure, it was indeed customary for a master to brand his slaves, but this language does not suggest that the Apostle had been branded by His Master. Soldiers and criminals also were branded on occasion; but to neither of these is the case of Paul as here described analogous. The religious devotee branded himself with the peculiar mark of the god whose cult he affected; so was Paul branded with the marks of his devotion to the Lord Jesus. It is true such markings were forbidden by the law, Lev.

19:28, but then Paul had not inflicted these on himself.

"The marks of Jesus cannot be taken to be the marks which the Lord bears in His body in consequence of the Crucifixion; they were different in character." * [* From Notes on Galatians, by Hogg and Vine, p. 344.]

<3,,4649,*skopos*>

primarily "a watcher, watchman" (as in the Sept., e.g., Ezek. 3:17), then, "a mark on which to fix the eye" (akin to skopeo, "to look at"), is used metaphorically in Phil. 3:14, of "an aim or object," RV, "goal." See [GOAL](#).

Mark (Verb) <1,,1907,*epecho*>

lit., "to hold upon" (epi, "upon," echo, "to hold"), signifies (like parecho) "to hold out," Phil. 2:16, of the word of life; then, "to hold one's mind towards, to observe," translated "marked" in Luke 14:7, of the Lord's observance of those who chose the chief seats. See [HEED](#), [HOLD](#), [STAY](#).

<2,,4648,*skopeo*>

"to look at, behold, watch, contemplate," (akin to skopos, "a mark," see Noun above), is used metaphorically of "looking to," and translated "mark" in Rom. 16:17, of a warning against those who cause divisions, and in Phil. 3:17, of observing those who walked after the example of the Apostle and his fellow workers, so as to follow their ways. See [HEED](#), Note (1), [LOOK](#).

Market, Market-place <1,,58,*agora*>

primarily "an assembly," or, in general, "an open space in a town" (akin to ageiro, "to bring together"), became applied, according to papyri evidences, to a variety of things, e.g., "a judicial assembly," "a market," or even "supplies, provisions" (Moulton and Milligan, Vocab.). In the NT it denotes "a place of assembly, a public place or forum, a market-place." A variety of circumstances, connected with it as a public gathering place, is mentioned, e.g., business dealings such as the hiring of laborers, Matt. 20:3; the buying and selling of goods, Mark 7:4 (involving risk of pollution); the games of children, Matt. 11:16; Luke 7:32; exchange of greetings, Matt. 23:7; Mark 12:38; Luke 11:43; 20:46; the holding of trials, Acts 16:19; public discussions, Acts 17:17. Mark 6:56 records the bringing of the sick there. The word always carries with it the idea of publicity, in contrast to private circumstances.

The RV always translates it "market-place" or in the plural. The AV sometimes changes the rendering to "markets" and translates it "streets" in Mark 6:56. See [STREET](#).

Marred * Note: In Mark 2:22, apollumi, "to destroy, perish," is found in the most authentic mss. as applying both to the wine and the wine skins, RV, "perisheth;" the AV follows the mss. which tell of the wine being "spilled" (ekcheo, "to pour out"), and the skins (AV, "bottles") being "marred." See [DESTROY](#), No. 1.

Marriage (give in), Marry <A-1,Noun,1062,*gamos*>

"a marriage, wedding," or "wedding feast," is used to denote (a) the ceremony and its proceedings, including the "marriage feast," John 2:1,2; of the "marriage ceremony" only, figuratively, Rev. 19:7, as distinct from the "marriage feast" (v. 9); (b) "the marriage feast," RV in Matt. 22:2-4,9; in Matt.

22:8,10, "wedding;" in Matt. 25:10, RV "marriage feast;" so Luke 12:36; 14:8; in Matt. 22:11,12, the "wedding garment" is, lit., "a garment of a wedding." In Rev. 19, where, under the figure of a "marriage," the union of Christ, as the Lamb of God, with His heavenly bride is so described, the marriage itself takes place in heaven during the Parousia, Rev. 19:7 (the aorist or point tense indicating an accomplished fact; the bride is called "His wife"); the "marriage feast" or supper is to take place on earth, after the Second Advent, Rev. 19:9. That Christ is spoken of as the Lamb points to His atoning sacrifice as the ground upon which the spiritual union takes place. The background of the phraseology lies in the OT description of the relation of God to Israel, e.g., Isa. 54:4,ff.; Ezek. 16:7,ff; Hos. 2:19; (c) "marriage" in general, including the "married" state, which is to be "had in honor," Heb. 13:4, RV.

Note: Among the Jews the "marriage supper" took place in the husband's house and was the great social event in the family life. Large hospitality, and resentment at the refusal of an invitation, are indicated in Matt. 22:1-14. The "marriage" in Cana exhibits the way in which a "marriage feast" was conducted in humbler homes. Special honor attached to the male friends of the bridegroom, "the sons of the bridechamber," Matt. 9:15, RV (see [BRIDECHAMBER](#)). At the close the parents conducted the bride to the nuptial chamber (cp. Judg. 15:1)

<B-1,Verb,1060,*gameo*>

"to marry" (akin to A), is used (a) of "the man," Matt. 5:32; 19:9,10; 22:25 (RV; AV, "married a wife"); Matt. 22:30; 24:38; Mark 6:17; 10:11; 12:25; Luke 14:20; 16:18; 17:27, RV, "married" (AV, "married wives"); Luke 20:34,35; 1 Cor. 7:28 (1st part); 1 Cor. 7:33; (b) of "the woman," in the Active Voice, Mark 10:12; 1 Cor. 7:28 (last part); 1 Cor. 7:34; 1 Tim. 5:11,14; in the Passive Voice, 1 Cor. 7:39; (c) of "both sexes," 1 Cor. 7:9,10,36; 1 Tim. 4:3.

<B-2,Verb,1061,*gamizo*>

"to give in marriage," is used in the Passive Voice in Matt. 22:30 (2nd clause), some mss. have No. 5 here; Mark 12:25 (No. 3 in some mss.); Luke 17:27 (No. 5 in some mss.); 20:35 (last word), Passive (Nos. 3 and 4 in some mss.); in the Active Voice Matt. 24:38 (Nos. 3 and 5 in some mss.); further, of giving a daughter in "marriage," 1 Cor. on the whole, may be taken as the meaning. In this part of the Epistle, the Apostle was answering a number of questions on matters about which the church at Corinth had written to him, and in this particular matter the formal transition from "marriage" in general to the subject of giving a daughter in "marriage," is simple. Eastern customs naturally would involve the inclusion of the latter in the inquiry and the reply.

<B-3,Verb,1061,*gamisko*>

an alternative for No. 2, Luke 20:34 (some mss. have No. 4); in some mss. in Mark 12:25; Luke 20:35.

<B-4,Verb,1548,*ekgamisko*>

"to give out in marriage" (ek, "out," and No. 3): see Nos. 2 and 3.

<B-5,Verb,1547,*ekgamizo*>

an alternative for No. 4: see Nos. 2 and 3.

<B-6,Verb,1918,*epigambreuo*>

"to take to wife after" (epi, "upon," gambros, "a connection by marriage"), signifies "to marry" (of a deceased husband's next of kin, Matt. 22:24). Cp. Gen. 38:8.

Note: In Rom. 7:3 (twice) and Rom 7:4, AV, ginomai, "to become" (here, "to become another man's"), is translated "be married" (RV, "be joined").

Marrow <1,,3452,*muelos*>

"marrow," occurs in Heb. 4:12, where, by a natural metaphor, the phraseology changes from the material to the spiritual.

Martyr * For [MARTYR](#) see WITNESS

Marvel (Noun and Verb), Marvellous <A-1,Noun,2295,*thauma*>

"a wonder" (akin to theaomai, "to gaze in wonder"), is found in the most authentic mss. in 2 Cor. 11:14 (some mss. have the adjective thaumastos: see C, below), "(no) marvel;" in Rev. 17:6, RV, "wonder" (AV, "admiration"), said of John's astonishment at the vision of the woman described as Babylon the Great. In the Sept., Job 17:8; 18:20; in some mss., 20:8; 21:5. Cp. teras, "a wonder;" semeion, "a sign;" thambos, "wonder;" ekstasis, "amazement."

<B-1,Verb,2296,*thaumazo*>

signifies "to wonder at, marvel" (akin to A); the following are RV differences from the AV: Luke 2:33, "were marveling" for "marveled;" Luke 8:25; 11:14, "marveled" for "wondered;" Luke 9:43, "were marveling" for "wondered;" 2 Thess. 1:10, "marveled at" for "admired" (of the person of Christ at the time of the shining forth of His Parousia, at the Second Advent). See WONDER.

Note: In Matt. 9:8, AV translates this verb; RV, phobeo, "were afraid."

<B-2,Verb,1537 2296,*ekthaumazo*>

a strengthened form of No. 1 (ek, intensive), is found in the best mss. in Mark 12:17, RV, "wondered greatly" (some mss. have No. 1).

<C-1,Adjective,2298,*thaumastos*>

"marvellous" (akin to A and B), is said (a) of the Lord's doing in making the rejected Stone the Head of the corner, Matt. 21:42; Mark 12:11; (b) of the erstwhile blind man's astonishment that the Pharisees knew not from whence Christ had come, and yet He had given him sight, John 9:30, RV, "the marvel," AV, "a marvellous thing;" (c) of the spiritual light into which believers are brought, 1 Pet. 2:9; (d) of the vision of the seven angels having the seven last plagues, Rev. 15:1; (e) of the works of God, 15:3.

Master (Noun and Verb) <A-1,Noun,1320,*didaskalos*>

"a teacher" (from didasko, "to teach"), is frequently rendered "Master" in the four Gospels, as a title of address to Christ, e.g., Matt. 8:19; Mark 4:38 (there are more instances in Luke than in the other Gospels); John 1:38, where it interprets "Rabbi;" John 20:16, where it interprets "Rabboni." It is used by Christ of Himself in Matt. 23:8 (see No. 6) and John 13:13-14; by others concerning Him, Matt.

17:24; 26:18; Mark 5:35; 14:14; Luke 8:49; 22:11; John 11:28. In John 3:10, the Lord uses it in addressing Nicodemus, RV, "the teacher" (AV, "a master"), where the article does not specify a particular "teacher," but designates the member of a class; for the class see Luke 2:46, "the doctors" (RV, marg., "teachers"). It is used of the relation of a disciple to his "master," in Matt. 10:24,25; Luke 6:40. It is not translated "masters" in the rest of the NT, save in the AV of Jas. 3:1 "(be not many) masters," where obviously the RV "teachers" is the meaning. See [TEACHER](#).

<A-2,Noun,2962,*kurios*>

"a lord, one who exercises power," is translated "masters" in Matt. 6:24; 15:27; Mark 13:35; Luke 16:13; Acts 16:16,19; Rom. 14:4, AV (RV, "Lord"); Eph. 6:5,9 (twice), the 2nd time of Christ; so in Col. 3:22; 4:1. See [LORD](#).

<A-3,Noun,1203,*despotes*>

one who has "absolute ownership and uncontrolled power," is translated "masters" in 1 Tim. 6:1,2; Titus 2:9; 1 Pet. 2:18; of Christ, 2 Tim. 2:21; 2 Pet. 2:1, RV (for AV, "Lord"); in Jude 1:4, RV, it is applied to Christ "(our only) Master (and Lord, Jesus Christ)," AV "(the only) Lord (God);" in Rev. 6:10, RV, in an address to God, "O Master" (AV, "O Lord"). It is rendered "Lord" in Luke 2:29; Acts 4:24. See [LORD](#).

Note: For "master of the house," see [GOODMAN](#).

<A-4,Noun,4461,*rabbei*>

was an Aramaic word signifying "my master," a title of respectful address to Jewish teachers.

"The Aramaic word rabbei, transliterated into Greek, is explicitly recognized as the common form of address to Christ, Matt. 26:25 (cp., however, Matt. 26:22, *kurios*); 26:49; Mark 9:5, but Matt. 17:4, *kurios*" (Dalman, The Words of Jesus).

In the following the RV has "Rabbi" for AV "Master;" Matt. 26:25,49; Mark 9:5; 11:21; 14:45; John 4:31; 9:2; 11:8. In other passages the AV has "Rabbi," Matt. 23:7-8; John 1:38,49; 3:2,26; 6:25.

Note: The form Rabbounei (Rabboni), in Mark 10:51, is retained in the RV (for AV, "Lord"); in John 20:16, in both AV and RV. This title is said to be Galilean; hence it would be natural in the lips of a woman of Magdala. It does not differ materially from "Rabbi."

<A-5,Noun,1988,*epistates*>

denotes "a chief, a commander, overseer master." It is used by the disciples in addressing the Lord, in recognition of His authority rather than His instruction (Nos. 1 and 6); it occurs only in Luke 5:5; 8:24,45; 9:33,49; 17:13. In the Sept., 2 Kings 25:19; 2 Chron. 31:12; Jer. 36:26; 52:25.

Note: "The form *epistata* ... alongside of the commoner *didaskale* is ... a Greek synonym for the latter, and both are to be traced back to the Aramaic *rabbei*." Christ forbade His disciples to allow themselves to be called *rabbi*, "on the ground that He alone was their Master, Matt. 23:8. In reference to Himself the designation was expressive of the real relation between them. The form of address 'Good Master' He, however, refused to allow, Mark 10:17,18 ... in the mouth of the speaker it was

mere insolent flattery ... the Lord was unwilling that anyone should thoughtlessly deal with such an epithet; and here, as always, the honor due to the Father was the first consideration with Him. ... The primitive community never ventured to call Jesus 'Our Teacher' after He had been exalted to the Throne of God. The title *rabbi*, expressing the relation of the disciple to the teacher, vanished from use; and there remained only the designation *maran*, the servant's appropriate acknowledgement of his Lord" (Dalman).

<A-6,Noun,2519,*kathegetes*>

properly "a guide" (akin to *kathegeomai*, "to go before, guide;" *kata*, "down," *hegeomai*, "to guide"), denotes "a master, a teacher," Matt. 23:10 (twice); some mss. have it in Matt. 23:8, where the most authentic have No. 1.

<A-7,Noun,2942,*kubernetes*>

"the pilot or steersman of a ship," or, metaphorically, "a guide or governor" (akin to *kubernao*, "to guide;" Eng., "govern" is connected; cp. *kubernesis*, "a steering, pilotage," 1 Cor. 12:28, "governments"), is translated "master" in Acts 27:11; "shipmaster" in Rev. 18:17. In the Sept., Prov. 23:34; Ezek. 27:8,27-28.

<B-1,Verb,2634,*katakuriuo*>

"to exercise lordship" (*kata*, "down upon," *kurios*, "a lord"), is translated "mastered" in Acts 19:16, RV, of the action of the evil spirit on the sons of Sceva (AV, "overcame"). In translating the word *amphoteron* by its primary meaning, "both," the RV describes the incident as referring to two only. It has been shown, however, that in the period of the Koine (see Foreword) *amphoterai*, "both," was no longer restricted to two persons. Ramsay ascribes the abruptness of the word here to the vivid narrative of an eye witness. See [DOMINION](#), [LORD](#), [LORDSHIP](#).

Masterbuilder <1,,753,*architekton*>

from *arche*, "rule, beginning," and *tekton*, "an artificer" (whence Eng., "architect"), "a principal artificer," is used figuratively by the Apostle in 1 Cor. 3:10, of his work in laying the foundation of the local church in Corinth, inasmuch as the inception of the spiritual work there devolved upon him. The examples from the papyri and from inscriptions, as illustrated by Moulton and Milligan, show that the word had a wider application than our "architect," and confirm the rendering "masterbuilder" in this passage, which is of course borne out by the context.

Matter, Matters <1,,3056,*logos*>

"a word, speech, discourse, account," hence also "that which is spoken of, a matter, affair, thing," is translated "matter" in Mark 1:45; Acts 8:21; 15:6; 19:38; in the RV of Phil. 4:15, "in the matter of" (AV, "concerning"). See [ACCOUNT](#).

<2,,4229,*pragma*>

akin to *prasso*, "to do," denotes (a) "that which has been done, a deed," translated "matters" in Luke 1:1, RV (AV, "things"); "matter" in 2 Cor. 7:11; (b) "that which is being done, an affair," translated "matter" in Rom. 16:2, RV (AV, "business"); 1 Cor. 6:1, in a forensic sense, "a lawsuit" (frequently found with this meaning in the papyri); 1 Thess. 4:6, "in the matter," i.e., the "matter" under consideration, which, as the preceding words show, is here the sin of adultery. See [BUSINESS](#), B, Note

(1), [THING](#).

<3,,1462,*enklema*>

"an accusation, charge," Acts 25:16, RV, "matter laid against him;" elsewhere, Acts 23:29, "charge;" see [ACCUSATION](#), A, No. 3.

Notes: (1) In Gal. 2:6, the statement "it maketh no matter" translates the verb *diaphero*, "to bear asunder, make a difference," with *ouden*, "nothing," used adverbially, i.e., "it makes no difference (to me);" his commission from the Lord relieved him of responsibility to the authority of the Apostles. (2) In 1 Cor. 9:11, RV, the neuter of the adjective *megas* "great," is translated "a great matter" (AV, "a great thing"). (3) In Jas. 3:5, AV, *hule*, "a wood, forest," is translated "a matter" (RV, and AV marg., "wood"). In older English the word "matter" actually meant "wood" (like its Latin original, *materia*). (4) In Acts 17:32, the AV adds "matter" to the pronoun "this," RV, "(concerning) this." (5) In 2 Cor. 8:19, RV, the phrase, lit., "in this grace." (6) In 2 Cor. 8:20, RV, the phrase, lit., "in this bounty" is translated "in the matter of this bounty" (AV, "in this abundance"). (7) In 2 Cor. 9:5, the phrase, lit., "as a bounty" is amplified to "as a matter of bounty." (8) For 1 Pet. 4:15 see [BUSYBODY](#). See also [OTHER](#), [THIS](#), THESE, [WEIGHTIER](#), [WRONG](#).

May, Mayest, Might <1,,1410,*dunamai*>

"to be able, have power," whether by personal ability, permission, or opportunity, is sometimes rendered "may" or "might," e.g., Matt. 26:9; Mark 14:5; Acts 17:19; 1 Thess. 2:6. In the following the RV substitutes "can," "canst," "couldst," for the AV, e.g., Matt. 26:42; Mark 4:32; 14:7; Luke 16:2; Acts 24:11; 25:11; 27:12; 1 Cor. 7:21; 14:31 (here the alteration is especially important, as not permission for all to prophesy, but ability to do so, is the meaning); Eph. 3:4. In the following the RV substitutes the verb "to be able," Acts 19:40; 24:8; Rev. 13:17. See [ABLE](#), B, No. 1.

<2,,1832,*exesti*>

"it is premitted, lawful" (*eimi*, "to be," prefixed by *ek*, "from"), is rendered "(I) may" in Acts 2:29, RV [AV, "let (me)"]; in Acts 21:37, "may (I)," lit., "is it permitted (me to speak)?" Some mss. have it in Acts 8:37, "thou mayest" (AV). See LAWFUL.

<3,,2481,*isos*>

"equally" (from the adjective *isos*, "equal"), is translated "it may be" in Luke 20:13 (i.e., "perhaps").

<4,,5177,*tunchano*>

"to meet with, reach, obtain," denotes, intransitively, "to happen, chance, befall;" used impersonally with the conjunction *ei*, "if," it signifies "it may be," "perhaps," e.g., 1 Cor. 14:10; 15:37, "it may chance;" 1 Cor. 16:6.

Notes: (1) In Matt. 8:28, AV, *ischuo*, "to have strength, be strong, be well able," is translated "might" (RV, "could"). (2) "May," "might," sometimes translate the prepositional phrase *eis*, "unto," with the definite article, followed by the infinitive mood of some verb, expressing purpose, e.g., Acts 3:19, "may be blotted out," lit., "unto the blotting out of;" Rom. 3:26, "that he might be," lit., "unto his being;" so Rom. 8:29; 2 Cor. 1:4, "that we may be able," lit., "unto our being able;" Eph. 1:18, "that ye may know," lit., "unto your knowing;" Acts 7:19; Rom. 1:11; 4:16; 12:2; 15:13; Phil. 1:10; 1 Thess.

3:10,13; 2 Thess. 1:5; 2:6,10; Heb. 12:10. In Luke 20:20 the best mss. have *hoste*, "so as to," RV, as, e.g., in 1 Pet. 1:21. Sometimes the article with the infinitive mood without a preceding preposition, expresses result, e.g., Luke 21:22; Acts 26:18 (twice), "that they may turn," RV; cp. Rom. 6:6; 11:10; 1 Cor. 10:13; Phil. 3:10, "that *ἵ* may know;" Jas. 5:17.

(3) The phrases "may be," "might be," are frequently the rendering of the verb "to be," in the subjunctive or optative moods, preceded by a conjunction introducing a condition, or expressing a wish or purpose, e.g., Matt. 6:4; John 14:3; 17:11. Sometimes the phrase translates simply the infinitive mood of the verb *eimi*, "to be," e.g., Luke 8:38, lit., "to be (with Him);" so the RV in 2 Cor. 5:9; in 2 Cor. 9:5, "that (the same) might be," lit., "(the same) to be."

(4) In Heb. 7:9 the phrase *hos* ("so") *epos* ("a word") *eipen* ("to say"), i.e., lit., "so to say a word" is an idiom, translated in the RV, "so to say" (AV, "if *ἵ* may so say"); the Eng. equivalent is "one might almost say."

Me * Notes: (1) The pronoun, whether alone or with some English preposition, e.g., "of, to, for, in," translates one or other of the oblique cases of ego, "*ἵ*." (2) In Philem. 1:13 the reflexive pronoun *emauton*, "myself," is translated "me," governed by the preposition *pros*, with, lit., "with myself." (3) In Titus 1:3, for the AV, "is committed unto me," the RV has "*ἵ* was intrusted." (4) In Phil. 2:23, "how it will go with me," is, lit., "the (things) concerning me." (5) The phrase *en emoi*, "in me," is used (a) instrumentally (*en*, instrumental, "by" or "through"), e.g., 2 Cor. 13:3; (b) subjectively, "within me," e.g., Gal. 2:20; (c) objectively, "in my case," e.g., 1 Cor. 9:15; 14:11; Gal. 1:16,24; 1 Tim. 1:16. (6) In Luke 22:19 the possessive pronoun *emos*, "my," is rendered "of Me," lit., "(into) My (remembrance)."

Meal <1,,224,*aleuron*>

"meal" (akin to *aleuo*, "to grind," and therefore, lit., "what is ground"), occurs in Matt. 13:33; Luke 13:21.

Mean (Adjective) <1,,767,*asemos*>

lit., "without mark" (a, negative, *sema*, "a mark"), i.e., "undistinguished, obscure," was applied by the Apostle Paul negatively, to his native city, Tarsus, Acts 21:39. Moulton and Milligan (Vocab.) have a note as follows: "This word occurs perpetually in the papyri to denote a man who is 'not distinguished' from his neighbors by the convenient scars on eyebrow or arm or right shin, which identify so many individuals in formal documents." Deissmann suggests that the word may have been the technical term for "uncircumcised," among the Greek Egyptians. In another papyrus document a pair of silver bracelets are described as of "unstamped" (*asemos*) silver.

Mean (Verb) <1,,1510,*eimi*>

"to be," in certain of its forms, has an explicative force, signifying "to denote, to import," e.g., Matt. 9:13; 12:7, "(what this) meaneth," lit., "(what this) is;" Luke 18:36, "meant" (lit., "might be"); Acts 10:17, "might mean," RV (lit., "might be"); in Luke 15:26 the RV keeps to the verb "to be," "(what these things) might be" (AV, "meant"). In Acts 2:12 the verb "to be" is preceded by *thelo*, "to will," and the phrase is translated "(what) meaneth (this)," lit., "(what) does (this) will to be?" in Acts 17:20, lit., "(what do these things) will to be?"

<2,,3004,lego>

"to say," sometimes has the significance of "meaning" something; so the RV in 1 Cor. 1:12; AV, "(this) I say." Notes: (1) In Acts 27:2, AV, mello, "to be about to," is translated "meaning" (RV, "was about to"), with reference to the ship (according to the best mss.). (2) In Acts 21:13, AV, poieo, "to do," is translated "(what) mean ye (to weep);" RV, "(what) do ye, (weeping)." (3) The abbreviated original in 2 Cor. 8:13 is rendered by the italicized additions, AV, "I mean (not)," RV, "I say (not) this." Cp. the RV italics in Mark 6:2.

Meaning <1,,1411,dunamis>

"power, force," is used of the significance or force of what is spoken, 1 Cor. 14:11. See [MIGHT](#), [POWER](#).

Means (by all, by any, etc.) <1,,3843,pantos>

an adverb from pas, "all," denoting "wholly, altogether, entirely," is used in 1 Cor. 9:22, "by all means." When the Apostle says, "I am become all things to all men, that I may by all means save some," he is simply speaking of his accommodating himself to various human conditions consistently with fidelity to the truth, with no unscriptural compliance with men, but in the exercise of self denial; "by all means" refers to the preceding context from 1 Cor. 9:18, and stresses his desire to be used in the salvation of some. It is found in Acts 21:22, RV, "certainly." Some mss. have the word in this sense in Acts 18:21 (AV). See [ALTOGETHER](#), B, No. 1.

<2,,4458,pos>

"at all, somehow, in any way," is used after the conjunction (a) ei, "if," meaning "if by any means," e.g., Acts 27:12; Rom. 1:10; 11:14; Phil. 3:11; (b) me, "lest, lest by any means," e.g., 1 Cor. 8:9; 9:27; 2 Cor. 2:7, RV (AV, "perhaps"); 2 Cor. 9:4, RV (AV, "haply"); 11:3; 12:20, RV; Gal. 2:2; 4:11, RV (AV, "lest"); 1 Thess. 3:5 (AV, "lest by some means").

<3,,1537,ek>

"out of, from, by," suggesting "the source from which something is done," is sometimes rendered "by means of," e.g., Luke 16:9, RV, "by means of (the mammon of unrighteousness);" AV, "of;" 2 Cor. 1:11, "by (the) means of (many)."

<4,,1223,dia>

"by, by means of," when followed by the genitive case, is instrumental, e.g., 2 Pet. 3:6, RV, "by which means" (AV, "whereby").

<5,,4459,pos>

an interrogative adverb (different from No. 2), "how, in what way," Luke 8:36, AV, "by what means," RV, "how;" so John 9:21; cp. Note (4) below.

Notes: (1) In Luke 5:18 the AV adds the word "means" in italics. (2) The word tropos, "a manner, way," is sometimes used in a prepositional phrase, e.g., 2 Thess. 2:3, AV, "by any means," RV, "in any wise, lit., "in any manner;" 3:16, AV, "by all means," RV, "in all ways," lit., "in every manner." (3) The double negative ou me, i.e., "no not," "not at all," is translated "by no means," Matt. 5:26; in

Luke 10:19, "by any means," AV (RV, "in any wise"); Luke 12:59, RV, "by no means" (AV, "not"). (4) In Acts 4:9, the phrase en, "in" or "by," with tini (from tis, "who"), lit., "in whom" (RV, marg.), is translated "by what means." (5) In Heb. 9:15, RV, the verb ginomai, "to come to be, become, take place," used in its 2nd aorist participle, is rightly translated "(a death) having taken place;" AV, "by means of (death)." (6) In Rev. 13:14, RV, dia, followed by the accusative case, is rightly translated "by reason of," i.e., "on account of" (AV, wrongly, "by the means of").

Meanwhile * For [MEANWHILE](#) see WHILE

Measure (Noun and Verb) <A-1,Noun,3358,*metron*>

denotes (I) "that which is used for measuring, a measure," (a) of "a vessel," figuratively, Matt. 23:32; Luke 6:38 (twice); in John 3:34, with the preposition ek, "(He giveth not the Spirit) by measure," RV (which is a necessary correction; the italicized words "unto him," AV, detract from the meaning). Not only had Christ the Holy Spirit without "measure," but God so gives the Spirit through Him to others. It is the ascended Christ who gives the Spirit to those who receive His testimony and set their seal to this, that God is true. The Holy Spirit is imparted neither by degrees, nor in portions, as if He were merely an influence, He is bestowed personally upon each believer, at the time of the New Birth; (b) of "a graduated rod or rule for measuring," figuratively, Matt. 7:2; Mark 4:24; literally, Rev. 21:15 (in the best mss.; see the RV); Rev. 21:17; (II) "that which is measured, a determined extent, a portion measured off," Rom. 12:3; 2 Cor. 10:13 (twice); Eph. 4:7, "(according to the) measure (of the gift of Christ);" the gift of grace is "measured" and given according to the will of Christ; whatever the endowment, His is the bestowment and the adjustment; Eph. 4:13, "the measure (of the stature of the fullness of Christ)," the standard of spiritual stature being the fullness which is essentially Christ's; Eph. 4:16, "(according to the working in due) measure (of each several part)," i.e., according to the effectual working of the ministration rendered in due "measure" by every part.

<A-2,Noun,3313,*meros*>

"a part portion," is used with the preposition apo, "from," with the meaning "in some measure," Rom. 15:15, RV (AV, "... sort"). See [COAST](#), PART.

<A-3,Noun,4568,*saton*>

is a Hebrew dry measure (Heb., seah), about a peck and a half, Matt. 13:33; Luke 13:21; "three measures" would be the quantity for a baking (cp. Gen. 18:6; Judg. 6:19; 1 Sam. 1:24; the "ephah" of the last two passages was equal to three sata).

<A-4,Noun,2884,*koros*>

denotes a cor, the largest Hebrew dry measure (ten ephahs), containing about 11 bushels, Luke 16:7; the hundred "measures" amounted to a very considerable quantity.

<A-5,Noun,943,*batos*>

denotes a bath, a Jewish liquid measure (the equivalent of an ephah), containing between 8 and 9 gallons, Luke 16:6.

<A-6,Noun,5518,*choenix*>

a dry "measure" of rather less than a quart, about "as much as would support a person of moderate

appetite for a day," occurs in Rev. 6:6 (twice). Usually eight choenixes could be bought for a denarius (about 9 1/2d.); this passage predicts circumstances in which the denarius is the price of one choenix. In the Sept., Ezek. 45:10,11, where it represents the Heb. ephah and bath.

Notes: (1) In 2 Cor. 10:14, AV, *huperekteino*, "to stretch out overmuch," is translated "we stretch (not ourselves) beyond measure," (RV "... overmuch). (2) In 2 Cor. 11:9, Rv, *prosanapleroo*, "to fill up by adding to, to supply fully," is translated "supplied the measure" (AV, "supplied"). See SUPPLY. (3) For the phrases in the AV, "beyond measure," Gal. 1:13; "out of measure," 2 Cor. 1:8, see [ABUNDANCE](#), A, No. 4, [EXCEL](#), B. (4) In Mark 6:51, some mss. have the phrase *ek perissou*, "beyond measure" (AV). (5) For the phrase "be exalted above measure," 2 Cor. 12:7, AV, see [EXALT](#), A, No. 4.

<B-1,Adverb,5234,*huperballontos*>

"beyond measure" (*huper*, "over, beyond," *ballo*, "to throw;" for the verb *huperballo*, see [EXCEEDING](#)), is rendered "above measure" in 2 Cor. 11:23.

<B-2,Adverb,4057,*perissos*>

Mark 10:26; see [EXCEED](#), B, No. 4.

<B-3,Adverb,5249,*hyperperissos*>

Mark 7:37: see [ABUNDANCE](#) D, No. 3.

<C-1,Adjective,280,*ametros*>

"without measure" (a, negative, and A, No. 1), is used in the neuter plural in an adverbial phrase in 2 Cor. 10:13,15, *eis ta ametra*, lit., "unto the (things) without measure," RV, "(we will not glory) beyond our measure;" AV, "(we will not boast) of things without measure," referring to the sphere Divinely appointed for the Apostle as to his Gospel ministry; this had reached to Corinth, and by the increase of the faith of the church there, would extend to regions beyond. His opponents had no scruples about intruding into the spheres of other men's work.

<D-1,Verb,3354,*metreo*>

"to measure" (akin to A, No. 1), is used (a) of space, number, value, etc., Rev. 11:1,2; 21:15,16,17; metaphorically, 2 Cor. 10:12; (b) in the sense of "measuring" out, giving by "measure," Matt. 7:2, "ye mete" (some mss. have No. 2); Mark 4:24; in some mss. in Luke 6:38 (see No. 2).

<D-2,Verb,488,*antimetreo*>

"to measure in return" (*anti*, "back, in return" and No. 1), is used in the Passive Voice, and found in some mss. in Matt. 7:2 (the most authentic have No. 1); in Luke 6:38 the most authentic have this verb. It is not found in the Sept.

Meat <1,,1033,*broma*>

"food" (akin to *bibrosko*, "to eat," John 6:13), solid food in contrast to milk, is translated "food" in Matt. 14:15, RV (AV, "victuals"); "meats," Mark 7:19; 1 Cor. 6:13 (twice); 1 Tim. 4:3; Heb. 9:10; 13:9; "meat," John 4:34; Rom. 14:15 (twice),20; 1 Cor. 3:2; 8:8,13; 10:3; "food," RV, for AV, "meat," Luke 3:11; 9:13.

<2,,1035,*broxis*>

akin to No. 1, denotes (a) "the act of eating," 1 Cor. 8:4 (see [EAT](#)); (b) "food," translated "meat" in John 4:32 (for ver. 34, see No. 1); 6:27 (twice, the second time metaphorically, of spiritual food); 6:55, RV, marg., "(true) meat;" Rom. 14:17, AV, "meat," RV, "eating;" Col. 2:16; in Heb. 12:16, RV, "mess of meat," AV, "morsel of meat;" in 2 Cor. 9:10, "food;" in Matt. 6:19,20, "rust." See [EAT](#), [EATING](#), B.

<3,,1034,*brosimos*>

"eatable," Luke 24:41, AV, "any meat" (RV, "anything to eat"). See [EAT](#), C.

<4,,5160,*trophe*>

"nourishment, food," is translated "meat" in the AV (RV "food") except in two instances. See [FOOD](#), No. 1.

<5,,5315,*phago*>

"to eat," is used as a noun, in the infinitive mood, and translated "meat" in Matt. 25:35,42 (lit., "to eat"); in Luke 8:55 the RV translates it literally, "to eat" (AV, "meat"). See [EAT](#), No. 2.

<6,,5132,*trapeza*>

"a table" (Eng., "trapeze"), is used, by metonymy, of "the food on the table," in Acts 16:34 (RV, marg., "a table") and translated "meat;" cp. "table" in Rom. 11:9; 1 Cor. 10:21. See [TABLE](#).

Notes: (1) For *prosphagion*, John 21:5, AV, "any meat," see [EAT](#), B, No. 2. (2) In Luke 12:42, *sitometrion* denotes "a measured portion of food" (*sitos*, "food," *metrios*, "within measure"). (3) In Matt. 15:37; Mark 8:8, the AV translates the plural of *klasma*, "a broken piece" (from *klao*, "to break"), "broken meat" (RV, "broken pieces"). (4) In John 12:2, RV, *anakeimai*, "to recline at table," is translated "sat at meat" (AV, "sat at the table"); in Mark 6:26, RV, according to the best mss., "sat at meat," some have *sunanakeimai* (AV, "sat with him"); in Mark 6:22, RV, *sunanakeimai*, "to recline at table together," is translated "that sat at meat with him." (5) In Acts 15:29, AV, the neuter plural of *eidolothutos*, "sacrificed to idols," is translated "meats offered to idols" (RV, "things ...," as elsewhere in the AV). See [IDOLS](#) (offered to). (6) For *kataklineo*, "to sit down to (recline at) meat," see [SIT](#), No. 7.

Mediator <1,,3316,*mesites*>

lit., "a go-between" (from *mesos*, "middle," and *eimi*, "to go"), is used in two ways in the NT, (a) "one who mediates" between two parties with a view to producing peace, as in 1 Tim. 2:5, though more than mere "mediatorship" is in view, for the salvation of men necessitated that the Mediator should Himself possess the nature and attributes of Him towards whom He acts, and should likewise participate in the nature of those for whom He acts (sin apart); only by being possessed both of deity and humanity could He comprehend the claims of the one and the needs of the other; further, the claims and the needs could be met only by One who, Himself being proved sinless, would offer Himself an expiatory sacrifice on behalf of men; (b) "one who acts as a guarantee" so as to secure something which otherwise would not be obtained. Thus in Heb. 8:6; 9:15; 12:24 Christ is the Surety of "the better covenant," "the new covenant," guaranteeing its terms for His people.

In Gal. 3:19 Moses is spoken of as a "mediator," and the statement is made that "a mediator is not a mediator of one," Gal 3:20, that is, of one party. Here the contrast is between the promise given to Abraham and the giving of the Law. The Law was a covenant enacted between God and the Jewish people, requiring fulfillment by both parties. But with the promise to Abraham, all the obligations were assumed by God, which is implied in the statement, "but God is one." In the Sept., Job 9:33, "daysman."

Meditate <1,,3191,*meletao*>

primarily, "to care for" (akin to *melete*, "care;" cp. *melei*, "it is a care"), denotes (a) "to attend to, practice," 1 Tim. 4:15, RV, "be diligent in" (AV, "meditate upon"); to practice is the prevalent sense of the word, and the context is not against this significance in the RV rendering; some mss. have it in Mark 13:11; (b) "to ponder, imagine," Acts 4:25. See [IMAGINE](#).

<2,,4304,*prometaleto*>

"to premeditate," is used in Luke 21:14.

Note: In the corresponding passage in Mark 13:11, the most authentic mss. have the verb *promerimnao*, "to be anxious beforehand" (RV); see No. 1.

Meddler * For [MEDDLER](#) see BUSYBODY

Meek, Meekness <A-1, Adjective, 4239, *praus* or *praos*> denotes "gentle, mild, meek;" for its significance see the corresponding noun, below, B. Christ uses it of His own disposition, Matt. 11:29; He gives it in the third of His Beatitudes, Matt. 5:5; it is said of Him as the King Messiah, Matt. 21:5, from Zech. 9:9; it is an adornment of the Christian profession, 1 Pet. 3:4. Cp. *epios*, "gentle, of a soothing disposition," 1 Thess. 2:7; 2 Tim. 2:24.

<B-1, Noun, 4240, *prautes* | *praotes*> an earlier form, denotes "meekness." In its use in Scripture, in which it has a fuller, deeper significance than in nonscriptural Greek writings, it consists not in a person's "outward behaviour only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word *tapeinophrosune* [humility], and follows directly upon it, Eph. 4:2; Col. 3:12; cp. the adjectives in the Sept. of Zeph. 3:12, "meek and lowly;" ... it is only the humble heart which is also the meek, and which, as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect" (Trench, Syn. xlii). In Gal. 5:23 it is associated with *enkrateia*, "self-control."

The meaning of *prautes* "is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas *prautes* does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than

'meekness'; 'gentleness' has been suggested, but as *prautes* describes a condition of mind and heart, and as 'gentleness' is appropriate rather to actions, this word is no better than that used in both English Versions. It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because he had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.

"In 2 Cor. 10:1 the Apostle appeals to the 'meekness ... of Christ.' Christians are charged to show 'all meekness toward all men,' Titus 3:2, for meekness becomes 'God's elect,' Col. 3:12. To this virtue the 'man of God' is urged; he is to 'follow after meekness' for his own sake, 1 Tim. 6:11 (the best texts have No. 2 here, however), and in his service, and more especially in his dealings with the 'ignorant and erring,' he is to exhibit 'a spirit of meekness,' 1 Cor. 4:21; Gal. 6:1; even 'they that oppose themselves' are to be corrected in meekness, 2 Tim. 2:25. James exhorts his 'beloved brethren' to 'receive with the meekness the implanted word,' 1:21. Peter enjoins 'meekness' in setting forth the grounds of the Christian hope, 3:15." * [* From Notes on Galatians, by Hogg and Vine, pp. 294,295.]

<B-2,Noun,4236,*praupathia*>

"a meek disposition, meekness" (*praus*, "meek," *pascho*, "to suffer"), is found in the best texts in 1 Tim. 6:11.

Meet (Adjective and Verb) <A-1,Adjective,514,*axios*>

has the meaning of being of "weight, value, worth;" also "befitting, becoming, right on the ground of fitness," e.g., Matt. 3:8, AV, "meet" (RV, "worthy"); so Acts 26:20; Luke 3:8 ("worthy"); 23:41 ("due reward"). See REWARD, [WORTHY](#).

<A-2,Adjective,2425,*hikanos*>

"sufficient, competent, fit," is translated "meet" in 1 Cor. 15:9. See [ENOUGH](#), [SUFFICIENT](#).

<A-3,Adjective,2570,*kalos*>

"good," is translated "meet" in Matt. 15:26; Mark 7:27. See GOOD.

<A-4,Adjective,2111,*euthetos*>

"well-placed," is translated "meet" in Heb. 6:7: see FIT.

Note: In Phil. 1:7; 2 Pet. 1:13, AV, *dikakos*, "just," is translated "meet" (RV, "right"). For "meet ... for use," 2 Tim. 2:21, see USE, Note.

<B-1,Verb,1163,*dei*>

an impersonal verb, "it is necessary, one must," is translated "it was meet," in Luke 15:32; in Rom. 1:27, AV, "was meet" (RV, "was due"). See [DUE](#), B, No. 2.

<B-2,Verb,2427,*hikanoo*>

"to render fit, meet, to make sufficient," is translated "hath made ... meet" in Col. 1:12; in 2 Cor. 3:6,

RV, "made ... sufficient" (AV, "hath made ... able"). See [ABLE](#).

Meet (Verb), Meet with, Met <A-1, Verb, 528, *apantao*>

"to go to meet, to meet," (apo, "from," antao, "to meet with, come face to face with"), is used in Mark 14:13; Luke 17:12. Some mss. have this verb for No. 3 in Matt. 28:9; Mark 5:2; Luke 14:31; John 4:51; Acts 16:16.

<A-2, Verb, 4876, *sunantao*>

"to meet with," lit., "to meet together with" (sun, "with," and antao, see No. 1), is used in Luke 9:37 (in ver. 18, in some mss.); 22:10; Acts 10:25; Heb. 7:1,10; metaphorically in Acts 20:22 ("shall befall"). See [BEFALL](#).

<A-3, Verb, 5221, *hupantao*>

"to go to meet, to meet," has the same meaning as No 1, and is used in Matt. 8:28; Luke 8:27; John 11:20,30, and, in the most authentic mss., in Matt. 28:29; Mark. 5:2; Luke 14:31 (of meeting in battle); John 4:51; 12:18 and Acts 16:16 (see No. 1).

<A-4, Verb, 3909, *paratunchano*>

"to happen to be near or present, to chance to be by" (para, "beside, near," tunchano, "to happen"), occurs in Acts 17:17, "met with (him)."

<A-5, Verb, 4820, *sumballo*>

"to confer, to fall in with, meet with," is translated "met" in Acts 20:14, RV (AV, "met with"), of the Apostle Paul's "meeting" his companions at Assos. See [CONFER](#), No. 3.

<B-1, Noun, 5222, *hupantesis*>

"a going to meet" (akin to A, No. 3), preceded by the preposition eis, "unto a meeting," translated "to meet," is found in John 12:13, and in the most authentic mss., in Matt. 8:34 (see No. 3); 25:1 (see No. 2).

<B-2, Noun, 529, *apantesis*>

"a meeting" (akin to A, No. 1), occurs in Matt. 25:6 (in some mss. in ver. 1, and in 27:32, in some mss.); Acts 28:15; 1 Thess. 4:17. It is used in the papyri of a newly arriving magistrate. "It seems that the special idea of the word was the official welcome of a newly arrived dignitary" (Moulton, Greek Test. Gram. Vol. I, p. 14).

<B-3, Noun, 4877, *sunantesis*>

"a coming to meet with" (akin to A, No. 2), is found in some mss. in Matt. 8:34, of the coming out of all the people of a city to meet the Lord (see No. 1).

Melody (Verb) <1, 5567, *psallo*>

primarily "to twitch, twang," then, "to play a stringed instrument with the fingers," and hence, in the Sept., "to sing with a harp, sing psalms," denotes, in the NT, "to sing a hymn, sing praise;" in Eph. 5:19, "making melody" (for the preceding word ado, see [SING](#)). Elsewhere it is rendered "sing," Rom.

15:9; 1 Cor. 14:15; in Jas. 5:13, RV, "let him sing praise" (AV, "let him sing psalms"). See [SING](#).

Melt <1,,5080,*teko*>

"to melt, melt down," is used in the Passive Voice in 2 Pet. 3:12, "shall melt" (lit., "shall be melted"), of the elements (Eng., "thaw" is etymologically connected).

Note: In verse 10, the AV "shall melt" represents the verb *luo*, "to loosen, dissolve" (RV, "shall be dissolved," Passive Voice); so in vv. 11,12.

Member <1,,3196,*melos*>

"a limb of the body," is used (a) literally, Matt. 5:29,30; Rom. 6:13 (twice),19 (twice); 7:5,23 (twice); 12:4 (twice); 1 Cor. 12:12 (twice),14,18-20,22,25,26 (twice); Jas. 3:5,6; 4:1; in Col. 3:5, "mortify therefore your members which are upon the earth;" since our bodies and their "members" belong to the earth, and are the instruments of sin, they are referred to as such (cp. Matt. 5:29,30; Rom. 7:5,23, mentioned above); the putting to death is not physical, but ethical; as the physical "members" have distinct individualities, so those evils, of which the physical "members" are agents, are by analogy regarded as examples of the way in which the "members" work if not put to death; this is not precisely the same as "the old man," ver. 9, i.e., the old nature, though there is a connection; (b) metaphorically, "of believers as members of Christ," 1 Cor. 6:15 (1st part); of one another, Rom. 12:5 (as with the natural illustration, so with the spiritual analogy, there is not only vital unity, and harmony in operation, but diversity, all being essential to effectivity; the unity is not due to external organization but to common and vital union in Christ); there is stress in ver. 5 upon "many" and "in Christ" and "members;" 1 Cor. 12:27 (of the "members" of a local church as a body); Eph. 4:25 (of the "members" of the whole Church as the mystical body of Christ); in 1 Cor. 6:15 (2nd part), of one who practices fornication.

Memorial <1,,3422,*mnemosunon*>

denotes "a memorial," that which keeps alive the memory of someone or something (from *mnemon*, "mindful"), Matt. 26:13; Mark 14:9; Acts 10:4.

Memory (keep in) * For MEMORY (keep in) see [KEEP](#), Note (8)

Men * Notes: (1) For this plural see the nouns under [MAN](#). (2) For anthropinos, e.g. Rom. 6:19, "after the manner of men," see MAN'S, No. 1. (3) For the phrase *kat' anthropon*, "after the manner of men," see [MAN](#), No. 1 (f). (4) The phrase "quit you like men," 1 Cor. 16:13, translates the verb *andrizo*, in the Middle Voice, "to play the man" (a verb illustrated in the papyri). (5) See also [ALL](#), [GOOD](#), [GREAT](#), LOW (estate), [THESE](#), (of) WAR.

Men-pleasers <1,,441,*anthropareskos*>

an adjective signifying "studying to please men" (*anthropos*, "man," *aresko*, "to please"), designates, "not simply one who is pleasing to men ..., but one who endeavors to please men and not God" (Cremer). It is used in Eph. 6:6; Col. 3:22. In the Sept., Ps. 53:5.

Menservants <1,,3816,*pais*>

for the meanings of which see [CHILD](#), No. 4, is translated "menservants" in Luke 12:45.

Men-stealers <1,,405,*andrapodistes*>

"a slave dealer, kidnapper," from andrapodon, "a slave captured in war," a word found in the plural in the papyri, e.g., in a catalogue of property and in combination with tetrapoda, "four-footed things" (andrapodon, aner, "a man," pous, "a foot"); andrapodon "was never an ordinary word for slave; it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs" (Moulton and Milligan, Vocab.). The verb andrapodizo supplied the noun "with the like odious meaning," which appears in 1 Tim. 1:10.

Mend <1,,2675,*katartizo*>

from kata, "down," intensive and artios, "fit," has three meanings, (a) "to mend, repair," Matt. 4:21; Mark 1:19, of nets; (b) "to complete, furnish completely, equip, prepare," Luke 6:40; Rom. 9:22; Heb. 11:3 and in the Middle Voice, Matt. 21:16; Heb. 10:5; (c) "ethically, to prepare, perfect," Gal. 6:1; 1 Thess. 3:10; 1 Pet. 5:10; Heb. 13:21; and in the Passive Voice, 1 Cor. 1:10; 2 Cor. 13:11. See FIT, FRAME, [JOIN](#), PERFECT, PREPARE, [RESTORE](#).

Mention (Noun and Verb) <A-1,Noun,3417,*mneia*>

"remembrance, mention" (akin to mimnesko, "to remind, remember"), is always used in connection with prayer, and translated "mention" in Rom. 1:9; Eph. 1:16; 1 Thess. 1:2; Philem. 1:4, in each of which it is preceded by the verb to make; "rememberance" in Phil. 1:3; 1 Thess. 3:6; 2 Tim. 1:3. Some mss. have it in Rom. 12:13, instead of chreiais, "necessities." See [REMEMBRANCE](#). Cp. mneme, "memory, remembrance," 2 Pet. 1:15.

<B-1,Verb,3421,*mnemoneuo*>

which most usually means "to call to mind, remember," signifies "to make mention of," in Heb. 11:22. See [REMEMBER](#).

Merchandise (Noun, and Verb, to make) <A-1,Noun,1711,*emporia*>

denotes "commerce, business, trade" [akin to No. 2, and to emporos, "one on a journey" (en, "in," poros, "a journey"), "a merchant"], occurs in Matt. 22:5.

<A-2,Noun,1712,*emporion*>

denotes "a trading place, exchange" (Eng., "emporium"), John 2:16, "(a house) of merchandise."

<A-3,Noun,1117,*gomos*>

is translated "merchandise" in Rev. 18:11,12: see [BURDEN](#), A, No. 3.

<B-1,Verb,1710,*emporeuomai*>

primarily signifies "to travel," especially for business; then, "to traffic, trade," Jas. 4:13; then, "to make a gain of, make merchandise of," 2 Pet. 2:3.

[Matt Curtin](#)

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Staff, Staves <1,,4464,*rhabdos*>

rendered "staff" or "staves" in Matt. 10:10, parallel passages, and Heb. 11:21: see [ROD](#).

<2,,3586,*xulon*>

"wood," then, "anything made of wood," e.g., "a cudgel" or "staff," is rendered "staves" in Matt. 26:47,55 and parallel passages. See [STOCKS](#), [TREE](#), [WOOD](#).

Stagger * For [STAGGER](#) see WAVER

Stair <1,,304,*anabathmos*>

"an ascent" (akin to anabaino, "to go up"), denotes "a flight of stairs," Acts 21:35,40. These were probably the steps leading down from the castle of Antonia to the Temple. (See Josephus, B.J., v., 5,8.) In the Sept., it is used, e.g., in the titles of the Songs of Ascents, Ps. 120-134.

Stall * For [STALL](#) see MANGER

Stanch <1,,2476,*histemi*>

transitively, "to cause to stand," is used intransitively ("to stand still") in Luke 8:44, translated "stanchèd." See STAND.

Stand (Noun and Verb), Standing, Stood <A-1,Noun,3087,*luchnia*>

"a lampstand," is translated "stand" in Matt. 5:15 and parallel passages (AV, "candlestick"). See [LAMPSTAND](#).

<B-1,Verb,2476,*histemi*>

(a) transitively, denotes "to cause to stand, to set;" in the Passive Voice, "to be made to stand," e.g., Matt. 2:9, lit., "was made to stand;" so Luke 11:18; 19:8 (Col. 4:12 in some mss.); in Rev. 13:1 the RV follows the best texts, "he stood" (not as AV, "[I](#) stood"); the reference is to the Dragon. In the Middle Voice, "to take one's stand, place oneself," e.g., Rev. 18:15; (b) intransitively, in the 2nd aorist and perfect Active, "to stand, stand by, stand still," e.g., Matt. 6:5; 20:32, "stood still;" in Luke 6:8, "stand forth" and "stood forth;" metaphorically, "to stand firm," John 8:44 (negatively), in the truth (see No. 7); Rom. 5:2, in grace; 1 Cor. 15:1, in the gospel; Rom. 11:20, "by thy faith," RV; 2 Cor. 1:24, "by faith" (marg., "by your faith"); of steadfastness, 1 Cor. 7:37; Eph. 6:11,13,14; Col. 4:12 [some mss. have the Passive, see (a)]. See APPOINT, [ESTABLISH](#), [SET](#).

<B-2,Verb,450,*anistemi*>

"to raise," intransitively, "to rise," is translated "to stand up" in Matt. 12:41, RV; Mark 14:60; Luke 4:16; 10:25; Acts 1:15; 5:34; 10:26; 11:28; 13:16; in Luke 14:10, "stand upright." See ARISE, No. 1.

<B-3,Verb,2186,*ephistemi*>

(epi, "upon," and No. 1), used intransitively, denotes "to stand upon or by, be present," Luke 2:9 and Acts 12:7, "stood by," RV (AV, "came upon"); Luke 4:39, "stood over;" Luke 24:4; Acts 23:11, "stood by;" Acts 10:17, "stood;" Acts 22:13, "standing by (me)," RV; so Acts 22:20, AV and RV. See [ASSAULT](#), [COME](#), No. 27, HAND ([AT](#)), B Note (2), [INSTANT](#), PRESENT.

<B-4,Verb,3936,*paristemi*>

intransitively, denotes "to stand by or beside" (para, "by," and No. 1), Mark 14:47,69,70; 15:35,39 (RV, "stood by"); Luke 19:24; John 18:22; 19:26; Acts 1:10; 9:39; 23:2,4; 27:23; in Acts 27:24, "stand before;" in Acts 4:10, "doth ... stand here;" in Luke 1:19, "stand;" Rom. 14:10, "we shall ... stand before" (Middle Voice); 2 Tim. 4:17, RV, "stood by" (AV, "... with"). See [COMMEND](#), No. 4.

<B-5,Verb,4026,*periistemi*>

intransitively, "to stand around" (peri), is so used in John 11:42; Acts 25:7. See [AVOID](#), No. 4.

<B-6,Verb,4921,*sunistemi*>

intransitively, denotes "to stand with" (sun), Luke 9:32; for 2 Pet. 3:5, AV, "standing," see [COMPACTED](#), No. 1: for other meanings see [APPROVE](#), A, No. 2.

<B-7,Verb,4739,*steko*>

a late present tense from hesteka, the perfect of histemi, is used (a) literally, Mark 3:31; 11:25; John 1:26, in the best texts (in some texts Rev. 12:4); (b) figuratively, Rom. 14:4, where the context indicates the meaning "standeth upright" rather than that of acquittal; of "standing fast," 1 Cor. 16:13, "in the faith," i.e., by adherence to it; Gal. 5:1, in freedom from legal bondage; Phil. 1:27, "in one spirit;" Phil. 4:1; 1 Thess. 3:8, "in the Lord," i.e., in the willing subjection to His authority; 2 Thess. 2:15, in the Apostle's teaching; some mss. have it in John 8:44, the most authentic have histemi, RV, "stood" (AV, "abode").

<B-8,Verb,3306,*meno*>

"to abide, remain," is rendered "might stand," in Rom. 9:11, of the purpose of God, i.e., might abide for the permanent recognition of its true character. See [ABIDE](#), No. 1.

<B-9,Verb,2944,*kukloo*>

"stood round about," Acts 14:20: see [COMPASS](#), No. 2.

Notes: (1) In Mark 3:3, egeiro, "to raise," followed by the phrase eis to meson, "into the midst," is translated "stand forth." (2) In 2 Tim. 4:16, AV, paraginomai (in some texts, sumparaginomai), "to come up to assist," is rendered "stood with (me)," RV, "took (my) part." (3) In Heb. 9:8, RV, "is ... standing" (AV, "was ... standing") represents the phrase echo, "to have," stasis, "a standing," lit., "has a standing." (4) For "stand ... in jeopardy" see [DANGER](#).

Star <1,,792,*aster*>

"a star," Matt. 2:2-10; 24:29; Mark 13:25; 1 Cor. 15:41; Rev. 6:13; 8:10-12; 9:1; 12:1,4, is used metaphorically, (a) of Christ, as "the morning star," figurative of the approach of the day when He will appear as the "sun of righteousness," to govern the earth in peace, an event to be preceded by the rapture of the Church, Rev. 2:28; 22:16, the promise of the former to the overcomer being suggestive of some special personal interest in Himself and His authority; (b) of the angels of the seven churches, Rev. 1:16,20; 2:1; 3:1; (c) of certain false teachers, described as "wandering stars," Jude 1:13, as if the "stars," intended for light and guidance, became the means of deceit by irregular movements.

<2,,798,*astron*>

practically the same as No. 1, is used (a) in the sing. in Acts 7:43, "the star of the god Rephan," RV, the symbol or "figure," probably of Saturn, worshiped as a god, apparently the same as Chiun in Amos 5:26 (Rephan being the Egyptian deity corresponding to Saturn, Chiun the Assyrian); (b) in the plur., Luke 21:25; Acts 27:20; Heb. 11:12.

State * For [STATE](#) see [ESTATE](#), Notes

Stature * For [STATURE](#) see [AGE](#), A, No. 3

Staves * For [STAVES](#) see STAFF

Stay <1,,2722,*katecho*>

"to hold fast, hold back," is used in the sense of detaining in Luke 4:42, "would have stayed (Him)," RV. See [HOLD](#).

<2,,1907,*epecho*>

has the meaning "to wait in a place, to stay," in Acts 19:22. See [HEED](#), [HOLD](#), MARK.

<3,,2967,*koluo*>

"to hinder," is rendered "stayed" in Acts 27:43, RV (AV, "kept"); so in 2 Pet. 2:16, RV (AV, "forbad"). See [HINDER](#).

Steadfast * For [STEADFAST](#) see STEDFAST

Steal <1,,2813,*klepto*>

"to steal," akin to kleptes, "a thief" (cp. Eng., "kleptomania"), occurs in Matt. 6:19,20; 19:18; 27:64; 28:13; Mark 10:19; Luke 18:20; John 10:10; Rom. 2:21 (twice); 13:9; Eph. 4:28 (twice).

Stedfast, Stedfastly, Stedfastness <A-1,Adjective,949,*bebaios*>

"firm, secure" (akin to baino, "to go"), is translated "steadfast" in 2 Cor. 1:7; Heb. 2:2; 3:14, AV (RV, "firm"); 6:19. See [FIRM](#), [FORCE](#), [SURE](#).

<A-2,Adjective,1476,*hedraios*>

primarily denotes "seated" (hedra, "a seat"); hence, "steadfast," metaphorical of moral fixity, 1 Cor. 7:37; 15:58; Col. 1:23, RV (AV, "settled").

<A-3,Adjective,4731,*stereos*>

firm, is rendered "steadfast" in 1 Pet. 5:9. See [FIRM](#), No. 2.

<B-1,Noun,4733,*stereoma*>

primarily "a support, foundation," denotes "strength, steadfastness," Col. 2:5. In the Sept., in Gen. 1:6; Ezek. 1:22, it is used of the firmanent, which was believed to be a solid canopy. The corresponding Heb. word raqia means "expanse," from raqa, "to spread out."

<B-2,Noun,4740,*sterigmos*>

"a setting firmly, supporting," then "fixedness, steadfastness" (akin to *sterizo*, "to establish"), is used in 2 Pet. 3:17.

Note: For STEADFASTLY see [BEHOLD](#), No. 10, [CONTINUE](#), No. 9, [FASTEN](#), No. 1, [LOOK](#), No. 15, [SET](#), No. 19.

Steep <1,,2911,*kremnos*>

"a steep bank" (akin to *kremannumi*, "to hang"), occurs in Matt. 8:32; Mark 5:13; Luke 8:33, RV, "the steep" (AV, "a steep place"). In the Sept., 2 Chron. 25:12.

Steersman * For [STEERSMAN](#) see [GOVERNOR](#), B, Note

Step (Noun and Verb) <A-1,Noun,2487,*ichnos*>

"a footstep, a track," is used metaphorically of the "steps" (a) of Christ's conduct, 1 Pet. 2:21; (b) of Abraham's faith, Rom. 4:12; (c) of identical conduct in carrying on the work of the Gospel, 2 Cor. 12:18.

<B-1,Verb,2597,*katabaino*>

"to go, or come, down," is translated "steppeth down" in John 5:7 See [COME](#), No. 19.

Note: Many ancient authorities have the passage in the AV in John 5:4, which contains *embaino*, rendered "stepped in." See [COME](#), No. 21.

Stern <1,,4403,*prumna*>

the feminine form of the adjective *prumnos*, "hindmost," is rendered "stern" in Acts 27:29; and in the RV in Acts 27:41; Mark 4:38. See PART, A, Note (2).

Steward, Stewardship <A-1,Noun,3623,*oikonomos*>

primarily denoted "the manager of a household or estate" (*oikos*, "a house," *nemo*, "to arrange"), "a steward" (such were usually slaves or freedmen), Luke 12:42; 16:1,3,8; 1 Cor. 4:2; Gal. 4:2, RV (AV, "governors"); in Rom. 16:23, the "treasurer" (RV) of a city (see [CHAMBERLAIN](#), Note); it is used metaphorically, in the wider sense, of a "steward" in general, (a) of preachers of the Gospel and teachers of the Word of God, 1 Cor. 4:1; (b) of elders or bishops in churches, Titus 1:7; (c) of believers generally, 1 Pet. 4:10.

<A-2,Noun,2012,*epitropos*>

is rendered "steward" in Matt. 20:8; Luke 8:3: see [GUARDIAN](#).

<A-3,Noun,3622,*oikonomia*>

is rendered "stewardship" in Luke 16:2,3,4, and in the RV in 1 Cor. 9:17: see [DISPENSATION](#).

<B-1,Verb,3621,*oikonomeo*>

akin to A, Nos. 1 and 3, signifies "to be a house steward," Luke 16:2. In the Sept., Ps. 112:5.

Stick <1,,5434,*phruganon*>

denotes "a dry stick" (from *phrugo*, "to parch"); in the plural, "brushwood," Acts 28:3.

Stick fast <1,,2043,*ereido*>

primarily "to prop, fix firmly," is used intransitively in Acts 27:41 of a ship driving ashore, RV, "struck."

Stiffnecked <1,,4644,*sklerotrachelos*>

from *skleros*, "harsh, hard," *trachelos*, "a neck," is used metaphorically in Acts 7:51.

Still (Adverb) <1,,2089,*eti*>

"yet, as yet, still," is translated "still" in the RV in 1 Cor. 12:31; 2 Cor. 1:10; Gal. 1:10; 5:11; AV and RV in Rev. 22:11 (four times), where the word indicates the permanent character, condition and destiny of the unrighteous and the filthy, the righteous and the holy (for the verbs see the RV); in John 11:30, the best mss. have the word; so RV (AV omits).

Note: For combinations see [ABIDE](#), [IGNORANCE](#), B, No. 1, STAND.

Still (Verb) <1,,5392,*phimoo*>

in the Passive Voice, is rendered "be still" in Mark 4:39: see MUZZLE.

Sting * For [STING](#) see GOAD

Stink <1,,3605,*ozo*>

"to emit a smell" (cp. Eng., "ozone"), occurs in John 11:39. In the Sept., Ex. 8:14.

Stir, Stir up (Noun and Verb) <A-1,Noun,5017,*tarachos*>

akin to *tarache*, "trouble," and *tarasso*, "to trouble," is rendered "stir" in Acts 12:18; 19:23.

<B-1,Verb,329,*anazopureo*>

denotes "to kindle afresh," or "keep in full flame" (*ana*, "up," or "again," *zoos*, "alive," *pur*, "fire"), and is used metaphorically in 2 Tim. 1:6, where "the gift of God" is regarded as a fire capable of dying out through neglect. The verb was in common use in the vernacular of the time.

<B-2,Verb,1892,*epegeiro*>

"stirred up" in Acts 14:2. See [RAISE](#).

<B-3,Verb,1326,*diegeiro*>

"stir up" in 2 Pet. 1:13; 3:1: see [ARISE](#), No. 4.

<B-4,Verb,4579,*seio*>

"to move to and fro," is rendered "was stirred" in Matt. 21:10, RV (AV, "was moved"). See [MOVE](#),

[QUAKE](#), [SHAKE](#).

<B-5,Verb,383,*anaseio*>

primarily denotes "to shake back or out, move to and fro;" then, "to stir up," used metaphorically in Mark 15:11, RV, "stirred ... up" (AV, "moved"), and Luke 3:14; 23:5.

<B-6,Verb,4531,*saleuo*>

"stirred up" in Acts 17:13: see [SHAKE](#).

<B-7,Verb,3951,*parotruno*>

from para, used intensively, beyond measure, and otruno, "to urge on, rouse," occurs in Acts 13:50, "stirred up."

<B-8,Verb,4787,*sunkineo*>

"to move together" (sun, "together," kineo, "to move"), "to stir up, excite," is used metaphorically in Acts 6:12.

<B-9,Verb,4797,*suncheo*>

"to pour together," is used metaphorically in Acts 21:27, "stirred up." See [CONFOUND](#), B, No. 1.

<B-10,Verb,3947,*paroxuno*>

"stirred" in Acts 17:16: see [PROVOKE](#), No. 2.

<B-11,Verb,2042,*erethizo*>

"hath stirred" in 2 Cor. 9:2, RV, See [PROVOKE](#), No. 3.

<B-12,Verb,387,*anastatoo*>

"to excite, unsettle" (akin to anistemi, "to raise up," and anastasis, "a raising"), is used (a) of "stirring up" to sedition, and tumult, Acts 17:6, "turned ... upside down;" Acts 21:38, RV, "stirred up to sedition," AV, "madest an uproar;" (b) "to upset" by false teaching, Gal. 5:12, RV, "unsettle" (AV, "trouble").

Note: In Acts 24:12, poieo, "to make," with epistasis, "a stopping" (in some texts episustasis), signifies "to collect" (a crowd), AV, "raising up (the people)," RV, "stirring up (a crowd)." See [COME](#), Note (9).

Stock * For [STOCK](#) see KIND

Stocks <1,,3586,*xulon*>

"wood," is used of "stocks" in Acts 16:24. See [STAFF](#), [TREE](#), WOOD.

Stomach <1,,4751,*stomachos*>

properly "a mouth, an opening," akin to stoma, "a mouth," denotes "the stomach" in 1 Tim. 5:23.

Stone (Noun, Verb, and Adjective) <A-1,Noun,3037,lithos>

is used ([I](#)) literally, of (a) the "stones" of the ground, e.g., Matt. 4:3,6; 7:9; (b) "tombstones," e.g., Matt. 27:60,66; (c) "building stones," e.g., Matt. 21:42; (d) "a millstone," Luke 17:2; cp. Rev. 18:21 (see [MILLSTONE](#)); (e) the "tables (or tablets)" of the Law, 2 Cor. 3:7; (f) "idol images," Acts 17:29; (g) the "treasures" of commercial Babylon, Rev. 18:12,16; (II) metaphorically, of (a) Christ, Rom. 9:33; 1 Pet. 2:4,6,8; (b) believers, 1 Pet. 2:5; (c) spiritual edification by scriptural teaching, 1 Cor. 3:12; (d) the adornment of the foundations of the wall of the spiritual and heavenly Jerusalem, Rev. 21:19; (e) the adornment of the seven angels in Rev. 15:6, RV (so the best texts; some have *linon*, "linen," AV); (f) the adornment of religious Babylon, Rev. 17:4; (III) figuratively, of Christ, Rev. 4:3; 21:11, where "light" stands for "Light-giver" (*phoster*).

<A-2,Noun,5586,psephos>

"a smooth stone, a pebble," worn smooth as by water, or polished (akin to *psao*, "to rub"), denotes (a) by metonymy, a vote (from the use of "pebbles" for this purpose; cp. *psephizo*, "to count"), Acts 26:10, RV (AV, "voice"); (b) a (white) "stone" to be given to the overcomer in the church at Pergamum, Rev. 2:17 (twice); a white "stone" was often used in the social life and judicial customs of the ancients; festal days were noted by a white "stone," days of calamity by a black; in the courts a white "stone" indicated acquittal, a black condemnation. A host's appreciation of a special guest was indicated by a white "stone" with the name or a message written on it; this is probably the allusion here.

Note: In John 1:42 *petros* stands for the proper name, Peter, as the RV (AV, "a stone;" marg., "Peter"); *petros* denotes "a piece of a rock, a detached stone or boulder," in contrast to *petra*, "a mass of rock." See [ROCK](#).

<B-1,Verb,3036,lithoboleo>

"to pelt with stones" (A, No. 1, and *ballo*, "to throw"), "to stone to death," occurs in Matt. 21:35; 23:37; Luke 13:34 (John 8:5 in some mss.: see No. 2); Acts 7:58,59; 14:5; Heb. 12:20.

<B-2,Verb,3034,lithazo>

"to stone," virtually equivalent to No. 1, but not stressing the casting, occurs in John 8:5 (in the most authentic mss.); 10:31-33; 11:8; Acts 5:26; 14:19; 2 Cor. 11:25; Heb. 11:37.

<B-3,Verb,2642,katalithazo>

an intensive form of No. 2, "to cast stones at," occurs in Luke 20:6.

<C-1,Adjective,3035,lithinos>

"of stone" (akin to A, No. 1), occurs in John 2:6; 2 Cor. 3:3; Rev. 9:20.

Stony * For [STONY](#) see ROCKY

Stoop <1,,2955,kupto>

"to bow the head, stoop down," occurs in Mark 1:7; John 8:6,8.

<2,,3879,parakupto>

is rendered "to stoop down" in Luke 24:12; John 20:5,11, RV, "stooping and looking in:" see [LOOK](#), No. 10.

Stop <1,,5420,*phrasso*>

"to fence in" (akin to phragmos, "a fence"), "close, stop," is used (a) metaphorically, in Rom. 3:19, of "preventing" all excuse from Jew and Gentile, as sinners; in 2 Cor. 11:10, lit., "this boasting shall not be stopped to me;" Passive Voice in both; (b) physically, of the mouths of lions, Heb. 11:33 (Active Voice).

<2,,4912,*sunecho*>

"to hold together," is rendered "stopped (their ears)" in Acts 7:57. See [HOLD](#).

<3,,1993,*epistomizo*>

"to stop the mouth," Titus 1:11: see [MOUTH](#), B.

Store (Verb) <1,,2343,*thesaurizo*>

"to lay up, store up," is rendered "in store" (lit., "storing"), with a view to help a special case of need, 1 Cor. 16:2; said of the heavens and earth in 2 Pet. 3:7, RV, "have been stored up (for fire)," marg., "stored (with fire)," AV, "kept in store (reserved unto fire)." See [LAY](#), No. 17, TREASURE.

<2,,597,*apothesaurizo*>

"to treasure up, store away" (apo), is used in 1 Tim. 6:19, of "laying up in store" a good foundation for the hereafter by being rich in good works.

Storehouse, Storechamber * For [STOREHOUSE](#), [STORECHAMBER](#), see CHAMBER

Storm <1,,2978,*lailaps*>

"a hurricane, whirlwind," is rendered "storm" in Mark 4:37; Luke 8:23; 2 Pet. 2:17, RV (AV, "tempest"). See [TEMPEST](#).

Story <1,,5152,*tristegos*>

an adjective denoting "of three stories" (treis, "three," stegē, "a roof"), occurs in Acts 20:9 (with oikema, "a dwelling," understood), RV, "the third story" (AV, "the third loft").

Straight <A-1,Adjective,2117,*euthus*>

"direct, straight, right," is translated "straight," figuratively, of the paths of the Lord, Matt. 3:3; Mark 1:3; Luke 3:4; in Luke 3:5 of the rectification of the crooked, with reference to moral transformation; in Acts 9:11, the name of a street in Damascus, still one of the principal thoroughfares. See RIGHT.

<A-2,Adjective,3717,*orthos*>

used of height, denotes "upright," Acts 14:10; of line of direction, figuratively, said of paths of righteousness, Heb. 12:13.

<B-1,Verb,2116,*euthuno*>

akin to A, No. 1, is used of the directing of a ship by the steersman, Jas. 3:4 (see [GOVERNOR](#), B, Note); metaphorically, of making "straight" the way of the Lord, John 1:23.

<B-2,Verb,461,*anorthoo*>

"to set up, make straight:" see [LIFT](#), No. 6.

Straight course * For [STRAIGHT COURSE](#), see COURSE, B, Note (1)

Straightway * For [STRAIGHTWAY](#) see [FORTHWITH](#), Nos. 1, 2, 3, and [IMMEDIATELY](#), No. 1

Strain out <1,,1368,*diulizo*>

primarily denotes "to strain thoroughly" (dia, "through," intensive, hulizo, "to strain"), then, "to strain out," as through a sieve or strainer, as in the case of wine, so as to remove the unclean midge, Matt. 23:24, RV (AV, "strain at"). In the Sept., Amos 6:6.

Strait (Adjective) * For the Adjective STRAIT see NARROW

Strait (be in a), Straitened <1,,4912,*sunecho*>

"to hold together, constrain," is translated "[I](#) am in a strait" in Phil. 1:23 (Passive Voice), i.e., being restricted on both sides, under a pressure which prevents a definite choice; so in Luke 12:50, "(how) am [I](#) straitened," i.e., pressed in. See CONSTRAIN, A, No. 3.

<2,,4729,*stenochoreo*>

"to be pressed for room" (stenos, "narrow," choros, "a space"), is rendered "to be straitened" in 2 Cor. 4:8, RV (AV, "distressed"); 2 Cor. 6:12 (twice). See [ANGUISH](#), B, No. 1.

<3,,2346,*thlibo*>

for which see [AFFLICT](#), No. 4, is used in the perfect participle Passive of "a narrowed way," in Matt. 7:14, RV, "straitened," AV, "narrow," of the way "that leadeth unto life," i.e., hemmed in like a narrow gorge between rocks.

Straitest <1,,196,*akribestatos*>

the superlative degree of akribes, "accurate, exact" (cp. akribos, see [ACCURATELY](#) and associated words there), occurs in Acts 26:5, "the straitest (sect)," RV (AV, "most straitest").

Straitly * Notes: (1) For polla, AV, "straitly" in Mark 3:12; 5:43, see MUCH (RV). (2) In Acts 4:17 some mss. have apeile, "a threat," with apeilo (Middle Voice), lit., "let us threaten them with a threat," AV, "let us straitly threaten;" the best texts omit the noun (so RV). Moulton and Milligan (Vocab.), arguing for the presence of the noun, consider that it "clearly reflects the literal rendering of a Semitic original reported to Luke from an eye-witness, was it Paul?" (3) A similar construction, parangello with the noun parangelia, occurs in Acts 5:28, "we straitly charged you," lit., "we charged you with a charge." See CHARGE, A, No. 6. (4) For embrimaomai, AV, "charge straitly" (RV, "strictly") in Matt. 9:30; Mark 1:43, see [CHARGE](#), C, No. 4.

Strake * For [STRAKE](#), Acts 27:17, AV (RV, "lowered"), see [LET DOWN](#), No. 2.

Strange <A-1, Adjective, 3581, *xenos*>

denotes (a) "foreign, alien," Acts 17:18, of gods; Heb. 13:9, of doctrines; (b) "unusual," 1 Pet. 4:12, 2nd part, of the fiery trial of persecution (for 1st part, see B). See [STRANGER](#).

<A-2, Adjective, 245, *allotrios*>

denotes (a) "belonging to another" (allos), see [MAN'S](#), Note (1); (b) "alien, foreign, strange," Acts 7:6; Heb. 11:9, AV, RV, "(a land) not his own." See [ALIEN](#), [STRANGER](#).

<A-3, Adjective, 3861, *paradoxos*>

"contrary to received opinion" (para, "beside," doxa, "opinion;" Eng. "paradox," "-ical"), is rendered "strange things" in Luke 5:26.

<A-4, Adjective, 1845, *exo*>

outside, is rendered "strange" in Acts 26:11, AV: see [FOREIGN](#).

Note: In 1 Cor. 14:21 (1st part), RV, heteroglossos, signifying "of a different tongue" (heteros, "another," glossa, "a tongue") is translated "of strange (AV, other) tongues."

<B-1, Verb, 3579, *xenizo*>

denotes "to think something strange," 1 Pet. 4:4, 12, Passive Voice, i.e., "they are surprised," and "be (not) surprised;" in Acts 17:20, the present participle, Active, is rendered "strange," i.e., "surprising." See [ENTERTAIN](#), [LODGE](#).

Stranger <A-1, Adjective (used as noun), 3581, *xenos*>

"strange" (see No. 1 above), denotes "a stranger, foreigner," Matt. 25:35, 38, 43, 44; 27:7; Acts 17:21; Eph. 2:12, 19; Heb. 11:13; 3 John 1:5.

<A-2, Adjective (used as noun), 245, *allotrios*>

"strangers," Matt. 17:25, 26; John 10:5 (twice): see No. 2, above.

<A-3, Adjective (used as noun), 241, *allogenes*>

(allos, "another," genos, "a race") occurs in Luke 17:18, of a Samaritan. Moulton and Milligan illustrate the use of the word by the inscription on the Temple barrier, "let no foreigner enter within the screen and enclosure surrounding the sanctuary;" according to Mommsen this inscription was cut by the Romans: cp. [PARTITION](#).

Notes: (1) For paroikos, in AV, see [SOJOURN](#), B, No. 1. For parepidemos, in AV, see [PILGRIM](#).

(2) The pronoun heteros, "other," is translated "strangers" in 1 Cor. 14:21 (2nd part), RV (AV, "other"); cp. [STRANGE](#), A, Note.

<B-1, Verb, 3580, *xenodocheo*>

"to receive strangers" (xenos, No. 1, above, and dechomai, "to receive"), occurs in 1 Tim. 5:10, RV,

"(if) she hath used hospitality to strangers," AV, "(if) she have lodged strangers."

Note: For epidemeo, in AV, see [SOJOURNER](#), A, No. 2. For paroikeo, in AV, see [SOJOURN](#), A, No. 1.

<C-1,Noun,5381,*philoxenia*>

"love of strangers," occurs in Rom. 12:13, "hospitality," and Heb. 13:2, RV, "to show love unto strangers," AV, "to entertain strangers." See [ENTERTAIN](#), Note.

Note: For parokia in Acts 13:17, see [SOJOURN](#), C.

Strangled <1,,4156,*pniktos*>

from pnigo, "to choke," occurs in Acts 15:20,29; 21:25, of the flesh of animals killed by strangling, without shedding their blood (see, e.g., Lev. 17:13,14).

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Trace <A-1,Verb,3877,*parakolouthéo*>

"to follow up," is used of investigating or "tracing" a course of events, Luke 1:3, where the writer, humbly differentiating himself from those who possessed an essential apostolic qualification, declares that he "traced the course of all things" (RV) about which he was writing (AV, "having had ... understanding, etc."). See [FOLLOW](#), No. 5.

<B-1,Adjective,421,*anexichniastos*>

signifies "that cannot be traced out" (a, negative, ex, for ek, "out," ichnos, "a track"), is rendered "past tracing out" in Rom. 11:33, RV (AV, "past finding out"); in Eph. 3:8, "unsearchable." See [FIND](#), Note (3), [UNSEARCHABLE](#). In the Sept., Job 5:9; 9:10; 34:24.

Trade (Noun and Verb) <A-1,Verb,2038,*ergazomai*>

"to work," is rendered "traded" in Matt. 25:16; in Rev. 18:17, AV, "trade," RV, "gain their living." See [COMMIT](#), [DO](#), LABOR, B, Note (1), MINISTER, WORK.

<A-2,Verb,4231,*pragmateuomai*>

is rendered "trade ye" in Luke 19:13, RV, which adds "herewith:" see [OCCUPY](#).

<A-3,Verb,1281,*diapragmateuomai*>

"to accomplish by traffic, to gain by trading," occurs in Luke 19:15.

<A-4,Verb,1710,*emporeuomai*>

is rendered "trade" in Jas. 4:13, RV: see [BUY](#), Note, MERCHANDISE, B.

<B-1,Noun,5078,*techné*>

"an art" (Eng., "technique," "technical"), is used in Acts 18:3 (2nd part) of a "trade," RV (AV, "occupation"). For the 1st part see Note below. See [ART](#).

<B-2,Noun,3313,*meros*>

"a portion," is used of "a trade" in Acts 19:27. See [CRAFT](#), No. 5.

Note: For the adjective homotechnos, "of the same trade," Acts 18:3, 1st part, RV, see [CRAFT](#), No. 4.

Tradition <1,,3862,*paradosis*>

"a handing down or on" (akin to paradidomi, "to hand over, deliver"), denotes "a tradition," and hence, by metonymy, (a) "the teachings of the rabbis," interpretations of the Law, which was thereby made void in practice, Matt. 15:2,3,6; Mark 7:3,5,8,9,13; Gal. 1:14; Col. 2:8; (b) of "apostolic teaching," 1 Cor. 11:2, RV, "traditions" (AV, "ordinances"), of instructions concerning the gatherings of believers (instructions of wider scope than ordinances in the limited sense); in 2 Thess. 2:15, of Christian doctrine in general, where the Apostle's use of the word constitutes a denial that what he preached originated with himself, and a claim for its Divine authority (cp. paralambano, "to receive," 1 Cor. 11:23; 15:3); in 2 Thess. 3:6, it is used of instructions concerning everyday conduct.

Train * For [TRAIN](#), Titus 2:4, RV, see [SOBER](#), B, No. 3

Traitor <1,,4273,prodotes>

denotes "a betrayer, traitor;" the latter term is assigned to Judas, virtually as a title, in Luke 6:16; in 2 Tim. 3:4 it occurs in a list of evil characters, foretold as abounding in the last days. See [BETRAY](#), B.

Trample <1,,2662,katapateo>

"to tread down, trample under foot," is rendered "trample" in Matt. 7:6. See [TREAD](#), No. 2.

Trance <1,,1611,ekstasis>

for which see [AMAZE](#), A, No. 1, denotes "a trance" in Acts 10:10; 11:5; 22:17, a condition in which ordinary consciousness and the perception of natural circumstances were withheld, and the soul was susceptible only to the vision imparted by God.

Tranquil * For [TRANQUIL](#), 1 Tim. 2:2, RV, see [QUIET](#), No. 1

Transfer * For [TRANSFER](#) (in a figure) see [FASHION](#), C, No. 1, and [FIGURE](#), Note (2).

Transfigure <1,,3339,metamorphoo>

"to change into another form" (meta, implying change, and morphe, "form:" see FORM, No. 1), is used in the Passive Voice (a) of Christ's "transfiguration," Matt. 17:2; Mark 9:2; Luke (in Luke 9:29) avoids this term, which might have suggested to gentile readers the metamorphoses of heathen gods, and uses the phrase egeneto heteron, "was altered," lit., "became (ginomai) different (heteros);" (b) of believers, Rom. 12:2, "be ye transformed," the obligation being to undergo a complete change which, under the power of God, will find expression in character and conduct; morphe lays stress on the inward change, schema (see the preceding verb in that verse, suschematizo) lays stress on the outward (see [FASHION](#), No. 3, FORM, No. 2); the present continuous tenses indicate a process; 2 Cor. 3:18 describes believers as being "transformed (RV) into the same image" (i.e., of Christ in all His moral excellencies), the change being effected by the Holy Spirit.

Transform <1,,3339,metamorphoo>

is rendered "transformed" in Rom. 12:2: see [TRANSFIGURE](#).

<2,,3345,metaschematizo>

in the Passive Voice is rendered "to be transformed" in the AV of 2 Cor. 11:13,14,15: see [FASHION](#), C, No. 1.

Transgress, Transgression <A-1,Verb,3845,parabaino>

lit., "to go aside" (para), hence "to go beyond," is chiefly used metaphorically of "transgressing" the tradition of the elders, Matt. 15:2; the commandment of God, Matt. 15:3; in Acts 1:25, of Judas, AV, "by transgression fell" (RV, "fell away"); in 2 John 1:9 some texts have this verb (AV, "transgresseth"), the best have proago (see GO, No. 10).

<A-2,Verb,5233,huperbaino>

lit., "to go over" (huper), used metaphorically and rendered "transgress" in 1 Thess. 4:6 (AV, "go

beyond"), i.e., of "overstepping" the limits separating chastity from licentiousness, sanctification from sin.

<A-3,Verb,3928,*parerchomai*>

"to come by" (para, "by," erchomai, "to come"), "pass over," and hence, metaphorically, "to transgress," is so used in Luke 15:29. See [COME](#), No. 9, [PASS](#).

<B-1,Noun,3847,*parabasis*>

akin to A, No. 1, primarily "a going aside," then, "an overstepping," is used metaphorically to denote "transgression" (always of a breach of law): (a) of Adam, Rom. 5:14; (b) of Eve, 1 Tim. 2:14; (c) negatively, where there is no law, since "transgression" implies the violation of law, none having been enacted between Adam's "transgression" and those under the Law, Rom. 4:15; (d) of "transgressions" of the Law, Gal. 3:19, where the statement "it was added because of transgressions" is best understood according to Rom. 4:15; 5:13; 5:20; the Law does not make men sinners, but makes them "transgressors;" hence sin becomes "exceeding sinful," Rom. 7:7,13. Conscience thus had a standard external to itself; by the Law men are taught their inability to yield complete obedience to God, that thereby they may become convinced of their need of a Savior; in Rom. 2:23, RV, "transgression (of the Law)," AV, "breaking (the Law);" Heb. 2:2; 9:15.

<B-2,Noun,3892,*paranomia*>

"lawbreaking" (para, "contrary to, nomos, "law"), is rendered "transgression" in 2 Pet. 2:16, RV (AV, "iniquity").

Note: In 1 John 3:4 (1st part), AV, poieo, "to do," with anomia, "lawlessness," is rendered "transgresseth ... the law" (RV, "doeth ... lawlessness"); in the 2nd part anomia alone is rendered "transgression of the law," AV (RV, "lawlessness").

Transgressor <1,,3848,*parabates*>

lit. and primarily, "one who stands beside," then, "one who oversteps the prescribed limit, a transgressor" (akin to parabaino, "to transgress," see above); so Rom. 2:25, RV (AV, "a breaker"); 2:27, RV, "a transgressor" (AV, "dost transgress"); Gal. 2:18; Jas. 2:9,11.

Note: Hamartolos, "a sinner, one who misses the mark," is applicable to all men without distinction; parabates stresses the positive side of sin, and is applicable to those who received the Law.

<2,,459,*anomos*>

"without law" (a, negative), is translated "transgressors" in Luke 22:37 (in some texts, Mark 15:28), in a quotation from Isa. 53:12. See [LAW](#), C, No. 3, [LAWLESS](#), A.

Translate, Translation <A-1,Verb,3179,*methistemi* | *methistano*> "to change, remove" (meta, implying "change," histemi, "to cause to stand"), is rendered "hath translated" in Col. 1:13. See [PUT](#), REMOVE, [TURN](#) (away).

<A-2,Verb,3346,*metatithemi*>

"to transfer to another place" (meta, see above, tithemi, "to put"), is rendered "to translate" in Heb.

11:5 (twice). See CARRY, [CHANGE](#), [REMOVE](#), [TURN](#).

<B-1,Noun,3331,*metathesis*>

"a change of position" (akin to A, No. 2), is rendered "translation" in Heb. 11:5. See [CHANGE](#), [REMOVING](#).

Transparent * For [TRANSPARENT](#), Rev. 21:21, see [DAWN](#), A, No. 2, Note

Trap <1,,2339,*thera*>

denotes "a hunting, chase," then, "a prey;" hence, figuratively, of "preparing destruction by a net or trap," Rom. 11:9.

Travail (Noun and Verb) <A-1,Noun,3449,*mochthos*>

"labor, involving painful effort," is rendered "travail" in 2 Cor. 11:27, RV (AV, "painfulness"); in 1 Thess. 2:9; 2 Thess. 3:8 it stresses the toil involved in the work.

<A-2,Noun,5604,*odin*>

a birth pang, "travail pain," is used illustratively in 1 Thess. 5:3 of the calamities which are to come upon men at the beginning of the Day of the Lord; the figure used suggests the inevitableness of the catastrophe. See PAIN, No. 2, SORROW.

<B-1,Verb,5605,*odino*>

akin to A, No. 2, is used negatively in Gal. 4:27, "(thou) that travailest (not)," quoted from Isa. 54:1; the Apostle applies the circumstances of Sarah and Hagar (which doubtless Isaiah was recalling) to show that, whereas the promise by grace had temporarily been replaced by the works of the Law (see Gal. 3:17), this was now reversed, and, in the fulfillment of the promise to Abraham, the number of those saved by the Gospel would far exceed those who owned allegiance to the Law. Isa. 54 has primary reference to the future prosperity of Israel restored to God's favor, but frequently the principles underlying events recorded in the OT extend beyond their immediate application.

In Gal. 4:19 the Apostle uses it metaphorically of a second travailing on his part regarding the churches of Galatia; his first was for their deliverance from idolatry (Gal. 4:8), now it was for their deliverance from bondage to Judaism. There is no suggestion here of a second regeneration necessitated by defection. There is a hint of reproach, as if he was enquiring whether they had ever heard of a mother experiencing second birth pangs for her children.

In Rev. 12:2 the woman is figurative of Israel; the circumstances of her birth pangs are mentioned in Isa. 66:7 (see also Micah 5:2,3). Historically the natural order is reversed. The Man-child, Christ, was brought forth at His first advent; the travail is destined to take place in "the time of Jacob's trouble," the "great tribulation," Matt. 24:21; Rev. 7:14. The object in Rev. 12:2 in referring to the birth of Christ is to connect Him with His earthly people Israel in their future time of trouble, from which the godly remnant, the nucleus of the restored nation, is to be delivered (Jer. 30:7).

<B-2,Verb,4944,*sunodino*>

"to be in travail together," is used metaphorically in Rom. 8:22, of the whole creation.

<B-3,Verb,5088,tikto>

"to beget," is rendered "travail" in John 16:21.

Travel (companions in), and Travel with * For [TRAVEL](#) (companions in), Acts 19:29, and TRAVEL [WITH](#), 2 Cor. 8:19, see [COMPANION](#), No. 1.

Travel <1,,1330,dierchomai>

"to go or pass through," is translated "travelled" in Acts 11:19. See [COME](#), No. 5.

Note: For apodemeo, rendered "travelling" in Matt. 25:14, AV, see GO, No. 27.

Tread, Trode, Trodden <1,,3961,pateo>

is used (a) intransitively and figuratively, of "treading" upon serpents, Luke 10:19; (b) transitively, of "treading" on, down or under, of the desecration of Jerusalem by its foes, Luke 21:24; Rev. 11:2; of the avenging, by the Lord in Person hereafter, of this desecration and of the persecution of the Jews, in Divine retribution, metaphorically spoken of as the "treading" of the winepress of God's wrath, Rev. 14:20; 19:15 (cp. Isa. 63:2,3).

<2,,2662,katapateo>

"to tread down, trample under foot," is used (a) literally, Matt. 5:13; 7:6; Luke 8:5; 12:1; (b) metaphorically, of "treading under foot" the Son of God, Heb. 10:29, i.e., turning away from Him, to indulge in willful sin.

Treading out the corn * For TREADING out the corn, see THRESH

Treasure (Noun and Verb) <1,,2344,thesauros>

denotes (1) "a place of safe keeping" (possibly akin to tithemi, "to put"), (a) "a casket," Matt. 2:11; (b) "a storehouse," Matt. 13:52; used metaphorically of the heart, Matt. 12:35, twice (RV, "out of his treasure"); Luke 6:45; (2) "a treasure," Matt. 6:19-21; 13:44; Luke 12:33,34; Heb. 11:26; "treasure" (in heaven or the heavens), Matt. 19:21; Mark 10:21; Luke 18:22; in these expressions (which are virtually equivalent to that in Matt. 6:1, "with your Father which is in Heaven") the promise does not simply refer to the present life, but looks likewise to the hereafter; in 2 Cor. 4:7 it is used of "the light of the knowledge of the glory of God in the face of Jesus Christ," descriptive of the Gospel, as deposited in the earthen vessels of the persons who proclaim it (cp. ver. 4); in Col. 2:3, of the wisdom and knowledge hidden in Christ.

<2,,1047,gaza>

a Persian word, signifying "royal treasure," occurs in Acts 8:27.

<3,Verb,2343,thesaurizo>

akin to A, No. 1, is used metaphorically in Rom. 2:5 of "treasuring up wrath." See [LAY](#), No. 17.

Treasurer * For [TREASURER](#) see [CHAMBERLAIN](#), Note

Treasury <1,,1049,*gazophylakion*>

from gaza, "a treasure," phulake, "a guard," is used by Josephus for a special room in the women's court in the Temple in which gold and silver bullion was kept. This seems to be referred to in John 8:20; in Mark 12:41 (twice),⁴³; Luke 21:1 it is used of the trumpet-shaped or ram's-horn-shaped chests, into which the temple offerings of the people were cast. There were 13 chests, six for such gifts in general, seven for distinct purposes.

<2,,2878,*korbanas*>

signifying "the place of gifts," denoted the Temple "treasury," Matt. 27:6. See [CORBAN](#).

Treated * For [TREATED](#), Acts 27:3, RV, see [ENTREAT](#) (to deal with)

Treatise <1,,3056,*logos*>

"a word," denotes "a treatise or written narrative" in Acts 1:1. See [WORD](#).

Tree <1,,1186,*dendron*>

"a living, growing tree" (cp. Eng., "rhododendron," lit., "rose tree"), known by the fruit it produces, Matt. 12:33; Luke 6:44; certain qualities are mentioned in the NT; "a good tree," Matt. 7:17,18; 12:33; Luke 6:43; "a corrupt tree" (ditto); in Jude 1:12, metaphorically, of evil teachers, "autumn trees (AV, 'trees whose fruit withereth') without fruit, twice dead, plucked up by the roots," RV; in Luke 13:19 in some texts, "a great tree," AV (RV, "a tree"); for this and Matt. 13:32 see [MUSTARD](#); in Luke 21:29 "the fig tree" is illustrative of Israel, "all the trees" indicating Gentile nations.

<2,,3586,*xulon*>

"wood, a piece of wood, anything made of wood" (see [STAFF](#), [STOCKS](#)), is used, with the rendering "tree," (a) in Luke 23:31, where "the green tree" refers either to Christ, figuratively of all His living power and excellencies, or to the life of the Jewish people while still inhabiting their land, in contrast to "the dry," a figure fulfilled in the horrors of the Roman massacre and devastation in A.D. 70 (cp. the Lord's parable in Luke 13:6-9; see Ezek. 20:47, and cp. Ezek. 21:3); (b) of "the cross," the tree being the stauros, the upright pale or stake to which Romans nailed those who were thus to be executed, Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24; (c) of "the tree of life," Rev. 2:7; 22:2 (twice),14,19, RV, AV, "book." See [WOOD](#).

Tremble, Trembling <A-1,Verb,5141,*tremo*>

"to tremble, especially with fear," is used in Mark 5:33; Luke 8:47 (Acts 9:6, in some mss.); 2 Pet. 2:10, RV, "they tremble (not)," AV, "they are (not) afraid."

<A-2,Verb,4579,*seio*>

"to move to and fro, shake," is rendered "will [I](#) make to tremble" in Heb. 12:26, RV (AV, "[I](#) shake"). See [QUAKE](#), [SHAKE](#).

Notes: (1) For phrisso in Jas. 2:19, AV, "tremble," see [SHUDDER](#). (2) For the adjective entromos,

"trembling," Acts 7:32; 16:29, RV, "trembling for fear," see [QUAKE](#), No. 1. (3) The adjective *emphobos*, used with *ginomai*, "to become," is rendered "trembled" in Acts 24:25 (RV, "was terrified"); in Luke 24:5, RV, "they were affrighted," AV, "they were afraid." See **AFFRIGHTED**, A.

<B-1,Noun,5156,*tromos*>

"trembling" (akin to A, No. 1), occurs in Mark 16:8, RV, "trembling (... had come upon them);" 1 Cor. 2:3; 2 Cor. 7:15; Eph. 6:5; Phil. 2:12.

Trench <1,,5482,*charax*>

primarily "a pointed stake," hence, "a palisade or rampart," is rendered "trench" in Luke 19:43, AV (RV, "bank," marg., "palisade"). In A.D. 70, Titus, the Roman general, surrounded Jerusalem with a palisaded mound (Tyndale, l.c., renders it "mound"). The Jews in one of their sorties destroyed this *charax*, after which Titus surrounded the city with a wall of masonry.

Trespass (Noun and Verb) <A-1,Noun,3900,*paraptoma*>

primarily "a false step, a blunder" (akin to *parapipto*, "to fall away," Heb. 6:6), lit., "a fall beside," used ethically, denotes "a trespass," a deviation, from uprightness and truth, Matt. 6:14,15 (twice); 18:35, in some mss.; Mark 11:25,26; in Romans the RV substitutes "trespass" and "trespasses" for AV, "offense" and "offenses," Rom. 4:25, "for (i.e., because of) our trespasses;" Rom. 5:15 (twice), where the trespass is that of Adam (in contrast to the free gift of righteousness, ver. 17, a contrast in the nature and the effects); Rom. 5:16, where "of many trespasses" expresses a contrast of quantity; the condemnation resulted from one "trespass," the free gift is "of (ek, expressing the origin, and throwing stress upon God's justifying grace in Christ) many trespasses;" Rom. 5:17, introducing contrast between legal effects and those of Divine grace; Rom. 5:18, where the RV, "through one trespass," is contrasted with "one act of righteousness;" this is important, the difference is not between one man's "trespass" and Christ's righteousness (as AV), but between two acts, that of Adam's "trespass" and the vicarious death of Christ; Rom. 5:20 [(cp. **TRANSGRESSION**, B, No. 1 (d)); in 2 Cor. 5:19, AV and RV, "trespasses;" in Eph. 1:7, RV, "trespasses" (AV, "sins"); in Eph. 2:1, RV, "(dead through your) trespasses," AV, "(dead in) trespasses;" Eph. 2:5, RV, "(dead through our) trespasses," AV, "(dead in) sins;" so Col 2:13 (1st part); in the 2nd part, AV and RV, "trespasses."

In Gal. 6:1, RV, "(in any) trespass" (AV, "fault"), the reference is to "the works of the flesh" (Gal. 5:19), and the thought is that of the believer's being found off his guard, the "trespass" taking advantage of him; in Jas. 5:16, AV, "faults" (RV, "sins" translates the word *hamartias*, which is found in the best texts), auricular confession to a priest is not in view here or anywhere else in Scripture; the command is comprehensive, and speaks either of the acknowledgement of sin where one has wronged another, or of the unburdening of a troubled conscience to a godly brother whose prayers will be efficacious, or of open confession before the church.

In Rom. 11:11,12, the word is used of Israel's "fall," i.e., their deviation from obedience to God and from the fulfillment of His will (to be distinguished from the verb *ptaio*, "fall," in the 1st part of ver. 11, which indicates the impossibility of recovery). See [FALL](#), A, No. 2.

<B-1,Verb,264,*hamartano*>

"to sin," is translated "to trespass," in the AV of Matt. 18:15; Luke 17:3,4 (RV, "to sin").

Note: For the different meanings of words describing sin, see SIN. Paraptoma, and hamartema ("a sinful deed") are closely associated, with regard to their primary meanings: parabasis seems to be a stronger term, as the breach of a known law (see [TRANSGRESSION](#)).

Trial <1,,1382,*dokime*>

for which see EXPERIENCE, No. 2, is rendered "trial" in 2 Cor. 8:2, AV (RV, "proof").

<2,,3984,*peira*>

"a making trial, an experiment," is used with lambano, "to receive or take," in Heb. 11:29, rendered "assaying," and Heb. 11:36, in the sense of "having experience of" (akin to peirao, "to assay, to try"), "had trial." In the Sept., Deut. 28:56.

<3,,3986,*peirasmos*>

akin to No. 2, is rendered "trials" in Acts 20:19, RV. See TEMPTATION.

<4,,4451,*purosis*>

akin to puroo, "to set on fire," signifies (a) "a burning;" (b) "a refining," metaphorically in 1 Pet. 4:12, "fiery trial," or rather "trial by fire," referring to the refining of gold (1 Pet. 1:7). See [BURNING](#).

Note: For dokimion, rendered "trial" in 1 Pet. 1:7, AV, see [PROOF](#), No. 2.

Tribe (-s) <1,,5443,*phule*>

"a company of people united by kinship or habitation, a clan, tribe," is used (a) of the peoples of the earth, Matt. 24:30; in the following the RV has "tribe(-s)" for AV, "kindred(-s)," Rev. 1:7; 5:9; 7:9; 11:9; 13:7; 14:6 (b) of the "tribes" of Israel, Matt. 19:28; Luke 2:36; 22:30; Acts 13:21; Rom. 11:1; Phil. 3:5; Heb. 7:13,14; Jas. 1:1; Rev. 5:5; 7:4-8; 21:12.

<2,,1429,*dodekaphulos*>

an adjective signifying "of twelve tribes" (dodeka, "twelve," and No. 1), used as a noun in the neuter, occurs in Acts 26:7.

Tribulation <1,,2347,*thlipsis*>

for which see AFFLICTION, B, No. 4, is translated "tribulation" in the RV (for AV, "affliction") in Mark 4:17; 13:19; plural in 2 Thess. 1:4, AV, "tribulations," RV, "afflictions;" in Acts 14:22 "many tribulations" (AV, "much tribulation"); in Matt. 24:9, "unto tribulation" (AV, "to be afflicted"); in 2 Cor. 1:4; 7:4; 2 Thess. 1:6, AV, "tribulation" for RV, "affliction;" RV and AV, "tribulation(-s)," e.g., in Rom. 2:9; 5:3 (twice); 8:35; 12:12; Eph. 3:13; Rev. 1:9; 2:9,10,22.

In Rev. 7:14, "the great tribulation," RV, lit., "the tribulation, the great one" (not as AV, without the article), is not that in which all saints share; it indicates a definite period spoken of by the Lord in Matt. 24:21,29; Mark 13:19,24, where the time is mentioned as preceding His second advent, and as a period in which the Jewish nation, restored to Palestine in unbelief by gentile instrumentality, will suffer an unprecedented outburst of fury on the part of the antichristian powers confederate under the Man of Sin (2 Thess. 2:10-12; cp. Rev. 12:13-17); in this tribulation Gentile witnesses for God will

share (Rev. 7:9), but it will be distinctly "the time of Jacob's trouble" (Jer. 30:7); its beginning is signaled by the setting up of the "abomination of desolation" (Matt. 24:15; Mark 13:14, with Dan. 11:31; 12:11).

Note: For the verb *thlibo*, in the Passive Voice rendered "suffer tribulation" in 1 Thess. 3:4, AV (RV, "suffer affliction"), see [AFFLICT](#), No. 4.

Tribute <1,,5411,*phoros*>

akin to *phero*, "to bring," denotes "tribute" paid by a subjugated nation, Luke 20:22; 23:2; Rom. 13:6,7.

<2,,2778,*kensos*>

Lat. and Eng., "census," denotes "a poll tax," Matt. 17:25; 22:17,19; Mark. 12:14.

<3,,1323,*didrachmon*>

"the half-shekel," is rendered "tribute" in Matt. 17:24 (twice): see [SHEKEL](#), No. 2.

Trim <1,,2885,*kosmeo*>

"to arrange, adorn," is used of "trimming" lamps, Matt. 25:7. See [ADORN](#), [GARNISH](#).

Triumph <1,,2358,*thriambeuo*>

denotes (a) "to lead in triumph," used of a conqueror with reference to the vanquished, 2 Cor. 2:14. Theodoret paraphrases it "He leads us about here and there and displays us to all the world." This is in agreement with evidences from various sources. Those who are led are not captives exposed to humiliation, but are displayed as the glory and devoted subjects of Him who leads (see the context). This is so even if there is a reference to a Roman "triumph." On such occasions the general's sons, with various officers, rode behind his chariot (Livy, xlv. 40). But there is no necessary reference here to a Roman "triumph" (Field, in Notes on the Trans. of the NT). The main thought is that of the display, "in Christ" being the sphere; its evidences are the effects of gospel testimony.

In Col. 2:15 the circumstances and subjects are quite different, and relate to Christ's victory over spiritual foes at the time of His death; accordingly the reference may be to the triumphant display of the defeated.

Trode * For [TRODE](#) see TREAD

Trouble (Noun and Verb) <A-1,Noun,2347,*thlipsis*>

for which see [AFFLICTION](#), No. 4, and [TRIBULATION](#), is rendered "trouble" in the AV of 1 Cor. 7:28 (RV, "tribulation"); 2 Cor. 1:4 (2nd clause),8 (RV, "affliction").

Note: In some mss. *tarache*, "an agitation, disturbance, trouble," is found in Mark 13:8 (plur.); John 5:4 (RV omits).

<B-1,Verb,5015,*tarasso*>

akin to tarache (A, Note), is used (1) in a physical sense, John 5:7 (in some mss. ver. 4), (2) metaphorically, (a) of the soul and spirit of the Lord, John 11:33, where the true rendering is "He troubled Himself;" (b) of the hearts of disciples, John 14:1,27; (c) of the minds of those in fear or perplexity, Matt. 2:3; 14:26; Mark 6:50; Luke 1:12; 24:38; 1 Pet. 3:14; (d) of subverting the souls of believers, by evil doctrine, Acts 15:24; Gal. 1:7; 5:10; (e) of stirring up a crowd, Acts 17:8; Acts 17:13 in the best texts, "troubling (the multitudes)," RV.

<B-2,Verb,1298,*diatarasso*>

"to agitate greatly" (dia, "throughout," and No. 1), is used of the Virgin Mary, Luke 1:29.

<B-3,Verb,1613,*ektarasso*>

"to throw into great trouble, agitate," is used in Acts 16:20, "do exceedingly trouble (our city)." In the Sept., Ps. 18:4; 88:16.

<B-4,Verb,2346,*thlibo*>

"to afflict," is rendered "to trouble" in the AV, e.g., 2 Cor. 4:8 (RV, "pressed"); 7:5, but never in the RV: see [AFFLICT](#), No. 4, PRESS, [STRAITENED](#), [TRIBULATION](#).

<B-5,Verb,1776,*enochleo*>

from en, "in," ochlos, "a throng, crowd," is used in Heb. 12:15 of a root of bitterness; in Luke 6:18 (in the best texts; some have ochleo), RV, "were troubled" (AV, "were vexed").

<B-6,Verb,3926,*parenochleo*>

"to annoy concerning anything" (para, and No. 5), occurs in Acts 15:19, "we trouble (not them)."

<B-7,Verb,4660,*skullo*>

primarily "to flay," hence, "to vex, annoy" ("there was a time when the Greek, in thus speaking, compared his trouble to the pains of flaying alive," Moulton, Proleg., p. 89), is used in the Active Voice in Mark 5:35; Luke 8:49; in the Passive Voice, Matt. 9:36, in the best texts, RV, "they were distressed" (some have ekluo, AV, "they fainted"); in the Middle Voice, Luke 7:6, "trouble (not thyself)." The word is frequent in the papyri.

<B-8,Verb,387,*anastatoo*>

is rendered "trouble" in Gal. 5:12, AV: see [STIR](#), No. 12, [TURN](#), No. 15, UPROAR.

<B-9,Verb,2350,*thorubeo*>

akin to thorubos, "a tumult," in the Middle Voice, "to make an uproar," is rendered "trouble not yourselves" in Acts 20:10, AV. See [ADO](#), [TUMULT](#).

<B-10,Verb,2360,*throeo*>

"to make an outcry" (throos, "a tumult"), is used in the Passive Voice, Matt. 24:6; Mark 13:7; Luke 24:37; 2 Thess. 2:2. In the Sept., Song of Sol. 5:4.

<B-11,Verb,2351,*thorubazo*>

"to disturb, to trouble" (akin to No. 9), is used in Luke 10:41, in the best texts (in some, turbazo, with

the same meaning).

<B-12,Verb,85,*ademoneo*>

"to be much troubled, distressed" (perhaps from a, negative, and demon, "knowing," the compound therefore originally suggesting bewilderment), is translated "sore troubled" in Matt. 26:37; Mark 14:33, RV (AV, "very heavy"); so the RV in Phil. 2:26 (AV, "full of heaviness"); Lightfoot renders it "distressed," a meaning borne out in the papyri. See [HEAVY](#).

<B-13,Verb,1278,*diaponeo*>

denotes "to work out with toil," hence, "to be sore troubled;" so the RV in Acts 4:2; 16:18 (AV, "grieved"); Mark 14:4 in some texts.

Notes: (1) The noun kopos, "a striking, beating," then, "laborious toil, trouble," used with parecho, "to furnish, to supply," is rendered "to trouble" (lit., "to give trouble to"), in Matt. 26:10; Mark 14:6; Luke 11:7; 18:5; Gal. 6:17; the meaning is to embarrass a person by distracting his attention, or to give occasion for anxiety. In the last passage the Apostle expresses his determination not to allow the Judaizing teachers to distract him any further. See LABOR, A, No. 1. (2) For "suffer trouble" in 2 Tim. 2:9, see HARSHIP.

Trow * Note: Some mss. have dokeo, "to think," in Luke 17:9, AV, "I trow (not)."

Truce breakers * For [TRUCE BREAKERS](#) see IMPLACABLE

True, Truly, Truth <A-1,Adjective,227,*alethes*>

primarily, "unconcealed, manifest" (a, negative, letho, "to forget," = lanthano, "to escape notice"), hence, actual, "true to fact," is used (a) of persons, "truthful," Matt. 22:16; Mark 12:14; John 3:33; 7:18; 8:26; Rom. 3:4; 2 Cor. 6:8; (b) of things, "true," conforming to reality, John 4:18, "truly," lit., "true;" John 5:31,32; in the best texts, John 6:55 (twice), "indeed;" John 8:13,14 (ver. 16 in some texts: see No. 2),17; 10:41; 19:35; 21:24; Acts 12:9; Phil. 4:8; Titus 1:13; 1 Pet. 5:12; 2 Pet. 2:22; 1 John 2:8,27; 3 John 1:12.

<A-2,Adjective,228,*alethinos*>

akin to No. 1, denotes "true" in the sense of "real, ideal, genuine;" it is used (a) of God, John 7:28 (cp. No. 1 in 7:18, above); 17:3; 1 Thess. 1:9; Rev. 6:10; these declare that God fulfills the meaning of His Name; He is "very God," in distinction from all other gods, false gods (alethes, see John 3:33 in No. 1, signifies that He is veracious, "true" to His utterances, He cannot lie); (b) of Christ, John 1:9; 6:32; 15:1; 1 John 2:8; 5:20 (thrice); Rev. 3:7,14; 19:11; His judgment, John 8:16 (in the best texts, instead of No. 1); (c) God's words, John 4:37; Rev. 19:9; 21:5; 22:6; the last three are equivalent to No. 1; (d) His ways, Rev. 15:3; (e) His judgments, Rev. 16:7; 19:2; (f) His riches, Luke 16:11; (g) His worshipers, John 4:23; (h) their hearts, Heb. 10:22; (i) the witness of the Apostle John, John 19:35; (j) the spiritual, antitypical tabernacle, Heb. 8:2; 9:24, not that the wilderness tabernacle was false, but that it was a weak and earthly copy of the heavenly.

Note: "Alethinos is related to alethes as form to contents or substances; alethes denotes the reality of the thing, alethinos defines the relation of the conception to the thing to which it corresponds =

genuine" (Cremer).

<A-3,Adjective,1103,*gnesios*>

primarily "lawfully begotten" (akin to *ginomai*, "to become"), hence, "true, genuine, sincere," is used in the Apostle's exhortation to his "true yoke-fellow" in Phil. 4:3. See OWN, SINCERITY.

Note: In the AV of 2 Cor. 1:18; 1 Tim. 3:1, *pistos*, "faithful" (RV), is translated "true."

<B-1,Verb,226,*aletheuo*>

signifies "to deal faithfully or truly with anyone" (cp. Gen. 42:16, Sept., "whether ye deal truly or no"), Eph. 4:15, "speaking the truth;" Gal. 3:16, "I tell (you) the truth," where probably the Apostle is referring to the contents of his epistle.

<C-1,Noun,225,*aletheia*>

"truth," is used (a) objectively, signifying "the reality lying at the basis of an appearance; the manifested, veritable essence of a matter" (Cremer), e.g., Rom. 9:1; 2 Cor. 11:10; especially of Christian doctrine, e.g., Gal. 2:5, where "the truth of the Gospel" denotes the "true" teaching of the Gospel, in contrast to perversions of it; Rom. 1:25, where "the truth of God" may be "the truth concerning God" or "God whose existence is a verity;" but in Rom 15:8 "the truth of God" is indicative of His faithfulness in the fulfillment of His promises as exhibited in Christ; the word has an absolute force in John 14:6; 17:17; 18:37,38; in Eph. 4:21, where the RV, "even as truth is in Jesus," gives the correct rendering, the meaning is not merely ethical "truth," but "truth" in all its fullness and scope, as embodied in Him; He was the perfect expression of the truth; this is virtually equivalent to His statement in John 14:6; (b) subjectively, "truthfulness," "truth," not merely verbal, but sincerity and integrity of character, John 8:44; 3 John 1:3, RV; (c) in phrases, e.g., "in truth" (*epi*, "on the basis of"), Mark 12:14; Luke 20:21; with *en*, "in," 2 Cor. 6:7; Col. 1:6; 1 Tim. 2:7, RV (AV, "in ... verity"); 1 John 3:18; 2 John 1:1,3,4.

Note: In Matt. 15:27, AV, *nai*, "yea" (RV), is translated "truth."

<D-1,Adverb,230,*alethos*>

"truly, surely," is rendered "of a truth" in Matt. 14:33; 26:73; Mark 14:70, R.V. (AV, "surely"); Luke 9:27; 12:44; 21:3; John 6:14; 7:40; 17:8, RV, "of a truth" (AV, "surely"); Acts 12:11, RV (AV, "of a surety"); "in truth," 1 Thess. 2:13; "truly," Matt. 27:54; Mark 15:39. See [INDEED](#), No. 3.

<D-2,Adverb,1104,*gnesios*>

"sincerely, honorably" (akin to A, No. 3), is rendered "truly" (marg., "genuinely") in Phil. 2:20 (AV, "naturally").

Notes: (1) The particles *ara*, *men*, and *de* are sometimes rendered "truly" in the AV, but are differently rendered in the RV. (2) In 1 Cor. 14:25, AV, *ontos* (RV, "indeed") is rendered "of a truth." See [CERTAIN](#), C, No. 1, [INDEED](#), No. 4. (3) In John 20:30, AV, the particle *oun*, therefore (RV), is rendered "truly."

Trump, Trumpet <A-1,Noun,4536,*salpinx*>

is used (1) of the natural instrument, 1 Cor. 14:8; (2) of the supernatural accompaniment of Divine interpositions, (a) at Sinai, Heb. 12:19; (b) of the acts of angels at the Second Advent of Christ, Matt. 24:31; (c) of their acts in the period of Divine judgments preceding this, Rev. 8:2,6,13; 9:14; (d) of a summons to John to the presence of God, Rev. 1:10; 4:1; (e) of the act of the Lord in raising from the dead the saints who have fallen asleep and changing the bodies of those who are living, at the Rapture of all to meet Him in the air, 1 Cor. 15:52, where "the last trump" is a military allusion, familiar to Greek readers, and has no connection with the series in Rev. 8:6 to 11:15; there is a possible allusion to Num. 10:2-6, with reference to the same event, 1 Thess. 4:16, "the (lit., a) trump of God" (the absence of the article suggests the meaning "a trumpet such as is used in God's service").

<B-1,Verb,4537,*salpizo*>

"to sound a trumpet," Matt. 6:2; as in (2) (c) above, Rev. 8:6-8,10,12,13; 9:1,13; 10:7; 11:15; as in (2) (e) 1 Cor. 15:52.

Trumpeter <1,,4538,*salpistes*>

occurs in Rev. 18:22.

Trust (Noun and Verb) <A-1,Noun,4006,*pepoithesis*>

is rendered "trust" in 2 Cor. 3:4, AV; see [CONFIDENCE](#), No. 1.

<B-1,Verb,3982,*peitho*>

intransitively, in the perfect and pluperfect Active, "to have confidence, trust," is rendered "to trust" in Matt. 27:43; Mark 10:24; Luke 11:22; 18:9; 2 Cor. 1:9; 10:7; Phil. 2:24; 3:4, AV (RV, "to have confidence"); Heb. 2:13; in the present Middle, Heb. 13:18, AV (RV, "are persuaded"). See [AGREE](#), No. 5, PERSUADE.

<B-2,Verb,4100,*pisteuo*>

"to entrust," or, in the Passive Voice, "to be entrusted with," is rendered "to commit to one's trust," in Luke 16:11; 1 Tim 1:11; "to be put in trust with," 1 Thess. 2:4, AV (RV, "to be intrusted").

Note: Wherever *elpizo*, "to hope," is translated "to trust" in the AV, the RV substitutes "to hope." So *proelpizo*, "to hope before." See HOPE.

Truth * For [TRUTH](#) see TRUE

Try, Tried <1,,1381,*dokimazo*>

is rendered "to try" in the AV in 1 Cor. 3:13; 1 Thess. 2:4; 1 Pet. 1:7; 1 John 4:1: see [PROVE](#), No. 1.

<2,,3985,*peirazo*>

is rendered "to try" in Heb. 11:17; Rev. 2:2,10; 3:10. In Acts 16:7 it is rendered "assayed;" in Acts 24:6, RV, "assayed" (AV, "hath gone about"): see GO, Note (2) (b). See [EXAMINE](#), [PROVE](#), TEMPT. Cp. *peirao* in Acts 26:21, RV, "assayed" (AV, "went about"); see GO, Note (2) (c).

Notes: (1) In Rev. 3:18, AV, *puroo*, in the Passive Voice, "to be purified by fire" (RV, "refined"), is

rendered "tried." (2) For dokimion, Jas. 1:3, AV, "trying," see [PROOF](#). (3) For dokimos, Jas. 1:12, AV, "tried," see [APPROVED](#). (4) In 1 Pet. 4:12, AV, the phrase pros peirasmon, lit., "for trial," i.e., "for testing," is rendered "to try (you)," RV, "to prove (you)."

Tumult <1,,181,*akatastasia*>

is rendered "tumults" in Luke 21:9, RV; 2 Cor. 6:5; 12:20. See [CONFOUND](#), A, No. 1.

<2,,2351,*thorubos*>

"a noise, uproar, tumult," is rendered "tumult" in Matt. 27:24; Mark 5:38; in Matt. 26:5, RV (AV, "uproar"), so in Mark 14:2; in Acts 20:1, "uproar," AV and RV; in Acts 24:18, "tumult;" in Acts 21:34, AV, "tumult" (RV, "uproar").

Note: For thorubeo, RV, "to make a tumult," see [NOISE](#), Note (2).

Turn <1,,4762,*strepho*>

denotes (1) in the Active Voice, (a) "to turn" (something), Matt. 5:39; (b) "to bring back," Matt. 27:3 (in the best texts; some have No. 2); (c) reflexively, "to turn oneself, to turn the back to people," said of God, Acts 7:42; (d) "to turn one thing into another," Rev. 11:6 (the only place where this word occurs after the Acts); (2) in the Passive Voice, (a) used reflexively, "to turn oneself," e.g. Matt. 7:6; John 20:14,16; (b) metaphorically, Matt. 18:3, RV, "(except) ye turn" (AV, "... be converted"); John 12:40 (in the best texts; some have No. 4). See [CONVERT](#), A, No. 1.

<2,,654,*apostrepho*>

denotes (a) "to cause to turn away (apo), to remove," Rom. 11:26; 2 Tim. 4:4 (1st clause); metaphorically, "to turn away from allegiance, pervert," Luke 23:14; (b) "to make to return, put back," Matt. 26:52; (c) in the Passive Voice, used reflexively, "to turn oneself away from," Matt. 5:42; 2 Tim. 1:15; Titus 1:14; Heb. 12:25; in the Active Voice, Acts 3:26. See [PERVERT](#), [PUT](#).

<3,,1294,*diastrepho*>

"to distort" (dia, "asunder"), is rendered "to turn aside," RV (AV, "... away"), in Acts 13:8. See [PERVERT](#), No. 2.

<4,,1994,*epistrepho*>

is used (a) transitively, "to make to turn towards" (epi) Luke 1:16, 17; Jas. 5:19,20 (to convert); (b) intransitively, "to turn oneself round," e.g., in the Passive Voice, Mark 5:30 (see [RETURN](#)); in the Active Voice, Matt. 13:15, RV, "turn again" (AV, "be converted"); Acts 11:21; 14:15; 15:19; 1 Thess. 1:9, "ye turned," the aorist tense indicating an immediate and decisive change, consequent upon a deliberate choice; conversion is a voluntary act in response to the presentation of truth. See [CONVERT](#).

<5,,3344,*metastrepho*>

signifies, in the Passive Voice, "to be turned" (of a change into something different, meta) in Acts 2:20; Jas. 4:9: see [PERVERT](#), No. 3.

<6,,5290,*hupostrepho*>

is used intransitively of "turning back, behind" (hupo), e.g., Luke 17:15, "turned back;" in Luke 2:45, RV, "returned:" see RETURN.

<7,,576,*apobaino*>

"to go from," is used metaphorically of events, "to issue, turn out," Luke 21:13; Phil. 1:19. See GO, No. 21.

<8,,3329,*metago*>

"to move from one side to another," is rendered "to turn about" in Jas. 3:3,4.

<9,,3346,*metatithemi*>

"to change," is translated "turning (the grace of God)" in Jude 1:4. See [CARRY](#), [CHANGE](#), [REMOVE](#), [TRANSLATE](#).

<10,,344,*anakampto*>

ana, "back," kampto, "to bend," is rendered "shall turn ... again," in Luke 10:6. See [RETURN](#).

<11,,1624,*ektrepo*>

"to cause to turn aside" (ek, "from," trepo, "to turn"), is used in the Passive Voice, with Middle sense, in 1 Tim. 1:6; 5:15; 6:20, RV, "turning away" (AV, "avoiding"); 2 Tim. 4:4 (2nd clause); Heb. 12:13, "be (not) turned out of the way" (RV, marg., "put out of joint"); some adhere to the meaning "to turn aside, go astray;" the interpretation depends on the antithesis which follows, "but rather be healed" (RV), which is not the antithesis to "turning aside" or being "turned" out of the way; accordingly the marg. is to be preferred (the verb is often used medically). In the Sept., Amos 5:8.

<12,,665,*apotrepo*>

"to cause to turn away" (apo), is used in the Middle Voice in 2 Tim. 3:5.

<13,,4062,*peritrepo*>

"to turn about" (peri), is rendered "doth turn (thee to madness)" in Acts 26:24, RV, AV, "doth make (thee mad)."

<14,,3179,*methistemi*>

is used metaphorically in Acts 19:26, "turned away (much people)." See [PUT](#), [REMOVE](#), [TRANSLATE](#).

<15,,387,*anastatoo*>

"to stir up, excite, unsettle" (ana, "up," histemi, "to cause to stand"), is rendered "have turned (the world) upside down" in Acts 17:6. See TROUBLE, UPROAR.

<16,,1096,*ginomai*>

"to become," is rendered "shall be turned" in John 16:20 (of sorrow into joy).

<17,,1578,*ekklino*>

"to turn aside" (ek, "from," klino, "to lean"), is rendered "have ... turned aside" in Rom. 3:12 (AV, "are ... gone out of the way"); Rom. 16:17, RV, "turn away" (AV, "avoid"); 1 Pet. 3:11; RV, ditto (AV, "eschew").

<18,,1237,*diadechomai*>

"to receive through another, to receive in turn" (dia, "through," dechomai, "to receive"), occurs in Acts 7:45, RV, "in their turn ... when they entered" (AV, "that came after"); the meaning here is "having received (it) after," i.e., as from Moses under Joshua's leadership. In the papyri the word is used similarly of visiting as deputy (see also Field, Notes on the Trans. of the NT, 116).

Notes: (1) In Matt. 2:22, AV, anachoero, "to retire, withdraw," is rendered "turned aside" (RV, "withdrew"). (2) For "turned to flight," klino, Heb. 11:34, see [FLIGHT](#), B. (3) For the phrase "by turn" in 1 Cor. 14:27 see [COURSE](#), B, Note (3).

Turning <1,,5157,*trope*>

used especially of the revolution of the heavenly orbs (akin to trepo, "to turn"), occurs in Jas. 1:17, "(neither shadow) that is cast by turning," RV (AV, "of turning"). For a more detailed treatment of the passage, see SHADOW, No. 2.

Turtledove * For [TURTLEDOVE](#) see DOVE

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Unleavened * For [UNLEAVENED](#) see [BREAD](#), No. 2

Unless * For [UNLESS](#) see EXCEPT

Unlifted <1,,343,*anakaľupto*>

"to uncover, unveil," used in 2 Cor. 3:14 with the negative *me*, "not," is rendered "unlifted," RV, AV, "untaken away" (a paraphrase rather than translation); the RV marg., "remaineth, it not being revealed that it is done away," is not to be preferred. The best rendering seems to be, "the veil remains unlifted (for it is in Christ that it is done away)." Judaism does not recognize the vanishing of the glory of the Law as a means of life, under God's grace in Christ. In 2 Cor. 3:18 the RV, "unveiled (face)" (AV, "open"), continues the metaphor of the veil (2 Cor. 3:13-17), referring to hindrances to the perception of spiritual realities, hindrances removed in the unveiling.

Unloose <1,,3089,*ľuo*>

"to loose," is rendered "to unloose" in Mark 1:7; Luke 3:16; John 1:27; in Acts 13:25, RV: see [LOOSE](#).

Unmarried <1,,22,*agamos*>

a, negative, *gameo*, "to marry," occurs in 1 Cor. 7:8,11,32,34.

Unmerciful <1,,415,*aneľeemon*>

"without mercy" (a, negative, *n*, euphonic, *eleemon*, "merciful"), occurs in Rom. 1:31.

Unmixed * For [UNMIXED](#), Rev. 14:10, RV, see [MIXTURE](#), Note

Unmovable * For [UNMOVABLE](#), Acts 27:41, see [MOVE](#), B, No. 1; in 1 Cor. 15:58, [MOVE](#), B, No. 2

Unprepared <1,,532,*aparaskeuastos*>

from a, negative, and *paraskeuazo* (see [PREPARE](#), B, No. 4), occurs in 2 Cor. 9:4.

Unprofitable, Unprofitableness <A-1,Adjective,888,*achreios*>

"unless (*chreia*, "use"), "unprofitable," occurs in Matt. 25:30; Luke 17:10. In the Sept., 2 Sam. 6:22.

<A-2,Adjective,890,*achrestos*>

"unprofitable, unserviceable" (*chrestos*, "serviceable"), is said of Onesimus, Philem. 1:11, antithetically to *euchrestos*, "profitable," with a play on the name of the converted slave (from *onesis*, "profit").

Note: *Achreios* is more distinctly negative than *achrestos*, which suggests positively hurtful.

<A-3,Adjective,255,*alusteles*>

"not advantageous, not making good the expense involved" (*lusteles*, "useful"), occurs in Heb. 13:17.

<A-4,Adjective,512,*anopheles*>

"not beneficial or serviceable" (a, negative, *n*, euphonic, *opheleo*, "to do good, to benefit"), is rendered

"unprofitable" in Titus 3:9; in the neuter, used as a noun, "unprofitableness," Heb. 7:18, said of the Law as not accomplishing that which the "better hope" could alone bring. In the Sept., Prov. 28:3; Isa. 44:10; Jer. 2:8.

<B-1,Verb,889,achreoo | achreioo> akin to A, No. 1, "to make useless," occurs in Rom. 3:12, in the Passive Voice, rendered "they have ... become unprofitable."

Unquenchable * For [UNQUENCHABLE](#) see QUENCH

Unreasonable <1,,249,alogos>

"without reason, irrational," is rendered "unreasonable" in Acts 25:27. See [BRUTE](#).

<2,,824,atopos>

lit., "out of place" (topos, "a place"), is translated "unreasonable" in 2 Thess.3:2, where the meaning intended seems to be "perverse, truculent." See [AMISS](#).

Unrebukeable * For [UNREBUKEABLE](#) see [BLAME](#), B, No. 5

Unrighteous <1,,94,adikos>

not conforming to dike, "right," is translated "unrighteous" in Luke 16:10 (twice), RV, 16:11; Rom. 3:5; 1 Cor. 6:1, RV; 6:9; Heb. 6:10; 1 Pet. 3:18, RV. 2 Pet. 2:9, RV: see [UNJUST](#).

Unrighteousness <A-1,Noun,93,adikia>

denotes (a) "injustice," Luke 18:6, lit., "the judge of injustice;" Rom. 9:14; (b) "unrighteousness, iniquity," e.g., Luke 16:8, lit., "the steward of unrighteousness," RV marg., i.e., characterized by "unrighteousness;" Rom. 1:18,29; 2:8; 3:5; 6:13; 1 Cor. 13:6, RV, "unrighteousness;" 2 Thess. 2:10, "[with all (lit., "in every) deceit'] of unrighteousness," i.e., deceit such as "unrighteousness" uses, and that in every variety; Antichrist and his ministers will not be restrained by any scruple from words or deeds calculated to deceive; 2 Thess. 2:12, of those who have pleasure in it, not an intellectual but a moral evil; distate for truth is the precursor of the rejection of it; 2 Tim. 2:19, RV; 1 John 1:9, which includes (c) "a deed or deeds violating law and justice" (virtually the same as adikema, "an unrighteous act"), e.g., Luke 13:27, "iniquity;" 2 Cor. 12:13, "wrong," the wrong of depriving another of what is his own, here ironically of a favor; Heb. 8:12, 1st clause, "iniquities," lit., "unrighteousness" (plural, not as AV); 2 Pet. 2:13,15, RV, "wrongdoing," AV, "unrighteousness;" 1 John 5:17. See [INIQUITY](#).

Notes: (1) In 2 Cor. 6:14, AV, anomia, "lawlessness," is translated "unrighteousness" (RV, "iniquity"). (2) Adikia is the comprehensive term for wrong, or wrongdoing, as between persons; anomia, "lawlessness," is the rejection of Divine law, or wrong committed against it.

<B-1,Verb,91,adikeo>

"to do wrong," is rendered in Rev. 22:11, RV, firstly, "he that is unrighteous," lit., "the doer of unrighteousness" (present participle of the verb, with the article), secondly, "let him do unrighteousness (still)," the retributive and permanent effect of a persistent course of unrighteous-

doing (AV, "he that is unjust, let him be unjust"). See HURT, [OFFENDER](#), Note, [WRONG](#).

Unripe, Untimely * For [UNRIPE](#), [UNTIMELY](#), see [FIG](#), No. 2

Unruly <1,,506,*anupotaktos*>

"not subject to rule" (a, negative, n, euphonic, hupotasso, "to put in subjection"), is used (a) of things, Heb. 2:8, RV, "not subject" (AV, "not put under"); (b) of persons, "unruly," 1 Tim. 1:9, RV (AV, "disobedient"); Titus 1:6,10. See [DISOBEDIENT](#), B, Note.

<2,,814,*ataktos*>

is rendered "unruly" in 1 Thess. 5:14, AV (marg. and RV, "disorderly"). See [DISORDERLY](#), A.

Note: In Jas. 3:8, some texts have akataschetos, "that cannot be restrained," AV, "unruly:" see [RESTLESS](#).

Unsearchable <1,,419,*anexeraunetos* | *anexereunetos*> a, negative, n, euphonic, ex (ek), "out," eraunao, "to search, examine," is used in Rom. 11:33, of the judgments of God.

<2,,421,*anexichniastos*>

with the same prefixes as in No. 1, and an adjectival form akin to ichneuo, "to trace out" (ichnos, "a footprint, a track"), is translated "unsearchable" in Eph. 3:8, of the riches of Christ; in Rom. 11:33, "past tracing out," of the ways of the Lord (cp. No. 1, in the same verse). The ways of God are the outworkings of His judgment. Of the two questions in Rom. 11:34, the first seems to have reference to No. 1, the second to No. 2. See [FIND](#), Note (3), [TRACE](#).

Unseemliness, Unseemly <1,,808,*aschemosune*>

from aschemon, "unseemly," is rendered "unseemliness," in Rom. 1:27, RV: see [SHAME](#), No. 4.

Note: For "behave ... unseemly" see [BEHAVE](#), No. 4.

Unsettle * For [UNSETTLE](#), Gal. 5:12, RV, see [STIR](#), No. 12

Unskillful * For [UNSKILLFUL](#), Heb. 5:13, see EXPERIENCE, No. 1

Unspeakable <1,,411,*anekdiegetos*>

denotes "inexpressible" (a, negative, n, euphonic, ekdiegeomai, "to declare, relate"), 2 Cor. 9:15, "unspeakable" (of the gift of God); regarding the various explanations of the gift, it seems most suitable to view it as the gift of His Son.

<2,,412,*aneklaletos*>

denotes "unable to be told out" (eklaleo, "to speak out"), 1 Pet. 1:8, of the believer's joy.

<3,,731,*arrhetos*>

primarily, "unspoken" (a, negative, rhetos, "spoken"), denotes "unspeakable," 2 Cor. 12:4, of the words heard by Paul when caught up into paradise. The word is common in sacred inscriptions especially in connection with the Greek Mysteries; hence Moulton and Milligan suggest the meaning "words too sacred to be uttered."

Unspotted * For [UNSPOTTED](#) see SPOT, C

Unstable, Unsteadfast <1,,793,*asteriktos*>

a, negative, sterizo, "to fix," is used in 2 Pet. 2:14; 3:16, AV, "unstable," RV, "unsteadfast."

<2,,182,*akatastatos*>

from kathistemi, "to set in order," is rendered "unstable" in Jas. 1:8: see [RESTLESS](#).

Untaken Away * For UNTAKEN [AWAY](#), 2 Cor. 3:14, AV, see UNLIFTED

Unthankful <1,,884,*acharistos*>

denotes "ungrateful, thankless" (charis, "thanks"), Luke 6:35; 2 Tim. 3:2.

Until and Unto * For UNTIL and UNTO see +, p. 9

Untimely * For [UNTIMELY](#) see [FIG](#), No. 2

Untoward * For [UNTOWARD](#) see CROOKED

Unveiled <1,,177,*akatakaluptos*>

"uncovered" (a, negative, katakalupto, "to cover"), is used in 1 Cor. 11:5,13, RV, "unveiled," with reference to the injunction forbidding women to be "unveiled" in a church gathering. Whatever the character of the covering, it is to be on her head as "a sign of authority" (1 Cor. 11:10), RV, the meaning of which is indicated in 1 Cor. 11:3 in the matter of headships, and the reasons for which are given in 1 Cor. 11:7-9, and in the phrase "because of the angels," intimating their witness of, and interest in, that which betokens the headship of Christ. The injunctions were neither Jewish, which required men to be veiled in prayer, nor Greek, by which men and women were alike "unveiled." The Apostle's instructions were "the commandment of the Lord" (1 Cor. 14:37) and were for all the churches (1 Cor. 14:33,34).

Note: For the verb anakalupto, rendered "unveiled" in 2 Cor. 3:18, RV, see [UNLIFTED](#) (2nd ref.).

Unwashed <1,,449,*aniptos*>

"unwashed" (a, negative, nipto, "to wash"), occurs in Matt. 15:20; Mark 7:2 (ver. 5 in some mss.).

Unwilling * Note: "[I](#) am unwilling" is the RV rendering of thelo, "to will," with the negative ou, in 3 John 1:13 (AV, "[I](#) will not").

Unwise <1,,453,*anoetos*>

is translated "unwise" in Rom. 1:14, AV; see [FOOLISH](#), No. 2.

<2,,878,*aphron*>

is translated "unwise" in Eph. 5:17, AV; see [FOOLISH](#), No. 1.

<3,,781,*asophos*>

a, negative, is rendered "unwise" in Eph. 5:15, RV (AV, "fools").

Unworthily, Unworthy <A-1,Adverb,371,*anaxios*>

is used in 1 Cor. 11:27, of partaking of the Lord's Supper "unworthily," i.e., treating it as a common meal, the bread and cup as common things, not apprehending their solemn symbolic import. In the best texts the word is not found in ver. 29 (see RV).

<B-1,Adjective,370,*anaxios*>

a, negative, n, euphonic, axios, "worthy," is used in 1 Cor. 6:2. In modern Greek it signifies "incapable."

Note: In Acts 13:46, "unworthy" represents the adjective axios, preceded by the negative ouk.

Up * Notes: (1) In Matt. 13:6; Mark 4:6, AV, anatello, "to rise" (of the sun), is rendered "was up." See [RISE](#). (2) The adverb is used with numerous Eng. verbs to translate single Greek verbs. In John 11:41; Heb. 12:15, however, the adverb ano, "up," is used separately: see [ABOVE](#), [BRIM](#), [HIGH](#).

Upbraid * For [UPBRAID](#) see REPROACH, B, No. 1

Uphold <1,,5342,*phero*>

"to bear, carry uphold," is rendered "upholding" in Heb. 1:3. See [BEAR](#).

Upon * For [UPON](#) see +, p. 9

Upper * For [UPPER](#) see [CHAMBER](#), [COUNTRY](#), B, No. 1, ROOM

Uppermost * Note: In Luke 11:43 protokathedria, "a chief seat," is translated "uppermost seats," AV (RV, "chief seats"). In Matt. 23:6; Mark 12:39, AV, protoklisia, "a chief place," is translated "uppermost rooms" (RV, "chief place" and "chief places"). See [CHIEF](#), B, Nos. 6 and 7.

Upright * For [UPRIGHT](#) see [STRAIGHT](#), No. 2; UPRIGHTLY see [WALK](#), No. 6

Uprightness <1,,2118,*euthutes*>

from euthus, "straight," is rendered "uprightness" in Heb. 1:8, RV, AV, "righteousness," marg., "rightness," or, "straightness."

Uproar (Noun) * For UPROAR (Noun), thorubos, see [TUMULT](#), and for stasis see RIOT

Uproar (Verbs) <1,,2350,*thorubeo*>

used in the Middle Voice, denotes "to make a noise or uproar," or, transitively, in the Active Voice, "to trouble, throw into confusion," Acts 17:5. See [ADO](#), [NOISE](#), TROUBLE.

Note: For suncheo, "to confuse," Acts 21:31 (AV, "was in an uproar"), see [CONFUSION](#); for anastatoo, Acts 21:38 (AV, "madest an uproar"), see [STIR UP](#).

Upside down * For UPSIDE [DOWN](#) see [TURN](#), No. 15

Urge * Notes: (1) In Acts 13:50, AV, parotruno, "to urge on" (RV), is rendered "stirred up." (2) In Acts 13:43, peitho, "to persuade," is rendered "urged," RV (AV, "persuaded"). (3) For enceho, rendered "to urge" in Luke 11:53, AV, see [ENTANGLE](#), No. 3.

Us * The oblique cases of hemis, "we," are the genitive hemon, "of us," the dative hemin, "to us," the accusative hemas, "us." When the nominative hemeis is used, it is always emphatic, e.g., John 11:16, "(let) us (go);" lit., "we, let us go;" 1 Thess. 5:8, "let us ... be sober," lit., "we ... let us be sober." Sometimes the oblique cases are governed by prepositions.

Use (Noun), Useful <1,,1838,*hexis*>

akin to echo, "to have," denotes "habit, experience, use," Heb. 5:14.

<2,,5532,*chreia*>

"need," is translated "uses" in Titus 3:14; in Eph.4:29, AV, "(for the) use (of edifying)," RV, "(as the) need (may be)." See NECESSITY, [NEED](#).

<3,,5540,*chresis*>

"use" (akin to chraomai, "to use"), occurs in Rom. 1:26,27.

Notes: (1) In 2 Tim. 2:21, the adjective euchrestos, "useful, serviceable" (eu, "well," chraomai, "to use"), is translated "meet for ... use;" in 2 Tim. 4:11, "useful," RV, (AV, "profitable"); in Philem. 1:11, "profitable." See PROFITABLE, B, No. 2. (2) In 1 Cor. 8:7 the best texts have the noun sunetheia, RV, "being used," lit., "by the custom (of the idol)," i.e., by being associated. See CUSTOM. In the Sept., Prov. 31:13. Contrast achrestos, "unprofitable," Philem. 1:11.

Use (Verb) <1,,5531,*chraomai*>

from chre, "it is necessary," denotes (a) "to use," Acts 27:17; 1 Cor. 7:21, where "use it rather" means "use your bondservice rather;" 1 Cor. 7:31, where "they that use (this world)" is followed by the strengthened form katachraomai, rendered "abusing," or "using to the full" (RV, marg.); 1 Cor. 9:12,15; 2 Cor. 1:17; 3:12; 13:10; 1 Tim. 1:8, of "using" the Law lawfully, i.e., agreeably to its designs; 1 Tim. 5:23; (b) "deal with," Acts 27:3. See [ENTREAT](#) (to treat). Cp. the Active chrao (or kichremi), "to lend," Luke 11:5. See [LEND](#).

<2,,2192,*echo*>

"to have," is rendered "using" in 1 Pet. 2:16 (marg., "having"); see [HAVE](#).

<3,,390,*anastrepho*>

chiefly denotes "to behave, to live in a certain manner," rendered "(were so) used" in Heb. 10:33 (Passive Voice); the verb, however, does not mean "to treat or use;" here it has the significance of "living amidst sufferings, reproaches," etc. See ABIDE, [BEHAVE](#), [LIVE](#), OVERTHROW, [PASS](#), [RETURN](#).

Notes: (1) In Acts 19:19, AV, prasso, "to practice" (RV), is rendered "used." (2) For Heb. 5:13, AV, "useth (milk)," see [PARTAKE](#), B, No. 3. (3). In 1 Thess. 2:5, "were we found using" is the rendering of the verb ginomai, "to become," with the preposition en, "in," governing the noun, "words (or speech) [of flattery];" this idiomatic phrase signifies "to be engaged in, to resort to." A rendering close to the meaning of the Greek is "for neither at any time did we fall into the use of flattering speech;" cp. 1 Tim. 2:14, "fallen into transgression." (4) "To use" is combined in Eng. with other words, e.g., [DECEIT](#), [DESPITEFULLY](#), [HOSPITALITY](#), REPETITIONS.

Using <1,,671,*apochresis*>

a strengthened form of chresis, "a using," and signifying "a misuse" (akin to apochraomai, "to use to the full, abuse"), is translated "using" in Col. 2:22; the clause may be rendered "by their using up." "The unusual word was chosen for its expressiveness; the chresis here was an apochresis; the things could not be used without rendering them unfit for further use" (Lightfoot).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Nurse <1,,5162,trophos>

translated "nurse" in 1 Thess. 2:7, there denotes a "nursing" mother, as is clear from the statement "cherisheth her own children;" this is also confirmed by the word epios, "gentle" (in the same verse), which was commonly used of the kindness of parents towards children. Cp. trepho, "to bring up" (see NOURISH).

Nurture (Eph. 6:4) * For NURTURE (Eph. 6:4) see CHASTENING

Oath <1,,3727,horkos>

is primarily equivalent to herkos, "a fence, an enclosure, that which restrains a person;" hence, "an oath." The Lord's command in Matt. 5:33 was a condemnation of the minute and arbitrary restrictions imposed by the scribes and Pharisees in the matter of adjurations, by which God's Name was profaned. The injunction is repeated in Jas. 5:12. The language of the Apostle Paul, e.g., in Gal. 1:20; 1 Thess. 5:27 was not inconsistent with Christ's prohibition, read in the light of its context. Contrast the "oaths" mentioned in Matt. 14:7,9; 26:72; Mark 6:26.

Heb. 6:16 refers to the confirmation of a compact among men, guaranteeing the discharge of liabilities; in their disputes "the oath is final for confirmation." This is referred to in order to illustrate the greater subject of God's "oath" to Abraham, confirming His promise; cp. Luke 1:73; Acts 2:30. Cp. the verbs horkizo, and exorkizo, under [ADJURE](#).

<2,,3728,horkomosia>

denotes "an affirmation on oath" (from No. 1 and omnumi, "to swear"). This is used in Heb. 7:20,21 (twice),28 of the establishment of the Priesthood of Christ, the Son of God, appointed a Priest after the order of Melchizedek, and "perfected for evermore." In the Sept., Ezek. 17:18,19.

Note: For anathematizo in Acts 23:21, AV, "have bound (themselves) with an oath," see [CURSE](#).

Obedience, Obedient, Obey <A-1,Noun,5218,hupakoe>

"obedience" (hupo, "under," akouo, "to hear"), is used (a) in general, Rom. 6:16 (1st part), RV, "(unto) obedience," AV, "(to) obey;" here "obedience" is not personified, as in the next part of the verse, "servants ... of obedience" [see (c)], but is simply shown to be the effect of the presentation mentioned; (b) of the fulfillment of apostolic counsels, 2 Cor. 7:15; 10:6; Philem. 1:21; (c) of the fulfillment of God's claims or commands, Rom. 1:5; 16:26, "obedience of faith," which grammatically might be objective, to the faith (marg.), or subjective, as in the text. Since faith is one of the main subjects of the Epistle, and is the initial act of obedience in the new life, as well as an essential characteristic thereof, the text rendering is to be preferred; Rom. 6:16 (2nd part); 15:18, RV "(for) the obedience," AV, "(to make) obedient;" Rom. 16:19; 1 Pet. 1:2,14, RV, "(children of) obedience," i.e., characterized by "obedience," AV, "obedient (children);" 1 Pet. 1:22, RV, "obedience (to the truth)," AV, "obeying (the truth);" (d) of "obedience" to Christ (objective), 2 Cor. 10:5; (e) of Christ's "obedience," Rom. 5:19 (referring to His death; cp. Phil. 2:8); Heb. 5:8, which refers to His delighted experience in constant "obedience" to the Father's will (not to be understood in the sense that He learned to obey).

<A-2,Noun,5292,hupotage>

subjection (hupo, "under," tasso, "to order"), is translated "obedience" in 2 Cor. 9:13, RV (AV, "subjection"). See **SUBJECTION**.

<B-1,Verb,5219,*hupakouo*>

"to listen, attend" (as in Acts 12:13), and so, "to submit, to obey," is used of "obedience" (a) to God Heb. 5:9; 11:8; (b) to Christ, by natural elements, Matt. 8:27; Mark 1:27; 4:41; Luke 8:25; (c) to disciples of Christ, Luke 17:6; (d) to the faith, Acts 6:7; the Gospel, Rom. 10:16; 2 Thess. 1:8; Christian doctrine, Rom. 6:17 (as to a form or mold of teaching); (e) to apostolic injunctions, Phil. 2:12; 2 Thess. 3:14; (f) to Abraham by Sarah, 1 Pet. 3:6; (g) to parents by children, Eph. 6:1; Col. 3:20; (h) to masters by servants, Eph. 6:5; Col. 3:22; (i) to sin, Rom. 6:12; (j) in general, Rom. 6:16.

<B-2,Verb,3982,*peitho*>

"to persuade, to win over," in the Passive and Middle Voices, "to be persuaded, to listen to, to obey," is so used with this meaning, in the Middle Voice, e.g., in Acts 5:36-37 (in Acts 5:40, Passive Voice, "they agreed"); Rom. 2:8; Gal. 5:7; Heb. 13:17; Jas. 3:3. The "obedience" suggested is not by submission to authority, but resulting from persuasion.

"Peitho and pisteuo" 'to trust,' are closely related etymologically; the difference in meaning is that the former implies the obedience that is produced by the latter, cp. Heb. 3:18,19, where the disobedience of the Israelites is said to be the evidence of their unbelief. Faith is of the heart, invisible to men; obedience is of the conduct and may be observed. When a man obeys God he gives the only possible evidence that in his heart he believes God. Of course it is persuasion of the truth that results in faith (we believe because we are persuaded that the thing is true, a thing does not become true because it is believed), but peitho, in NT suggests an actual and outward result of the inward persuasion and consequent faith." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 254,255.] See **ASSURANCE**, B, No. 3.

<B-3,Verb,3980,*peitharcheo*>

"to obey one in authority" (No. 2, and arche, "rule"), is translated "obey" in Acts 5:29,32; "to be obedient," Titus 3:1, RV (AV, "to obey magistrates"); in Acts 27:21, "hearkened." See **HEARKEN**.

<B-4,Verb,544,*apeitheo*>

"to disobey, be disobedient" (a, negative, and No. 2), is translated "obey not" in Rom. 2:8; 1 Pet. 3:1; 4:17. See **DISOBEDIENT**.

Note: In 1 Cor. 14:34, AV, hupotasso, "to be in subjection" (RV), is translated "to be under obedience;" so Titus 2:5, RV, "being in subjection" (AV, "obedient"); and Titus 2:9, RV (AV, "to be obedient"). See [SUBJECTION](#).

<C-1,Adjective,5255,*hupekoos*>

"obedient" (akin to A, No. 1), "giving ear, subject," occurs in Acts 7:39, RV, "(would not be) obedient," AV, "(would not) obey;" 2 Cor. 2:9; Phil. 2:8, where the RV "even" is useful as making clear that the "obedience" was not to death but to the Father.

Object (Verb) * For the verb **OBJECT**, Acts 24:19, see [ACCUSATION](#), B, No. 4

Objects * For [OBJECTS](#), RV, in Acts 17:23, see WORSHIP

Observation, Observe <A-1,Noun,3907,*parateresis*>

"attentive watching" (akin to paraterao, "to observe"), is used in Luke 17:20, of the manner in which the kingdom of God (i.e., the operation of the spiritual kingdom in the hearts of men) does not come, "in such a manner that it can be watched with the eyes" (Grimm-Thayer), or, as AV marg., "with outward show."

<B-1,Verb,333,*anatheoreo*>

"to observe carefully, consider well" (ana, "up," intensive, and theoreo, "to behold"), is used in Acts 17:23, RV, "observed" (of Paul's notice of the objects of Athenian worship), and Heb. 13:7, "considering." See [BEHOLD](#).

<B-2,Verb,5083,*tereo*>

see [KEEP](#), No. 1.

<B-3,Verb,4933,*suntereo*>

see [KEEP](#), No. 3.

<B-4,Verb,3906,*paraterao*>

"to watch closely, observe narrowly" (para, used intensively, and No. 2), is translated "ye observe" in Gal. 4:10, where the Middle Voice suggests that their religious observance of days, etc. was not from disinterested motives, but with a view to their own advantage. See WATCH. Cp. phroneo ("to think"), "regardeth" in Rom. 14:6, where the subject is connected with the above, though the motive differs.

<B-5,Verb,5442,*phulasso*>

see [KEEP](#), No. 4.

<B-6,Verb,4160,*poieo*>

"to do," is translated "to observe" in Acts 16:21. See [DO](#).

Obtain, Obtaining <A-1,Verb,5177,*tunchano*>

"to meet with, light upon," also signifies "to obtain, attain to, reach, get" (with regard to things), translated "to obtain" in Acts 26:22, of "the help that is from God;" 2 Tim. 2:10, of "the salvation which is in Christ Jesus with eternal glory;" Heb. 8:6, of the ministry obtained by Christ; Heb. 11:35, of "a better resurrection." See [CHANCE](#).

<A-2,Verb,2013,*epitunchano*>

primarily, "to light upon" (epi, "upon," and No. 1), denotes "to obtain," Rom. 11:7 (twice); Heb. 6:15; 11:33; Jas. 4:2.

<A-3,Verb,2975,*lanchano*>

"to obtain by lot," is translated "that have obtained" in 2 Pet. 1:1; in Acts 1:17, AV, "had obtained"

(RV, "received"), with *kleros*, "a lot" or "portion." See [LOTS](#).

<A-4,Verb,2932,*ктаομαι*>

"to procure for oneself, get, gain, acquire," is translated "obtained" in Acts 1:18, RV (AV, "purchased"); Acts 8:20, RV (AV, "may be purchased"); Acts 22:28. See [POSSESS](#), [PROVIDE](#), PURCHASE.

<A-5,Verb,2902,*κρατεο*>

"to be strong," also means "to get possession of, obtain," e.g., in Acts 27:13, "they had obtained (their purpose)." See [HOLD](#).

<A-6,Verb,2983,*λαμβανο*>

"to take, to receive," is translated by the verb "to obtain" in 1 Cor. 9:25; Phil. 3:12, RV, "(not that) **I** have (already) obtained" (contrast *katantao*, "to attain," Phil 3:11); Moule translates it "not that **I** have already received," i.e., the prize; the verb does not signify "to attain;" Heb. 4:16, AV, "obtain." See [ACCEPT](#), No. 4.

<A-7,Verb,2147,*heurisko*>

denotes "to find;" in the Middle Voice, "to find for oneself, to procure, get, obtain," with the suggestion of accomplishing the end which had been in view; so in Heb. 9:12, "having obtained (eternal redemption)." Notes: (1) In 1 Cor. 9:24, AV, *katalambano*, a strengthened form of No. 6 (*kata*, used intensively), is translated "obtain" (RV, "attain"). (2) In Heb. 11:2,4,39, AV, *martureo*, "to bear witness," and in the Passive Voice, "to have witness borne to one," is translated "to obtain" a good report, or "to obtain" witness (RV, "had witness borne"). See WITNESS. (3) For the AV of Heb. 1:4, "He hath by inheritance obtained" (RV, "He hath inherited"), and of Eph. 1:11, see INHERIT. (4) For the phrase "to obtain mercy," the Passive Voice of *eleeo* in Matt. 5:7; Rom. 11:30,31; 1 Cor. 7:25; 2 Cor. 4:1 (RV); 1 Tim. 1:13,16; 1 Pet. 2:10 (twice), see [MERCY](#).

<B-1,Noun,4047,*περιποιεσις*>

lit., "a making around" (*peri*, "around," *poieo*, "to do or make"), denotes (a) "the act of obtaining" anything, as of salvation in its completeness, 1 Thess. 5:9; 2 Thess. 2:14; (b) "a thing acquired, an acquisition, possession," Eph. 1:14, RV, "(God's own) possession" [some would put this under (a)]; so 1 Pet. 2:9, RV, AV, "a peculiar (people);" cp. Isa. 43:21; (c) preservation; this may be the meaning in Heb. 10:39, "saving" (RV marg., "gaining"); cp. the corresponding verb in Luke 17:33 (in the best texts), "preserve." In the Sept. the noun has the meaning (b) in Hag. 2:10; Mal. 3:17, (c) in 2 Chron. 14:13.

Occasion <1,,874,*αφορμη*>

properly "a starting point," was used to denote "a base of operations in war." In the NT it occurs as follows: "(a) the Law provided sin with a base of operations for its attack upon the soul, Rom. 7:8,11; (b) the irreproachable conduct of the Apostle provided his friends with a base of operations against his detractors, 2 Cor. 5:12; (c) by refusing temporal support at Corinth he deprived these detractors of their base of operations against him, 2 Cor. 11:12; (d) Christian freedom is not to provide a base of operations for the flesh, Gal. 5:13; (e) unguarded behavior on the part of young widows (and the same is true of all believers) would provide Satan with a base of operations against the faith, 1 Tim. 5:14." *

[* From Notes on Galatians, by Hogg and Vine, P. 269.]

The word is found frequently in the papyri with meanings which illustrate those in the NT. In the Sept., Prov. 9:9; Ezek. 5:7.

Notes: (1) For the RV renderings "occasion (or 'occasions') of stumbling," "occasion of falling," see [FALLING](#), B, Note (3), OFFENSE. (2) In 2 Cor. 8:8, AV, the phrase "by occasion of" translates the preposition *dia*, "through, by means of" (RV, "through").

Occupation * For [OCCUPATION](#), Acts 18:3, AV, see TRADE

Notes: The phrase "of like occupation" in Acts 19:25 translates the phrase *peri* ("about") *ta* ("the") *toiauta* ("such things"), i.e., lit., "(occupied) about such things."

Occupy <1,,4043,*peripateo*>

"to walk," is sometimes used of the state in which one is living, or of that to which a person is given, e.g., Heb. 13:9, "(meats, wherein they that) occupied themselves," RV (marg., "walked;" AV, "have been occupied"), i.e., exercising themselves about different kinds of food, regarding some as lawful, others as unlawful (referring especially to matters of the ceremonial details of the law).

Notes: (1) For "occupy," in the AV of Luke 19:13, see TRADE. (2) For "occupieth," in the AV of 1 Cor. 14:16, see [FILL](#), No. 2.

Odor <1,,3744,*osme*>

"a smell, an odor" (akin to *ozo*, "to smell"), is translated "odor" in John 12:3, it is used metaphorically in Eph. 5:2, RV, "an odor (of a sweet smell)," AV, "(a sweet smelling) savor," of the effects Godward of the Sacrifice of Christ; in Phil. 4:18 of the effect of sacrifice, on the part of those in the church at Philippi, who sent material assistance to the Apostle in his imprisonment. The word is translated "savor" in 2 Cor. 2:14,16 (twice).

Note: For *thumiama*, "incense," translated "odors" in the AV of Rev. 5:8 (RV, "incense"), see INCENSE. For *amomon* (quoted in RV marg. in the Latinized form *amomum*) in Rev. 18:13, see SPICE.

Of * Note: (1) In addition to the rendering of a number of prepositions, "of" translates the genitive case of nouns, with various shades of meaning. Of these the subjective and objective are mentioned here, which need careful distinction. Thus the phrase "the love of God," e.g., in 1 John 2:5; 3:16, is subjective, signifying "God's love;" in 1 John 5:3, it is objective, signifying our love to God. Again, "the witness of God," e.g., 1 John 5:9, is subjective, signifying the witness which God Himself has given; in Rev. 1:2,9; 19:10, e.g., "the testimony of Jesus" is objective, signifying the testimony borne to Him. In the AV "the faith of" is sometimes ambiguous; with reference to Christ it is objective, i.e., faith in Him, not His own faith, in the following passages in which the RV, "in" gives the correct meaning; Rom. 3:22; Gal. 2:16 (twice), 20, RV, "I live in faith, the faith which is in the Son of God;" Gal. 3:22; Eph. 3:12; Phil. 3:9 (cp. Col. 2:12, "faith in the working of God"). In Eph. 2:20, "the foundation of the apostles and prophets" is subjective, i.e., the foundation laid by the apostles and

prophets ("other foundation can no man lay than ... Jesus Christ," 1 Cor. 3:11). (2) In the AV of John 16:13, "He shall not speak of Himself," the preposition is apo, "from," as in the RV; the Spirit of God often speaks of Himself in Scripture, the Lord's assurance was that the Holy Spirit would not be the source of His utterances. So with regard to Christ's utterances, John 7:17, RV, "I speak from (apo) Myself:" and John 14:10. (3) In John 6:46; 15:15; 17:7; Acts 17:9, the RV, "from" is to be observed, as rightly translating para (AV, "of"). (4) The following are instances in which "of" translates ek, or ex, "out of, from," Matt. 21:25 (RV, "from"); 1 Cor. 1:30; 15:6; 2 Cor. 5:1 (RV, "from"); Jas. 4:1. (5) In the following, peri, "concerning," is so translated in the RV (for AV, "of"), e.g., Acts 5:24; 1 Cor. 1:11; 1 John 1:1 (the RV is important); cp. John 16:8. (6) Epi, "over," is so translated in Matt. 18:13, RV; "concerning" in Acts 4:9. (7) Huper, "on behalf of," is so rendered in 2 Cor. 7:4, RV (AV, "of"); (8) For hupo, "by," see the RV of Matt. 1:22; 2:16; 11:27; Luke 9:7; Acts 15:4; 1 Cor. 14:24; 2 Cor. 8:19; Phil 3:12. (9) For other prepositions, etc., see +, p. 9.

Off * For [OFF](#) see +, p. 9

Offence <A-1,Noun,4625,skandalon>

originally was "the name of the part of a trap to which the bait is attached, hence, the trap or snare itself, as in Rom. 11:9, RV, 'stumblingblock,' quoted from Psa. 69:22, and in Rev. 2:14, for Balaam's device was rather a trap for Israel than a stumblingblock to them, and in Matt. 16:23, for in Peter's words the Lord perceived a snare laid for Him by Satan.

"In NT skandalon is always used metaphorically, and ordinarily of anything that arouses prejudice, or becomes a hindrance to others, or causes them to fall by the way. Sometimes the hindrance is in itself good, and those stumbled by it are the wicked."

Thus it is used (a) of Christ in Rom. 9:33, "(a rock) of offense;" so 1 Pet. 2:8; 1 Cor. 1:23 (AV and RV, "stumblingblock"), and of His [CROSS](#), Gal. 5:11 (RV, ditto); of the "table" provided by God for Israel, Rom. 11:9 (see above); (b) of that which is evil, e.g., Matt. 13:41, RV, "things that cause stumbling" (AV, "things that offend"), lit., "all stumblingblocks;" Matt. 18:7, RV, "occasions of stumbling" and "occasion;" Luke 17:1 (ditto); Rom. 14:13, RV, "an occasion of falling" (AV, "an occasion to fall"), said of such a use of Christian liberty as proves a hindrance to another; Rom. 16:17, RV, "occasions of stumbling," said of the teaching of things contrary to sound doctrine; 1 John 2:10, "occasion of stumbling," of the absence of this in the case of one who loves his brother and thereby abides in the light. Love, then, is the best safeguard against the woes pronounced by the Lord upon those who cause others to stumble. See [FALL](#), B, Note (3). Cp. the Sept. in Hos. 4:17, "Ephraim partaking with idols hath laid stumblingblocks in his own path."

<A-2,Noun,4348,proskomma>

"an obstacle against which one may dash his foot" (akin to proskopto, "to stumble" or "cause to stumble;" pros, "to or against," kopto, "to strike"), is translated "offense" in Rom. 14:20, in Rom. 14:13, "a stumblingblock," of the spiritual hindrance to another by a selfish use of liberty (cp. No. 1 in the same verse); so in 1 Cor. 8:9. It is used of Christ, in Rom. 9:32,33, RV, "(a stone) of stumbling," and 1 Pet. 2:8, where the AV also has this rendering. Cp. the Sept. in Ex. 23:33, "these (the gods of the Canaanites) will be an offense (stumblingblock) unto thee."

<A-3,Noun,4349,*proskope*>

like No. 2, and formed from the same combination, occurs in 2 Cor. 6:3, RV, "occasion of stumbling" (AV, "offense"), something which leads others into error or sin. Cp. the Sept. in Prov. 16:18, "a haughty spirit (becomes) a stumblingblock" (i.e., to oneself).

Notes: (1) In the AV of Rom. 4:25; 5:15 (twice), 16-18, 20, *paraptoma*, "a trespass," is translated "offense." See TRESPASS. (2) In 2 Cor. 11:7, AV, *hamartia*, a sin, is translated "an offense." See SIN.

<B-1,Adjective,677,*aproskopos*>

akin to A, No. 3, with a, negative, prefixed, is used (a) in the Active sense, "not causing to stumble," in 1 Cor. 10:32, metaphorically of "refraining from doing anything to lead astray" either Jews or Greeks or the church of God (i.e., the local church), RV, "no occasion of stumbling" (AV, "none offense"); (b) in the Passive sense, "blameless, without stumbling;" Acts 24:16, "(a conscience) void of offense;" Phil. 1:10, "void of (AV, without) offense." The adjective is found occasionally in the papyri writings.

Offend <1,,4624,*skandalizo*>

from *skandalon* (OFFENSE, No. 1), signifies "to put a snare or stumblingblock in the way," always metaphorically in the NT, in the same ways as the noun, which see. It is used 14 times in Matthew, 8 in Mark, twice in Luke, twice in John; elsewhere in 1 Cor. 8:13 (twice); 2 Cor. 11:29. It is absent in the most authentic mss. in Rom. 14:21. The RV renders it by the verb "to stumble," or "cause to stumble," in every place save the following, where it uses the verb "to offend," Matt. 13:57; 15:12, 26:31, 33; Mark 6:3; 14:27, 29.

Notes: (1) In Jas. 2:10; 3:2 (twice), AV, *ptaio*, "to stumble," is translated "offend;" see [FALL](#), [STUMBLE](#). (2) In Acts 25:8, AV, *hamartano*, "to sin," is translated "have [I](#) offended;" see SIN.

Offender <1,,3781,*opheiletes*>

"a debtor," is translated "offenders" in Luke 13:4, RV (RV and AV marg., "debtors;" AV, "sinners"). See [DEBTOR](#).

Note: In Acts 25:11, AV, *adikeo*, "to do wrong," is translated "be an offender" (RV, "am a wrong-doer").

Offer, Offering <A-1,Verb,4374,*prosphero*>

primarily, "to bring to" (*pros*, "to," *phero*, "to bring"), also denotes "to offer," (a) of the sacrifice of Christ Himself, Heb. 8:3; of Christ in virtue of his High Priesthood (RV, "this high priest;" AV, "this man"); Heb. 9:14, 25 (negative), 28; 10:12; (b) of offerings under, or according to, the Law, e.g., Matt. 8:4; Mark 1:44; Acts 7:42; 21:26; Heb. 5:1, 3; 8:3; 9:7, 9; 10:1, 2, 8, 11; (c) of "offerings" previous to the Law, Heb. 11:4, 17 (of Isaac by Abraham); (d) of gifts "offered" to Christ, Matt. 2:11, RV, "offered" (AV, "presented unto"); (e) of prayers "offered" by Christ, Heb. 5:7; (f) of the vinegar "offered" to Him in mockery by the soldiers at the cross, Luke 23:36; (g) of the slaughter of disciples by persecutors, who think they are "offering" service to God, John 16:2, RV (AV, "doeth"); (h) of money "offered" by Simon the sorcerer, Acts 8:18. See [BRING](#), A, No. 8, [DEAL WITH](#), No. 2.

<A-2,Verb,399,*anaphero*>

primarily, "to lead" or "carry up" (ana), also denotes "to offer," (a) of Christ sacrifice, Heb. 7:27; (b) of sacrifices under the Law, Heb. 7:27; (c) of such previous to the Law, Jas. 2:21 (of Isaac by Abraham); (d) of praise, Heb. 13:15; (e) of spiritual sacrifices in general, 1 Pet. 2:5. See [BEAR](#), No. 3, BRING, A, No. 2.

<A-3,Verb,1325,*didomi*>

to give, is translated "to offer" in Luke 2:24; in Rev. 8:3, AV, "offer" (RV, "add;" marg., "give"). See [GIVE](#).

<A-4,Verb,3930,*parecho*>

"to furnish, offer, present, supply," is used in Luke 6:29, of "offering" the other cheek to be smitten after receiving a similar insult; for the AV marg., in Acts 17:31, see [ASSURANCE](#), A, No. 1. See [BRING](#), A, No. 21.

<A-5,Verb,4689,*spendo*>

"to pour out as a drink offering, make a libation," is used figuratively in the Passive Voice in Phil. 2:17, "offered" (RV marg., "poured out as a drink offering;" AV marg., "poured forth"). In 2 Tim. 4:6, "[I](#) am already being offered," RV (marg., "poured out as a drink-offering"), the Apostle is referring to his approaching death, upon the sacrifice of his ministry. This use of the word is exemplified in the papyri writings.

Notes: (1) In Luke 11:12, AV epididomi, "to give" (epi, "over," in the sense of "instead of," and No. 3), is translated "will he offer" (RV, and AV marg., "will he give"). (2) In Acts 7:41, AV, anago, "to lead up" or "bring up," is rendered "offered" (RV, "brought"). (3) In Acts 15:29; 21:25; and 1 Cor. 8:1,4,10; 10:19, AV, eidolothutos, "sacrificed to idols," is translated "offered to idols" (thuo denotes "to sacrifice"). See SACRIFICE.

<B-1,Noun,4376,*prosphora*>

lit., "a bringing to" (akin to A, No. 1.), hence an "offering," in the NT a sacrificial "offering," (a) of Christ's sacrifice, Eph. 5:2; Heb. 10:10 (of His body); 10:14; negatively, of there being no repetition, Heb. 10:18; (b) of "offerings" under, or according to, the Law, Acts 21:26; Heb. 10:5,8; (c) of gifts in kind conveyed to needy Jews, Acts 24:17; (d) of the presentation of believers themselves (saved from among the Gentiles) to God, Rom. 15:16.

<B-2,Noun,3646,*holokautoma*>

"a burnt offering:" See [BURNT](#).

<B-3,Noun,334,*anathema*>

denotes "a gift set up in a temple, a votive offering" (ana, "up," titheimi, "to place"), Luke 21:5, RV "offerings" (AV, "gifts") Cp. anathema (see [CURSE](#)).

Notes: (1) In Luke 21:4, AV, the plural of doron, "a gift," is translated "offerings" (RV, "gifts"). (2) In

Rom. 8:3; Heb. 13:11, the RV, "as an offering" is added to complete the sacrificial meaning of peri.

Office <A-1,Noun,4234,*praxis*>

"a doing, deed" (akin to prasso, "to do or practice"), also denotes "an acting" or "function," translated "office" in Rom. 12:4. See [DEED](#).

<A-2,Noun,2405,*hierateia*>

or hieratia, denotes "a priest's office," Luke 1:9; Heb. 7:5, RV, "priest's office" (AV "office of the priesthood").

<B-1,Verb,2407,*hierateuo*>

"to officiate as a priest" (akin to A, No. 2), is translated "he executed the priest's office" in Luke 1:8. The word is frequent in inscriptions.

Notes: (1) In Rom. 11:13, AV, diakonia, "a ministry," is translated "office" (RV, "ministry"). (2) In Acts 1:20, RV, episkope, "an overseership," is translated "office" (marg., "overseership;" AV, "bishopric"). (3) In 1 Tim. 3:1, the word "office," in the phrase "the office of a bishop," has nothing to represent it in the original; the RV marg. gives "overseer" for "bishop," and the phrase lit. is "overseership;" so in 1 Tim. 3:10,13, where the AV has "use (and 'used') the office of a deacon," the RV rightly omits "office," and translates the verb diakoneo, "to serve," "let them serve as deacons" and "(they that) have served (well) as deacons."

Officer <1,,5257,*huperetes*>

for the original of which see MINISTER, A, No. 3, is translated "officer," with the following applications, (a) to a magistrate's attendant, Matt. 5:25; (b) to officers of the synagogue, or officers or bailiffs of the Sanhedrin, Matt. 26:58; Mark 14:54,65; John 7:32,45,46; 18:3,12,18,22; 19:6; Acts 5:22,26. See MINISTER, [SERVANT](#).

<2,,4233,*praktor*>

lit., "one who does," or "accomplishes" (akin to prasso, "to do"), was used in Athens of one who exacts payment, a collector (the word is frequently used in the papyri of a public accountant); hence, in general, a court "officer," an attendant in a court of justice (so Deissmann); the word is used in Luke 12:58 (twice). In the Sept., Isa. 3:12.

Offscouring <1,,4067,*peripsema*>

"that which is wiped off" (akin to peripsao, "to wipe off all round;" peri, "around," psao, "to wipe"), hence, "offscouring," is used metaphorically in 1 Cor. 4:13. This and the synonymous word perikatharma, "refuse, rubbish," were used especially of condemned criminals of the lowest classes, who were sacrificed as expiatory offerings ... because of their degraded life" (Lightfoot).

Offspring <1,,1081,*gennema*>

akin to genao, "to beget," denotes "the offspring of men and animals," Matt. 3:7; 12:34; 23:33; Luke 3:7, RV, "offspring" (AV, "generation"). See FRUIT.

<2,,1085,*genos*>

"a race, family" (akin to *ginomai*, "to become"), denotes "an offspring," Acts 17:28,29; Rev. 22:16. See [GENERATION](#), [KIND](#).

Oft, Often, Oftener, Oftentimes, Oft-times <A-1,Adverb,4178,*pollakis*>

akin to *polus*, "much, many," is variously translated, e.g., "oft-times," Matt. 17:15 (AV, "oft," 2nd part); "many times," 2 Cor. 8:22, RV (AV, "often-times"); "oft," 2 Cor. 11:23; "often" (2 Cor. 11:26).

<A-2,Adverb,4183,*polla*>

the neuter plural of *polus*, is translated "oft" in Matt. 9:14; some ancient authorities omit it here (see RV marg.); in Rom. 15:22, with the article, RV, "these many times" (AV, "much").

<A-3,Adverb,4212,*posakis*>

an interrogative numeral adverb, "how many times, how oft (or often)?" occurs in Matt. 18:21; 23:37; Luke 13:34.

<A-4,Adverb,3740,*hosakis*>

a relative adverb, "as often" (or oft) as, 1 Cor. 11:25,26; Rev. 11:6.

<A-5,Adverb,4437,*pukna*>

the neuter plural of *puknos* (see B), used adverbially, is translated "often" in Luke 5:33.

<A-6,Adverb,4437,*puknoteron*>

the neuter singular of the comparative degree of *puknos* (cp. No. 5, and see B), "very often," or "so much the oftener," Acts 24:26, "the oftener."

Notes: (1) In Luke 8:29, the phrase *pollois chronois*, lit., "many times," is translated "often-times" (RV marg., "of a long time"). (2) For the rendering "oft" in Mark 7:3, see [DILIGENTLY](#), D, No. 2.

<B-1,Adjective,4437,*puknos*>

primarily signifies "close, compact, solid;" hence, "frequent, often," 1 Tim. 5:23. Cp. A, Nos. 5 and 6.

Oil <1,,1637,*elaion*>

"olive oil," is mentioned over 200 times in the Bible. Different kinds were known in Palestine. The "pure," RV (AV, "beaten"), mentioned in Exod. 27:20; 29:40; Lev. 24:2; Num. 28:5 (now known as virgin oil), extracted by pressure, without heat, is called "golden" in Zech. 4:12. There were also inferior kinds. In the NT the uses mentioned were (a) for lamps, in which the "oil" is a symbol of the Holy Spirit, Matt. 25:3,4,8; (b) as a medicinal agent, for healing, Luke 10:34; (c) for anointing at feasts, Luke 7:46; (d) on festive occasions, Heb. 1:9, where the reference is probably to the consecration of kings; (e) as an accompaniment of miraculous power, Mark 6:13, or of the prayer of faith, Jas. 5:14. For its general use in commerce, see Luke 16:6; Rev. 6:6; 18:13.

Ointment <1,,3464,*muron*>

a word derived by the ancients from *muro*, "to flow," or from *murra*, "myrrh-oil" (it is probably of foreign origin; see [MYRRH](#)). The "ointment" is mentioned in the NT in connection with the anointing of the Lord on the occasions recorded in Matt. 26:7,9,12; Mark 14:3,4; Luke 7:37,38,46; John 11:2;

12:3 (twice), 5. The alabaster cruse mentioned in the passages in Matthew, Mark and Luke was the best of its kind, and the spikenard was one of the costliest of perfumes. "Ointments" were used in preparing a body for burial, Luke 23:56 ("oinments"). Of the act of the woman mentioned in Matt. 26:6-13, the Lord said, "she did it to prepare Me for burial;" her devotion led her to antedate the customary ritual after death, by showing both her affection and her understanding of what was impending. For the use of the various kinds of "ointments" as articles of commerce, see Rev. 18:13.

Old <A-1, Adjective, 744, *archaios*>

"original, ancient" (from *arche*, "a beginning:" Eng., "archaic," "archaeology," etc.), is used (a) of persons belonging to a former age, "(to) them of old time," Matt. 5:21, 33, RV; in some mss. ver. 27; the RV rendering is right; not ancient teachers are in view; what was said to them of old time was "to be both recognized in its significance and estimated in its temporary limitations, Christ intending His words to be regarded not as an abrogation, but a deepening and fulfilling" (Cremer); of prophets, Luke 9:8, 19; (b) of time long gone by, Acts 15:21; (c) of days gone by in a person's experience, Acts 15:7, "a good while ago," lit., "from old (days)," i.e., from the first days onward in the sense of originality, not age; (d) of Mnason, "an early disciple," Acts 21:16, RV, not referring to age, but to his being one of the first who had accepted the Gospel from the beginning of its proclamation; (e) of things which are "old" in relation to the new, earlier things in contrast to things present, 2 Cor. 5:17, i.e., of what characterized and conditioned the time previous to conversion in a believer's experience, RV, "they are become new," i.e., they have taken on a new complexion and are viewed in an entirely different way; (f) of the world (i.e., the inhabitants of the world) just previous to the Flood, 2 Pet. 2:5; (g) of the Devil, as "that old serpent," Rev. 12:9; 20:2, "old," not in age, but as characterized for a long period by the evils indicated.

Note: For the difference between this and No. 2, see below.

<A-2, Adjective, 3820, *palaios*>

akin to C, No. 1 (Eng., "paleontology," etc.), "of what is of long duration, old in years," etc., a garment, wine (in contrast to *neos*; see [NEW](#)), Matt. 9:16, 17; Mark 2:21, 22 (twice); Luke 5:36, 37, 39 (twice); of the treasures of Divine truth, Matt. 13:52 (compared with *kainos*: see [NEW](#)); of what belongs to the past, e.g., the believer's former self before his conversion, his "old man," "old" because it has been superseded by that which is new, Rom. 6:6; Eph. 4:22 (in contrast to *kainos*); Col. 3:9 (in contrast to *neos*); of the covenant in connection with the Law, 2 Cor. 3:14; of leaven, metaphorical of moral evil, 1 Cor. 5:7, 8 (in contrast to *neos*); of that which was given long ago and remains in force, an "old" commandment, 1 John 2:7 (twice), that which was familiar and well known in contrast to that which is fresh (*kainos*).

Note: *Palaios* denotes "old," without the reference to beginning and origin contained in *archaios*" (Abbott-Smith), a distinction observed in the papyri (Moulton and Milligan). While sometimes any difference seems almost indistinguishable, yet "it is evident that wherever an emphasis is desired to be laid on the reaching back to a beginning, whatever that beginning may be, *archaios* will be preferred (e.g., of Satan, Rev. 12:9; 20:2, see No. 1). That which ... is old in the sense of more or less worn out ... is always *palaios*" (Trench).

<A-3, Adjective, 4245, *presbuteros*>

"olde, elder," is used in the plural, as a noun, in Acts 2:17, "old men." See [ELDER](#).

<B-1,Noun,1088,*geron*>

denotes "an old man" (from the same root comes Eng., "gray"), John 3:4.

<B-2,Noun,4246,*presbutes*>

"an old man," Luke 1:18, is translated "aged" in Titus 2:2; Philem. 1:9 (for this, however, see the RV marg.). See [AGED](#).

<B-3,Noun,1094,*geras*>

"old age," occurs in Luke 1:36.

Note: Augustine (quoted by Trench, cvii, 2) speaks of the distinction observed among Greeks, that presbutes conveys the suggestion of gravity.

<C-1,Adverb,3819,*palai*>

denotes "long ago, of old," Heb. 1:1, RV, "of old time" (AV, "in time past"); in Jude 1:4, "of old;" it is used as an adjective in 2 Pet. 1:9, "(his) old (sins)," lit., "his sins of old." See WHILE.

<C-2,Adverb,1597,*ekpalai*>

"from of old, for a long time" (ek, "from," and No. 1), occurs in 2 Pet. 2:3, RV, "from of old" (AV, "of a long time"); 2 Pet. 3:5. See [LONG](#), B, Note (2).

Note: In 1 Pet. 3:5, AV, the particle pote, "once, formerly, ever, sometime," is translated "in the old time" (RV, "aforetime"); in 2 Pet. 1:21, "in old time" (RV, "ever"), AV marg., "at any time."

<D-1,Verb,3822,*palaioo*>

akin to A, No. 2, denotes, in the Active Voice, "to make or declare old," Heb. 8:13 (1st part); in the Passive Voice, "to become old," of things worn out by time and use, Luke 12:33; Heb. 1:11, "shall wax old," lit., "shall be made old," i.e., worn out; in Heb. 8:13 (2nd part), RV, "is becoming old" (AV "decayeth"); here and in the 1st part of the verse, the verb may have the meaning "to abrogate;" for the next verb in the verse, see No. 2.

<D-2,Verb,1095,*gerasko*>

from geras, "old age" (akin to B, No. 1), "to grow old," is translated "thou shalt be old," in John 21:18; "waxeth aged," Heb. 8:13, RV (AV, "waxeth old").

Notes: (1) In John 8:57, echo, "to have," is used with "fifty years" as the object, signifying, "Thou art (not yet fifty years) old," lit., "Thou hast not yet fifty years." (2) In Mark 5:42, RV, the verb eimi, "to be," with the phrase "of twelve years" is translated "was ... old" (AV, "was of the age of").

Oldness <1,,3821,*palaiotes*>

from palaios (see A, No. 2, above), occurs in Rom. 7:6, of "the letter," i.e., "the law," with its rules of conduct, mere outward conformity to which has yielded place in the believer's service to a response to

the inward operation of the Holy Spirit. The word is contrasted with kainotes, "newness."

Old wives' <1,,1126,*graodes*>

an adjective, signifying "old-womanish" (from *graus*, "an old woman"), is said of fables, in 1 Tim. 4:7.

Olives (Olive berries), Olive tree <1,,1636,*elaia*>

denotes (a) "an olive tree," Rom. 11:17,24; Rev. 11:4 (plural); the Mount of Olives was so called from the numerous olive trees there, and indicates the importance attached to such; the Mount is mentioned in the NT in connection only with the Lord's life on earth, Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:37; 22:39; John 8:1; (b) "an olive," Jas. 3:12, RV (AV, "olive berries").

<2,,1638,*elaion*>

"an olive grove" or "olive garden," the ending -- on, as in this class of noun, here indicates "a place set with trees of the kind designated by the primitive" (Thayer); hence it is applied to the Mount of Olives, Luke 19:29; 21:37; Acts 1:12 ("Olivet"): in the first two of these and in Mark 11:1, some mss. have the form of the noun as in No. 1.

<3,,2565,*kallielaios*>

"the garden olive" (from *kallos*, "beauty," and No. 1), occurs in Rom. 11:24, "a good olive tree."

<4,,65,*agrielaios*>

an adjective (from *agrios*, "growing in the fields, wild," and No. 1), denoting "of the wild olive," is used as a noun in Rom. 11:17,24, "a wild olive tree" (RV, in the latter verse).

Omitted * For [OMITTED](#) (Matt. 23:23, AV) see [LEAVE](#) (undone), No. 1

Omnipotent * For [OMNIPOTENT](#) (Rev. 19:6) see ALMIGHTY

On * For [ON](#) see +, p. 9

Once (at; for all) <1,,530,*hapax*>

denotes (a) "once, one time," 2 Cor. 11:25; Heb. 9:7,26,27; 12:26,27; in the phrase "once and again," lit., "once and twice," Phil. 4:16; 1 Thess. 2:18; (b) "once for all," of what is of perpetual validity, not requiring repetition, Heb. 6:4; 9:28; 10:2; 1 Pet. 3:18; Jude 1:3, RV, "once for all" (AV, "once"); Jude 1:5 (ditto); in some mss. 1 Pet. 3:20 (so the AV).

<2,,2178,*ephapax*>

a strengthened form of No. 1 (*epi*, "upon"), signifies (a) "once for all," Rom. 6:10; Heb. 7:27, RV (AV, "once"); Heb. 9:12 (ditto); 10:10; (b) "at once," 1 Cor. 15:6.

<3,,4218,*pote*>

denotes "once upon a time, formerly, sometime," e.g., Rom. 7:9; Gal. 1:23, 1st part, RV, "once" (AV, "in times past"); 2nd part, AV and RV, "once;" Gal. 2:6, RV marg., "what they once were" (to be

preferred to the text, "whatsoever they were"), the reference probably being to the association of the twelve Apostles with the Lord during His ministry on earth; upon this their partisans based their claim for the exclusive authority of these Apostles, which Paul vigorously repudiated; in Eph. 5:8, RV, "once" (AV, "sometimes"). See [AFORETIME](#), [LAST](#), [LENGTH](#) (at), [TIME](#) (past).

Note: In Luke 23:18, AV, *pamphlethei*, denoting "with the whole multitude" (*pas*, "all," *plethos*, "a multitude"), is rendered "all at once," RV, "all together").

One <A-1, Numeral, 1520, *heis*>

the first cardinal numeral, masculine (feminine and neuter nominative forms are *mia* and *hen*, respectively), is used to signify (1) (a) "one" in contrast to many, e.g., Matt. 25:15; Rom. 5:18, RV, "(through) one (trespass)," i.e., Adam's transgression, in contrast to the "one act of righteousness," i.e., the death of Christ (not as AV, "the offense of one," and "the righteousness of one"); (b) metaphorically, "union" and "concord," e.g., John 10:30; 11:52; 17:11,21,22; Rom. 12:4,5; Phil. 1:27; (2) emphatically, (a) a single ("one"), to the exclusion of others, e.g., Matt. 21:24; Rom. 3:10; 1 Cor. 9:24; 1 Tim. 2:5 (twice); (b) "one, alone," e.g., Mark 2:7, RV (AV, "only"); Mark 10:18; Luke 18:19; (c) "one and the same," e.g., Rom. 3:30, RV, "God is one," i.e., there is not "one" God for the Jew and one for the Gentile; cp. Gal. 3:20, which means that in a promise there is no other party; 1 Cor. 3:8; 11:5; 12:11; 1 John 5:8 (lit., "and the three are into one," i.e., united in "one" and the same witness); (3) a certain "one," in the same sense as the indefinite pronoun *tis* (see B, No. 1), e.g., Matt. 8:19, RV, "a (scribe)," marg., "one (scribe)," AV, "a certain (scribe);" Matt. 19:16, "one;" in Rev. 8:13, RV marg., "one (eagle);" *heis tis* are used together in Luke 22:50; John 11:49; this occurs frequently in the papyri (Moulton, Prol., p. 96); (4) distributively, with *hekastos*, "each," i.e., "every one," e.g., Luke 4:40; Acts 2:6, "every man" (lit., "every one"); in the sense of "one ... and one," e.g., John 20:12; or "one ..." followed by *allos* or *heteros*, "the other," e.g., Matt. 6:24; or by a second *heis*, e.g., Matt. 24:40, RV, "one;" John 20:12; in Rom. 12:5 *heis* is preceded by *kata* (*kath'*) in the sense of "severally (members) one (of another)," RV (AV, "every one ... one"); cp. Mark 14:19; in 1 Thess. 5:11 the phrase in the 2nd part, "each other," RV (AV, "one another"), is, lit., "one the one;" (5) as an ordinal number, equivalent to *protos*, "first," in the phrase "the first day of the week," lit., and idiomatically, "one of sabbaths," signifying "the first day after the sabbath," e.g., Matt. 28:1; Mark 16:2; Acts 20:7; 1 Cor. 16:2. Moulton remarks on the tendency for certain cardinal numerals to replace ordinals (Prol., p. 96).

<B-1, Pronoun, 5100, *tis*>

an indefinite pronoun signifying "a certain one, some one, any one, one" (the neuter form *ti* denotes "a certain thing"), is used (a) like a noun, e.g., Acts 5:25; 19:32; 21:34; 1 Cor. 3:4; or with the meaning "someone," e.g., Acts 8:31, RV, "some one" (AV, "some man"); Rom. 5:7; (b) as an adjective; see [CERTAIN](#), Note (3), [SOME](#).

<B-2, Pronoun, 3739, *hos*>

as a relative pronoun, signifies "who;" as a demonstrative pronoun, "this," or "the one" in contrast with "the other," or "another," e.g., Rom. 14:2, AV (RV, "one man"); 1 Cor. 12:8.

Notes: (1) The RV often substitutes "one" for "man," e.g., Matt. 17:8 (*oudeis*, "no one"); 1 Cor. 3:21 (i.e., "no person"); 1 Cor. 15:35; 1 Thess. 5:15; 2 Tim. 4:16; 1 John 2:27; 3:3. (2) The pronoun *houtos*

is sometimes translated "this one," e.g., Luke 7:8. (3) In 1 Pet. 3:8, AV, homophonon, "likeminded" (RV), is translated "of one mind" (lit., "of the same mind"). (4) In Acts 7:26, "at one," is, lit., "unto peace" (see [PEACE](#)). (5) For "every one" in Acts 5:16 see [EVERY](#), No. 2. (6) In Mark 9:26 nekros, "dead," is translated "one dead." (7) In Acts 2:1 "in one place" translates epi to auto, lit., "to the same," which may mean "for the same (purpose);" in 1 Cor. 11:20; 14:23, the RV translates it "together." (8) In Mark 1:7, AV, the article ho, "the," is rendered "one" (RV, "he that"). (9) In Mark 7:14, AV, the plural of pas, "all" (so RV), is translated "every one;" in Matt. 5:28, AV, pas, with the article, is translated "whosoever" (RV "every one who"). (10) In Acts 1:24, AV, "whether" is, lit., and as the RV, "the one whom." (11) In 2 Thess. 2:7, the article is rendered "one that," RV (AV, "he who").

See also [ACCORD](#), [CONSENT](#), B, No. 1, [END](#), C, Note (6), EYE (with one), [GREAT](#), [HOLY](#), [LITTLE](#), MIND, [NATION](#), [WICKED](#).

One another or One ... another, One ... the other * Notes: (1) This translates a number of words and phrases, (a) allelon, a reciprocal pronoun in the genitive plural, signifying "of, or from, one another" (akin to allos, "another"), e.g., Matt. 25:32; John 13:22; Acts 15:39; 19:38; 1 Cor. 7:5; Gal. 5:17; the accusative allelous denotes "one another," e.g., Acts 7:26, lit., "why do ye wrong one another?;" 2 Thess. 1:3, RV; in Eph. 4:32; Col. 3:13, e.g., RV, "each other;" in 1 Thess. 5:15, "one (toward) another," RV; the dative allelois denotes "one to another," e.g., Luke 7:32; (b) different forms of the plural of heautou, "of himself," used as a reciprocal pronoun, e.g., Eph. 5:19, RV, "one to another" (AV, and RV marg., "to yourselves"); see also Note (5); (c) allos pros allon, "one to another," Acts 2:12; (d) allos ... heteros, 1 Cor. 12:8 (for the difference between allos and heteros, see [ANOTHER](#)); (e) hos men ... hos de (in various forms of the pronoun), lit., "this indeed ... but that," e.g., Luke 23:33; Rom. 9:21; 14:5; 1 Cor. 11:21; 2 Cor. 2:16; Phil. 1:16,17; (f) heteros ... heteros, "one ... another," 1 Cor. 15:40. (2) In Matt. 24:2; Mark 13:2; Luke 19:44; 21:6, "one (stone upon) another" is, lit., "stone upon stone." (3) In Heb. 10:25, "one another" is necessarily added in English to complete the sense of parakaleo, "to exhort." (4) In 1 Pet. 3:8, AV, "one of another" represents nothing in the original (the RV, "compassionate" sufficiently translates the adjective sumpathes: see [COMPASSION](#), C.). (5) In Mark 9:10, AV, pros heautous, "among yourselves" (RV), is translated "one with another." (6) In 1 Tim. 5:21, AV, the accusative case of prosklisis, "partiality," preceded by kata, "according to," is translated "preferring one before another" (RV, "prejudice;" marg., "preference," lit., "according to partiality").

Only <A-1, Adjective, 3441, *monos*>

"alone, solitary," is translated "only," e.g., in Matt. 4:10; 12:4; 17:8; 1 Cor. 9:6; 14:36; Phil. 4:15; Col. 4:11; 2 John 1:1; it is used as an attribute of God in John 5:44; 17:3; Rom. 16:27; 1 Tim. 1:17; 1 Tim. 6:15,16; Jude 1:4,25; Rev. 15:4. See ALONE, A.

<A-2, Adjective, 3439, *monogenes*>

"only begotten" (No. 1 and genos, "offspring"), has the meaning "only," of human offspring, in Luke 7:12; 8:42; 9:38; the term is one of endearment, as well as of singleness. For Heb. 11:17 see [ONLY BEGOTTEN](#).

<B-1, Adverb, 3441, *monon*>

the neuter of A, No. 1, "only, exclusively," is translated "only," e.g., in Matt. 5:47; 8:8; John 5:18; 11:52; 12:9; 13:9; frequently in Acts, Romans and Galatians. See [ALONE](#), B, No. 1.

<B-2,Adverb,4133,*plen*>

"howbeit, except that," is translated "only that" in the RV of Phil. 1:18 (AV, "notwithstanding"); "only" in Phil. 3:16 (AV, "nevertheless").

Notes: (1) In Mark 2:7, AV, heis, "one" (so RV), is translated "only;" in Jas. 4:12, RV, "one only" (AV, "one"). (2) For "only that" in Acts 21:25, AV, see the RV. (3) The conjunction ei, "if," with the negative me, "not," is translated "but only" in Luke 4:26, RV (AV, "save"); Luke 4:27 (AV, "saving"); "only" in 1 Cor. 7:17 (AV, "but"); in some mss. in Acts 21:25 (AV "save only").

Only Begotten <1,,3439,*monogenes*>

is used five times, all in the writings of the Apostle John, of Christ as the Son of God; it is translated "only begotten" in Heb. 11:17 of the relationship of Isaac to Abraham.

With reference to Christ, the phrase "the only begotten from the Father," John 1:14, RV (see also the marg.), indicates that as the Son of God He was the sole representative of the Being and character of the One who sent Him. In the original the definite article is omitted both before "only begotten" and before "Father," and its absence in each case serves to lay stress upon the characteristics referred to in the terms used. The Apostle's object is to demonstrate what sort of glory it was that he and his fellow Apostles had seen. That he is not merely making a comparison with earthly relationships is indicated by para, "from." The glory was that of a unique relationship and the word "begotten" does not imply a beginning of His Sonship. It suggests relationship indeed, but must be distinguished from generation as applied to man.

We can only rightly understand the term "the only begotten" when used of the Son, in the sense of unoriginated relationship. "The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not become, but necessarily and eternally is the Son. He, a Person, possesses every attribute of pure Godhood. This necessitates eternity, absolute being; in this respect He is not 'after' the Father" (Moule). The expression also suggests the thought of the deepest affection, as in the case of the OT word yachid, variously rendered, "only one," Gen. 22:2,12; "only son," Jer. 6:26; Amos 8:10; Zech. 12:10; "only beloved," Prov. 4:3, and "darling," Ps. 22:20; 35:17.

In John 1:18 the clause "the only begotten son, which is in the bosom of the Father," expresses both His eternal union with the Father in the Godhead and the ineffable intimacy and love between them, the Son sharing all the Father's counsels and enjoying all His affections. Another reading is monogenes Theos, "God only-begotten." In John 3:16 the statement, "God so loved the world that He gave His only begotten son," must not be taken to mean that Christ became the only begotten son by incarnation. The value and the greatness of the gift lay in the Sonship of Him who was given. His Sonship was not the effect of His being given. In John 3:18 the phrase "the name of the only begotten son of God" lays stress upon the full revelation of God's character and will, His love and grace, as conveyed in the name of One who, being in a unique relationship to Him, was provided by Him as the object of faith. In 1 John 4:9 the statement "God hath sent His only begotten son into the world" does not mean that God sent out into the world one who at His birth in Bethlehem had become His Son.

Cp. the parallel statement, "God sent forth the Spirit of His Son," Gal. 4:6, RV, which could not mean that God sent forth One who became His Spirit when He sent Him.

Onset * For [ONSET](#), Acts 14:5, RV, see [ASSAULT](#) and IMPULSE

Onward * For [ONWARD](#), 2 John 9, RV, see GO, No. 10

Open, opening <A-1, Verb, 455, *anoigo*>

is used (1) transitively, (a) literally, of "a door or gate," e.g., Acts 5:19; graves, Matt. 27:52; a sepulchre, Rom. 3:13; a book, e.g., Luke 4:17 (some mss. have No. 4); Rev. 5:2-5; 10:8; the seals of a roll, e.g., Rev. 5:9; 6:1; the eyes, Acts 9:40; the mouth of a fish, Matt. 17:27; "the pit of the abyss," Rev. 9:2, RV; heaven and the heavens, Matt. 3:16; Luke 3:21; Acts 10:11 (for Acts 7:56, see No. 2); Rev. 19:11; "the temple of the tabernacle of the testimony in heaven," Rev. 15:5; by metonymy, for that which contained treasures, Matt. 2:11; (b) metaphorically, e.g., Matt. 7:7,8; 25:11; Rev. 3:7; Hebraistically, "to open the mouth," of beginning to speak, e.g., Matt. 5:2; 13:35; Acts 8:32,35; 10:34; 18:14; Rev. 13:6 (cp., e.g., Num. 22:28; Job. 3:1; Isa. 50:5); and of recovering speech, Luke 1:64; of the earth "opening," Rev. 12:16; of the "opening" of the eyes, Acts 26:18; the ears, Mark 7:35 (in the best mss.; some have No. 2); (2) intransitively (perfect tense, Active, in the Greek), (a) literally, of "the heaven," John 1:51, RV, "opened;" (b) metaphorically, of "speaking freely," 2 Cor. 6:11.

<A-2, Verb, 1272, *dianoigo*>

"to open up completely" (dia, "through," intensive, and No. 1), is used (a) literally, Luke 2:23; Acts 7:56, in the best mss.; (b) metaphorically, of the eyes, Mark 7:34; Luke 24:31; of the Scriptures, Luke 24:32; Acts 17:3; of the mind, Luke 24:45, RV (AV, "understanding"); of the heart, Acts 16:14.

<A-3, Verb, 71, *ago*>

"to lead," or "to keep or spend a day," is so used in Acts 19:38: see [KEEP](#), Note (2).

<A-4, Verb, 380, *anaptusso*>

"to unroll" (ana, "back," ptusso, "to roll"), is found in some mss. in Luke 4:17 (of the roll of Isaiah), and translated "He had opened" (AV); see No. 1.

Notes: (1) For Heb. 4:13, "laid open," RV (AV, "opened") see [LAY](#), No. 18. (2) In 2 Cor. 3:18, AV, anakalupto, "to unveil," is translated "open" (RV, "unveiled," which consistently continues the metaphor of the veil upon the heart of Israel). (3) In Mark 1:10, AV, schizo, "to rend" or "split," is translated "opened," of the heavens, RV, "rent asunder," AV marg., "cloven, or, rent." (4) For prodelos, in 1 Tim. 5:24, AV, "open beforehand," see [EVIDENT](#), A, No. 3. (5) For "be opened" See [EPHPHATHA](#). (6) For "open (your hearts)," 2 Cor. 7:2, RV, see RECEIVE, No. 18.

<B-1, Noun, 457, *anoixis*>

"an opening" (akin to A, No. 1), is used in Eph. 6:19, metaphorically of the "opening" of the mouth as in A, No. 1 (2), (b).

<B-2, Noun, 3692, *ope*>

"an opening, a hole," is used in Jas. 3:11, of the orifice of a fountain: see [CAVE](#), [HOLE](#), [PLACE](#).

Openly <1,,3954,*parrhesia*>

"freedom of speech, boldness," is used adverbially in the dative case and translated "openly" in Mark 8:32, of a saying of Christ; in John 7:13, of a public statement; in John 11:54, of Christ's public appearance; in John 7:26; 18:20, of His public testimony; preceded by the preposition en, "in," John 7:4, lit., "in boldness" (cp. John 7:10, RV, "publicly"). See [BOLD](#), B.

<2,,5318,*phaneros*>

manifestly, openly: see [EVIDENT](#), B.

Notes: (1) In Gal. 3:1, "openly set forth" translates the verb *prographo*, lit., "to write before," as of the OT, Rom. 15:4 (cp. Jude 1:4), and of a previous letter, Eph. 3:3. In Gal. 3:1, however, "it is probably used in another sense, unexampled in the Scriptures but not uncommon in the language of the day, == 'proclaimed,' 'placarded,' as a magistrate proclaimed the fact that an execution had been carried out, placarding his proclamation in a public place. The Apostle carries on his metaphor of the 'evil eye;' as a preventive of such mischief it was common to post up charms on the walls of houses, a glance at which was supposed to counteract any evil influence to which a person may have been subjected. 'Notwithstanding,' he says, in effect, 'that the fact that Christ had been crucified was placarded before your very eyes in our preaching, you have allowed yourselves to be ... fascinated by the enemies of the Cross of Christ, when you had only to look at Him to escape their malignant influence;' cp. the interesting and instructive parallel in Num. 21:9." * [* From Notes on Galatians, by Hogg and Vine, pp. 106,107] (2) In some mss. in Matt. 6:4,6,18, the phrase *en to phanero*, lit., "in the manifest," is found (AV, "openly"); see the RV (3) For *emphanes*, rendered "openly" in Acts 10:40, AV, see MANIFEST. (4) In Acts 16:37, AV, the dative case of the adjective *demosios*, "belonging to the people" (*demos*, "a people"), "public" (so RV), used adverbially, is translated "openly;" in Acts 18:28; 20:20, "publicly." For the adjective itself, "public," see Acts 5:18. See [PUBLIC](#).

Operation * For [OPERATION](#) see WORKING

Opportunity (lack) <A-1,Noun,2540,*kairos*>

primarily, "a due measure," is used of "a fixed and definite period, a time, season," and is translated "opportunity" in Gal. 6:10; Heb. 11:15. See SEASON, [TIME](#), [WHILE](#).

<A-2,Noun,2120,*eukairia*>

"a fitting time, opportunity" (*eu*, "well," and No. 1), occurs in Matt. 26:16; Luke 22:6. Cp. *eukairos*, "seasonable;" see CONVENIENT.

<A-3,Noun,5117,*topos*>

"to place," is translated "opportunity" in Acts 25:16, RV (AV, "licence"). See [PLACE](#), [ROOM](#).

<B-1,Verb,2119,*eukaireo*>

"to have time or leisure" (akin to A, No. 2), is translated "he shall have opportunity" in 1 Cor. 16:12, RV (AV, "convenient time"). See LEISURE.

<B-2,Verb,170,*akaireomai*>

"to have no opportunity" (a, negative, and kairos, "season"), occurs in Phil. 4:10.

Oppose <1,,480,*antikeimai*>

see [ADVERSARY](#), B.

<2,,498,*antitasso*>

is used in the Middle Voice in the sense of setting oneself against (anti, "against," tasso, "to order, set"), "opposing oneself to," Acts 18:6; elsewhere rendered by the verb "to resist," Rom. 13:2; Jas. 4:6; 5:6; 1 Pet. 5:5. See [RESIST](#).

<3,,475,*antidiatithemi*>

signifies "to place oneself in opposition, oppose" (anti, "against," dia, "through," intensive, tithemi, "to place"), 2 Tim. 2:25. The AV and RV translate this as a Middle Voice, "them (AV, 'those') that oppose themselves." Field (Notes on the Trans. of the NT) points out that in the only other known instance of the verb it is Passive. The sense is practically the same if it is rendered "those who are opposed."

Oppositions <1,,447,*antithesis*>

"a contrary position" (anti, "against," tithemi, "to place;" Eng., "antithesis"), occurs in 1 Tim. 6:20.

Oppress <1,,2616,*katadunasteuo*>

"to exercise power over" (kata, "down," dunastes, "a potentate;" dunamai, "to have power"), "to oppress," is used, in the Passive Voice, in Acts 10:38; in the Active, in Jas. 2:6.

<2,,2669,*kataponeo*>

see [DISTRESS](#), B, No. 4.

Or * For [OR](#) see +, p. 9

Oracle <1,,3051,*logion*>

a diminutive of logos, "a word, narrative, statement," denotes "a Divine response or utterance, an oracle;" it is used of (a) the contents of the Mosaic Law, Acts 7:38; (b) all the written utterances of God through OT writers, Rom. 3:2; (c) the substance of Christian doctrine, Heb. 5:12; (d) the utterance of God through Christian teachers, 1 Pet. 4:11.

Notes: Divine "oracles" were given by means of the breastplate of the high priest, in connection with the service of the tabernacle, and the Sept. uses the associated word logeion in Exod. 28:15, to described the breastplate.

Oration <1,,1215,*demegoreo*>

from demos, "the people" and agoreuo, "to speak in the public assembly, to deliver an oration," occurs in Acts 12:21.

Orator <1,,4489,*rhetor*>

from an obsolete present tense, rheo, "to say" (cp. Eng., "rhetoric"), denotes "a public speaker, an orator," Acts 24:1, of Tertullus. Such a person, distinct from the professional lawyer, was hired, as a professional speaker, to make a skillful presentation of a case in court. His training was not legal but rhetorical.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Cousin <1,,431,*anepsios*>

in Col. 4:10 denotes a "cousin" rather than a nephew (AV, "sister's son"). "Cousin" is its meaning in various periods of Greek writers. In this sense it is used in the Sept., in Num. 36:11. In later writings it denotes a nephew; hence the AV rendering. As Lightfoot says, there is no reason to suppose that the Apostle would have used it in any other than its proper sense. We are to understand, therefore, that Mark was the cousin of Barnabas. See [SISTER](#).

<2,,4773,*sungenis*>

in Luke 1:36 (so in the most authentic mss.) and sungenes in Luke 1:58 (plural), AV, "cousin" and "cousins," respectively signify "kinswoman" and "kinsfolk," (RV); so the RV and AV in Luke 2:44; 21:16. The word lit. signifies "born with," i.e., of the same stock, or descent; hence "kinsman, kindred." See [KIN](#), KINSFOLK, [KINSWOMAN](#).

Covenant (Noun and Verb) <A-1,Noun,1242,*diatheke*>

primarily signifies "a disposition of property by will or otherwise." In its use in the Sept., it is the rendering of a Hebrew word meaning a "covenant" or agreement (from a verb signifying "to cut or divide," in allusion to a sacrificial custom in connection with "covenant-making," e.g., Gen. 15:10, "divided" Jer. 34:18,19). In contradistinction to the English word "covenant" (lit., "a coming together"), which signifies a mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person. For instance, in Gal. 3:17 it is used as an alternative to a "promise" (vv. 16-18). God enjoined upon Abraham the rite of circumcision, but His promise to Abraham, here called a "covenant," was not conditional upon the observance of circumcision, though a penalty attached to its nonobservance.

"The NT uses of the word may be analyzed as follows: (a) a promise or undertaking, human or Divine, Gal. 3:15; (b) a promise or undertaking on the part of God, Luke 1:72; Acts 3:25; Rom. 9:4; 11:27; Gal. 3:17; Eph. 2:12; Heb. 7:22; 8:6,8,10; 10:16; (c) an agreement, a mutual undertaking, between God and Israel, see Deut. 29; 30 (described as a 'commandment,' Heb. 7:18, cp. Heb 7:22); Heb. 8:9; 9:20; (d) by metonymy, the token of the covenant, or promise, made to Abraham, Acts 7:8; (e) by metonymy, the record of the covenant, 2 Cor. 3:14; Heb. 9:4; cp. Rev. 11:19; (f) the basis, established by the death of Christ, on which the salvation of men is secured, Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 10:29; 12:24; 13:20.

"This covenant is called the 'new,' Heb. 9:15, the 'second,' Heb. 8:7, the 'better,' Heb. 7:22. In Heb. 9:16,17, the translation is much disputed. There does not seem to be any sufficient reason for departing in these verses from the word used everywhere else. The English word 'Testament' is taken from the titles prefixed to the Latin Versions." * [* From Notes on Galatians by Hogg and Vine, p.144.] See [TESTAMENT](#).

<B-1,Verb,4934,*suntithemi*>

lit., "to put together," is used only in the Middle Voice in the NT, and, means "to determine, agree," John 9:22; Acts 23:20; "to assent," Acts 24:9; "to covenant," Luke 22:5. See [AGREE](#), [ASSENT](#).

Note: In Matt. 26:15 the AV translates histemi, "to place (in the balances)," i.e., to weigh, "they

covenanted with;" RV, "they weighed unto."

Covenant-breakers <1,,802,*asunthetos*>

from suntithemi (see above), with the negative prefix a, hence signifies "not covenant-keeping," i.e., refusing to abide by "covenants" made, "covenant-breaking," faithless, Rom. 1:31. In the Sept. it is found in Jer. 3:8-11. Cp. the corresponding verb, asuntithemi, in the Sept. of Ps. 73:15, "to deal treacherously" (RV), and the noun asunthesia, "transgression, or covenant-breaking," e.g., Ezra 9:2,4; 10:6.

Note: Trench, Syn. lii, notes the distinction between asunthetos and aspondos, "implacable," the latter, in 2 Tim. 3:3 only, being derived from sponde, "a sacrificial libation," which accompanied treaty-making; hence, with the negative prefix a, "without a treaty or covenant," thus denoting a person who cannot be persuaded to enter into a "covenant." He points out that asunthetos presumes a state of peace interrupted by the unrighteous, aspondos a state of war, which the implacable refuse to terminate equitably. The words are clearly not synonymous.

Cover, Covering <A-1,Verb,2572,*kalupto*>

signifies "to cover," Matt. 8:24; 10:26; Luke 8:16; 23:30; Jas. 5:20 (RV); 1 Pet. 4:8; to veil, in 2 Cor. 4:3 (RV; AV, "hid"). See [HIDE](#).

Note: Cp. the corresponding noun kalumma, "a veil," 2 Cor. 3:13-16. See [VEIL](#).

<A-2,Verb,1943,*epikalupto*>

"to cover up or over" (epi, "over"), is used in Rom. 4:7, lit., "whose sins are covered over." Cp. epikalumma, "a cloke," 1 Pet. 2:16.

<A-3,Verb,4028,*perikalupto*>

"to cover around" (peri, "around"), e.g., the face, and so, to blindfold, is translated "cover" in Mark 14:65, "blindfold" in Luke 22:64. In Heb. 9:4, it signifies "to overlay." See BLINDFOLD, [OVERLAY](#).

<A-4,Verb,4780,*sunkalupto*>

lit., "to cover together;" the sun--, however, is intensive, and the verb signifies "to cover wholly, to cover up," Luke 12:2.

<A-5,Verb,2619,*katakalupto*>

"to cover up" (kata, intensive), in the Middle Voice, "to cover oneself," is used in 1 Cor. 11:6,7 (RV, "veiled").

Note: In 1 Cor. 11:4, "having his head covered" is, lit., "having (something) down the head."

<B-1,Noun,4018,*peribolaion*>

lit. denotes "something thrown around" (peri, "around," ballo, "to throw"); hence, "a veil, covering," 1 Cor. 11:15 (marg.), or "a mantle around the body, a vesture," Heb. 1:12. See [CLOTHING](#), Note (1), [VESTURE](#).

<B-2,Noun,4629,*skepasma*>

"a covering" (*skepazo*, "to cover"), strictly, "a roofing," then, "any kind of shelter or covering," is used in the plural in 1 Tim. 6:8 (AV, "rainment;" RV, "covering").

Covet, Covetous, Covetousness <A-1,Verb,1937,*epithumeo*>

"to fix the desire upon" (*epi*, "upon," used intensively, *thumos*, "passion"), whether things good or bad; hence, "to long for, lust after, covet," is used with the meaning "to covet evilly" in Acts 20:33, of "coveting money and apparel;" so in Rom. 7:7; 13:9. See DESIRE, [FAIN](#), LUST.

<A-2,Verb,2206,*zeloo*>

is rendered "covet earnestly," in 1 Cor. 12:31, AV; RV, "desire earnestly," as in 1 Cor. 14:39 (AV "covet"). See [AFFECT](#), DESIRE, ENVY, [JEALOUS](#), [ZEALOUS](#).

<A-3,Verb,3713,*orego*>

"to stretch after," is rendered "covet after" in 1 Tim. 6:10, AV; RV, "reaching after." See DESIRE, [REACH](#).

<B-1,Noun,1938,*epithumetes*>

"a luster after" (akin to A, No. 1), is translated in 1 Cor. 10:6, in verbal form, "should not lust after." See LUST.

<B-2,Noun,1939,*epithumia*>

denotes "coveting," Rom. 7:7,8, RV; AV, "lust" and "concupiscence;" the commandment here referred to convicted him of sinfulness in his desires for unlawful objects besides that of gain. See DESIRE, LUST.

<B-3,Noun,4124,*pleonexia*>

"covetousness," lit., "a desire to have more" (*pleon*, "more," echo, "to have"), always in a bad sense, is used in a general way in Mark 7:22 (plural, lit., "covetings," i.e., various ways in which "covetousness" shows itself); Rom. 1:29; Eph. 5:3; 1 Thess. 2:5. Elsewhere it is used, (a) of material possessions, Luke 12:15; 2 Pet. 2:3; 2 Cor. 9:5 (RV, "extortion"), lit., "as (a matter of) extortion" i.e., a gift which betrays the giver's unwillingness to bestow what is due; (b) of sensuality, Eph. 4:19, "greediness;" Col. 3:5 (where it is called "idolatry"); 2 Pet. 2:14 (AV, "covetous practices"). See [EXTORTION](#).

Note: Cp. the corresponding verb *pleonekteo*, "to gain, take advantage of wrong." See [ADVANTAGE](#), [DEFRAUD](#), GAIN, B, Note (2), [WRONG](#).

<C-1,Adjective,4123,*pleonektes*>

lit., "(eager) to have more" (see B, No. 3), i.e., to have what belongs to others; hence, "greedy of gain, covetous," 1 Cor. 5:10,11; 6:10; Eph. 5:5 ("covetous man").

<C-2,Adjective,5366,*philarguros*>

lit., "money-loving," is rendered "covetous" in the AV of Luke 16:14; 2 Tim. 3:2; RV, "lovers of

money," the wider and due significance.

<C-3,Adjective,866,*aphilarguros*>

No. 2, with negative prefix, is translated "without covetousness" in Heb. 13:5, AV; RV, "free from the love of money." In 1 Tim. 3:3, the AV has "not covetous," the RV, "no lover of money."

Note: Trench, Syn. 24, points out the main distinction between pleonexia and philarguria as being that between "covetousness" and avarice, the former having a much wider and deeper sense, being "the genus of which philarguria is the species." The "covetous" man is often cruel as well as grasping, while the avaricious man is simply miserly and stinting.

Craft, Craftsman <1,,5078,*techne*>

"craft," Rev. 18:22: see [ART](#).

<2,,5079,*technites*>

akin to No. 1, "an artificer, artisan, craftsman," is translated "craftsman" in Acts 19:24,38 and Rev. 18:22. It is found elsewhere in Heb. 11:10 "builder;" but this is practically the same as "maker" (*demiourgos*, the next noun in the verse; see No. 5, Note). Trench, Syn. cv., suggests that *technites* brings out the artistic side of creation, viewing God as "moulding and fashioning ... the materials which He called into existence." This agrees with the usage of the word in the Sept. See [BUILDER](#).

<3,,2039,*ergasia*>

see DILIGENCE

<4,,3673,*homotechnos*>

"one of the same trade" (from *homos*, "same," and *techne*, see No. 1), is used in Acts 18:3 (RV, "trade"). Cp. *architekton*, "master-builder," 1 Cor. 3:10.

<5,,3313,*meros*>

"a part, portion," is translated "craft" in Acts 19:27, AV; "trade," RV (cp. *ergasia* in v. 25). See [BEHALF](#), [COAST](#), PART, PIECE, [PORTION](#), RESPECT, [SORT](#).

Note: *Demiourgos*, "a maker," properly signifies one who works for the people, or whose work stands forth to the public gaze (*demos*, "people," *ergon*, "work"), but this idea has been lost in the use of the word, which came to signify "a maker," Heb. 11:10. This has reference to the structure, No. 2 to the design. Cp. *ktistes*, "a creator."

Craftiness, Crafty <A-1,Noun,3834,*panourgia*>

lit., "all-working," i.e., doing everything (*pan*, "all," *ergon*, "work"), hence, "unscrupulous conduct, craftiness," is always used in a bad sense in the NT, Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 11:3; Eph. 4:14, AV, "cunning craftiness." See SUBTLETY. In the Sept. it is used in a good sense, Prov. 1:4; 8:5; indifferently in Num. 24:22; Josh. 9:4.

<B-1,Adjective,3835,*panourgos*>

"cunning, crafty," is found in 2 Cor. 12:16, where the Apostle is really quoting an accusation made

against him by his detractors. In the Sept. it is used in a good sense in Prov. 13:1; 28:2.

<C-1,Noun,1388,*dolos*>

primarily, "a bait," hence, "fraud, guile, deceit," is rendered "craft" in the AV of Mark 14:1 (RV "subtily"). See [DECEIT](#), GUILLE, SUBTLETY.

Crave * Note: The word "crave," found in the AV of Mark 15:43, translates the verb *aiteo*, "to ask" (RV, "asked for"). See [ASK](#).

Create, Creation, Creator, Creature <A-1,Verb,2936,*ktizo*>

used among the Greeks to mean the founding of a place, a city or colony, signifies, in Scripture, "to create," always of the act of God, whether (a) in the natural creation, Mark 13:19; Rom. 1:25 (where the title "The Creator" translates the article with the aorist participle of the verb); 1 Cor. 11:9; Eph. 3:9; Col. 1:16; 1 Tim. 4:3; Rev. 4:11; 10:6, or (b) in the spiritual creation, Eph. 2:10,15; 4:24; Col. 3:10. See [MAKE](#).

<B-1,Noun,2937,*ktisis*>

primarily "the act of creating," or "the creative act in process," has this meaning in Rom. 1:20; Gal. 6:15. Like the English word "creation," it also signifies the product of the "creative" act, the "creature," as in Mark 16:15, RV; Rom. 1:25; 8:19; Col. 1:15 etc.; in Heb. 9:11, AV, "building." In Mark 16:15; Col. 1:23 its significance has special reference to mankind in general. As to its use in Gal. 6:15; 2 Cor. 5:17, in the former, apparently, "the reference is to the creative act of God, whereby a man is introduced into the blessing of salvation, in contrast to circumcision done by human hands, which the Judaizers claimed was necessary to that end. In 2 Cor. 5:17 the reference is to what the believer is in Christ; in consequence of the creative act he has become a new creature."* [*From Notes on Galatians, by Hogg and Vine, p. 339.]

Ktisis is once used of human actions, 1 Pet. 2:13, "ordinance" (marg., "creation"). See [BUILDING](#), [ORDINANCE](#).

<B-2,Noun,2938,*ktisma*>

has the concrete sense, "the created thing, the creature, the product of the creative act," 1 Tim. 4:4; Jas. 1:18; Rev. 5:13; 8:9.

<B-3,Noun,2939,*ktistes*>

among the Greeks, the founder of a city, etc., denotes in Scripture "the Creator," 1 Pet. 4:19 (cp. Rom. 1:20, under B, No. 1, above).

Note: It is a significant confirmation of Rom. 1:20,21, that in all non-Christian Greek literature these words are never used by Greeks to convey the idea of a Creator or of a creative act by any of their gods. The words are confined by them to the acts of human beings.

<B-4,Noun,2226,*zoon*>

"a living creature:" see [BEAST](#).

Creditor * For [CREDITOR](#) see [LEND](#), LENDER

Creek * For [CREEK](#) see BAY

Creep, Creeping, Crept <A-1, Verb, 1744, *enduno*>

properly, "to envelop in" (en, "in," duno, "to enter"), "to put on," as of a garment, has the secondary and intransitive significance of "creeping into, insinuating oneself into," and is found with this meaning in 2 Tim. 3:6. Cp. enduo, "to clothe."

<A-2, Verb, 391, *pareisduno*>

"to enter in by the side" (para, "beside," eis, "in"), to insinuate oneself into, by stealth, to creep in stealthily, is used in Jude 1:4.

<B-1, Noun, 2062, *herpeton*>

signifies a "creeping thing" (herpo, "to creep;" Eng., "serpent" is from the same root), Jas. 3:7 (RV, "creeping things," for AV, "serpents," which form only one of this genus); it is set in contrast to quadrupeds and birds, Acts 10:12; 11:6; Rom. 1:23. See [SERPENT](#).

Crime * For [CRIME](#) see CHARGE

Cripple * For [CRIPPLE](#) see HALT

Crooked <1, 4646, *skolios*>

"curved, crooked," was especially used (a) of a way, Luke 3:5, with spiritual import (see Prov. 28:18, Sept.); it is set in contrast to orthos and euthus, "straight;" (b) metaphorically, of what is morally "crooked," perverse, froward, of people belonging to a particular generation, Acts 2:40 (AV, "untoward"); Phil. 2:15; of tyrannical or unjust masters, 1 Pet. 2:18, "froward;" in this sense it is set in contrast to agathos, "good."

Cross (Verb) <1, 1276, *diaperao*>

"to pass over, to cross over" (dia, "through," perao, "to pass:" akin to this are peran, "across," peras, "a boundary," Latin, porta, "a gate," Eng., "portal, port," etc.), is translated by the verb "to cross" in the RV, but differently in the AV; in Matt. 9:1; Mark 5:21; 6:53 (AV, "passed"); Matt. 14:34 (AV, "were gone"); Luke 16:26 (AV, "neither can they pass"); Acts 21:2 (AV, "sailing"). See GO, [PASS](#), SAIL. In the Sept., Deut. 30:13; Isa. 23:2.

Cross, Crucify <A-1, Noun, 4716, *stauros*>

denotes, primarily, "an upright pale or stake." On such malefactors were nailed for execution. Both the noun and the verb stauroo, "to fasten to a stake or pale," are originally to be distinguished from the ecclesiastical form of a two beamed "cross." The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the

churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the "cross" of Christ.

As for the Chi, or X, which Constantine declared he had seen in a vision leading him to champion the Christian faith, that letter was the initial of the word "Christ" and had nothing to do with "the Cross" (for xulon, "a timber beam, a tree," as used for the stauros, see under [TREE](#)).

The method of execution was borrowed by the Greeks and Romans from the Phoenicians. The stauros denotes (a) "the cross, or stake itself," e.g., Matt. 27:32; (b) "the crucifixion suffered," e.g., 1 Cor. 1:17,18, where "the word of the cross," RV, stands for the Gospel; Gal. 5:11, where crucifixion is metaphorically used of the renunciation of the world, that characterizes the true Christian life; Gal. 6:12,14; Eph. 2:16; Phil. 3:18.

The judicial custom by which the condemned person carried his stake to the place of execution, was applied by the Lord to those sufferings by which His faithful followers were to express their fellowship with Him, e.g., Matt. 10:38.

<B-1,Verb,4717,stauroo>

signifies (a) "the act of crucifixion," e.g., Matt. 20:19; (b) metaphorically, "the putting off of the flesh with its passions and lusts," a condition fulfilled in the case of those who are "of Christ Jesus," Gal. 5:24, RV; so of the relationship between the believer and the world, Gal. 6:14.

<B-2,Verb,4957,sustauroo>

"to crucify with" (su, "for," sun, "with"), is used (a) of actual "crucifixion" in company with another, Matt. 27:44; Mark 15:32; John 19:32 (b) metaphorically, of spiritual identification with Christ in His death, Rom. 6:6; Gal. 2:20.

<B-3,Verb,388,anastauroo>

(ana, again) is used in Heb. 6:6 of Hebrew apostates, who as merely nominal Christians, in turning back to Judaism, were thereby virtually guilty of "crucifying" Christ again.

<B-4,Verb,4362,prospegnumi>

"to fix or fasten to anything" (pros, "to," pegnumi, "to fix"), is used of the "crucifixion" of Christ, Acts 2:23.

Crow (Crew) * For the verb [CROW](#) (CREW) see [CALL](#), A, No. 8

Crowd <A-1,Noun,3793,ochlos>

"a confused throng," is usually translated "multitude." The RV translates it "crowd" (AV, "press" in some) in Matt. 9:23,25; Mark 2:4; 3:9; 5:27,30; Luke 8:19; 19:3; Acts 21:34,35; 24:12,18. See COMPANY, [MULTITUDE](#), [NUMBER](#), [PEOPLE](#).

<B-1,Verb,3792,ochlopoieo>

"to make a crowd" (A, with poieo, "to make"), is translated "gathered a crowd" in Acts 17:5, RV (AV,

"company").

Crown (Noun and Verb) <A-1,Noun,4735,*stephanos*>

primarily, "that which surrounds, as a wall or crowd" (from *stepho*, "to encircle"), denotes (a) "the victor's crown," the symbol of triumph in the games or some such contest; hence, by metonymy, a reward or prize; (b) "a token of public honor" for distinguished service, military prowess, etc., or of nuptial joy, or festal gladness, especially at the parousia of kings. It was woven as a garland of oak, ivy, parsley, myrtle, or olive, or in imitation of these in gold. In some passages the reference to the games is clear, 1 Cor. 9:25; 2 Tim. 4:8 ("crown of righteousness"); it may be so in 1 Pet. 5:4, where the fadeless character of "the crown of glory" is set in contrast to the garlands of earth. In other passages it stands as an emblem of life, joy, reward and glory, Phil. 4:1; 1 Thess. 2:19; Jas. 1:12 ("crown of life"); Rev. 2:10 (ditto); 3:11; 4:4,10: of triumph, Rev. 6:2; 9:7; 12:1; 14:14.

It is used of "the crown of thorns" which the soldiers plaited and put on Christ's head, Matt. 27:29; Mark 15:17; John 19:2,5. At first sight this might be taken as an alternative for diadema, "a kingly crown" (see below), but considering the blasphemous character of that masquerade, and the materials used, obviously diadema would be quite unfitting and the only alternative was *stephanos* (see Trench xxxii).

<A-2,Noun,1238,*diadema*>

is never used as *stephanos* is, it is always the symbol of kingly or imperial dignity, and is translated "diadem" instead of "crown" in the RV, of the claims of the Dragon, Rev. 12:3; 13:1; 19:12. See [DIADEM](#).

<B-1,Verb,4737,*stephanoo*>

"to crown," conforms in meaning to *stephanos*; it is used of the reward of victory in the games, in 2 Tim. 2:5; of the glory and honor bestowed by God upon man in regard to his position in creation, Heb. 2:7; of the glory and honor bestowed upon the Lord Jesus in His exaltation, Heb. 2:9.

Crucify * For [CRUCIFY](#) see CROSS

Crumb <1,,5589,*psichion*>

"a small morsel," a diminutive of *psix*, "a bit, or crumb;" of bread or meat, it is used in Matt. 15:27; Mark 7:28; some mss. have it in Luke 16:21.

Cruse <1,,211,*alabastron*>

was a vessel for holding ointment or perfume; it derived its name from the alabaster stone, of which it was usually made. "Cruse," RV, is a more suitable rendering than "box;" Matt. 26:7; Mark 14:3; Luke 7:37.

Crush <1,,598,*apothlibo*>

a strengthened form of *thlibo*, "to throng" (*apo*, intensive), is used in Luke 8:45, RV, "crush," for AV, "press," of the multitude who were pressing around Christ (cp. the preceding word *sunecho*, "to press"). In the Sept., Num. 22:25.

Cry (Noun and Verb), Crying <A-1,Noun,2906,*krauge*>

an onomatopoeic word, is used in Matt. 25:6; Luke 1:42 (some mss. have phone); Acts 23:9, RV, "clamor;" Eph. 4:31, "clamor;" Heb. 5:7; Rev. 21:4, "crying." Some mss. have it in Rev. 14:18 (the most authentic have phone). See [CLAMOR](#).

<A-2,Noun,995,*boe*>

especially "a cry for help," an onomatopoeic word (cp. Eng., "boo"), connected with boao (see B, No. 1), is found in Jas. 5:4.

<B-1,Verb,994,*boao*>

akin to A, No. 2, signifies (a) "to raise a cry," whether of joy, Gal. 4:27, or vexation, Acts 8:7; (b) "to speak with a strong voice," Matt. 3:3; Mark 1:3; 15:34; Luke 3:4; 9:38 (some mss. have anaboao here: see No. 2); John 1:23; Acts 17:6; 25:24 (some mss. have epiboao, No. 3, here); (c) "to cry out for help," Luke 18:7,38. For Acts 21:34, see No. 8.

<B-2,Verb,310,*anaboao*>

ana, "up," intensive, and No. 1, "to lift up the voice, cry out," is said of Christ at the moment of His death, a testimony to His supernatural power in giving up His life, Matt. 27:46; in some mss. in Mark 15:8, of the shouting of a multitude; in some mss. in Luke 9:38, of the "crying" out of a man in a company (see No. 1).

<B-3,Verb,1916,*epiboao*>

epi, "upon," intensive, and No. 1, "to cry out, exclaim vehemently," is used in some mss. in Acts 25:24 (see No. 1.)

<B-4,Verb,2896,*krazo*>

akin to A, No. 1, "to cry out," an onomatopoeic word, used especially of the "cry" of the raven; then, of any inarticulate cries, from fear, pain etc; of the "cry" of a Canaanitish woman, Matt. 15:22 (so the best mss., instead of kraugazo); of the shouts of the children in the Temple, Matt. 21:15; of the people who shouted for Christ to be crucified, Matt. 27:23; Mark 15:13,14; of the "cry" of Christ on the Cross at the close of His sufferings, Matt. 27:50; Mark 15:39 (see No. 2, above).

In John's Gospel it is used three times, out of the six, of Christ's utterances, 7:28,37; 12:44. In the Acts it is not used of "cries" of distress, but chiefly of the shouts of opponents; in the Apocalypse, chiefly of the utterances of heavenly beings concerning earthly matters; in Rom. 8:15; Gal. 4:6, of the appeal of believers to God the Father; in Rom. 9:27, of a prophecy concerning Israel; in Jas. 5:4, metaphorically, of hire kept back by fraud.

Note: A recent translator renders this verb in Matt. 27:50 "uttered a scream," an utterly deplorable mistranslation and a misrepresentation of the nature of the Lord's "cry."

<B-5,Verb,349,*anakrazo*>

ana, "up," intensive, and No. 4, signifies "to cry out loudly," Mark 1:23; 6:49; Luke 4:33; 8:28; 23:18.

<B-6,Verb,2905,*kraugazo*>

a stronger form of No. 4, "to make a clamor or outcry" (A, No. 1), is used in Matt. 12:19, in a prophecy from Isaiah of Christ; in Luke 4:41 (in the best mss., instead of krazo); John 11:43; 12:13 (in the best mss.); 18:40; 19:6,12,15; Acts 22:23.

<B-7,Verb,5455,*phoneo*>

"to utter a loud sound or cry," whether of animals, e.g., Matt. 26:34; or persons, Luke 8:8; 16:24; this is the word which Luke uses to describe the "cry" of the Lord at the close of His sufferings on the cross, Luke 23:46 (see under *anaboao* and *krazo*, above); also, e.g., Acts 16:28; Rev. 14:18. See [CALL](#), A, No. 8, [CROW](#).

<B-8,Verb,2019,*epiphoneo*>

No. 7, with *epi*, "upon," or "against," signifies "to shout," either against, Luke 23:21; Acts 21:34 (in the best mss., No. 1); 22:24, or in acclamation, Acts 12:22. See SHOUT.

Note: For *aphiemi*, Mark 15:37, See [UTTER](#). Comparing the various verbs, *kaleo*, denotes "to call out for any purpose," *boao*, "to cry out as an expression of feeling," *krazo*, "to cry out loudly." *kaleo* suggests intelligence, *boao*, sensibilities, *krazo*, instincts.

Crystal <A-1,Noun,2930,*krustallos*>

from *kruos*, "ice," and hence properly anything congealed and transparent, denotes "crystal," a kind of precious stone, Rev. 4:6; 22:1. Rock crystal is pure quartz; it crystallizes in hexagonal prisms, each with a pyramidal apex.

<B-1,Verb,2929,*krustallizo*>

"to be of crystalline brightness and transparency, to shine like crystal," is found in Rev. 21:11, where it is said of Christ as the "Light-giver" (*phoster*) of the Heavenly City (not *phos*, "light," RV and AV). Possibly there the verb has a transitive force, "to transform into crystal splendor," as of the effect of Christ upon His saints.

Cubit <1,,4083,*pechus*>

denotes the forearm, i.e., the part between the hand and the elbow-joint; hence, "a measure of length," not from the wrist to the elbow, but from the tip of the middle finger to the elbow joint, i.e., about a foot and a half, or a little less than two feet, Matt. 6:27; Luke 12:25; John 21:8; Rev. 21:17.

Cumber <1,,2673,*katargeo*>

lit., "to reduce to idleness or inactivity" (*kata*, "down," and *argos*, "idle"), is once rendered "cumber," Luke 13:7. See ABOLISH.

<2,,4049,*perispao*>

lit., "to draw around" (*peri*), "draw away, distract," is used in the Passive Voice in the sense of being over-occupied about a thing, to be "cumbered," Luke 10:40.

Cummin <1,,2951,*kuminon*>

is an umbelliferous plant with aromatic seeds, used as a condiment, Matt. 23:23.

Cunning (AV) * For the AV [CUNNING](#) see [CRAFTINESS](#). For CUNNINGLY see DEVISED

Cup <1,,4221,*poterion*>

a diminutive of poter, denotes, primarily, a "drinking vessel;" hence, "a cup" (a) literal, as, e.g., in Matt. 10:42. The "cup" of blessing, 1 Cor. 10:16, is so named from the third (the fourth according to Edersheim) "cup" in the Jewish Passover feast, over which thanks and praise were given to God. This connection is not to be rejected on the ground that the church at Corinth was unfamiliar with Jewish customs. That the contrary was the case, see 1 Cor. 5:7; (b) figurative, of one's lot or experience, joyous or sorrowful (frequent in the Psalms; cp. Ps. 116:18, "cup of salvation"); in the NT it is used most frequently of the sufferings of Christ, Matt. 20:22,23; 26:39; Mark 10:38,39; 14:36; Luke 22:42; John 18:11; also of the evil deeds of Babylon, Rev. 17:4; 18:6; of Divine punishments to be inflicted, Rev. 14:10; 16:19. Cp. Ps. 11:6; 75:8; Isa. 51:17; Jer. 25:15; Ezek. 23:32-34; Zech. 12:2.

Cure (Noun and Verb) <A-1,Noun,2392,*iasis*>

"a healing, a cure" (akin to iaomai, "to heal," and iatros, "a physician"), is used in the plural in Luke 13:32; in Acts 4:22, "healing;" in Acts 4:30 with the preposition eis, "unto," lit., "unto healing," translated "heal." See [HEALING](#).

<B-1,Verb,2323,*therapeuo*>

(Eng., "therapeutics," etc), denotes (a) primarily, "to serve" (cp. therapeia and therapon), Acts 17:25 (AV, "worshiped"); then, (b) "to heal, restore to health, to cure;" it is usually translated "to heal," but "cure" in Matt. 17:16,18; Luke 7:21; 9:1; John 5:10, Acts 28:9, RV. See [HEAL](#), WORSHIP.

Curious * Note: For the adjective periergos, "busy about trifles," see BUSYBODY: it is used of magic arts in Acts 19:19 (lit., "things that are around work," and thus superfluous), i.e., the arts of those who pry into forbidden things, with the aid of evil spirits. See also 1 Tim. 5:13, where the meaning is "inquisitive," prying into other people's affairs.

Curse, Cursing (Noun and Verb), Cursed, Accursed <A-1,Noun,685,*ara*>

in its most usual meaning, "a malediction, cursing" (its other meaning is "a prayer"), is used in Rom. 3:14 (often in the Sept.).

<A-2,Noun,2671,*katara*>

kata, "down," intensive, and No. 1, denotes an "execration, imprecation, curse," uttered out of malevolence, Jas. 3:10; 2 Pet. 2:14; or pronounced by God in His righteous judgment, as upon a land doomed to barrenness, Heb. 6:8; upon those who seek for justification by obedience, in part or completely, to the Law, Gal. 3:10,13; in this 13th verse it is used concretely of Christ, as having "become a curse" for us, i.e., by voluntarily undergoing on the Cross the appointed penalty of the "curse." He thus was identified, on our behalf, with the doom of sin. Here, not the verb in the Sept. of Deut. 21:23 is used (see B, No. 3), but the concrete noun.

<A-3,Noun,33,*anathema*>

transliterated from the Greek, is frequently used in the Sept., where it translates the Heb. cherem, "a thing devoted to God," whether (a) for His service, as the sacrifices, Lev. 27:28 (cp. anathema, a votive offering, gift), or (b) for its destruction, as an idol, Deut. 7:26, or a city, Josh. 6:17. Later it

acquired the more general meaning of "the disfavor of Jehovah," e.g., Zech. 14:11. This is the meaning in the NT. It is used of (a) the sentence pronounced, Acts 23:14 (lit., "cursed themselves with a curse;" see *anathematizo* below); (b) of the object on which the "curse" is laid, "accursed;" in the following, the RV keeps to the word "anathema," Rom. 9:3; 1 Cor. 12:3; 16:22; Gal. 1:8,9, all of which the AV renders by "accursed" except 1 Cor. 16:22, where it has "Anathema." In Gal. 1:8-9, the Apostle declares in the strongest manner that the Gospel he preached was the one and only way of salvation, and that to preach another was to nullify the Death of Christ.

<A-4,Noun,2652,*katathema*>

or, as in some mss., the longer form *katanathema*, is stronger than No. 3 (*kata*, intensive), and denotes, by metonymy, "an accursed thing" (the object cursed being put for the curse pronounced), Rev. 22:3.

<B-1,Verb,332,*anathematizo*>

akin to No. 3, signifies "to declare anathema," i.e., "devoted to destruction, accursed, to curse," Mark 14:71, or "to bind by a curse," Acts 23:12,14,21.

<B-2,Verb,2653,*katanathematizo*>

a strengthened form of No. 1, denotes "to utter curses against," Matt. 26:74; cp. Mark's word concerning the same occasion (No. 1).

<B-3,Verb,2672,*kataraoimai*>

akin to A, No. 2, primarily signifies "to pray against, to wish evil against a person or thing," hence "to curse," Matt. 25:41; Mark 11:21; Luke 6:28; Rom. 12:14; Jas. 3:9. Some mss. have it in Matt. 5:44.

<B-4,Verb,2551,*kakologeo*>

"to speak evil" (*kakos*, "evil," *lego*, "to speak"), is translated by the verb "to curse" in Matt. 15:4; Mark 7:10, "to speak evil of father and mother," not necessarily "to curse," is what the Lord intended (RV). AV and RV have the verb "to speak evil" in Mark 9:39; Acts 19:9. See [EVIL](#).

<C-1,Adjective,1944,*epikataratos*>

cursed, accursed" (*epi*, "upon," and A, No. 2), is used in Gal. 3:10,13.

<C-2,Adjective,1883,*eparatos*>

"accursed," is found, in the best mss., in John 7:49, RV, "accursed," instead of No. 1.

Cushion * For [CUSHION](#) see **PILLOW**

Custom (toll) <1,,5056,*telos*>

"an end, termination," whether of time or purpose, denotes, in its secondary significance, "what is paid for public ends, a toll, tax, custom," Matt. 17:25 (RV, "toll"); Rom. 13:7 (RV and AV, "custom"). In Palestine the Herods of Galilee and Perea received the "custom;" in Judea it was paid to the procurator for the Roman government. See [END](#), [FINALLY](#), [UTTERMOST](#).

<2,,5058,*telonion*>

denotes "a custom-house," for the collection of the taxes, Matt. 9:9; Mark 2:14; Luke 5:27 (RV, "place

of toll").

Custom (usage), Accustom (Verb) <A-1,Noun,1485,*ethos*>

denotes (a) "a custom, usage, prescribed by law," Acts 6:14; 15:1; 25:16; "a rite or ceremony," Luke 2:42; (b) a "custom, habit, manner," Luke 22:39; John 19:40; Heb. 10:25 (AV, "manner"). See [MANNER](#), [WONT](#).

<A-2,Noun,4914,*sunetheia*>

sun, "with," ethos (see No. 1), denotes (a) "an intercourse, intimacy," a meaning not found in the NT; (b) "a custom, customary usage," John 18:39; 1 Cor. 11:16; "or force of habit," 1 Cor. 8:7, RV, "being used to" (some mss. here have *suneidesis*, "conscience;" whence AV, "with conscience of").

<B-1,Verb,1480,*ethizo*>

akin to A, No. 1, signifies "to accustom," or in the Passive Voice, "to be accustomed." In the participial form it is equivalent to a noun, "custom," Luke 2:27.

<B-2,Verb,1486,*etho*>

"to be accustomed," as in the case of No. 1, is used in the Passive participle as a noun, signifying "a custom," Luke 4:16; Acts 17:2 (AV, "manner;" RV, "custom") in Matt. 17:15; Mark 10:1, "was wont." See [MANNER](#), [WONT](#).

Cut <1,,2875,*kopto*>

denotes "to cut by a blow," e.g., branches, Matt. 21:8; Mark 11:8. See [BEWAIL](#), [LAMENT](#), [MOURN](#), [WAIL](#).

<2,,609,*apokopto*>

"to cut off, or cut away" (apo, "from," and No. 1), is used (a) literally, of members of the body, Mark 9:43,45; John 18:10,26; of ropes, Acts 27:32; (b) metaphorically, in the Middle Voice, of "cutting off oneself," to excommunicate, Gal. 5:12, of the Judaizing teachers, with a reference, no doubt, to circumcision.

<3,,1581,*ekkopto*>

lit., "to cut or strike out" (ek, "out or off," and No. 1), "to cut or down," is used (a) literally, Matt. 5:30 (in Matt. 3:10; 7:19; Luke 3:9, "hewn down"); Matt. 18:8; Luke 13:7,9; (b) metaphorically, of "cutting off" from spiritual blessing, Rom. 11:22,24; of depriving persons of an occasion for something, 2 Cor. 11:12. See [HEW](#).

Note: In 1 Pet. 3:7 the best mss. have *enkopto*, "to hinder;" some have *ekkopto*.

<4,,2629,*katakopto*>

lit., "to cut down, cut in pieces" (kata, "down," intensive), Mark 5:5, of the demoniac.

<5,,1282,*diaprio*>

signifies "to saw asunder" (dia, "asunder," prio, "to saw"), "to divide by a saw" (as in 1 Chron. 20:3,

Sept.), hence, metaphorically, "to be sawn through mentally, to be rent with vexation, to be cut to the heart," is used in Acts 5:33; 7:54.

<6,,1371,*dichotomeo*>

lit., "to cut into two parts" (dicha, "apart," temno, "to cut," tome, "a cutting"), Matt. 24:51, "to cut asunder," is used in Luke 12:46. Some take the reference to be to the mode of punishment by which criminals and captives were "cut" in two; others, on account of the fact that in these passages the delinquent is still surviving after the treatment, take the verb to denote "to cut up" by scourging, to scourge severely, the word being used figuratively.

As to Matt. 24:51, it has been remarked that the "cutting asunder" was an appropriate punishment for one who had lived a double life. In both passages the latter part of the sentence applies to retribution beyond this life. In the Sept. the verb is used in Exod. 29:17 of the dividing of the ram as a whole burnt offering at the consecration of the priests. The corresponding noun is found in Gen. 15:11,17; Ex. 29:17; Lev. 1:8, Ezek. 24:4.

<7,,4932,*suntemno*>

lit., "to cut together" (sun, "with," temno, "to cut;" the simple verb temno is not found in the NT), signifies "to contract by cutting, to cut short;" thus, to bring to an end or accomplish speedily; it is said of a prophecy or decree, Rom. 9:28 (twice), from the Sept. of Isa. 10:23. See [SHORT](#).

<8,,851,*aphaireo*>

"to take away, remove," is translated "cut off" in Mark 14:47, AV, and Luke 22:50, and "smote off" in Matt. 26:51; RV, "struck off" in each place. See [SMITE](#), [TAKE](#).

Cymbal <1,,2950,*kumbalon*>

"a cymbal," was so called from its shape (akin to kumbos, "a hollow basin," kumbe, "a cup"), and was made of bronze, two being struck together, 1 Cor. 13:1.

Daily (Adjective) <1,,1967,*epiousios*>

is found in Matt. 6:11; Luke 11:3. Some would derive the word from epi, "upon," and eimi, "to be," as if to signify "(bread) present," i.e., sufficient bread, but this formation is questionable. The same objection applies to the conjecture, that it is derived from epi, and ousia, and signifies "(bread) for sustenance." The more probable derivation is from epi, and eimi, "to go," (bread) for going on, i.e., for the morrow and after, or (bread) coming (for us). See the RV marg. This suits the added semeron, "to-day," i.e., the prayer is to be for bread that suffices for this day and next, so that the mind may conform to Christ's warning against anxiety for the morrow. Confirmation of this derivation is also to be found in the word epiousē, in the phrase "the next day," Acts 7:26; 16:11.

<2,,2184,*ephemeros*>

signifies "for the day" (epi, "upon, or for," hemera, "a day," Eng., "ephemeral"), Jas. 2:15.

<3,,2522,*kathemerinos*>

means, lit., "according to" (kata) "the day" (hemera), "day by day, daily," Acts 6:1.

Notes: The following phrases contain the word *hemera*, "day," and are translated "daily" or otherwise: (a) *kath' hemeran*, lit., "according to, or for, (the) day, or throughout the day," "day by day," e.g., Luke 11:3; Acts 3:2; 16:5; 1 Cor. 15:31; Heb. 7:27; (b) *hemera kai hemera* lit., "day and day," "day by day," 2 Cor. 4:16; (c) *hemeran ex hemeras*, lit., "day from day," "from day to day," 2 Pet. 2:8; (d) *semeron*, "this day," or "today," used outside the Synoptists and the Acts, in 2 Cor. 3:14,15, eight times in Hebrews, and in Jas. 4:13; (e) *tes semeron hemeras*, "(unto) this very day," Rom. 11:8 (RV); (f) *tas hemeras*, Luke 21:37, RV, "every day," for AV, "in the daytime;" (g) *pasan hemeran*, Acts 5:42, RV, "every day;" preceded by *kata* in Acts 17:17, RV, "every day;" (h) *kath' kekasten hemeran*, lit., "according to each day," Heb. 3:13, "day by day," RV.

Dainty <1,,3045,*liparos*>

properly signifies "oily, or anointed with oil" (from *lipos*, "grease," connected with *aleipho*, "to anoint"); it is said of things which pertain to delicate and sumptuous living; hence, "dainty," Rev. 18:14. In the Sept., Judg. 3:29; Neh. 9:35; Isa. 30:23.

Damage * For [DAMAGE](#) see LOSS

Damnable, Damnation, and Damned * For [DAMNABLE](#), [DAMNATION](#), and DAMNED see [CONDEMNATION](#), DESTRUCTION, JUDGE, JUDGMENT

Damsel <1,,2877,*korasion*>

a diminutive of *kore*, "a girl," denotes "a little girl" (properly a colloquial word, often used disparagingly, but not so in later writers); in the NT it is used only in familiar conversation, Matt. 9:24,25 (AV, "maid"); 14:11; Mark 5:41,42; 6:22,28.

<2,,3813,*paidion*>

a diminutive of *pais*, denotes "a young child (male or female)" in the AV of Mark 5:39-41 (1st line); the RV corrects "damsel" to "child," so as to distinguish between the narrative of facts, and the homely address to the little girl herself, in which, and in the following sentence, *korasion* is used. (See No. 1). See CHILD.

<3,,3814,*paidiske*>

denotes "a young girl, or a female slave;" "damsel," AV, in John 18:17; Acts 12:13; 16:16; RV "maid" in each case. See [BONDMAID](#), BONDWOMAN, [MAID](#), [MAIDEN](#).

Dance <1,,3738,*orcheo*>

(cp. Eng., "orchestra") probably originally signified "to lift up," as of the feet; hence, "to leap with regularity of motion." It is always used in the Middle Voice, Matt. 11:17; 14:6; Mark 6:22; Luke 7:32. The performance by the daughter of Herodias is the only clear instance of artistic dancing, a form introduced from Greek customs.

Dancing <1,,5525,*choros*>

Eng., "chorus", primarily denoted "an enclosure for dancing;" hence, "a company of dancers and singers." The supposition that the word is connected with *orcheo* by metathesis (i.e., change of place, of the letters *ch* and *o*) seems to be without foundation. The word is used in Luke 15:25.

Danger, Dangerous <A-1, Verb, 2793, *kinduneuo*>

properly signifies "to run a risk, face danger," but is used in the NT in the sense of "being in danger, jeopardy," Acts 19:27, 40. It is translated "were in jeopardy" in Luke 8:23, and "stand we in jeopardy," 1 Cor. 15:30.

Note: Kindunos, akin to A, "peril, danger," is always rendered "peril," Rom. 8:35; 2 Cor. 11:26 (eight times).

<B-1, Adjective, 1777, *enochos*>

lit., "held in, contained in" (en, "in," echo, "to have, hold"), hence, "bound under obligation to, liable to, subject to," is used in the sense of being in "danger" of the penal effect of a misdeed, i.e., in a forensic sense, signifying the connection of a person with (a) his crime, "guilty of an eternal sin," Mark 3:29, RV; (b) the trial or tribunal, as a result of which sentence is passed, Matt. 5:21, 22, "the judgment," "the council;" enochos here has the obsolete sense of control (J. Hastings); (c) the penalty itself, Matt. 5:22, "the hell of fire," and, with the translation "worthy" (AV, "guilty"), of the punishment determined to be inflicted on Christ, Matt. 26:66; Mark 14:64, "death;" (d) the person or thing against whom or which the offense is committed, 1 Cor. 11:27, "guilty," the crime being against "the body and blood of the Lord;" Jas. 2:10, "guilty" of an offense against all the Law, because of a breach of one commandment.

Apart from the forensic sense, this adjective is used of the thing by which one is bound, "subject to" (bondage), in Heb. 2:15. See GUILTY, [SUBJECT](#), [WORTHY](#).

<B-2, Adjective, 2000, *episphales*>

lit., "prone to fall" (epi, "upon," i.e., near upon, sphallo, "to fall"), hence, "insecure, dangerous," is used in Acts 27:9.

Dare, Daring, Durst <A-1, Verb, 5111, *tolmao*>

signifies "to dare," (a) in the sense of not dreading or shunning through fear, Matt. 22:46; Mark 12:34; Mark 15:43, "boldly," lit., "having dared, went in;" Luke 20:40; John 21:12; Acts 5:13; 7:32; Rom. 15:18; 2 Cor. 10:2, RV, "show courage," (AV, "be bold"); 10:12, RV, "are (not) bold;" 11:21; Phil. 1:14, "are bold;" Jude 1:9; (b) in the sense of bearing, enduring, bringing oneself to do a thing, Rom. 5:7; 1 Cor. 6:1. Cp. apotolmao, "to be very bold," Rom. 10:20. See [BOLD](#).

<B-1, Adjective, 5113, *tolmetes*>

akin to A, "daring," is used in 2 Pet. 2:10, RV, "daring" (AV, "presumptuous"), "shameless and irreverent daring."

Dark, Darken, Darkly, Darkness <A-1, Adjective, 4652, *skoteinos*>

"full of darkness, or covered with darkness," is translated "dark" in Luke 11:36; "full of darkness," in Matt. 6:23; Luke 11:34, where the physical condition is figurative of the moral. The group of skot-words is derived from a root ska---, meaning "to cover." The same root is to be found in skene, "a tent."

Note: Contrast *photeinos*, "full of light," e.g., Matt. 6:22.

<A-2, Adjective, 850, *auchmeros*>

from *auchmos*, "drought produced by excessive heat," hence signifies "dry, murky, dark," 2 Pet. 1:19 (RV marg., "squalid"). No. 1 signifies "darkness" produced by covering; No. 2, "darkness" produced by being squalid or murky.

<B-1, Noun, 4653, *skotia*>

is used (a) of physical darkness, "dark," John 6:17, lit., "darkness had come on," and John 20:1, lit., "darkness still being;" (b) of secrecy, in general, whether what is done therein is good or evil, Matt. 10:27; Luke 12:3; (c) of spiritual or moral "darkness," emblematic of sin, as a condition of moral or spiritual depravity, Matt. 4:16; John 1:5; 8:12; 12:35, 46; 1 John 1:5; 2:8, 9, 11.

<B-2, Noun, 4655, *skotos*>

an older form than No. 1, grammatically masculine, is found in some mss. in Heb. 12:18.

<B-3, Noun, 4655, *skotos*>

a neuter noun, frequent in the Sept., is used in the NT as the equivalent of No. 1; (a) of "physical darkness," Matt. 27:45; 2 Cor. 4:6; (b) of "intellectual darkness," Rom. 2:19 (cp. C, No. 1); (c) of "blindness," Acts 13:11; (d) by metonymy, of the "place of punishment," e.g., Matt. 8:12; 2 Pet. 2:17; Jude 1:13; (e) metaphorically, of "moral and spiritual darkness," e.g., Matt. 6:23; Luke 1:79; 11:35; John 3:19; Acts 26:18; 2 Cor. 6:14; Eph. 6:12; Col. 1:13; 1 Thess. 5:4, 5; 1 Pet. 2:9; 1 John 1:6; (f) by metonymy, of "those who are in moral or spiritual darkness," Eph. 5:8; (g) of "evil works," Rom. 13:12; Eph. 5:11; (h) of the "evil powers that dominate the world," Luke 22:53; (i) "of secrecy" [as in No. 1, (b)]. While *skotos* is used more than twice as many times as *skotia* in the NT, the Apostle John uses *skotos* only once, 1 John 1:6, but *skotia* 15 times out of the 18.

"With the exception of the significance of secrecy [No. 1, (b) and No. 3 (i),] darkness is always used in a bad sense. Moreover the different forms of darkness are so closely allied, being either cause and effect, or else concurrent effects of the same cause, that they cannot always be distinguished; 1 John 1:5; 2:8, e.g., are passages in which both spiritual and moral darkness are intended." * [* From Notes on Thessalonians, by Hogg and Vine, pp 157-158.]

<B-4, Noun, 2217, *zophos*>

denotes "the gloom of the nether world;" hence, "thick darkness, darkness that may be felt;" it is rendered "darkness" in Heb. 12:18; 2 Pet. 2:4; Jude 1:6; in 2 Pet. 2:17, RV, "blackness," AV, "mists;" in Jude 1:13, RV and AV, "blackness." See BLACKNESS, B, Nos. 1 and 2, [MIST](#).

<C-1, Verb, 4654, *skotizo*>

"to deprive of light, to make dark," is used in the NT in the Passive Voice only, (a) of the heavenly bodies, Matt. 24:29; Mark 13:24; Rev. 8:12; (b) metaphorically, of the mind, Rom. 1:21; 11:10; (some mss. have it in Luke 23:45).

<C-2, Verb, 4656, *skotoo*>

"to darken," is used (a) of the heavenly bodies, Rev. 9:2; 16:10; (b) metaphorically, of the mind, Eph.

4:18.

Note: The phrase *en ainigmati*, lit., "in an enigma," is rendered "darkly" in 1 Cor. 13:12. *Ainigma* is akin to the verb *anissomai*, "to hint obscurely." The allusion is to Num. 12:8 (Sept.), "not in (dia, "by means of") dark speeches" (lit., "enigmas"); God's communications to Moses were not such as in the case of dreams, etc. After the same analogy, what we see and know now is seen "darkly" compared with the direct vision in the presence of God hereafter. The riddles of seeming obscurity in life will all be made clear.

Dart <1,,956,*belos*>

akin to *ballo*, "to throw," denotes "a missile, an arrow, javelin, dart, etc.," Eph. 6:16 (see [FIERY](#)). Cp. *bole*, "a stone's throw or cast," Luke 22:41; *bolizo*, "to sound" (to fathom the depth of water), Acts 27:28.

Note: The noun *bolis*, "a dart," is found in some texts in Heb. 12:20 (see AV).

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Six <1,,1803,*hex*>

whence Eng. prefix, hex---, is used separately from other numerals in Matt. 17:1; Mark 9:2; Luke 4:25; 13:14; John 2:6; 12:1; Acts 11:12; 18:11; Jas. 5:17; Rev. 4:8. It sometimes suggests incompleteness, in comparison with the perfect number seven.

Notes: (1) In combination with tessarakonta, "forty," it occurs in John 2:20; with hebdomekonta, "seventy," Acts 27:37, "(two hundred) threescore and sixteen." (2) It forms the first syllable of hexekonta, "sixty" (see below) and hexakosioi, "six hundred," Rev. 13:18 (see [SIXTY](#), Note); 14:20.

Sixth <1,,1623,*hektos*>

is used (a) of a month, Luke 1:26,36; (b) an hour, Matt. 20:5; 27:45 and parallel passages; John 4:6; (c) an angel, Rev. 9:13,14; 16:12; (d) a seal of a roll, in vision, Rev. 6:12; (e) of the "sixth" precious stone, the sardius, in the foundations of the wall of the heavenly Jerusalem, Rev. 21:20.

Sixty, Sixtyfold <1,,1835,*hexekonta*>

occurs in Matt. 13:8, RV (AV, "sixty-fold"); 13:23; Mark 4:8, where the RV and AV reverse the translation, as in Matt. 13:8, while in Mark 4:20 the RV has "sixtyfold," AV, "sixty;" in Rev. 13:18, RV, "sixty" (AV, "threescore"). It is rendered "threescore" in Luke 24:13; 1 Tim. 5:9; Rev. 11:3; 12:6.

Note: In Rev. 13:18, the number of the "Beast," the human potentate destined to rule with satanic power the ten-kingdom league at the end of this age, is given as "six hundred and sixty and six" (RV), and described as "the number of (a) man." The number is suggestive of the acme of the pride of fallen man, the fullest development of man under direct satanic control, and standing in contrast to "seven" as the number of completeness and perfection.

Skin <1,,779,*askos*>

"a leather bottle, wineskin," occurs in Matt. 9:17 (four times); Mark 2:22 (four times); Luke 5:37 (three times),38; in each place, RV, "wineskins" or "skins," for AV, "bottles." A whole goatskin, for example, would be used with the apertures bound up, and when filled, tied at the neck. They were tanned with acacia bark and left hairy on the outside. New wines, by fermenting, would rend old skins (cp. Josh. 9:13; Job 32:19). Hung in the smoke to dry, the skin-bottles become shriveled (see Ps. 119:83).

Note: For "(a girdle) of a skin," Mark 1:6, see LEATHERN.

Skull <1,,2898,*kranion*>

Lat., cranium (akin to kara, "the head"), is used of the scene of the Crucifixion, Matt. 27:33; Mark 15:22; John 19:17; in Luke 23:33, RV, "(the place which is called) The skull," AV, "Calvary" (from Latin calvaria, "a skull:" marg., "the place of a skull"). The locality has been identified by the traces of the resemblance of the hill to a "skull". In the Sept., Judg. 9:53; 2 Kings 9:35.

Sky * For [SKY](#) see HEAVEN

Slack (Verb), Slackness <A-1,Verb,1019,*braduno*>

used intransitively signifies "to be slow, to tarry" (bradus, "slow"), said negatively of God, 2 Pet. 3:9,

"is (not) slack;" in 1 Tim. 3:15, translated "(if) [I](#) tarry." See [TARRY](#). In the Sept., Gen. 43:10; Deut. 7:10; Isa. 46:13.

<B-1,Noun,1022,*bradutes*>

"slowness" (akin to A), is rendered "slackness" in 2 Pet. 3:9.

Slandered <1,,1228,*diabolos*>

an adjective, "slandorous, accusing falsely," is used as a noun, translated "slanderers" in 1 Tim. 3:11, where the reference is to those who are given to finding fault with the demeanor and conduct of others, and spreading their innuendos and criticisms in the church; in 2 Tim. 3:3, RV (AV, "false accusers"); Titus 2:3 (ditto): see [ACCUSER](#), [DEVIL](#).

Slanderosly * For [SLANDEROSLY](#) see REPORT, C, No. 5

Slaughter <1,,4967,*sphage*>

is used in two quotations from the Sept., Acts 8:32 from Isa. 53:7, and Rom. 8:36 from Ps. 44:22; in the latter the quotation is set in a strain of triumph, the passage quoted being an utterance of sorrow. In Jas. 5:5 there is an allusion to Jer. 12:3, the luxurious rich, getting wealth by injustice, spending it on their pleasures, are "fattening themselves like sheep unconscious of their doom."

<2,,2871,*kope*>

"a stroke" (akin to kopto, "to strike, to cut"), signifies "a smiting in battle," in Heb. 7:1. In the Sept., Gen. 14:17; Deut. 28:25; Josh. 10:20.

<3,,5408,*phonos*>

"a killing, murder," is rendered "slaughter" in Acts 9:1; see MURDER.

Slave <1,,4983,*soma*>

"a body," is translated "slaves" in Rev. 18:13 (RV and AV marg., "bodies"), an intimation of the unrighteous control over the bodily activities of "slaves;" the next word "souls" stands for the whole being. See [BODY](#).

Slay, Slain, Slew <1,,615,*apokteino*>

the usual word for "to kill," is so translated in the RV wherever possible (e.g., for AV, "to slay," in Luke 11:49; Acts 7:52; Rev. 2:13; 9:15; 11:13; 19:21); in the following the verb "to kill" would not be appropriate, Rom. 7:11, "slew," metaphorically of sin, as using the commandment; Eph. 2:16, "having slain," said metaphorically of the enmity between Jew and Gentile. See [KILL](#), No. 1.

Note: Some mss. have it in John 5:16 (AV, "to slay").

<2,,337,*anaireo*>

"to take away, destroy, kill," is rendered "to slay" in Matt. 2:16; Acts 2:23; 5:33,36; 9:29, AV (RV, "to kill"); 10:39; 13:28; 22:20; 23:15, RV; in 2 Thess. 2:8 the best texts have this verb (for analisko, "to consume," AV and RV marg.); hence the RV, "shall slay," of the destruction of the man of sin See

KILL, No. 2.

<3,,4969,sphazo | sphatto> "to slay," especially of victims for sacrifice (akin to sphage: see [SLAUGHTER](#)), is used (a) of taking human life, 1 John 3:12 (twice); Rev. 6:4, RV, "slay" (AV, "kill"); in Rev. 13:3, probably of assination, RV, "smitten (unto death)," AV, "wounded (to death)," RV marg., "slain;" Rev. 18:24; (b) of Christ, as the Lamb of sacrifice, Rev. 5:6,9,12; 6:9; 13:8. See [KILL](#), No. 7.

<4,,2695,katasphazo>

"to kill off" (kata, used intensively, and No. 3), is used in Luke 19:27. In the Sept., Ezek. 16:40; Zech. 11:5.

<5,,1315,diacheirizo>

"to lay hands on, kill," is translated "slew" in Acts 5:30. See [KILL](#), No. 6.

<6,,5407,phoneuo>

"to kill, to murder," is rendered "ye slew" in Matt. 23:35. See [KILL](#), No. 4. Note: For thuo, Acts 11:7, AV, "slay" (RV, "kill"), see [KILL](#), No. 3.

Slain beasts * For [SLAIN](#) BEASTS see [BEAST](#), No. 5

Sleep * For [SLEEP](#) see ASLEEP

Sleight <1,,2940,kubia>

denotes "dice playing" (from kubos, "a cube, a die" as used in gaming); hence, metaphorically, "trickery, sleight," Eph. 4:14. The Eng. word is connected with "sly" ("not with slight").

Slip * For [SLIP](#) see DRIFT

Slothful <1,,3576,nothros>

"indolent, sluggish," is rendered "slothful" in Heb. 6:12, AV, See [DULL](#), and synonymous words there, and [SLUGGISH](#).

<2,,3536,okneros>

"shrinking, irksome," is translated "slothful" in Matt. 25:26, and Rom. 12:11, where "in diligence not slothful," RV, might be rendered "not flagging in zeal." See [GRIEVOUS](#), Note (2).

Slow <1,,1021,bradus>

is used twice in Jas. 1:19, in an exhortation to "be slow to speak" and "slow to wrath;" in Luke 24:25, metaphorically of the understanding.

Note: For "slow" (argos) in Titus 1:12, see [IDLE](#).

Slowly (sailed) * For SLOWLY (sailed) see SAIL, No. 10

Sluggish <1,,3576,*nothros*>

for which see [SLOTHFUL](#), is translated "sluggish" in Heb. 6:12, RV; here it is set in contrast to confident and constant hope; in Heb. 5:11 ("dull") to vigorous growth in knowledge. See [DULL](#).

Slumber (Noun) * For SLUMBER (Noun) see STUPOR

Slumber (Verb) <1,,3573,*nustazo*>

denotes "to nod in sleep" (akin to *neuo*, "to nod"), "fall asleep," and is used (a) of natural slumber, Matt. 25:5; (b) metaphorically in 2 Pet. 2:3, negatively, of the destruction awaiting false teachers.

Small <1,,3398,*mikros*>

"little, small" (of age, quantity, size, space), is translated "small" in Acts 26:22; Rev. 11:18; 13:16; 19:5,18; 20:12. See LITTLE.

<2,,3641,*oligos*>

"little, small" (of amount, number, time), is translated "small" in Acts 12:18; 15:2; 19:23; 19:24, AV (RV, "little"); 27:20.

Notes: (1) For "very small" and "smallest" see [LEAST](#). (2) For combinations with other words, see [CORD](#), [FISH](#), [ISLAND](#).

Smell * For [SMELL](#) see SAVOR

Smelling <1,,3750,*osphresis*>

denotes "the sense of smell," 1 Cor. 12:17, "smelling."

Smite <1,,3960,*patasso*>

"to strike, smite," is used (I) literally, of giving a blow with the hand, or fist or a weapon, Matt. 26:51, RV, "smote" (AV, "struck"); Luke 22:49,50; Acts 7:24; 12:7; (II) metaphorically, (a) of judgment meted out to Christ, Matt. 26:31; Mark 14:27; (b) of the infliction of disease, by an angel, Acts 12:23; of plagues to be inflicted upon men by two Divinely appointed witnesses, Rev. 11:6; (c) of judgment to be executed by Christ upon the nations, Rev. 19:15, the instrument being His Word, described as a sword.

<2,,5180,*tupto*>

"to strike, smite, beat," is rendered "to smite" in Matt. 24:49, AV (RV, "beat"); 27:30; Mark 15:19; Luke 6:29; 18:13; in some texts in Luke 22:64 (1st part: RV omits; for the 2nd part see No. 3); 23:48; Acts 23:2,3 (twice). See [BEAT](#), No. 2.

<3,,3817,*paio*>

signifies "to strike or smite" (a) with the hand or fist, Matt. 26:68; Luke 22:64 (see No. 2); (b) with a sword, Mark 14:47; John 18:10, AV (RV, "struck"); (c) with a sting, Rev. 9:5, "strieth."

<4,,1194,*dero*>

"to flay, to beat," akin to derma, "skin," is translated "to smite" in Luke 22:63, AV (RV, "beat"); John 18:23; 2 Cor. 11:20. See [BEAT](#), No. 1.

<5,,4141,*plesso*>

akin to plege, "a plague, stripe, wound," is used figuratively of the effect upon sun, moon and stars, after the sounding of the trumpet by the fourth angel, in the series of Divine judgments upon the world hereafter, Rev. 8:12.

<6,,4474,*hapizo*>

primarily "to strike with a rod" (rhapsis, "a rod"), then, "to strike the face with the palm of the hand or the clenched fist," is used in Matt. 5:39; 26:67, where the marg. of AV and RV has "with rods." Cp. rhapsima, Note (2), below.

<7,,2598,*kataballo*>

"to cast down," is translated "smitten down" in 2 Cor. 4:9, RV. See [CAST](#), No. 8.

<8,,4350,*proskopto*>

"to beat upon," is translated "smote upon" in Matt. 7:27. See BEAT, No. 6.

<9,,4969,*sphazo*>

"to slay," is translated "smitten unto death" in Rev. 13:3; see KILL, [SLAY](#).

Notes: (1) In Matt. 26:51, AV, aphaireo, "to take away, take off," is translated "smote off" (RV, "struck off"). (2) The noun rhapsima, "a blow," in the plural, as the object of didomi, "to give," in John 19:3 is translated "smote (Him) with their hands" (RV, "struck, etc."), lit., "gave ... blows" (RV marg., "with rods"); in John 18:22 (where the phrase is used with the singular of the noun) the RV renders it "struck ... with his hand", (AV, "struck ... with the palm of his hand"), marg. of both, "with a rod." The same word is used in Mark 14:65, "(received Him) with blows (of their hands)," RV [AV, "did strike Him with the palms (of their hands)," RV margin, "strokes of rods"]. See [BLOW](#) (Noun). Cp. No. 6, above, Matt. 26:67.

Smoke (Noun and Verb) <A-1,Noun,2586,*kapnos*>

"smoke," occurs in Acts 2:19 and 12 times in the Apocalypse.

<B-1,Verb,5188,*tupho*>

"to raise a smoke" [akin to tuphos, "smoke" (not in the NT), and tuphoo, "to puff up with pride," see [HIGH-MINDED](#)], is used in the Passive Voice in Matt. 12:20, "smoking (flax)," lit., "caused to smoke," of the wick of a lamp which has ceased to burn clearly, figurative of mere nominal religiousness without the Spirit's power. The Sept. uses the verb kapnizo (akin to A).

Smooth <1,,3006,*leoio*>

"smooth," occurs in Luke 3:5, figurative of the change in Israel from self-righteousness, pride and other forms of evil, to repentance, humility and submission. In the Sept., Gen. 27:11; 1 Sam. 17:40;

Prov. 2:20; 12:13; 26:23; Isa. 40:4.

Note: Chrestologia (chrestos, "good," lego, "to speak") is rendered "smooth ... (speech)," in Rom. 16:18, RV (AV, "good words").

Snare <1,,3803,pagis>

"a trap, a snare" (akin to pegnumi, "to fix," and pagideuo, "to ensnare," which see), is used metaphorically of (a) the allurements to evil by which the Devil "ensnares" one, 1 Tim. 3:7; 2 Tim. 2:26; (b) seductions to evil, which "ensnare" those who "desire to be rich," 1 Tim. 6:9; (c) the evil brought by Israel upon themselves by which the special privileges Divinely granted them and centering in Christ, became a "snare" to them, their rejection of Christ and the Gospel being the retributive effect of their apostasy, Rom. 11:9; (d) of the sudden judgments of God to come upon those whose hearts are "overcharged with sufeiting, and drunkenness, and cares of this life," Luke 21:35 (ver. 34 in RV).

<2,,1029,brochos>

"a noose, slipknot, halter," is used metaphorically in 1 Cor. 7:35, "a snare" (RV, marg., "constraint," "noose"). In the Sept., Prov. 6:5; 7:21; 22:25.

Snatch <1,,726,harpaZo>

"to snatch," is translated "to snatch" in the RV only, in Matt. 13:19, AV, "catcheth away;" John 10:12, AV, "catcheth;" 10:28,29, AV, "pluck;" Jude 1:23, AV, "pulling." See [CATCH](#), No. 1.

Snow <1,,5510,chion>

occurs in Matt. 28:3; Rev. 1:14. Some mss. have it in Mark 9:3 (AV).

So * Notes: (1) Houtos or houto, "thus," is the usual word (see **THUS**). (2) Some form of houstos, "this," is sometimes rendered "so," e.g., Acts 23:7; Rom. 12:20. (3) It translates homoios, "likewise," e.g., in Luke 5:10; oun, "therefore," e.g., John 4:40,53. (4) For "so many as," see [MANY](#); for "so much as," see **MUCH**. (5) Sumbaino, when used of events, signifies "to come to pass, happen;" in Acts 21:35 it is rendered "so it was." See **BEFALL**, [HAPPEN](#). (6) In 1 Pet. 3:17, thelo, "to will," is translated "should so will," lit., "willeth." (7) In 2 Cor. 12:16, the imperative mood, 3rd person singular, of eimi, "to be," is used impersonally, and signifies "be it so." (8) In Heb. 7:9 epos, "a word," is used in a phrase rendered "so to say;" see [WORD](#), Note (1). (9) In 1 Tim. 3:11, hosautos, "likewise," is translated "even so." (10) Hos, as, is rendered "so" in Heb. 3:11 (RV, "as"). For association with other words see +, p. 9.

Sober, Soberly, Soberminded <A-1,Adjective,4998,sophron>

denotes "of sound mind" (sozo, "to save," phren, "the mind"); hence, "self-controlled, soberminded," always rendered "sober-minded" in the RV; in 1 Tim. 3:2; Titus 1:8, AV, "sober;" in Titus 2:2, AV, "temperate;" in Titus 2:5, AV, "discreet."

Note: For nephalios (akin to B, No. 1), translated "sober" in 1 Tim. 3:11; Titus 2:2, see [TEMPERATE](#).

<B-1,Verb,3525,*nepho*>

signifies "to be free from the influence of intoxicants;" in the NT, metaphorically, it does not in itself imply watchfulness, but is used in association with it, 1 Thess. 5:6,8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7, RV (AV, "watch"); 5:8. Cp. *eknepho* and *ananepho*, under [AWAKE](#), No. 3 and Note.

<B-2,Verb,4993,*sophroneo*>

akin to A, is rendered "to think soberly," Rom. 12:3; "to be sober," 2 Cor. 5:13; "to be soberminded," Titus 2:6; in 1 Pet. 4:7, AV "be ye sober" (RV, "of sound mind"); see MIND, B, No. 5.

<B-3,Verb,4994,*sophronizo*>

denotes "to cause to be of sound mind, to recall to one's senses;" in Titus 2:4, RV, it is rendered "they may train" (AV, "they may teach ... to be sober," marg., "wise"); "train" expresses the meaning more adequately; the training would involve the cultivation of sound judgment and prudence.

<C-1,Adverb,4996,*sophronos*>

akin to A and B, Nos. 2 and 3, "soberly," occurs in Titus 2:12; it suggests the exercise of that self-restraint that governs all passions and desires, enabling the believer to be conformed to the mind of Christ.

Note: For the phrase "to think soberly," see B, No. 2.

Soberness, Sobriety <1,,4997,*sophrosune*>

denotes "soundness of mind" (see [SOBER](#), A), Acts 26:25, "soberness;" 1 Tim. 2:9,15, "sobriety;" "sound judgment" practically expresses the meaning; "it is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which *aidos* (shamefastness) opposed to it" (Trench Syn. xx, end).

Soft * For [SOFT](#) see EFFEMINATE

Softly * For [SOFTLY](#) see [BLOW](#) (Verb), No. 2

Sojourn, Sojourner, Sojourning <A-1,Verb,3939,*paroikeo*>

denotes "to dwell beside, among or by" (*para*, "beside," *oikeo*, "to dwell"); then, "to dwell in a place as a *paroikos*, a stranger" (see below), Luke 24:18, RV, "Dost thou (alone) sojourn ...?" [marg., "Dost thou sojourn (alone)" is preferable], AV, "art thou (only) a stranger?" (*monos*, "alone," is an adjective, not an adverb); in Heb. 11:9, RV, "he became a sojourner" (AV, "he sojourned"), the RV gives the force of the aorist tense.

<A-2,Verb,1927,*epidemeo*>

is rendered "to sojourn" in Acts 17:21, RV.

<B-1,Adjective,3941,*paroikos*>

an adjective, akin to A, No. 1, lit., "dwelling near" (see above), then, "foreign, alien" (found with this

meaning in inscriptions), hence, as a noun, "a sojourner," is used with eimi, "to be," in Acts 7:6, "should sojourn," lit., "should be a sojourner;" in Acts 7:29, RV, "sojourner" (AV, "stranger"); in Eph. 2:19, RV "sojourners" (AV, "foreigners"), the preceding word rendered "strangers" is xenos; in 1 Pet. 2:11, RV, ditto (AV, "strangers").

<B-2, Adjective, 590, *apodemos*>

"gone abroad" (apo, "from," demos, "people"), signifies "sojourning in another country," Mark 13:34, RV (AV, "taking a far journey").

<B-3, Adjective, 3927, *parepidemos*>

"sojourning in a strange place," is used as a noun, denoting "a sojourner, an exile," 1 Pet. 1:1, RV, "sojourners" (AV, "strangers"). See [PILGRIM](#).

<C-1, Noun, 3940, *paroikia*>

"a sojourning" (akin to A and B, Nos. 1), occurs in Acts 13:17, rendered "they sojourned," RV, AV, "dwelt as strangers," lit., "in the sojourning;" in 1 Pet. 1:17, "sojourning."

Soldier <A-1, Noun, 4757, *stratiotes*>

"a soldier," is used (a) in the natural sense, e.g., Matt. 8:9; 27:27; 28:12; Mark 15:16; Luke 7:8; 23:36; six times in John; thirteen times in Acts; not again in the NT; (b) metaphorically of one who endures hardship in the cause of Christ, 2 Tim. 2:3.

<A-2, Noun, 4753, *strateuma*>

"an army," is used to denote "a company of soldiers" in Acts 23:10; in Acts 23:27, RV, "the soldiers," AV, "an army;" in Luke 23:11 (plural), RV, "soldiers," AV, "men of war." See [ARMY](#).

<A-3, Noun, 4961, *sustratiotes*>

"a fellow-soldier," (sun, "with," and No. 1), is used metaphorically in Phil. 2:25; Philem. 1:2, of fellowship in Christian service.

<B-1, Verb, 4754, *strateuo*>

always in the Middle Voice in the NT, is used (a) literally of "serving as a soldier," Luke 3:14, "soldiers" (RV, marg., "soldiers on service," present participle); 1 Cor. 9:7, RV, "(what) soldier ... serveth," AV, "(who) goeth a warfare;" 2 Tim. 2:4, RV, "soldier on service," AV, "man that warreth," lit., "serving as a soldier;" (b) metaphorically, of "spiritual conflict:" see WAR.

Notes: (1) For spekoulator, Mark 6:27, RV, "soldier of his guard," see GUARD. (2) In 2 Tim. 2:4 stratologeo is rendered "hath chosen (him) to be a soldier," AV (RV, "enrolled (him) as a soldier").

Solid <1,, 4731, *stereos*>

for which see [FIRM](#), No. 2, has the meaning "solid" in Heb. 5:12,14, of food (AV, "strong"). As "solid" food requires more powerful digestive organs than are possessed by a babe, so a fuller knowledge of Christ (especially here with reference to His Melchizedek priesthood) required that exercise of spiritual intelligence which is derived from the practical appropriation of what had already been received.

Solitary * For [SOLITARY](#), Mark 1:35, AV, see DESERT, B

Some, Someone, Something, Somewhat * Notes: (1) Various forms of the article and certain pronouns, followed by the particles *men* and *de* denote "some." These are not enumerated here. (2) The indefinite pronoun *tis* in its singular or plural forms, frequently means "some," "some one" (translated "some man," in the AV, e.g., of Acts 8:31; 1 Cor. 15:35), or "somebody," Luke 8:46; the neuter plural denotes "some things" in 2 Pet. 3:16; the singular denotes "something," e.g., Luke 11:54; John 13:29 (2nd part); Acts 3:5; 23:18; Gal. 6:3, where the meaning is "anything," as in Gal. 2:6, "somewhat." It is translated "somewhat," in the more indefinite sense, in Luke 7:40; Acts 23:20; 25:26; 2 Cor. 10:8; Heb. 8:3. See also [ONE](#), B, No. 1. (3) *Meros*, "a part, a measure," preceded by the preposition *apo*, "from," is translated "in some measure" in Rom. 15:15, RV (AV, "in some sort"), and Rom. 15:24 (AV, "somewhat"). (4) In the following *alloi*, "others" ("some" in the AV), is translated "others" in the RV, Matt. 13:5,7; Mark 4:7 ("other"); 8:28; Luke 9:19; John 9:9. Followed by a correlative expression it denotes "some," e.g., Acts 19:32; 21:34; see OTHER, No. 1.

Sometimes * For [SOMETIMES](#) see TIME

Somewhere <1,,4225,*pou*>

a particle, signifies "somewhere" in Heb. 2:6; 4:4, RV (AV, "in a certain place"); the writer avoids mentioning the place to add stress to his testimony. See [HAPLY](#), No. 5, [VERILY](#).

Son <1,,5207,*huios*>

primarily signifies the relation of offspring to parent (see John 9:18-20; Gal. 4:30. It is often used metaphorically of prominent moral characteristics (see below). "It is used in the NT of (a) male offspring, Gal. 4:30; (b) legitimate, as opposed to illegitimate offspring, Heb. 12:8; (c) descendants, without reference to sex, Rom. 9:27; (d) friends attending a wedding, Matt. 9:15; (e) those who enjoy certain privileges, Acts 3:25; (f) those who act in a certain way, whether evil, Matt. 23:31, or good, Gal. 3:7; (g) those who manifest a certain character, whether evil, Acts 13:10; Eph. 2:2, or good, Luke 6:35; Acts 4:36; Rom. 8:14; (h) the destiny that corresponds with the character, whether evil, Matt. 23:15; John 17:12; 2 Thess. 2:3, or good, Luke 20:36; (i) the dignity of the relationship with God whereinto men are brought by the Holy Spirit when they believe on the Lord Jesus Christ, Rom. 8:19; Gal. 3:26. ...

"The Apostle John does not use *huios*, 'son,' of the believer, he reserves that title for the Lord; but he does use *teknon*, 'child,' as in his Gospel, 1:12; 1 John 3:1,2; Rev. 21:7 (*hunos*) is a quotation from 2 Sam. 7:14.

"The Lord Jesus used *huios* in a very significant way, as in Matt. 5:9, 'Blessed are the peacemakers, for they shall be called the sons of God,' and Matt. 5:44,45, 'Love your enemies, and pray for them that persecute you; that ye may be (become) sons of your Father which is in heaven.' The disciples were to do these things, not in order that they might become children of God, but that, being children (note 'your Father' throughout), they might make the fact manifest in their character, might 'become sons.' See also 2 Cor. 6:17,18.

"As to moral characteristics, the following phrases are used: (a) sons of God, Matt. 5:9,45; Luke 6:35; (b) sons of the light, Luke 16:8; John 12:36; (c) sons of the day, 1 Thess. 5:5; (d) sons of peace, Luke 10:6; (e) sons of this world, Luke 16:8; (f) sons of disobedience, Eph. 2:2; (g) sons of the evil one, Matt. 13:38, cp. 'of the Devil,' Acts 13:10; (h) son of perdition, John 17:12; 2 Thess. 2:3. It is also used to describe characteristics other than moral, as: (i) sons of the resurrection, Luke 20:36; (j) sons of the Kingdom, Matt. 8:12; 13:38; (k) sons of the bridechamber, Mark 2:19; (l) sons of exhortation, Acts 4:36; (m) sons of thunder, Boanerges, Mark 3:17."* [* From Notes on Galatians, by Hogg and Vine, pp. 167-169, and on Thessalonians, pp. 158,159.]

Notes: (1) For the synonyms teknon and teknion see under CHILD. The difference between believers as "children of God" and as "sons of God" is brought out in Rom. 8:14-21. The Spirit bears witness with their spirit that they are "children of God," and, as such, they are His heirs and joint-heirs with Christ. This stresses the fact of their spiritual birth (Rom. 8:16,17). On the other hand, "as many as are led by the Spirit of God, these are sons of God," i.e., "these and no other." Their conduct gives evidence of the dignity of their relationship and their likeness to His character. (2) Pais is rendered "son" in John 4:51. For Acts 13:13,26 see below.

* The Son of God

In this title the word "Son" is used sometimes (a) of relationship, sometimes (b) of the expression of character. "Thus, e.g., when the disciples so addressed Him, Matt. 14:33; 16:16; John 1:49, when the centurion so spoke of Him, Matt. 27:54, they probably meant that (b) He was a manifestation of God in human form. But in such passages as Luke 1:32,35; Acts 13:33, which refer to the humanity of the Lord Jesus, ... the word is used in sense (a).

"The Lord Jesus Himself used the full title on occasion, John 5:25; 9:35 [some mss. have 'the Son of Man'; see RV marg.]; 11:4, and on the more frequent occasions on which He spoke of Himself as 'the Son,' the words are to be understood as an abbreviation of 'the Son of God,' not of 'the Son of Man'; this latter He always expressed in full; see Luke 10:22; John 5:19, etc.

"John uses both the longer and shorter forms of the title in his Gospel, see 3:16-18; 20:31, e.g., and in his Epistles; cp. Rev. 2:18. So does the writer of Hebrews, Heb. 1:2; 4:14; 6:6, etc. An eternal relation subsisting between the Son and the Father in the Godhead is to be understood. That is to say, the Son of God, in His eternal relationship with the Father, is not so entitled because He at any time began to derive His being from the Father (in which case He could not be co-eternal with the Father), but because He is and ever has been the expression of what the Father is; cp. John 14:9, 'he that hath seen Me hath seen the Father.' The words of Heb. 1:3, 'Who being the effulgence of His (God's) glory, and the very image of His (God's) substance' are a definition of what is meant by 'Son of God.' Thus absolute Godhead, not Godhead in a secondary or derived sense, is intended in the title."* [* From Notes on Galatians, by Hogg and Vine, pp. 99, 100.]

Other titles of Christ as the "Son of God" are: "His Son," 1 Thess. 1:10 (in Acts 13:13,26, RV, pais is rendered "servant"); "His own Son," Rom. 8:32; "My beloved Son," Matt. 3:17; "His Only Begotten Son," John 3:16; "the Son of His love," Col. 1:13.

"The Son is the eternal object of the Father's love, John 17:24, and the sole Revealer of the Father's character, John 1:14; Heb. 1:3. The words, 'Father' and 'Son,' are never in the NT so used as to suggest that the Father existed before the Son; the Prologue to the Gospel according to John distinctly asserts that the Word existed 'in the beginning,' and that this Word is the Son, Who 'became flesh and dwelt among us.'" * [* From Notes on Thessalonians, by Hogg and Vine pp. 46,47.]

In addressing the Father in His prayer in John 17 He says, "Thou lovedst Me before the foundation of the World." Accordingly in the timeless past the Father and the "Son" existed in that relationship, a relationship of love, as well as of absolute Deity. In this passage the "Son" gives evidence that there was no more powerful plea in the Father's estimation than that coeternal love existing between the Father and Himself.

The declaration "Thou art My Son, this day have I begotten Thee," Ps. 2:7, quoted in Acts 13:33; Heb. 1:5; 5:5, refers to the birth of Christ, not to His resurrection. In Acts 13:33 the verb "raise up" is used of the raising up of a person to occupy a special position in the nation, as of David in Acts 13:22 (so of Christ as a Prophet in Acts 3:22; 7:37). The word "again" in the AV in Acts 13:33 represents nothing in the original. The RV rightly omits it. In Acts 13:34 the statement as to the resurrection of Christ receives the greater stress in this respect through the emphatic contrast to that in Acts 13:33 as to His being raised up in the nation, a stress imparted by the added words "from the dead." Accordingly ver. 33 speaks of His incarnation, ver. 34 of His resurrection.

In Heb. 1:5, that the declaration refers to the Birth is confirmed by the contrast in verse 6. Here the word "again" is rightly placed in the RV, "when He again bringeth in the Firstborn into the world." This points on to His Second Advent, which is set in contrast to His first Advent, when God brought His Firstborn into the world the first time (see [FIRSTBORN](#)). * [* The Western text of Luke 3:22 reads "Thou art My Son, this day have I begotten Thee," instead of "Thou art My beloved Son, in Thee I am well pleased." There is probably some connection between this and those early heresies which taught that our Lord's Deity began at His baptism.

So again in Heb. 5:5, where the High Priesthood of Christ is shown to fulfill all that was foreshadowed in the Levitical priesthood, the passage stresses the facts of His humanity, the days of His flesh, His perfect obedience and His sufferings.

* Son of Man

In the NT this is a designation of Christ, almost entirely confined to the Gospels. Elsewhere it is found in Acts 7:56, the only occasion where a disciple applied it to the Lord and in Rev. 1:13; 14:14 (see below).

"Son of Man" is the title Christ used of Himself; John 12:34 is not an exception, for the quotation by the multitude was from His own statement. The title is found especially in the Synoptic Gospels. The occurrences in John's Gospel, John 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28 (John 9:35 in some texts); 12:23,34 (twice); 13:31, are not parallel to those in the Synoptic Gospels. In the latter the use of the title falls into two groups, (a) those in which it refers to Christ's humanity, His earthly work, sufferings and death, e.g., Matt. 8:20; 11:19; 12:40; 26:2,24; (b) those which refer to His glory in

resurrection and to that of His future advent, e.g., Matt. 10:23; 13:41; 16:27,28; 17:9; 24:27,30 (twice),37,39,44.

While it is a Messianic title it is evident that the Lord applied it to Himself in a distinctive way, for it indicates more than Messiahship, even universal headship on the part of One who is Man. It therefore stresses His manhood, manhood of a unique order in comparison with all other men, for He is declared to be of heaven, 1 Cor. 15:47, and even while here below, was "the Son of Man, which is in Heaven," John 3:13. As the "Son of Man" He must be appropriated spiritually as a condition of possessing eternal life, John 6:53. In His death, as in His life, the glory of His Manhood was displayed in the absolute obedience and submission to the will of the Father (John 12:23; 13:31), and, in view of this, all judgment has been committed to Him, who will judge in full understanding experimentally of human conditions, sin apart, and will exercise the judgment as sharing the nature of those judged, John 5:22,27. Not only is He man, but He is "Son of Man," not by human generation but, according to the Semitic usage of the expression, partaking of the characteristics (sin apart) of manhood belonging to the category of mankind. Twice in the Apocalypse, Rev. 1:13; 14:14, He is described as "One like unto a Son of man," RV (AV, "... the Son of Man"), cp. Dan. 7:13. He who was thus seen was indeed the "Son of Man," but the absence of the article in the original serves to stress what morally characterizes Him as such. Accordingly in these passages He is revealed, not as the Person known by the title, but as the One who is qualified to act as the Judge of all men. He is the same Person as in the days of His flesh, still continuing His humanity with His Deity. The phrase "like unto" serves to distinguish Him as there seen in His glory and majesty in contrast to the days of His humiliation.

Song <1,,5603,*qde*>

"an ode, song," is always used in the NT (as in the Sept.), in praise of God or Christ; in Eph. 5:19; Col. 3:16 the adjective "spiritual" is added, because the word in itself is generic and might be used of songs anything but spiritual; in Rev. 5:9; 14:3 (1st part) the descriptive word is "new" (*kainos*, "new," in reference to character and form: see [NEW](#)), a "song," the significance of which was confined to those mentioned (ver. 3, and 2nd part); in Rev. 15:3 (twice), "the song of Moses ... and the song of the Lamb," the former as celebrating the deliverance of God's people by His power, the latter as celebrating redemption by atoning sacrifice.

Soon * For [SOON](#) see [IMMEDIATELY](#), No. 1 and [QUICKLY](#), No. 3.

Soon (as soon as) * For [AS SOON](#) AS see +, p. 9

Sooner * For [SOONER](#) see [QUICKLY](#), No. 2

Soothsaying <1,,3132,*manteuomai*>

"to divine, practice divination" (from *mantis*, "a seer, diviner"), occurs in Acts 16:16. The word is allied to *mainomai*, "to rave," and *mania*, "fury" displayed by those who were possessed by the evil spirit (represented by the pagan god or goddess) while delivering their oracular messages. Trench (Syn. vi) draws a distinction between this verb and *propheteuo*, not only as to their meanings, but as to the fact of the single occurrence of *manteuomai* in the NT, contrasted with the frequency of *propheteuo*, exemplifying the avoidance by NT writers of words the employment of which "would tend to break down the distinction between heathenism and revealed religion."

Sop <1,,5596,*psomion*>

a diminutive of psomos, "a morsel," denotes "a fragment, a sop" (akin to psomizo; see [FEED](#)), John 13:26 (twice),27,30. It had no connection with the modern meaning of "sop," something given to pacify (as in the classical expression "a sop to Cerberus").

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Lascivious, Lasciviousness <1,,766,*aselgeia*>

denotes "excess, licentiousness, absence of restraint, indecency, wantonness;" "lasciviousness" in Mark 7:22, one of the evils that proceed from the heart; in 2 Cor. 12:21, one of the evils of which some in the church at Corinth had been guilty; in Gal. 5:19, classed among the works of the flesh; in Eph. 4:19, among the sins of the unregenerate who are "past feeling;" so in 1 Pet. 4:3; in Jude 1:4, of that into which the grace of God had been turned by ungodly men; it is translated "wantonness" in Rom. 13:13, one of the sins against which believers are warned; in 2 Pet. 2:2, according to the best mss., "lascivious (doings)," RV (the AV "pernicious ways" follows those texts which have *apoleiais*); in 2 Pet. 2:7, RV, "lascivious (life)," AV "filthy (conversation)," of the people of Sodom and Gomorrah; in 2 Pet. 2:18, RV, "lasciviousness" (AV, "wantonness"), practiced by the same persons as mentioned in Jude. The prominent idea is shameless conduct. Some have derived the word from a, negative, and selge, "a city in Pisidia." Others, with similar improbability, trace it to a, negative, and selgo, or thelgo, "to charm." See [WANTONNESS](#).

Last <A-1,Adjective,2078,*eschatos*>

"last, utmost, extreme," is used (a) of place, e.g., Luke 14:9,10, "lowest;" Acts 1:8; 13:47, "uttermost part;" (b) of rank, e.g., Mark 9:35; (c) of time, relating either to persons or things, e.g., Matt. 5:26, "the last (farthing)," RV (AV, "uttermost"); Matt. 20:8,12,14; Mark 12:6, 22; 1 Cor. 4:9, of Apostles as "last" in the program of a spectacular display; 1 Cor. 15:45, "the last Adam;" Rev. 2:19; of the "last" state of persons, Matt. 12:45, neuter plural, lit., "the last (things);" so Luke 11:26; 2 Pet. 2:20, RV, "the last state" (AV, "the latter end"); of Christ as the Eternal One, Rev. 1:17 (in some mss. ver. 11); 2:8; 22:13; in eschatological phrases as follows: (a) "the last day," a comprehensive term including both the time of the resurrection of the redeemed, John 6:39,40,44,54; 11:24, and the ulterior time of the judgment of the unregenerate, at the Great White Throne, John 12:48; (b) "the last days," Acts 2:17, a period relative to the supernatural manifestation of the Holy Spirit at Pentecost and the resumption of the Divine interpositions in the affairs of the world at the end of the present age, before "the great and notable Day of the Lord," which will usher in the messianic kingdom; (c) in 2 Tim. 3:1, "the last days" refers to the close of the present age of world conditions; (d) in Jas. 5:3, the phrase "in the last days" (RV) refers both to the period preceding the Roman overthrow of the city and the land in A.D. 70, and to the closing part of the age in consummating acts of gentile persecution including "the time of Jacob's trouble" (cp. verses Jas. 5:7,8); (e) in 1 Pet. 1:5, "the last time" refers to the time of the Lord's second advent; (f) in 1 John 2:18, "the last hour" (RV) and, in Jude 1:18, "the last time" signify the present age previous to the Second Advent.

Notes: (1) In Heb. 1:2, RV, "at the end of these days" (AV, "in these last days"), the reference is to the close of the period of the testimony of the prophets under the Law, terminating with the presence of Christ and His redemptive sacrifice and its effects, the perfect tense "hath spoken" indicating the continued effects of the message embodied in the risen Christ; so in 1 Pet. 1:20, RV, "at the end of the times" (AV, "in these last times").

<B-1,Adverb,5305,*husteron*>

the neuter of the adjective *husteros*, is used as an adverb signifying "afterwards, later," see [AFTER](#), No. 5. Cp. the adjective, under [LATER](#).

Note: In Phil. 4:10 the particle *pote*, "sometime," used after *ede*, "now, already," to signify "now at

length," is so rendered in the RV, AV, "(now) at the last."

Latchet <1,,2438,*himas*>

denotes "a thong, strap," whether for binding prisoners, Acts 22:25, "(the) thongs" (for scourging; see [BIND](#), No. 7), or for fastening sandals, Mark 1:7; Luke 3:16; John 1:27. "Among the Orientals everything connected with the feet and shoes is defiled and debasing, and the stooping to unfasten the dusty latchet is the most insignificant in such service" (Mackie, in Hastings' Bib. Dic.).

Late <1,,3796,*opse*>

an adverb of time, besides its meaning "at evening" or "at eventide," denotes "late in, or on," Matt. 28:1, RV, "late on (the Sabbath day)" (AV, "in the end of"); it came also to denote "late after," which seems to be the meaning here. See [EVENING](#).

Note: In John 11:8, AV, "nun, now," is translated "of late" (RV, "but now").

Lately <1,,4373,*prosphatos*>

denotes "recently, lately," from the adjective *prosphatos*, "new, fresh, recent;" primarily, "newly slain," Heb. 10:20 (*phatos*, "slain"), is also found in Acts 18:2. In the Sept., Deut. 24:5; Ezek. 11:3.

Later <1,,5306,*husteros*>

denotes "later" or "latter" and is used in 1 Tim. 4:1, RV, "in later (times)," AV, "in (the) latter (times)." Several mss. have it in Matt. 21:31, "the former," for *protos*, "the first."

Latin <1,,4515,*rhomaisti*>

an adverb, "in Latin," occurs in John 19:20, lit., "in Roman."

Note: In Luke 23:38, some mss. have the adjective *Rhomaikos*, "of Latin," agreeing with "letters."

Latter <1,,3797,*opsimos*>

akin to *opse* and *opsios* (see [LATE](#)), denotes "late," or "latter," and is used of "the latter rain" in Jas. 5:7 (the most authentic mss. omit *huetos*, "rain;" some have *karpos*, "fruit"); this rain falls in March and April, just before the harvest, in contrast to the early rain, in October. In the Sept., Deut. 11:14; Prov. 16:15; Jer. 5:24; Hos. 6:3; Joel 2:23; Zech. 10:1.

Note: For "latter" (*husteros*) in the AV of 1 Tim. 4:1 see [LATER](#), and for 2 Pet. 2:20 see [LAST](#).

Laud * For [LAUD](#) (Rom. 15:11, AV) see [PRAISE](#), B, No. 1

Laugh, Laugh to Scorn <1,,1070,*gelao*>

"to laugh," is found in Luke 6:21,25. This signifies loud laughter in contrast to demonstrative weeping.

<2,,2606,*katagelao*>

denotes "to laugh scornfully at," more emphatic than No. 1 (*kata*, "down," used intensively, and No.

1), and signifies derisive laughter, Matt. 9:24; Mark 5:40; Luke 8:53. Cp. ekmukterizo, "to deride."

Note: The laughter of incredulity, as in Gen. 17:17; 18:12, is not mentioned in the NT.

Laughter <1,,1071,gelos>

denotes "laughter," Jas. 4:9. This corresponds to the kind of "laughter" mentioned above (see [LAUGH](#), No. 1).

Launch <1,,321,anago>

"to bring up" (ana, "up," ago, "to lead"), is used in the Middle Voice as a nautical term signifying "to put to sea;" it is translated "launch forth" in Luke 8:22; "set sail" in Acts 13:13, RV (AV, "loosed"); similarly in Acts 16:11; in Acts 18:21, for AV, "sailed;" similarly in Acts 20:3,13; in Acts 21:1, RV, "set sail," (AV, "launched"), and in Acts 21:2, for AV, "set forth;" in Acts 27:2,4 the RV has the verb "to put to sea," for AV "to launch;" in Acts 27:12 for AV, "depart;" in Acts 27:21, RV, "set sail" (AV, "loosed"); in Acts 28:10,11, "sailed" and "set sail" (AV, "departed"). See [BRING](#), [DEPART](#), LEAD, [LOOSE](#), [OFFER](#), [PUT](#), SAIL, [SET](#).

<2,,1877,epanago>

"to lead up upon" (epi, "upon," and No. 1), is used as a nautical term with ploion, "a ship," understood, denoting "to put out to sea," translated in Luke 5:3, "put out," RV (AV, "thrust out"); in Luke 5:4, for AV, "launch." For the non-nautical significance "to return," see Matt. 21:18. See [PUT](#), RETURN, [THRUST](#). In the Sept., Zech. 4:12, "that communicate with (the golden oil vessels)."

Law <A-1,Noun,3551,nomos>

akin to nemo, "to divide out, distribute," primarily meant "that which is assigned;" hence, "usage, custom," and then, "law, law as prescribed by custom, or by statute;" the word ethos, "custom," was retained for unwritten "law," while nomos became the established name for "law" as decreed by a state and set up as the standard for the administration of justice.

In the NT it is used (a) of "law" in general, e.g., Rom. 2:12,13, "a law" (RV), expressing a general principle relating to "law;" Rom. 2:14, last part; Rom. 3:27, "By what manner of law?" i.e., "by what sort of principle (has the glorying been excluded?)" Rom. 4:15 (last part); Rom. 5:13, referring to the period between Adam's trespass and the giving of the Law; Rom. 7:1 (1st part, RV marg., "law"); against those graces which constitute the fruit of the Spirit "there is no law," Gal. 5:23; "the ostensible aim of the law is to restrain the evil tendencies natural to man in his fallen estate; yet in experience law finds itself not merely ineffective, it actually provokes those tendencies to greater activity. The intention of the gift of the Spirit is to constrain the believer to a life in which the natural tendencies shall have no place, and to produce in him their direct contraries. Law, therefore, has nothing to say against the fruit of the Spirit; hence the believer is not only not under law, Gal 5:18, the law finds no scope in his life, inasmuch as, and in so far as, he is led by the Spirit;" * [* From Notes on Galatians, by Hogg and Vine, p. 298.]

(b) of a force or influence impelling to action, Rom. 7:21,23 (1st part), "a different law," RV; (c) of the Mosaic Law, the "law" of Sinai, (1) with the definite article, e.g., Matt. 5:18; John 1:17; Rom. 2:15,18,20,26,27; 3:19; 4:15; 7:4,7,14,16,22; 8:3,4,7; Gal. 3:10,12,19,21,24; 5:3; Eph. 2:15; Phil. 3:6;

1 Tim. 1:8; Heb. 7:19; Jas. 2:9; (2) without the article, thus stressing the Mosaic Law in its quality as "law," e.g., Rom. 2:14 (1st part); 5:20; 7:9, where the stress in the quality lies in this, that "the commandment which was unto (i.e., which he though would be a means of) life," he found to be "unto (i.e., to have the effect of revealing his actual state of) death;" 10:4; 1 Cor. 9:20; Gal. 2:16,19,21; 3:2,5,10 (1st part),11,18,23; 4:4,5,21 (1st part); 5:4,18; 6:13; Phil. 3:5,9; Heb. 7:16; 9:19; Jas. 2:11; 4:11; (in regard to the statement in Gal. 2:16, that "a man is not justified by the works of the Law," the absence of the article before *nomos* indicates the assertion of a principle, "by obedience to law," but evidently the Mosaic Law is in view. Here the Apostle is maintaining that submission to circumcision entails the obligation to do the whole "Law." Circumcision belongs to the ceremonial part of the "Law," but, while the Mosaic Law is actually divisible into the ceremonial and the moral, no such distinction is made or even assumed in Scripture. The statement maintains the freedom of the believer from the "law" of Moses in its totality as a means of justification);

(d) by metonymy, of the books which contain the "law," (1) of the Pentateuch, e.g., Matt. 5:17; 12:5; Luke 16:16; 24:44; John 1:45; Rom. 3:21; Gal. 3:10; (2) of the Psalms, John 10:34; 15:25; of the Psalms, Isaiah, Ezekiel and Daniel, John 12:34; the Psalms and Isaiah, Rom. 3:19 (with vv. 10-18); Isaiah, 1 Cor. 14:21; from all this it may be inferred that "the law" in the most comprehensive sense was an alternative title to "The Scriptures."

The following phrases specify "laws" of various kinds; (a) "the law of Christ," Gal. 6:2, i.e., either given by Him (as in the Sermon on the Mount and in John 13:14,15; 15:4), or the "law" or principle by which Christ Himself lived (Matt. 20:28; John 13:1); these are not actual alternatives, for the "law" imposed by Christ was always that by which He Himself lived in the "days of His flesh." He confirmed the "Law" as being of Divine authority (cp. Matt. 5:18): yet He presented a higher standard of life than perfunctory obedience to the current legal rendering of the "Law," a standard which, without annulling the "Law," He embodied in His own character and life (see, e.g., Matt. 5:21-48; this breach with legalism is especially seen in regard to the ritual or ceremonial part of the "Law" in its wide scope); He showed Himself superior to all human interpretations of it; (b) "a law of faith," Rom. 3:27, i.e., a principle which demands only faith on man's part; (c) "the law of my mind," Rom. 7:23, that principle which governs the new nature in virtue of the new birth; (d) "the law of sin," Rom. 7:23, the principle by which sin exerts its influence and power despite the desire to do what is right; "of sin and death," Rom. 8:2, death being the effect; (e) "the law of liberty," Jas. 1:25; 2:12, a term comprehensive of all the Scriptures, not a "law" of compulsion enforced from without, but meeting with ready obedience through the desire and delight of the renewed being who is subject to it; into it he looks, and in its teaching he delights; he is "under law (*en nomos*, "in law," implying union and subjection) to Christ," 1 Cor. 9:21; cp., e.g., Ps. 119:32,45,97; 2 Cor. 3:17; (f) "the royal law," Jas. 2:8, i.e., the "law" of love, royal in the majesty of its power, the "law" upon which all others hang, Matt. 22:34-40; Rom. 13:8; Gal. 5:14; (g) "the law of the Spirit of life," Rom. 8:2, i.e., the animating principle by which the Holy Spirit acts as the impartor of life (cp. John 6:63); (h) "a law of righteousness," Rom. 9:31, i.e., a general principle presenting righteousness as the object and outcome of keeping a "law," particularly the "Law" of Moses (cp. Gal. 3:21); (i) "the law of a carnal commandment," Heb. 7:16, i.e., the "law" respecting the Aaronic priesthood, which appointed men conditioned by the circumstances and limitations of the flesh. In the Epistle to the Hebrews the "Law" is treated of especially in regard to the contrast between the Priesthood of Christ and that established under the "law" of Moses, and in regard to access to God and to worship. In these respects the "Law" "made nothing perfect," Heb. 7:19. There was "a disannulling of a foregoing commandment ... and a

bringing in of a better hope." This is established under the "new Covenant," a covenant instituted on the basis of "better promises," Heb. 8:6.

Notes: (1) In Gal. 5:3, the statement that to receive circumcision constitutes a man a debtor to do "the whole Law," views the "Law" as made up of separate commands, each essential to the whole, and predicates the unity of the "Law;" in Gal. 5:14, the statement that "the whole law" is fulfilled in the one commandment concerning love, views the separate commandments as combined to make a complete "law." (2) In Rom. 8:3, "what the law could not do," is lit., "the inability (adunaton, the neuter of the adjective adunatos, 'unable,' used as a noun) of the Law;" this may mean either "the weakness of the Law" or "that which was impossible for the Law;" the latter is preferable; the significance is the same in effect; the "Law" could neither give freedom from condemnation nor impart life. (3) For the difference between the teaching of Paul and that of James in regard to the "Law," see under [JUSTIFICATION](#). (4) For Acts 19:38, AV, "the law is open" (RV, "courts," etc.) see [COURT](#), No. 1. (5) For nomodidaskaloi, "doctors of the law," Luke 5:17, singular in Acts 5:34, "teachers of the law," 1 Tim. 1:7, see DOCTOR.

<A-2,Noun,3548,nomothesia>

denotes "legislation, lawgiving" (No. 1, and tithemi, "to place, to put"), Rom. 9:4, "(the) giving of the law." Cp. B, No. 1.

<B-1,Verb,3549,nomotheteo>

(a) used intransitively, signifies "to make laws" (cp. A, No. 2, above); in the Passive Voice, "to be furnished with laws," Heb. 7:11, "received the law," lit., "was furnished with (the) law;" (b) used transitively, it signifies "to ordain by law, to enact;" in the Passive Voice, Heb. 8:6. See [ENACT](#).

<B-2,Verb,2919,krino>

"to esteem, judge," etc., signifies "to go to law," and is so used in the Middle Voice in Matt. 5:40, RV, "go to law" (AV, "sue ... at the law"); 1 Cor. 6:1,6. See [ESTEEM](#).

Note: In 1 Cor. 6:7, the AV, "go to law," is a rendering of the phrase echo krimata, "to have lawsuits," as in the RV.

<B-3,Verb,3891,paranomeo>

"to transgress law" (para, "contrary to," and nomos), is used in the present participle in Acts 23:3, and translated "contrary to the law," lit., "transgressing the law."

<C-1,Adjective,3544,nomikos>

denotes "relating to law;" in Titus 3:9 it is translated "about the law," describing "fightings" (AV, "strivings"); see [LAWYER](#).

<C-2,Adjective,1772,ennomos>

(a) "lawful, legal," lit., "in law" (en, "in," and nomos), or, strictly, "what is within the range of law," is translated "lawful" in Acts 19:39, AV (RV, "regular"), of the legal tribunals in Ephesus; (b) "under law" (RV), in relation to Christ, 1 Cor. 9:21, where it is contrasted with anomos (see No. 3 below); the word as used by the Apostle suggests not merely the condition of being under "law," but the intimacy

of a relation established in the loyalty of a will devoted to his Master. See [LAWFUL](#).

<C-3,Adjective,459,*anomos*>

signifies "without law" (a, negative) and has this meaning in 1 Cor. 9:21 (four times). See [LAWLESS](#), [TRANSGRESSOR](#), [UNLAWFUL](#), WICKED.

<D-1,Adverb,460,*anomos*>

"without law" (the adverbial form of C, No. 3), is used in Rom. 2:12 (twice), where "(have sinned) without law" means in the absence of some specifically revealed "law," like the "law" of Sinai; "(shall perish) without law" predicates that the absence of such a "law" will not prevent their doom; the "law" of conscience is not in view here. The succeeding phrase "under law" is lit., "in law," not the same as the adjective *ennomos* (C, No. 2), but two distinct words.

Lawful, Lawfully <A-1,Verb,1832,*exesti*>

an impersonal verb, signifying "it is permitted, it is lawful" (or interrogatively, "is it lawful?"), occurs most frequently in the synoptic Gospels and the Acts; elsewhere in John 5:10; 18:31; 1 Cor. 6:12; 10:23; 2 Cor. 12:4; in Acts 2:29, it is rendered "let me (speak)," lit., "it being permitted;" in the AV of Acts 8:37, "thou mayest," lit., "it is permitted;" Acts 16:21; in Acts 21:37, "may [I](#)," lit., "is it permitted?" See [LET](#), MAY.

Note: For *ennomos*, see C, No. 2, (under [LAW](#)).

<B-1,Adverb,3545,*nomimos*>

"lawfully," is used in 1 Tim. 1:8, "the Law is good, if a man use it lawfully," i.e., agreeably to its design; the meaning here is that, while no one can be justified or obtain eternal life through its instrumentality, the believer is to have it in his heart and to fulfill its requirements; walking "not after the flesh but after the spirit," Rom. 8:4, he will "use it lawfully." In 2 Tim. 2:5 it is used of contending in the games and adhering to the rules.

Lawgiver <1,,3550,*nomothetes*>

"a lawgiver" (see [LAW](#), A, No. 2, and B. No. 1), occurs in Jas. 4:12, of God, as the sole "Lawgiver;" therefore, to criticize the Law is to presume to take His place, with the presumption of enacting a better law.

Lawless, Lawlessness <A-1,Adjective,459,*anomos*>

"without law," also denotes "lawless," and is so rendered in the RV of Acts 2:23, "lawless (men)," marg., "(men) without the law," AV, "wicked (hands);" 2 Thess. 2:8, "the lawless one" (AV, "that wicked"), of the man of sin (2 Thess. 2:4); in 2 Pet. 2:8, of deeds (AV, "unlawful"), where the thought is not simply that of doing what is unlawful, but of flagrant defiance of the known will of God. See [LAW](#), C, No. 3.

<B-1,Noun,458,*anomia*>

"lawlessness," akin to A, is most frequently translated "iniquity;" in 2 Thess 2:7, RV, "lawlessness" (AV, "iniquity"); "the mystery of lawlessness" is not recognized by the world, for it does not consist

merely in confusion and disorder (see A); the display of "lawlessness" by the "lawless" one (2 Thess. 2:8) will be the effect of the attempt by the powers of darkness to overthrow the Divine government. In 1 John 3:4, the RV adheres to the real meaning of the word, "every one that doeth sin (a practice, not the committal of an act) doeth also lawlessness; and sin is lawlessness." This definition of sin sets forth its essential character as the rejection of the law, or will, of God and the substitution of the will of self. See [INIQUITY](#) and synonymous words.

Lawyer <1,,3544,*nomikos*>

an adjective, "learned in the law" (see Titus 3:9, under [LAW](#), C, No. 1), is used as a noun, "a lawyer," Matt. 22:35; Luke 7:30; 10:25; 11:45,46,52 (ver. 53 in some mss.); 14:3; Titus 3:13, where Zenas is so named. As there is no evidence that he was one skilled in Roman jurisprudence, the term may be regarded in the usual NT sense as applying to one skilled in the Mosaic Law.

The usual name for a scribe is grammateus, a man of letters; for a doctor of the law, nomodidaskalos (see [DOCTOR](#)). "A comparison of Luke 5:17 with Luke 5:21; Mark 2:6; Matt. 9:3 shows that the three terms were used synonymously, and did not denote three distinct classes. The scribes were originally simply men of letters, students of Scripture, and the name first given to them contains in itself no reference to the law; in course of time, however, they devoted themselves mainly, though by no means exclusively, to the study of the law. They became jurists rather than theologians, and received names which of themselves called attention to that fact. Some would doubtless devote themselves more to one branch of activity than to another; but a 'lawyer' might also be a 'doctor,' and the case of Gamaliel shows that a 'doctor' might also be a member of the Sanhedrin, Acts 5:34" (Eaton, in Hastings' Bib Dic.).

Lay <1,,5087,*tithemi*>

"to put, place, set," frequently signifies "to lay," and is used of (a) "laying" a corpse in a tomb, Matt. 27:60; Mark 6:29; 15:47; 16:6; Luke 23:53,55; John 11:34; 19:41,42; 20:2,13,15; Acts 7:16; 13:29; Rev. 11:9, RV, "to be laid" (AV, "to be put"); in an upper chamber, Acts 9:37; (b) "laying" the sick in a place, Mark 6:56; Luke 5:18; Acts 3:2; 5:15; (c) "laying" money at the Apostles' feet, Acts 4:35,37; 5:2; (d) Christ's "laying" His hands upon children Mark 10:16, RV, "laying" (AV, "put"); upon John, Rev. 1:17 (in the best mss.); (e) "laying" down one's life, (1) of Christ, John 10:11, RV, "layeth down" (AV, "giveth"); John 10:17,18 (twice); 1 John 3:16; (2) of Peter for Christ's sake, John 13:37,38; (3) of Christ's followers, on behalf of others, 1 John 3:16; (4) of anyone, for his friends, John 15:13; (f) "laying" up sayings in one's heart, Luke 1:66 (Middle Voice, in the sense of "for themselves"); in Luke 9:44, of letting Christ's words "sink" (Middle Voice, in the sense of "for oneself;" AV, "sink down") into the ears; (g) "laying" a foundation (1) literally, Luke 6:48; 14:29; (2) metaphorically, of Christ in relation to an assembly, 1 Cor. 3:10,11; (h) in "laying" Christ as a "stone of stumbling" for Israel, Rom. 9:33; (i) Christ's "laying" aside His garments, John 13:4; (j) Christians, in "laying" money in store for the help of the needy, 1 Cor. 16:2 (lit., "let him put"); (k) "depositing" money, Luke 19:21,22. See [APPOINT](#).

<2,,2698,*katatithemi*>

"to lay down" (kata), is used in Mark 15:46 of the act of Joseph of Arimathaea in "laying" Christ's body in the tomb (some mss. have No. 1 here). See [DO](#), Note (4) SHEW.

<3,,906,*ballo*>

"to cast, throw, place, put," is used in the Passive Voice signifying "to be laid," e.g., Mark 7:30; Luke 16:20; for Matt. 8:14, RV, "lying" (AV, "laid") and Matt. 9:2, see LIE, No. (3). See [CAST](#).

<4,,1911,*epiballo*>

"to lay upon," is used of seizing men, to imprison them, Acts 4:3. See [CAST](#).

<5,,2598,*kataballo*>

"to cast down" (kata), is used metaphorically in Heb. 6:1, in the Middle Voice, negatively, "of laying" a foundation of certain doctrines. See [CAST](#).

<6,,2827,*klino*>

"to make to bend, to bow," or "to make to lean, to rest," is used in Matt. 8:20; Luke 9:58, in the Lord's statement, "the Son of man hath not where to lay His head;" it is significant that this verb is used in John 19:30 of the Lord's act at the moment of His death in placing His head into a position of rest, not a helpless drooping of the head as in all other cases of crucifixion. He reversed the natural order, by first reclining His head (indicative of His submission to His Fathers will), and then "giving up His spirit." The rest He found not on earth in contrast to His creatures the foxes and birds, He found in this consummating act on the cross. See [BOW](#).

<7,,347,*anaklino*>

"to lay down, make to recline" (in the Passive Voice, "to lie back, recline"), is used in Luke 2:7, of the act of the Virgin Mary in "laying" her Child in a manger. See [SIT](#).

<8,,659,*apotithemi*>

"to put off from oneself" (apo, "from," and No. 1), always in the Middle Voice in the NT, is used metaphorically in Heb. 12:1 "laying aside (every weight);" in Jas. 1:21, AV, "lay apart," RV, "putting away;" in Acts 7:58 of "laying" down garments, after taking them off, for the purpose of stoning Stephen. See CAST, [PUT](#).

<9,,5294,*hupotithemi*>

"to place under, lay down" (hupo, "under," and No. 1), is used metaphorically in Rom. 16:4, of risking one's life, "laid down" (their own necks). In the Middle Voice in 1 Tim. 4:6 it is used of "putting" persons in mind, RV, (AV, "in remembrance"). See REMEMBRANCE.

<10,,2007,*epitithemi*>

"to add to, lay upon," etc., is used of "laying" hands on the sick, for healing, Matt. 9:18; 19:13, RV, "lay" (AV, "put"); 19:15; Mark 5:23; 6:5; 7:32; 8:23 RV, "laid" (AV, "put"); so in Mark 8:25; 16:18; Luke 4:40; 13:13; Acts 6:6; 8:17,19; 9:12,17, RV, "laying" (AV, "putting"); Acts 13:3; 19:6; 28:8; in some mss. in Rev. 1:17, see No. 1, (d); of "laying" hands on a person by way of public recognition, 1 Tim. 5:22; of a shepherd's "laying" a sheep on his shoulders, Luke 15:5; of "laying" the cross on Christ's shoulders, Luke 23:26; of "laying" on stripes, Acts 16:23; wood on a fire, Acts 28:3; metaphorically, of "laying" burden's on men's shoulders, Matt. 23:4; similarly of "giving" injunctions, Acts 15:28 (cp. "put ... upon" in Acts 15:10). See [LADE](#), [PUT](#), [SET](#), [SURNAME](#), WOUND.

<11,,394,*anatithemi*>

"to put up or before" (ana), is used in the Middle Voice of "laying" a case before an authority, Acts 25:14, RV, "laid before," for AV, "declared unto;" of "setting forth" a matter for consideration, Gal. 2:2, RV, "laid before (them the Gospel)," for AV, "communicated unto." See [COMMUNICATE](#), [DECLARE](#).

<12,,4369,*prostithemi*>

"to put to, add," is used in the Passive Voice in Acts 13:36, "was laid" (unto his fathers), of the burial of David. See [ADD](#), No. 2.

<13,,1614,*ekteino*>

"to stretch out or forth," especially of the hand is used of "laying" out anchors from a vessel, in Acts 27:30, RV, "lay out" (AV, "cast ... out"). See [CAST](#), Notes, [STRETCH](#).

<14,,2749,*keimai*>

"to be laid, to lie," is used as the Passive Voice of *tithemi*, "to put," and is translated by some part of the verb "to be laid" in Matt. 3:10; Luke 3:9, of an axe; Luke 12:19, of goods; John 21:9, where the verb has been omitted from the translation, after the words "a fire of coals" (for *epikeimai*, of the fish, see No. 15); 1 Cor. 3:11, of Christ, as a foundation. See APPOINT, LIE, MADE (be), [SET](#).

Notes: (1) In Luke 23:53, the RV has "had lain" (intransitive: see LIE), for AV, "was laid." (2) In Luke 24:12, some mss. have the verb, with reference to the linen cloths (the clause is absent in the best mss.); the translation should be "lying," not as AV, "laid." (3) In John 11:41, the verb is not found in the best mss.

<15,,1945,*epikeimai*>

"to be placed, to lie on" (*epi*, "upon," and No. 14), is translated by the verb "to be laid upon," in John 21:9, of a fish; in 1 Cor. 9:16, of necessity. See [IMPOSED](#), [INSTANT](#), LIE, PRESS.

<16,,606,*apokeimai*>

"to be laid away, or up," is used of money in a napkin, Luke 19:20; metaphorically, of a hope, Col. 1:5; the crown of righteousness, 2 Tim. 4:8. In Heb. 9:27, said of physical death, it is translated "it is appointed" (RV marg., "laid up"). See APPOINT.

<17,,2343,*thesaurizo*>

"to lay up, store up" (akin to *thesauros*, "a treasury, a storehouse, a treasure"), is used of "laying" up treasures, on earth, Matt. 6:19; in Heaven, Matt. 6:20; in the last days, Jas. 5:3, RV, "ye have laid up your treasure" (AV, "ye have heaped treasure together"); in Luke 12:21, "that layeth up treasure (for himself);" in 1 Cor. 16:2, of money for needy ones (here the present participle is translated "in store," lit. "treasuring" or "storing," the "laying by" translating the preceding verb *tithemi*, see No. 1); in 2 Cor. 12:14, negatively, of children for parents; metaphorically, of "laying" up wrath, Rom. 2:5, "treasurest up." In 2 Pet. 3:7 the Passive Voice is used of the heavens and earth as "stored up" for fire, RV (marg., "stored" with fire), AV, "kept in store." See STORE, TREASURE.

<18,,5136,*trachelizo*>

"to seize and twist the neck" (from *trachelos*, "the throat"), was used of wrestlers, in the sense of taking by the throat. The word is found in Heb. 4:13, "laid open," RV (AV, "opened"). The literal sense of the word seems to be "with the head thrown back and the throat exposed." Various suggestions have been made as to the precise significance of the word in this passage. Some have considered that the metaphor is from the manner of treating victims about to be sacrificed. Little help, however, can be derived from these considerations. The context serves to explain the meaning and the RV rendering is satisfactory.

Notes: (1) In Acts 25:7, AV, *phero*, "to bear, bring," is rendered "laid ... (complaints)," RV, "bringing...(charges)." (2) In Mark 7:8, AV, *aphiemi*, "to leave," is translated "laying aside" (RV, "ye leave"). (3) For *epilambano*, "to lay hold," see HOLD, No. 7.

Lay wait * For [LAY WAIT](#) see LIE [IN WAIT](#)

Laying (Acts 9:24) * For LAYING (Acts 9:24) see PLOT

Lay waste <1,,3075,*lomainomai*>

"to maltreat, to outrage" (from *lume*, "a brutal outrage"), is translated "laid waste" (the church), in Acts 8:3, RV (AV, "made havoc of").

Laying on <1,,1936,*epithesis*>

"a laying on" (*epi*, "on," *tithemi*, "to put"), is used in the NT (a) of the "laying" on of hands by the Apostles, accompanied by the impartation of the Holy Spirit in outward demonstration, in the cases of those in Samaria who had believed, Acts 8:18; such supernatural manifestations were signs especially intended to give witness to Jews as to the facts of Christ and the faith; they were thus temporary; there is no record of their continuance after the time and circumstances narrated in Acts 19 (in Acts 19:6 of which the corresponding verb *epitithemi* is used; see below), nor was the gift delegated by the Apostles to others (see [LAY](#), Nos. 1 and 10); (b) of the similar act by the elders of a church on occasions when a member of a church was set apart for a particular work, having given evidence of qualifications necessary for it, as in the case of Timothy, 1 Tim. 4:14; of the impartation of a spiritual gift through the laying on of the hands of the Apostle Paul, 2 Tim. 1:6, RV, "laying" (AV, "putting"); cp. the verb *epitithemi* in Acts 6:6, on the appointment of the seven, and in the case of Barnabas and Saul, Acts 13:3; also in Acts 19:6; (c) in Heb. 6:2, the doctrine of the "laying" on of hands refers to the act enjoined upon an Israelite in connection, e.g., with the peace offerings, Lev. 3:2,8,13; 4:29,33; upon the priests in connection with the sin offering, Lev. 4:4; 16:21; upon the elders, Lev. 4:15; upon a ruler, Lev. 4:24.

The principle underlying the act was that of identification on the part of him who did it with the animal or person upon whom the hands were laid. In the Sept, 2 Chron. 25:27; Ezek. 23:11.

Note: For the "laying" of Christ's hands on the sick, see [LAY](#), No. 10.

Lead, Led <1,,71,*ago*>

"to bear, bring, carry, lead," is translated by the verb "to lead," e.g., in Mark 13:11; Luke 4:1; 4:9, RV;

Luke 4:29; 22:54; 23:1, AV only; Luke 23:32; John 18:28 (present tense, RV); Acts 8:32; metaphorically in Rom. 2:4, of the goodness of God; Rom. 8:14; Gal. 5:18, of the Spirit of God; 1 Cor. 12:2, of the powers of darkness instigating to idolatry; 2 Tim. 3:6, of divers lusts (in some mss., aichmaloteuo). In Luke 24:21 ago is used of the passing (or spending) of a day, and translated "it is (now the third day);" here the verb is probably to be taken impersonally, according to idiomatic usage, in the sense "there is passing the third day." See [BRING](#), No. 10, [KEEP](#), Note (2).

<2,,321,anago>

"to lead up" (ana, "up"), is used of Christ in being "led" up by the Spirit into the wilderness, Matt. 4:1 Luke 4:5 (AV, "taking up"); by the elders of the people into their council, Luke 22:66, "led away." See [BRING](#), No. 11.

<3,,520,apago>

"to lead away" (apo, "away"), is used of a way "leading" to destruction, Matt. 7:13; to life, Matt. 7:14; of those who "led" Christ away from Gethsemane, Mark 14:44; in some mss., John 18:13, to Annas (the best mss. have No. 1 here); to Caiaphas, Matt. 26:57; Mark 14:53; to Pilate, Matt. 27:2; to the Praetorium, Mark 15:16; to crucifixion, Matt. 27:31; Luke 23:26; in some mss. John 19:16; of "leading" an animal away to watering, Luke 13:15; of being "led" away to idolatry, 1 Cor. 12:2, RV, "led away" (AV, "carried away"). Some mss. have it in Acts 24:7 (AV, "took away"). It is translated "bring" in Acts 23:17. In Acts 12:19 it signifies "to put to death." See [BRING](#), No. 12, [DEATH](#), C, No. 3.

<4,,4013,periago>

used transitively, denotes "to lead about," 1 Cor. 9:5. For the intransitive use, see GO, No. 9.

<5,,5342,phero>

"to bear, carry," is used metaphorically of a gate, as "leading" to a city, Acts 12:10. See [BRING](#), No. 1.

<6,,3594,hodegeo>

"to lead the way;" see GUIDE, B, No. 1.

<7,,1521,eisago>

"to bring into," is translated "to be led into" in Acts 21:37, AV (RV, "to be brought into"). See [BRING](#), A, No. 13.

<8,,4879,sunapago>

always in the Passive Voice, "to be carried or led away with," is translated "being led away with" in 2 Pet. 3:17, AV (RV, "being carried away with"). See [CARRY](#).

<9,,1806,exago>

"to lead out," is rendered by the verb "to lead, out or forth," in Mark 15:20 (in some mss. in Mark 8:23, the best have ekphero, "to bring out"); Luke 24:50; John 10:3; Acts 7:36,40 (AV "brought"), and Acts 13:17, RV; Acts 21:38; Heb. 8:9. See [BRING](#), No. 14.

<10,,399,*anaphero*>

"to carry or lead up," is translated "leadeth ... up" in the AV of Mark 9:2 (RV "bringeth ... up"). See [BRING](#), No. 2.

<11,,1533,*eisphero*>

"to bring in, or into," is translated "lead (us not) into," in Matt. 6:13; Luke 11:4 (RV, "bring ... into"), of temptation. See [BRING](#), No. 4.

<12,,4105,*planao*>

"to lead astray" (akin to plane, "a wandering"), is translated "lead ... astray," metaphorically, in Matt. 24:4,5,11; Mark 13:5,6 (AV, "deceive").

<13,,635,*apoplanao*>

"to cause to go astray" (apo, "away from," and No. 12), is used metaphorically of "leading into error," Mark 13:22, RV, "lead astray" (AV, "seduce"); Passive Voice in 1 Tim. 6:10 (AV, "erred").

Notes: (1) In Rev. 13:10, some mss. have sunago, "to bring together," translated "leadeth (into captivity)," AV and RV marg. (RV text, "is for"). (2) For the verb diago, "to lead a life," 1 Tim. 2:2, see [LIVE](#), No. 7. (3) For thriambeuo, to "lead in triumph," 2 Cor. 2:14, RV, see [TRIUMPH](#). (4) See also [HAND](#) (lead by the).

Leaders (Matt. 15:14) * For LEADERS (Matt. 15:14) see [GUIDE](#)

Leaf <1,,5444,*phullon*>

"a leaf" (originally phulion, Lat., folium; Eng., "folio," "foliaceous," "foliage," "foliate," "folious," etc.), is found in Matt. 21:19; 24:32; Mark 11:13 (twice); 13:28; Rev. 22:2.

Lean <1,,345,*anakeimai*>

"to be laid up, to lie," is used of reclining at table, and translated "leaning (on Jesus' bosom)" in the AV of John 13:23, RV, "reclining" (for John 13:25 see No. 2). In John 13:28, it is translated "at the table," lit., "of (those) reclining." See [GUEST](#), [RECLINE](#), [SIT](#), [TABLE](#) (at the).

<2,,377,*anapipto*>

lit., "to fall back" (ana, "back," pipto, "to fall"), is used of reclining at a repast and translated "leaning back, (as he was, on Jesus' breast)" in John 13:25, RV (the AV follows the mss. which have epipipto, and renders it "lying"); in John 21:20, "leaned back," the Apostle's reminder of the same event in his experience. See [SIT](#).

Leap <1,,242,*hallomai*>

"to leap" (akin to halma, "a leap"), is used (a) metaphorically, of the "springing" up of water, John 4:14; (b) literally, of the "leaping" of healed cripples, Acts 3:8 (2nd part); 14:10.

<2,,4640,*skirtao*>

"to leap," is found in Luke 1:41,44; 6:23, there translated "leap for joy;" in Luke 1:44 the words "for

joy" are expressed separately.

<3,,1814,*exallomai*>

"to leap up" (lit., "out," ek, and No. 1), is said in Acts 3:8 (1st part) of the cripple healed by Peter (cp. No. 1, above).

<4,,2177,*ephallomai*>

"to leap upon" (epi, "upon," and No. 1), is said of the demoniac in Acts 19:16.

Learn, Learned (be) <1,,3129,*manthano*>

denotes (a) "to learn" (akin to mathetes, "a disciple"), "to increase one's knowledge," or "be increased in knowledge," frequently "to learn by inquiry, or observation," e.g., Matt. 9:13; 11:29; 24:32; Mark 13:28; John 7:15; Rom. 16:17; 1 Cor. 4:6; 14:35; Phil. 4:9; 2 Tim. 3:14; Rev. 14:3; said of "learning" Christ, Eph. 4:20, not simply the doctrine of Christ, but Christ Himself, a process not merely of getting to know the person but of so applying the knowledge as to walk differently from the rest of the Gentiles; (b) "to ascertain," Acts 23:27, RV, "learned" (AV, "understood"); Gal. 3:2, "This only would I learn from you," perhaps with a tinge of irony in the enquiry, the answer to which would settle the question of the validity of the new Judaistic gospel they were receiving; (c) "to learn by use and practice, to acquire the habit of, be accustomed to," e.g., Phil. 4:11; 1 Tim. 5:4,13; Titus 3:14; Heb. 5:8. See UNDERSTAND.

<2,,1097,*ginosko*>

"to know by observation and experience," is translated "to learn," in the RV of Mark 15:45; John 12:9. See [ALLOW](#).

<3,,198,*akriboo*>

"to learn carefully," is so translated in Matt. 2:7,16, RV (AV, "diligently enquired").

<4,,3453,*mueo*>

"to initiate into mysteries," is translated "[I](#) have learned the secret" (Passive Voice, perfect tense) in Phil. 4:12, RV (AV, "I am instructed"). See [INSTRUCT](#).

Note: Paideuo, "to teach, instruct, train," is translated "instructed" in Acts 7:22, RV (AV, "learned"); in 1 Tim. 1:20, "(that) they might be taught," AV, "(that) they may learn."

Learning (Noun) <1,,1121,*gramma*>

"a letter," is used in the plural in Acts 26:24, with the meaning "learning:" "(thy much) learning (doth turn thee to madness)," RV, possibly an allusion to the Jewish Scriptures, to which the Apostle had been appealing; in John 7:15, "(How knoweth this Man) letters" (AV marg., "learning"), the succeeding phrase "not having learned" is illustrated in the papyri, where it indicates inability to write. See [BILL](#).

<2,,1319,*didaskalia*>

"teaching, instruction" (akin to didasko, "to teach"), is translated "learning" in Rom. 15:4. See

DOCTRINE.

Least <1,,1646,*elachistos*>

"least," is a superlative degree formed from the word elachus, "little," the place of which was taken by mikros (the comparative degree being elasson, "less"); it is used of (a) size, Jas. 3:4; (b) amount; of the management of affairs, Luke 16:10 (twice); 19:17, "very little;" (c) importance, 1 Cor. 6:2, "smallest (matters);" (d) authority: of commandments, Matt. 5:19; (e) estimation, as to persons, Matt. 5:19 (2nd part); 25:40,45; 1 Cor. 15:9; as to a town, Matt. 2:6; as to activities or operations, Luke 12:26; 1 Cor. 4:3, "a very small thing."

<2,,1647,*elachistoteros*>

a comparative degree formed from No. 1, is used in Eph. 3:8, "less than the least."

<3,,3398,*mikros*>

"small little," is translated "the least" in Acts 8:10; Heb. 8:11, with reference to rank or influence. See [LITTLE](#), A, No. 1.

<4,,3398,*mikroteros*>

the comparative of No. 3, is used of (a) size, Matt. 13:32, AV, "the least," RV, "less;" Mark 4:31 [cp. No. 1 (a)]; (b) estimation, Matt. 11:11; Luke 7:28, AV, "least," RV, "but little," marg., "lesser" (in the kingdom of heaven), those in the kingdom itself being less than John the Baptist [cp. No. 1 (e)]; Luke 9:48. See [LESS](#).

Notes: (1) In 1 Cor. 6:4, AV, exoutheneo, in the Passive Voice, "to be of no account," is translated "is least esteemed" (RV, "are of no account"); see [ACCOUNT](#). (2) In Luke 19:42, the adverbial phrase kai ge, "at least," is found in some mss.; the RV follows those in which it is absent. (3) In 1 Cor. 9:2, AV, the phrase alla ge is rendered "doubtless;" RV, "at least." (4) In Acts 5:15, the phrase k'an (for kai ean, "even if") denotes "at the least."

Leathern <1,,1193,*dermatinos*>

denotes "of skin leather" (from derma, "skin, hide of beasts," akin to dero, "to flay;" whence Eng., "derm," "dermal," "dermatology"); it is translated "leather" in Matt. 3:4, of John the Baptist's girdle; in Mark 1:6, RV (AV, "of a skin"). See [SKIN](#).

Leave, Left * (a) In the sense of leaving, abandoning, forsaking.

<1,,863,*aphiemi*>

apo, "from," and hiemi, "to send," has three chief meanings, (a) "to send forth, let go, forgive;" (b) "to let, suffer, permit;" (c) "to leave, leave alone, forsake, neglect." It is translated by the verb "to leave" (c), in Matt. 4:11; 4:20,22, and parallel passages; Matt. 5:24; 8:15, and parallel passages; Matt. 8:22, RV, "leave (the dead)," AV, "let," and the parallel passage; Matt. 13:36, RV, "left" (the multitude)," AV, "sent ... away;" Matt. 18:12; 19:27, and parallel passages, RV, "we have left" (AV, "we have forsaken"); so Matt. 19:29; 22:22,25; 23:23, RV, "have left undone" (AV, "have omitted," in the 1st part, "leave undone" in the second); Matt. 23:38, and the parallel passage; Matt. 24:2,40,41, and parallel passages; Matt. 26:56, RV, "left;" Mark 1:18, "left;" Mark 1:31; 7:8, RV, "ye leave;" Mark

8:13; 10:28,29; 12:12,19-22; 13:34; Luke 10:30; 11:42 (in some mss.); Luke 12:39, RV "have left," AV "have suffered" (No. 9 in Matt. 24:43); John 4:3,28,52; 8:29; 10:12; 14:18,27; 16:28,32; Rom. 1:27; 1 Cor. 7:11, RV, "leave" (AV "put away"); John 7:13 (AV and RV); Heb. 2:8; 6:1; Rev. 2:4. See [FORGIVE](#).

<2,,447,*aniemi*>

ana, "back" and hiemi, "to send," denotes "to let go, loosen, forbear;" it is translated "I will (never) leave (thee)" in Heb. 13:5. See [FORBEAR](#).

<3,,2641,*kataleipo*>

"to leave behind" (kata, "down," leipo, "to leave"), is everywhere rendered by the verb "to leave" except in the following: the AV of Rom. 11:4, "I have reserved" (RV, "I have left"); Heb. 11:27, "he forsook;" 2 Pet. 2:15, AV, "have forsaken," RV, "forsaking." See [FORSAKE](#), [RESERVE](#).

<4,,620,*apoleipo*>

"to leave behind" (apo, "from") is used (a) in the Active Voice, of "leaving" behind a cloak, 2 Tim. 4:13; a person, 2 Tim. 4:20; of "abandoning" a principality (by angels), Jude 1:6, RV; (b) in the Passive Voice, "to be reserved, to remain," Heb. 4:6,9; 10:26. See [REMAIN](#), No. 3. In the papyri it is used as a technical term in wills (Moulton and Milligan, Vocab.).

<5,,1459,*enkataleipo*>

lit., "to leave behind in" (en, "in," and No. 3), signifies (a) "to leave behind," Rom. 9:29, "a seed;" (b) "to abandon, forsake," translated by the verb "to leave" in Acts 2:27,31 (in some mss., No. 3) of the soul of Christ; in the following by the verb "to forsake," Matt. 27:46; Mark 15:34; 2 Cor. 4:9; 2 Tim. 4:10,16; Heb. 10:25; 13:5 (see No. 2 in the same ver.). See [FORSAKE](#).

<6,,5275,*hupoleipo*>

"to leave remaining;" lit., "to leave under" (hupo), is used in the Passive Voice in Rom. 11:3, of a survivor.

<7,,4035,*perileipo*>

"to leave over," is used in the Passive Voice in 1 Thess. 4:15,17, RV, "that are left" (AV, "that remain"), lit., "left over," i.e., the living believers at the Lord's return. See [REMAIN](#).

<8,,3973,*pauo*>

"to make to cease," is used in the Middle Voice, signifying "to cease, leave off," and is translated "had left" in Luke 5:4; "left" in Acts 21:32; elsewhere, "to cease." See [CEASE](#).

<9,,1439,*eao*>

signifies (a) "to let, permit, suffer," e.g., Matt. 24:43; (b) "to leave," Acts 23:32, of "leaving" horsemen; Acts 27:40, of "leaving" anchors in the sea, RV [AV, "committed (themselves)"]. See [COMMIT](#), [SUFFER](#).

<10,,5277,*hupolimpano*>

limpano being a late form for leipo, "to leave," is used in 1 Pet. 2:21, "leaving (us an example)."

<11,,4052,*perisseuo*>

"to be over and above" (the number), hence, "to be or remain over," is translated "was left," in Matt. 15:37, AV (RV, "remained over," as in Matt. 14:20; Luke 9:17; John 6:12,13, where the AV adds "and above"), of the broken fragments after the feeding of the multitudes. See [ABOUND](#).

Note: The corresponding noun, perisseuma, "that which is over and above," is used in the plural in Mark 8:8, RV, "(of broken pieces) that remained over," AV, "(of the broken meat) that was left," lit., "of fragments of broken pieces." See REMAIN.

<12,,1544,*ekballo*>

"to cast out" (ek, "from," ballo, "to cast"), "to drive out," is used in the sense of "rejecting" or "leaving out," in Rev. 11:2, as to the measuring of the court of the Temple (marg., "cast without"). See [CAST](#), No. 5.

* (b) In the sense of giving leave.

<13,,2010,*epitrepo*>

lit. denotes "to turn to" (epi, "upon, to," trepo, "to turn"), and so (a) "to commit, entrust" (not in NT); (b) "to permit, give leave, send," of Christ's permission to the unclean spirits to enter the swine, Mark 5:13; in Luke 8:32, RV, "give ... leave," "gave ... leave" (AV, "suffer" and "suffered"); in John 19:38, of Pilate's permission to Joseph to take away the body of the Lord; in Acts 21:39, of Paul's request to the chief captain to permit him to address the people, RV, "give ... leave" (for AV, "suffer"); in Acts 21:40, "he had given him leave" (AV, "... licence"). See [LET](#), [LIBERTY](#), [LICENCE](#), [PERMIT](#), [SUFFER](#).

* (c) In the sense of taking leave of, bidding farewell to.

<14,,657,*apotasso*>

used in the Middle Voice in the NT, lit. signifies "to arrange oneself off" (apo, "from," tasso, "to arrange"); hence, "to take leave of," Mark 6:46, RV, "had taken leave of" (AV, "had sent ... away"); Acts 18:18; 18:21, RV, "taking his leave of" (AV, "bade ... farewell"); 2 Cor. 2:13; in Luke 9:61, "to bid farewell;" in Luke 14:33 it has its other meaning "renouncing" (AV, "forsaking"). See [FAREWELL](#), [FORSAKE](#), [RENOUNCE](#).

<15,,782,*aspazomai*>

"to embrace, salute, take leave of" (apo "from," aspazomai, "to salute"), is used in Acts 21:6, AV, "when we had taken our leave" (RV, "bade ... farewell"). Some mss. have the simple verb aspazomai.

Leaven (Noun and Verb) <A-1,Noun,2219,*zume*>

"leaven, sour dough, in a high state of fermentation," was used in general in making bread. It required time to fulfill the process. Hence, when food was required at short notice, unleavened cakes were used, e.g., Gen. 18:6; 19:3; Exod. 12:8. The Israelites were forbidden to use "leaven" for seven days at the time of Passover, that they might be reminded that the Lord brought them out of Egypt "in haste,"

Deut. 16:3, with Exod. 12:11; the unleavened bread, insipid in taste, reminding them, too, of their afflictions, and of the need of self-judgment, is called "the bread of affliction." "Leaven" was forbidden in all offerings to the Lord by fire, Lev. 2:11; 6:17. Being bred of corruption and spreading through the mass of that in which it is mixed, and therefore symbolizing the pervasive character of evil, "leaven" was utterly inconsistent in offerings which typified the propitiatory sacrifice of Christ.

In the OT "leaven" is not used in a metaphorically sense. In the NT it is used (a) metaphorically (1) of corrupt doctrine, Matt. 13:33; Luke 13:21, of error as mixed with the truth (there is no valid reason for regarding the symbol here differently from its application elsewhere in the NT); Matt. 16:6,11; Mark 8:15 (1st part); Luke 12:1; that the kingdom of heaven is likened to "leaven," does not mean that the kingdom is "leaven." The same statement, as made in other parables, shows that it is the whole parable which constitutes the similitude of the kingdom; the history of Christendom confirms the fact that the pure meal of the doctrine of Christ has been adulterated with error; (2) of corrupt practices, Mark 8:15 (2nd part), the reference to the Herodians being especially applied to their irreligion; 1 Cor. 5:7,8; (b) literally, in Matt. 16:12, and in the general statements in 1 Cor. 5:6; Gal. 5:9, where the implied applications are to corrupt practice and corrupt doctrine respectively.

<B-1,Verb,2220,zumoo>

signifies "to leaven, to act as leaven," Passive Voice in Matt. 13:33; Luke 13:21; Active Voice in 1 Cor. 5:6; Gal. 5:9.

Led * For [LED](#) see LEAD

Lee * Note: This forms part of the RV rendering of two verbs, (1) hupopleo, "to sail under" (i.e., under the lee of), from hupo, "under," pleo, "to sail," Acts 27:4,7 (AV, "sailed under"); (2) hupotrecho, "to run in under" (in navigation), "to run under the lee of" (hupo, and a form hupodramon, used as an aorist participle of the verb), Acts 27:16, RV, "running under the lee of" (AV, "running under"). See [RUN](#), SAIL.

Left (Verb) * For [LEFT](#) (Verb) see LEAVE

Left (Adjective) <1,,710,aristeros>

is used (a) of the "left" hand, in Matt. 6:3, the word "hand" being understood; in connection with the armor of righteousness, in 2 Cor. 6:7, "(on the right hand and) on the left," lit., "(of the weapons ... the right and) the left;" (b) in the phrase "on the left," formed by ex (for ek), "from," and the genitive plural of this adjective, Mark 10:37 (some mss. have No. 2 here); Luke 23:33.

<2,,2176,euonumos>

lit., "of good name," or "omen" (eu, "well," onoma, "a name"), a word adopted to avoid the ill-omen attaching to the "left" (omens from the "left" being unlucky, but a good name being desired for them, cp. aristeros, lit., "better of two," euphemistic for the ill-omened laios and skaios; cp., too, the Eng., "sinister," from the Latin word meaning "left"), is used euphemistically for No. 1, either (a) simply as an adjective in Rev. 10:2, of the "left" foot; in Acts 21:3, "on the left" (lit., "left"); or (b) with the preposition ex (for ek), signifying "on the left hand," Matt. 20:21,23; 25:33,41; 27:38; Mark 10:40 (for ver. 37, in some mss., see No. 1); 15:27.

Leg <1,,4628,*skelos*>

"the leg from the hip downwards," is used only of the breaking of the "legs" of the crucified malefactors, to hasten their death, John 19:31-33 (a customary act, not carried out in the case of Christ, in fulfillment of Exod. 12:46; Num. 9:12). The practice was known as *skelokopia* (from *kopto*, "to stike"), or, in Latin, *crurifragium* (from *crus*, "a leg," and *frango*, "to break").

Legion <1,,3003,*legion*>

otherwise spelled *legeon*, "a legion," occurs in Matt. 26:53, of angels; in Mark 5:9,15, and Luke 8:30, of demons. Among the Romans a "legion" was primarily a chosen (*lego*, "to choose") body of soldiers divided into ten cohorts, and numbering from 4,200 to 6,000 men (Gk. *speira*, see [BAND](#)). In the time of our Lord it formed a complete army of infantry and cavalry, of upwards of 5,000 men. The "legions" were not brought into Judea till the outbreak of the Jewish war (A.D. 66), as they were previously employed in the frontier provinces of the Empire. Accordingly in its NT use the word has its other and more general significance "of a large number."

Leisure (to have) <1,,2119,*eukaireo*>

"to have leisure or opportunity" (*eu*, "well," *kairos*, "a time or season"), is translated "they had ... leisure" in Mark 6:31; in Acts 17:21, "spent their time" (RV, marg., "had leisure for"); in 1 Cor. 16:12, "he shall have opportunity," RV (AV, "... convenient time"). See [CONVENIENT](#), OPPORTUNITY, [SPEND](#). This verb differs from *scholazo*, "to have leisure;" it stresses the opportunity of doing something, whereas *scholazo* stresses the "leisure" for engaging in it e.g., 1 Cor. 7:5, "(that) ye may give yourselves to."

Lend, Lender <A-1,Verb,1155,*daneizo*>

is translated "to lend" in Luke 6:34,35: see [BORROW](#).

<A-2,Verb,5531 | 5531,*kichremi* | *chrao*> "to lend," is used in the aorist (or "point") tense, Active Voice, in Luke 11:5, in the request, "lend me three loaves." The radical sense of the verb is "to furnish what is needful" (akin to *chreia*, which means both "use" and "need," and to *chre*, "it is needful"). Hence it is distinct from No. 1, the basic idea of which is to "lend" on security or return.

<B-1,Noun,1157,*danistes* | *daneistes*> denotes a money-lender (akin to A, No. 1), translated "lender" in Luke 7:41, RV (AV, "creditor"). In the Sept., 2 Kings 4:1; Ps. 109:11; Prov. 29:13.

Length <1,,3372,*mekos*>

"length," from the same root as *makros*, "long" (see [FAR](#), [LONG](#)), occurs in Eph. 3:18; Rev. 21:16 (twice).

Length (at) <1,,4218,*pote*>

is translated "at length" in Rom. 1:10, where the whole phrase "if by any means now at length" suggests not only ardent desire but the existence of difficulties for a considerable time. See AFORETIME.

Leopard <1,,3917,*pardalis*>

denotes "a leopard or a panther," an animal characterized by swiftness of movement and sudden spring, in Dan. 7:6 symbolic of the activities of Alexander the Great, and the formation of the Grecian kingdom, the third seen in the vision there recorded. In Rev. 13:2 the imperial power, described there also as a "beast," is seen to concentrate in himself the characteristics of those mentioned in Dan. 7.

Leper <1,,3015,*lepros*>

an adjective, primarily used of "psoriasis," characterized by an eruption of rough, scaly patches; later, "leprous," but chiefly used as a noun, "a leper," Matt. 8:2; 10:8; 11:5; Mark 1:40; Luke 4:27; 7:22; 17:12; especially of Simon, mentioned in Matt. 26:6; Mark 14:3.

Leprosy <1,,3014,*lepra*>

akin to lepros (above), is mentioned in Matt. 8:3; Mark 1:42; Luke 5:12,13. In the removal of other maladies the verb "to heal" (*iaomai*) is used, but in the removal of "leprosy," the verb "to cleanse" (*katharizo*), save in the statement concerning the Samaritan, Luke 17:15, "when he saw that he was healed." Matt. 10:8; Luke 4:27 indicate that the disease was common in the nation. Only twelve cases are recorded in the NT, but these are especially selected. For the Lord's commands to the leper mentioned in Matthew 8 and to the ten in Luke 17, see Lev. 14:2-32.

Less <1,,1640,*elasson*>

serves as a comparative degree of mikros, "little" (see [LEAST](#)), and denotes "less" in (a) quality, as of wine, John 2:10, "worse;" (b) age, Rom. 9:12, "younger;" 1 Tim. 5:9, "under" (neuter, adverbially); (c) rank, Heb. 7:7. See [UNDER](#), [WORSE](#), YOUNG.

<2,,3398,*mikroteros*>

the comparative of mikros, is translated "less" in Matt. 13:32, RV (AV, "least"), and Mark 4:31. See [LEAST](#).

<3,,2276,*hesson*>

"inferior," is used in the neuter adverbially in 2 Cor. 12:15, "the less." See [WORSE](#).

Lest <1,,3361,*me*>

a negative particle, often used as a conjunction, is frequently translated "lest," e.g., Mark 13:36 (in ver. 5, RV, "that no," for AV, "lest"); Acts 13:40; 23:10.

<2,,3363,*hina me*> "in order that not," is rendered "lest," e.g., in Matt. 17:27; in some instances the RV renders the phrase "that ... not," e.g., Luke 8:12, or "that ... no," 1 Cor. 9:12 (AV, "lest").

<3,,3379,*mepote | me pote*> denotes "lest ever, lest perhaps, lest at any time," e.g., Matt. 4:6; "lest haply," Matt. 7:6, RV (AV, "lest"), and in Matt. 13:15 (AV, "lest at any time"); in Matt. 25:9, RV, "peradventure" (AV, "lest"). The RV does not translate this simply by "lest," as in the AV; see further, e.g., in Matt. 27:64; Mark 14:2; Luke 12:58; the addition of pote requires the fuller rendering.

Note: In Luke 14:29, the conjunctive phrase *hina mepote*, "lest haply," is used.

<4,,3381,mepos | me pos> used as a conjunction, denotes "lest somehow, lest haply, lest by any means," e.g., 2 Cor. 2:7, RV, "lest by any means" (AV, "lest perhaps"); so 2 Cor. 12:20 (twice); Gal. 4:11 (AV, "lest"); in 1 Thess. 3:5 (AV, "lest by some means").

<5,,3361 4225,mepou | me pou> "lest perhaps," is used in Acts 27:29, RV, "lest haply" (AV, "lest").

Note: In 2 Cor. 4:4, AV, the phrase eis ("unto") to ("the") me ("not"), i.e., "in order that ... not," is rendered "lest (the light) ... should;" RV, "that (the light) ... should not."

Let (alone, go) <1,,863,aphiemi>

for the meanings of which see [LEAVE](#), No. 1, frequently denotes "to let, suffer, permit," e.g., Matt. 5:40 (translated "let ... have"); 7:4; 13:30; 15:14; 27:49 and Mark 15:36, RV, "let be," probably short for "let us see" (Moulton and Milligan, Vocab.); Mark 7:27; 11:6 ("let ... go"); 14:6 ("let ... alone"); so Luke 13:8; John 11:48; in Acts 5:38 (where some mss. have eao, "to permit, let, suffer"); in John 11:44; 18:8 ("let"); 1 Cor. 7:11,12, RV, "let ... leave," AV, "let ... put away;" 1 Cor. 7:13 ("let ... leave").

<2,,2010,epitrepo>

for the meanings of which see [LEAVE](#) (b), is translated "let (me)" in Luke 9:61. AV, RV, "suffer (me)."

<3,,630,apoluo>

signifies "to set free, release, loose" (apo, "from," luo, "to loose"), e.g., Luke 13:12; John 19:10; forgive, Luke 6:37; to release, dismiss, send away, translated "to let go," e.g., in Luke 14:4; in some mss. Luke 22:68; in Luke 23:22, John 19:12; Acts 3:13, AV, "let ... go" (RV, "release"); in Acts 4:21, "they let ... go;" in Acts 4:23 (Passive Voice), "being let go;" Acts 5:40; in Acts 15:33, AV, "let go" (RV, "dismissed"); Acts 16:35,36; 17:9; in Acts 23:22, RV, "let ... go" (AV, "let ... depart"); in Acts 28:18, AV, "let ... go" (RV, "set ... at liberty"). See [DISMISS](#).

<4,,1439,eao>

"to let," occurs in Acts 27:32. See [SUFFER](#).

Note: In Acts 2:29, the impersonal verb exesti, "it is permitted, it is lawful," is rendered "let me," AV (RV and AV, marg., "I may").

Let * For [LET](#) (AV in Rom. 1:13 and 2 Thess. 2:7) see [HINDER](#) and RESTAIN

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Worthy, Worthily <A-1,Adjective,514,*axios*>

"of weight, worth, worthy," is said of persons and their deeds: (a) in a good sense, e.g., Matt. 10:10,11,13 (twice),37 (twice),38; 22:8; Luke 7:4; 10:7; 15:19,21; John 1:27; Acts 13:25; 1 Tim. 5:18; 6:1; Heb. 11:38; Rev. 3:4; 4:11; 5:2,4,9,12; (b) in a bad sense, Luke 12:48; 23:15; Acts 23:29; 25:11,25; 26:31; Rom. 1:32; Rev. 16:6. See MEET, REWARD.

<A-2,Adjective,2425,*hikanos*>

"sufficient," is translated "worthy" in this sense in Matt. 3:11 (marg., "sufficient"); so Matt. 8:8; Mark 1:7; Luke 3:16; 7:6. See [ABILITY](#), C, No. 2, etc.

<A-3,Adjective,1777,*enochos*>

"held in, bound by," is translated "worthy (of death)" in Matt. 26:66; Mark 14:64, RV (marg., "liable to;" AV, "guilty"). See DANGER.

Notes: (1) In Jas. 2:7, AV, kalos, "good, fair," is translated "worthy" (RV, "honorable"). (2) For the AV of Eph. 4:1; Col. 1:10; 1 Thess. 2:12, see C, below.

<B-1,Verb,515,*axioo*>

"to think or count worthy," is used (1) of the estimation formed by God (a) favorably, 2 Thess. 1:11, "may count (you) worthy (of your calling)," suggestive of grace (it does not say "may make you worthy"); Heb. 3:3, "of more glory," of Christ in comparison with Moses; (b) unfavorably, Heb. 10:29, "of how much sorer punishment;" (2) by a centurion (negatively) concerning himself, Luke 7:7; (3) by a church, regarding its elders, 1 Tim. 5:17, where "honor" stands probably for "honorarium," i.e., "material support." See also DESIRE, B, No. 1 (Acts 28:22), [THINK](#) (Acts 15:38).

<B-2,Verb,2661,*kataxioo*>

a strengthened form of No. 1, occurs in Luke 20:35; 21:36, in some texts; Acts 5:41; 2 Thess. 1:5. See [ACCOUNT](#), A, No. 5.

<C-1,Adverb,516,*axios*>

"worthily," so translated in the RV [with one exception, see (c)], for AV, "worthy" and other renderings, (a) "worthily of God," 1 Thess. 2:12, of the Christian walk as it should be; 3 John 1:6, RV, of assisting servants of God in a way which reflects God's character and thoughts; (b) "worthily of the Lord," Col. 1:10; of the calling of believers, Eph. 4:1, in regard to their "walk" or manner of life; (c) "worthy of the gospel of Christ," Phil. 1:27, of a manner of life in accordance with what the gospel declares; (d) "worthily of the saints," RV, of receiving a fellow believer, Rom. 16:2, in such a manner as befits those who bear the name of "saints." Deissmann (Bible Studies, pp. 248ff.) shows from various inscriptions that the phrase "worthily of the god" was very popular at Pergamum.

Worthy deeds * For [WORTHY DEEDS](#), Acts 24:2, AV, see CORRECTION

Wot * Note: This form, the 1st person singular and the plural of the present tense of an Anglo-Saxon verb witan, "to see" or "to know" (for the past tense cp. [WIST](#)), is a rendering of (1) oida, "to know," in Acts 3:17; 7:40; Rom. 11:2 (see [KNOW](#), No. 2); (2) gnorizo, "to come to know," in Phil. 1:22 (see

[KNOW](#), No. 8).

Would * Notes: (1) This is often a translation of various inflections of a Greek verb. When it represents a separate word, it is always emphatic, and is a translation of one or other of the verbs mentioned under [WILL](#). (2) Ophelon (the 2nd aorist tense of opheilo, "to owe") expresses a wish, "[I](#) would that," either impracticable, 1 Cor. 4:8, RV (AV, "would to God"); or possible, 2 Cor. 11:1; Gal. 5:12; Rev. 3:15. (3) Euchomai, "to pray," with the particle an, expressing a strong desire with a remote possibility of fulfillment, is used in Acts 26:29, "[I](#) would (to God, that)."

Wound (Noun and Verb) <A-1,Noun,5134,trauma>

"a wound," occurs in Luke 10:34. Note: Plege, "a blow, a stroke," is used in Luke 10:30 with epitithemi, "to lay on," lit., "laid on blows," RV, "beat" (AV, "wounded"). In Rev. 13:3,12, plege is used with the genitive case of thanatos, "death," lit., "stroke of death," RV, "death stroke" (AV, "deadly wound"); the rendering "wound" does not accurately give the meaning; in Rev. 13:14, with the genitive of machaira, "a sword," AV, "wound" (RV, "stroke").

<B-1,Verb,5135,traumatizo>

"to wound" (from A), occurs in Luke 20:12; Acts 19:16.

Note: In Rev. 13:3, AV, sphazo, "to slay," is translated "wounded," RV, "smitten" (AV and RV marg., "slain").

Wound (wrapped) * For WOUND (wrapped) see WIND (Verb)

Woven <1,,5307,huphantos>

from huphaino, "to weave" (found in good mss. in Luke 12:27), is used of Christ's garment, John 19:23.

Wranglings <1,,3859,diaparatribe>

found in 1 Tim. 6:5, denotes "constant strife," obstinate contests" (Ellicott), "mutual irritations" (Field), AV, "perverse disputings" (marg., "gallings one of another"), RV "wranglings." Some texts have paradiatribe. The preposition dia- is used intensively, indicating thoroughness, completeness. The simple word paratribe (not found in the NT), denotes "hostility, enmity." See [DISPUTE](#), No. 3.

Wrap <1,,1750,eneileo>

"to roll in, wind in," occurs in Mark 15:46; see WIND (Verb), No. 3.

<2,,1794,entulisso>

"to roll in," occurs in Matt. 27:59; Luke 23:53; John 20:7: see ROLL, No. 5.

<3,,4958,sustello>

"to wrap" or "wind up," Acts 5:6; see WIND, No. 2; 1 Cor. 7:29, see [SHORTEN](#), No. 2.

Wrath <1,,3709,orge>

see [ANGER](#) and Notes (1) and (2).

<2,,2372,*thumos*>

"hot anger, passion," for which see [ANGER](#), Notes (1) and (2), is translated "wrath" in Luke 4:28; Acts 19:28; Rom. 2:8, RV; Gal. 5:20; Eph. 4:31; Col. 3:8; Heb. 11:27; Rev. 12:12; 14:8,10,19; 15:1,7; 16:1; 18:3; "wraths" in 2 Cor. 12:20; "fierceness" in Rev. 16:19; 19:15 (followed by No. 1).

<3,,3950,*parorgismos*>

occurs in Eph. 4:26: see [ANGER](#), A, Note (2).

Note: For the verb *parorgizo*, "to provoke to wrath," Eph. 6:4, AV, see [ANGER](#), B, No. 2.

Wrest <1,,4761,*streblō*>

"to twist, to torture" (from *streble*, "a which" or "instrument of torture," and akin to *strephō*, "to turn"), is used metaphorically in 2 Pet. 3:16, of "wresting" the Scriptures on the part of the ignorant and unsteadfast. In the Sept., 2 Sam. 22:27.

Wrestle, Wrestling <1,,3823,*pale*>

"a wrestling" (akin to *pallo*, "to sway, vibrate"), is used figuratively in Eph. 6:12, of the spiritual conflict engaged in by believers, RV, "(our) wrestling," AV, "(we) wrestle."

Wretched <1,,5005,*talaiporos*>

"distressed, miserable, wretched," is used in Rom. 7:24; Rev. 3:17. Cp. *talaiporia*, "misery," and *talaiporeō* (see [AFFLICT](#)).

Wrinkle <1,,4512,*rhutis*>

from an obsolete verb *rhūo*, signifying "to draw together," occurs in Eph. 5:27, describing the flawlessness of the complete church, as the result of the love of Christ in giving Himself up for it, with the purpose of presenting it to Himself hereafter.

Write, Wrote, Written <A-1, Verb, 1125, *graphō*>

is used (a) of "forming letters" on a surface or writing material, John 8:6; Gal. 6:11, where the Apostle speaks of his having "written" with large letters in his own hand, which not improbably means that at this point he took the pen from his amanuensis and finished the Epistle himself; this is not negated by the fact that the verb is in the aorist or past definite tense, lit., "**I** wrote," for in Greek idiom the writer of a letter put himself beside the reader and spoke of it as having been "written" in the past; in Eng. we should say "**I** am writing," taking our point of view from the time at which we are doing it; cp. Philem. 1:19 (this Ep. is undoubtedly a holograph), where again the equivalent English translation is in the present tense (see also Acts 15:23; Rom. 15:15); possibly the Apostle, in Galatians, was referring to his having "written" the body of the Epistle but the former alternative seems the more likely; in 2 Thess. 3:17 he says that the closing salutation is written by his own hand and speaks of it as "the token in every Epistle" which some understand as a purpose for the future rather than a custom; see, however, 1 Cor. 16:21; Col. 4:18. The absence of the token from the other Epistles of Paul can be explained differently, their authenticity not being dependent upon this; (b) "to commit to

writing, to record," e.g., Luke 1:63; John 19:21,22; it is used of Scripture as a standing authority, "it is written," e.g., Mark 1:2; Rom. 1:17 (cp. 2 Cor. 4:13); (c) of "writing directions or giving information," e.g., Rom. 10:5, "(Moses) writeth," RV (AV, "describeth"); Rom. 15:15; 2 Cor. 7:12; (d) of "that which contained a record or message," e.g., Mark 10:4,5; John 19:19; 21:25; Acts 23:25.

<A-2,Verb,1989,*epistello*>

denotes "to send a message by letter, to write word" (stello, "to send;" Eng., "epistle"), Acts 15:20; 21:25 (some mss. have *apostello*, "to send"); Heb. 13:22.

<A-3,Verb,4270,*prographo*>

denotes "to write before," Rom. 15:4 (in the best texts; some have *grapho*); Eph. 3:3. See [SET](#) (forth).

<A-4,Verb,1449,*engrapho*>

denotes "to write in," Luke 10:20; 2 Cor. 3:2,3.

<A-5,Verb,1924,*epigrapho*>

is rendered "to write over or upon" (*epi*) in Mark 15:26; figuratively, on the heart, Heb. 8:10; 10:16; on the gates of the heavenly Jerusalem, Rev. 21:12. See [INSCRIPTION](#).

Notes: (1) For *apographo*, Heb. 12:23, AV, "written," see [ENROLL](#). (2) In 2 Cor. 3:7 "written" is a translation of *en*, "in," with the dative plural of *gramma*, a letter, lit., "in letters."

<B-1,Adjective,1123,*graptos*>

from A, No. 1, "written," occurs in Rom. 2:15.

Writing <1,,1121,*gramma*>

from *grapho*, "to write," is rendered "writings" in John 5:47. See [LETTER](#), No. 1.

Notes: (1) For *biblion*, "writing," AV in Matt. 19:7, see [BILL](#), No. 1. (2) In John 19:19, AV, "the writing (was)" is a translation of the perfect participle, Passive Voice, of *grapho*, RV, "(there was) written."

Writing tablet (AV, Writing table) <1,,4093,*pinakidion*>

occurs in Luke 1:63, a diminutive of *pinakis*, "a tablet," which is a variant reading here.

Wrong (Noun and Verb), Wrongdoer, Wrongdoing <A-1,Noun,93,*adikia*>

a, negative, dike, "right," is translated "wrong" in 2 Pet. 2:13 (2nd part),15, RV, "wrongdoing" (AV, unrighteousness); in 2 Cor. 12:13, it is used ironically. See [INIQUITY](#), [UNJUST](#), [UNRIGHTEOUSNESS](#).

<A-2,Noun,92,*adikema*>

denotes "a misdeed, injury," in the concrete sense (in contrast to No. 1), Acts 18:14, "a matter of wrong;" Acts 24:20, RV, "wrongdoing" (AV, "evil doing"). See [INIQUITY](#).

<B-1,Verb,91,*adikeo*>

"to do wrong," is used (a) intransitively, to act unrighteously, Acts 25:11, RV, "[I](#) am a wrongdoer" (AV, "... an offender"); 1 Cor. 6:8; 2 Cor. 7:12 (1st part); Col. 3:25 (1st part); cp. Rev. 22:11 (see [UNRIGHTEOUSNESS](#), B); (b) transitively, "to wrong," Matt. 20:13; Acts 7:24 (Passive Voice), 26,27; 25:10; 2 Cor. 7:2,12 (2nd part; Passive Voice); Gal. 4:12, "ye did (me no) wrong," anticipating a possible suggestion that his vigorous language was due to some personal grievance; the occasion referred to was that of his first visit; Col. 3:25 (2nd part), lit., "what he did wrong," which brings consequences both in this life and at the judgment seat of Christ; Philem. 1:18; 2 Pet. 2:13 (1st part); in the Middle or Passive Voice, "to take or suffer wrong, to suffer (oneself) to be wronged," 1 Cor. 6:7. See HURT, [OFFENDER](#), [UNJUST](#).

Wrongfully <1,,95,*adikos*>

akin to the above, occurs in 1 Pet. 2:19.

Note: For "exact wrongfully," Luke 3:14, RV, see [ACCUSE](#), B, No. 5.

Wroth (be) <1,,3710,*orgizo*>

always in the Middle or Passive Voice in the NT, is rendered "was (were) wroth" in Matt. 18:34; 22:7; Rev. 11:18, RV, (AV, "were angry"); 12:17, RV, "waxed wroth." See [ANGER](#), B, No. 1.

<2,,2373,*thumoo*>

signifies "to be very angry" (from thumos, "wrath, hot anger"), "to be stirred into passion," Matt. 2:16, of Herod (Passive Voice).

<3,,5520,*cholao*>

primarily, "to be melancholy" (chole, "gall"), signifies "to be angry," John 7:23, RV, "are ye wroth" (AV, "... angry").

Wrought * For [WROUGHT](#) see WORK

Ye, You, Yourselfs, Your own selves * Notes: (1) These are most frequently the translations of various inflections of a verb; sometimes of the article before a nominative used as a vocative, e.g., Rev. 18:20, "ye saints, and ye apostles, and ye prophets" (lit., "the saints, etc"). When the 2nd person plural pronouns are used separately from a verb, they are usually one or other of the forms of *humeis*, the plural of *su*, "thou," and are frequently emphatic, especially when they are subjects of the verb, an emphasis always to be noticed, e.g., Matt. 5:13,14,48; 6:9,19,20; Mark 6:31,37; John 15:27 (1st part); Rom. 1:6; 1 Cor. 3:17,23; Gal. 3:28,29 (1st part); Eph. 1:13 (1st part); 2:8; 2:11,13; Phil. 2:18; Col. 3:4,7 (1st part); 4:1; 1 Thess. 1:6; 2:10,19,20; 3:8; 2 Thess. 3:13; Jas. 5:8; 1 Pet. 2:9 (1st part); 1 John 2:20,24 (1st and 3rd occurrences), 27 (1st part); 4:4; Jude 1:17,20. (2) The addition of *autoi*, "yourselves," to the pronoun marks especial emphasis, e.g., Mark 6:31; John 3:28; 1 Cor. 11:13; 1 Thess. 4:9. Sometimes *autoi* is used without the pronoun, e.g., Luke 11:46,52; Acts 2:22; 20:34; 1 Thess. 2:1; 3:3; 5:2; 2 Thess. 3:7; Heb. 13:3. (3) The reflexive pronoun "yourselves" represents the various plural forms of the reflexive pronoun *heautou* (frequently governed by some preposition), e.g., Matt. 3:9; 16:8; 23:31; 25:9; Mark 9:50; Luke 3:8; 12:33,57; 16:9; 21:30, "of your own selves;" Luke 21:34; Acts 5:35; in Rom. 11:25, "in your own (conceits)," lit., "in (en; some texts have *para*, 'among')

yourselves;" so Rom. 12:16 (with para); 1 Pet. 4:8; Jude 1:20,21; in Eph. 5:19, RV, "one to another" (AV, and RV marg., "to yourselves").

Note: In 1 Thess. 5:11, AV, allelous, "one another" (RV), is rendered "yourselves together."

Yea, Yes <1,,3483,nai>

a particle of affirmation, is used (a) in answer to a question, Matt. 9:28; 11:9; 13:51; 17:25; 21:16; Luke 7:26; John 11:27; 21:15,16; Acts 5:8; 22:27; Rom. 3:29; (b) in assent to an assertion, Matt. 15:27, RV (AV, "truth"); Mark 7:28; Rev. 14:13; 16:7, RV (AV, "even so"); (c) in confirmation of an assertion, Matt. 11:26; Luke 10:21, RV (AV, "even so"); Luke 11:51, RV (AV, "verily"); Luke 12:5; Phil. 4:3 (in the best texts); Philem. 1:20; (d) in solemn asseveration, Rev. 1:7 (AV and RV, "even so"); Rev. 22:20, RV (AV, "surely"); (e) in repetition for emphasis, Matt. 5:37; 2 Cor. 1:17; Jas. 5:12; (f) singly in contrast to ou, "nay," 2 Cor. 1:18,19 (twice),20, "(the) yea," RV.

<2,,235,alla>

"but," is translated "yea" in John 16:2; Rom. 3:31, AV (RV, "nay"); 1 Cor. 4:3; 2 Cor. 7:11 (six times); Gal. 4:17, AV (RV, "nay"); Phil. 1:18; 2:17; 3:8; Jas. 2:18.

<3,,2532,kai>

"and, even," is rendered "yea," e.g., Luke 2:35; John 16:32; 1 Cor. 2:10; 2 Cor. 8:3; in Acts 7:43, AV (RV, "and").

<4,,3304,men oun> in some texts menounge, i.e., men-oun-ge, "yea rather," occurs, e.g., in Luke 11:28; in Rom. 10:18, "yea (AV, yes) verily;" in Phil. 3:8, RV, "yea verily" (AV, "yea doubtless").

Notes: (1) In 1 Cor. 15:15 the RV translates kai by "and" (AV, "yea"). (2) In Luke 24:22 the RV translates alla kai "moreover" (AV, "yea ... and"). (3) In 1 Cor. 16:6, AV, e kai, "or even" (RV), is translated "yea, and." (4) In 2 Cor. 5:16, AV, the phrase ei kai (some texts have ei de kai) is translated "yea, though" (RV, "even though"). (5) In Phil. 2:8, RV, the particle de, "but," is translated "yea" (AV, "even").

Year <A-1,Noun,2094,etos>

is used (a) to mark a point of time at or from which events take place, e.g., Luke 3:1 (dates were frequently reckoned from the time when a monarch began to reign); in Gal. 3:17 the time of the giving of the Law is stated as 430 "years" after the covenant of promise given to Abraham; there is no real discrepancy between this and Ex. 12:40; the Apostle is not concerned with the exact duration of the interval; it certainly was not less than 430 "years;" the point of the argument is that the period was very considerable; Gal. 1:18; 2:1 mark events in Paul's life; as to the former the point is that three "years" elapsed before he saw any of the Apostles; in Gal. 2:1 the 14 "years" may date either from his conversion or from his visit to Peter mentioned in Gal. 1:18; the latter seems the more natural (for a full discussion of the subject see Notes on Galatians by Hogg and Vine, pp. 55ff.); (b) to mark a space of time, e.g., Matt. 9:20; Luke 12:19; 13:11; John 2:20; Acts 7:6, where the 400 "years" mark not merely the time that Israel was in bondage in Egypt, but the time that they sojourned or were strangers there (the RV puts a comma after the word "evil"); the Genevan Version renders Gen. 15:13 "thy posterity shall inhabit a strange land for 400 years;" Heb. 3:17; Rev. 20:2-7; (c) to date an event from

one's birth, e.g., Mark 5:42; Luke 2:42; 3:23; John 8:57; Acts 4:22; 1 Tim. 5:9; (d) to mark recurring events, Luke 2:41 (with *kata*, used distributively); 13:7; (e) of an unlimited number, Heb. 1:12.

<A-2,Noun,1763,*eniautos*>

originally "a cycle of time," is used (a) of a particular time marked by an event, e.g., Luke 4:19; John 11:49,51; 18:13; Gal. 4:10; Rev. 9:15; (b) to mark a space of time, Acts 11:26; 18:11; Jas. 4:13; 5:17; (c) of that which takes place every year, Heb. 9:7; with *kata* [cp. (d) above], Heb. 9:25; 10:1,3.

<A-3,Noun,1333,*dietia*>

denotes "a space of two years" (dis, "twice," and No. 1), Acts 24:27; 28:30.

<A-4,Noun,5148,*trietia*>

denotes "a space of three years" (treis, "three," and No. 1), Acts 20:31.

Note: In Luke 1:7,18, *hemera*, "a day," is rendered "years."

<B-1,Adjective,1332,*dietes*>

akin to A, No. 3, denotes "lasting two years, two years old," Matt. 2:16.

<B-2,Adjective,1541,*hekatontaetes*>

denotes "a hundred years old," Rom. 4:19.

<C-1,Adverb,4070,*perusi*>

"last year, a year ago" (from *pera*, "beyond"), is used with *apo*, "from" 2 Cor. 8:10; 9:2.

Note: In Heb. 11:24, AV, *ginomai*, "to become," with *megas*, "great," is rendered "when he was come to years" (RV, "when he was grown up").

Yes * For [YES](#), see YEA

Yesterday <1,,5504,*echthes* | *chthes*> occurs in John 4:52; Acts 7:28; Heb. 13:8.

Yet * Notes: This represents (1) the adverb *eti*, implying addition or duration, e.g., Matt. 12:40; Rom. 3:7; 5:6,8; 9:19; in Heb. 12:26,27, "yet ... more;" (2) *alla*, but, marking antithesis or transition, e.g., Mark 14:29; 1 Cor. 4:4,15; 9:2; (3) *mentoi*, "nevertheless," John 4:27; 20:5; (4) *akmen*, "even to this point of time" (the accusative case of *akme*, "a point"), Matt. 15:16; (5) *ouketi*, "no longer," Mark 15:5, AV, "yet ... nothing" (RV, "no more ... anything"); 2 Cor. 1:23, AV, "not as yet;" "yet not," e.g., Gal. 2:20, AV; (6) *oupo*, "not yet," John 7:39; 1 Cor. 8:2 (*oudepo*, in some mss., AV, "nothing yet"); *oudepo*, John 19:41, "never yet;" John 20:9, "as yet ... not;" (7) *mepo*, "not yet," Rom. 9:11; Heb. 9:8; (8) *kai*, "and, even, also," "yet" in Luke 3:20; in Gal. 3:4, *ei ge kai*, AV, "if ... yet" (RV, "if ... indeed"); (9) *ge*, a particle meaning "indeed," "yet," Luke 11:8; (10) *oudeis popote*, Luke 19:30, RV, "no man ever yet," AV, "yet never man," lit., "no one at any time (yet);" (11) the following, in which the RV gives the correct meaning for the AV, "yet:" *ede*, "now," Mark 13:28; *pote*, "ever," Eph. 5:29 (AV, "ever yet"); *kai ... de*, John 8:16, "yea and" (AV, "and yet"); *ou pleious*, Acts 24:11, "not more;"

(12) mello, "to be about to," "are yet," Rev. 8:13; (13) other combinations with AND, [AS](#), NOR, [NOT](#).

Yield <1,,1325,*didomi*>

"to give," is translated "to yield," i.e., "to produce," in Matt. 13:8, RV (AV, "brought forth"); Mark 4:7,8. See [GIVE](#).

<2,,591,*apodidomi*>

"to give up or back," is translated "to yield" in Heb. 12:11; Rev. 22:2 (in each case, of bearing fruit). See [DELIVER](#), A, No. 3, etc.

<3,,3936,*paristemi* | *paristano*> "to present," is translated "to yield" in Rom. 6:13 (twice), 16, 19 (twice), RV, "to present," in each place. See COMMEND, etc.

<4,,4160,*poieo*>

"to make, to do," is translated "yield" in Jas. 3:12. See [DO](#).

<5,,863,*aphiemi*>

"to send away," is translated "yielded up (His spirit)" in Matt. 27:50 (cp. *paratithemi*, "[I](#) commend," Luke 23:46, and *paradidomi*, "He gave up," John 19:30). See [FORGIVE](#), etc.

<6,,3982,*peitho*>

"to persuade," in the Passive Voice, "to be persuaded," is translated "do (not) thou yield," Acts 23:21. See [PERSUADE](#).

Note: In Acts 5:10, AV, *ekpsucho*, "to breathe one's last, expire" (*ek*, "out," *psuche*, "the life"), is translated "yielded up (RV, "gave up") the ghost." See [GHOST](#) (give up the), No. 2.

Yoke, Yoked <A-1,Noun,2218,*zugos*>

"a yoke," serving to couple two things together, is used (1) metaphorically, (a) of submission to authority, Matt. 11:29,30, of Christ's "yoke," not simply imparted by Him but shared with Him; (b) of bondage, Acts 15:10; Gal. 5:1, of bondage to the Law as a supposed means of salvation; (c) of bondservice to masters, 1 Tim. 6:1; (2) to denote "a balance," Rev. 6:5. See [BALANCE](#).

<A-2,Noun,2201,*zeugos*>

"a pair of animals," Luke 14:19. See [PAIR](#).

<B-1,Verb,2086,*heterozugeo*>

"to be unequally yoked" (*heteros*, "another of a different sort," and A, No. 1), is used metaphorically in 2 Cor. 6:14.

Yokefellow <1,,4805,*sunzugos* | *suzugos*> an adjective denoting "yoked together," is used as a noun in Phil. 4:3, "a yokefellow, fellow laborer;" probably here it is a proper name, *Synzygus*, addressed as "true," or "genuine" (*gnesios*), i.e., "properly so-called."

Yonder <1,,1563,*ekei*>

"there," is rendered "yonder" in Matt. 26:36; "to yonder place," Matt. 17:20. See [THERE](#), [THITHER](#).

You * For [YOU](#) see YE

Young, Young (children, daughter, man, men, woman, women) <1,,3501,*neoteros*>

the comparative degree of neos, "new, youthful," is translated "young" in John 21:18; in the plural, Acts 5:6, "young men" (marg., "younger"); Titus 2:6, AV, RV, "younger men." See YOUNGER.

<2,,3501,*neos*>

in the feminine plural, denotes "young women," Titus 2:4. See NEW, No. 2.

<3,,3494,*neanias*>

"a young man," occurs in Acts 7:58; 20:9; 23:17,18 (in some texts).

<4,,3495,*neaniskos*>

a diminutive of No. 3, "a youth, a young man," occurs in Matt. 19:20,22; Mark 14:51 (1st part; RV omits in 2nd part); 16:5; Luke 7:14; Acts 2:17; 5:10 (i.e., attendants); 23:18 (in the best texts),22; 1 John 2:13,14, of the second branch of the spiritual family.

<5,,3502,*nossos | neossos*> "a young bird" (akin to No. 2), is translated "young" in Luke 2:24. Cp. *nossia*, "a brood," Luke 13:34, and the noun *nossion*, used in the neuter plural, *nossia*, in Matt. 23:37, "chickens;" *nossion* is the diminutive of *nossos*.

Notes: (1) In Acts 20:12, AV, *pais*, a "lad" (RV), is translated "young man." (2) In Mark 7:25, AV, *thugatrimon*, a diminutive of *thugater*, "a daughter," is rendered "young (RV, 'little') daughter." (3) In Mark 10:13, AV, *paidion*, in the neuter plural, is rendered "young (RV, 'little') children." (4) In Acts 7:19, AV, *brephos*, in the neuter plural, is rendered "young children," RV, "babes." See [BABE](#), No. 1.

Younger <1,,3501,*neoteros*>

for which see No. 1, above, occurs in Luke 15:12,13; 22:26; 1 Tim. 5:1 ("younger men"); 5:2, feminine; 1 Tim. 5:11, "younger (widows);" 1 Tim. 5:14, "younger (widows)," RV, marg. and AV, "younger (women)" (see [WIDOW](#)); 1 Pet. 5:5. For Titus 2:6 see YOUNG, No. 1.

<2,,1640,*elasson*>

is rendered "younger" in Rom. 9:12: see [LESS](#).

Your, Yours * Notes: (1) "Your" is most frequently the translation of *humon*, lit., "of you," the genitive plural of *su*, "thou, you;" it is translated "yours" in 1 Cor. 3:21,22; in 1 Cor. 8:9, "of yours;" 1 Cor. 16:18; 2 Cor. 12:14. In the following the dative plural, *humin*, lit., "to you," is translated "your;" Luke 16:11, lit., "(who will entrust) to you;" in Luke 21:15 "your adversaries" is, lit., "(those opposed) to you;" in 1 Cor. 6:5; 15:34, AV, "(I speak to) your (shame)," RV, "(I say this to move) you (to shame)," is lit., "(I speak unto a shame) to you." The accusative plural, *humas*, preceded by *kata*, "according to," is rendered in Acts 18:15 "your own (law)," RV, AV, "your (law)," lit., "(of the law)

according to you," with emphasis and scorn; in Eph. 1:15 the same construction is used of faith, but *kata* here means "among," as in the RV, "(the faith ... which is) among you," AV, "your (faith);" in John 14:26 "He shall ... bring to your remembrance" is, lit., "He shall ... put you in mind of." (2) The possessive pronoun, *humeteros*, "your," is used in Luke 6:20; John 7:6; 8:17; 15:20; Acts 27:34; Rom. 11:31; 1 Cor. 15:31; 16:17; 2 Cor. 8:8; Gal. 6:13; in Luke 16:12, "your own." (3) In Rom. 16:19, AV, the phrase *to epi humin*, lit., "the (matter) over you," is rendered "on your behalf" (RV, "over you," following the mss. which omit the neuter article *to*).

Youth <1,,3503,*neotes*>

from *neos*, "new," occurs in Mark 10:20; Luke 18:21; Acts 26:4; 1 Tim. 4:12 (in some mss., Matt. 19:20).

Youthful <1,,3512,*neoterikos*>

from *neoteros*, the comparative degree of *neos*, "new," is used especially of qualities, of lusts, 2 Tim. 2:22.

Zeal <1,,2205,*zelos*>

denotes "zeal" in the following passages: John 2:17, with objective genitive, i.e., "zeal for Thine house;" so in Rom. 10:2, "a zeal for God;" in 2 Cor. 7:7, RV, "(your) zeal (for me)," AV, "(your) fervent mind (toward me);" used absolutely in 2 Cor. 7:11; 9:2; Phil. 3:6 (in Col. 4:13 in some texts; the best have *ponos*, "labor," RV). See [ENVY](#), Note, [FERVENT](#), C, Note (2), [INDIGNATION](#), A, Note (3), [JEALOUSY](#).

Zealous <A-1,Noun,2207,*zelotes*>

is used adjectivally, of "being zealous" (a) "of the Law," Acts 21:20; (b) "toward God," lit., "of God," Acts 22:3, RV, "for God;" (c) "of spiritual gifts," 1 Cor. 14:12, i.e., for exercise of spiritual gifts (lit., "of spirits," but not to be interpreted literally); (d) "for (AV, 'of') the traditions of my fathers," Gal. 1:14, of Paul's loyalty to Judaism before his conversion; (e) "of good works," Titus 2:14.

The word is, lit., "a zealot," i.e., "an uncompromising partisan." The "Zealots" was a name applied to an extreme section of the Pharisees, bitterly antagonistic to the Romans. Josephus (*Antiq.* xviii. 1. 1, 6; *B.J.* ii. 8. 1) refers to them as the "fourth sect of Jewish philosophy" (i.e., in addition to the Pharisees, Sadducees, and Essenes), founded by Judas of Galilee (cp. Acts 5:37). After his rebellion in A.D. 6, the Zealots nursed the fires of revolt, which, bursting out afresh in A.D. 66, led to the destruction of Jerusalem in 70. To this sect Simon, one of the Apostles, had belonged, Luke 6:15; Acts 1:13. The equivalent Hebrew and Aramaic term was "Cananean" (Matt. 10:4); this is not connected with Canaan, as the AV "Canaanite" would suggest, but is derived from Heb. *quanna*, "jealous."

<B-1,Verb,2206,*zeloo*>

"to be jealous," also signifies "to seek or desire eagerly;" in Gal. 4:17, RV, "they zealously seek (you)," in the sense of taking a very warm interest in; so in Gal. 4:18, Passive Voice, "to be zealously sought" (AV, "to be zealously affected"), i.e., to be the object of warm interest on the part of others; some texts have this verb in Rev. 3:19 (see No. 2). See [AFFECT](#), Note, COVET, DESIRE, [ENVY](#), [JEALOUS](#).

<B-2,Verb,2206,zeleuo>

a late and rare form of No. 1, is found in the best texts in Rev. 3:19, "be zealous."

Note: For spoudazo, Gal. 2:10, RV, see [DILIGENT](#), B, No. 1.

_Notes on Anti and Huper * [ON](#) THE PREPOSITIONS ANTI AND HUPER

The basic idea of anti is "facing." This may be a matter of opposition, unfriendliness or antagonism, or of agreement. These meanings are exemplified in compounds of the preposition with verbs, and in nouns. The following are instances: antiparerchomai in Luke 10:31,32, where the verb is rendered "passed by on the other side," i.e., of the road, but facing the wounded man; antiballo in Luke 24:17, where the anti suggests that the two disciples, in exchanging words (see RV marg.), turned to face one another, indicating the earnest nature of their conversation. The idea of antagonism is seen in antidikos, "an adversary," Matt. 5:25, antichristos, "antichrist," 1 John 4:3, etc.

There is no instance of the uncompounded preposition signifying "against." Arising from the basic significance, however, there are several other meanings attaching to the separate use of the preposition. In the majority of the occurrences in the NT, the idea is that of "in the place of," "instead of," or of exchange; e.g., Matt. 5:38, "an eye for (anti) an eye"; Rom. 12:17, "evil for evil"; so 1 Thess. 5:15; 1 Pet. 3:9, and, in the same verse, "reviling for reviling." The ideas of substitution and exchange are combined, e.g., in Luke 11:11, "for a fish ... a serpent"; Heb. 12:16, "for one mess of meat ... his own birthright." So in Matt. 17:27, "a shekel (stater) ... for thee and Me," where the phrase is condensed; that is to say, the exchange is that of the coin for the tax demanded from Christ and Peter, rather than for the persons themselves. So in 1 Cor. 11:15, where the hair is a substitute for the covering.

Of special doctrinal importance are Matt. 20:28; Mark 10:45, "to give His life a ransom (lutron) for (anti) many." Here the substitutionary significance, "instead of," is clear, as also with the compound antilutron in 1 Tim. 2:6, "who gave Himself a ransom (antitutron) for (huper) all"; here the use of huper, "on behalf of," is noticeable. Christ gave Himself as a ransom (of a substitutionary character), not instead of all men, but on behalf of all. The actual substitution, as in the passages in Matthew and Mark, is expressed by the anti, instead of, "many." The unrepentant man should not be told that Christ was his substitute, for in that case the exchange would hold good for him and though unregenerate he would not be in the place of death, a condition in which, however, he exists while unconverted. Accordingly the "many" are those who, through faith, are delivered from that condition. The substitutionary meaning is exemplified in Jas. 4:15, where the KJV and RV render the anti "for that" (RV, marg., "instead of").

In Heb. 12:2, "for (anti) the joy that was set before Him endured the cross," neither the thought of exchange nor that of substitution is conveyed; here the basic idea of facing is present. The cross and the joy faced each other in the mind of Christ and He chose the one with the other in view.

In John 1:16 the phrase "grace for grace" is used. The idea of "following upon" has been suggested, as wave follows wave. Is not the meaning that the grace we receive corresponds to the grace inherent in Christ, out of whose fullness we receive it?

The primary meaning of *huper* is "over," "above." Hence, metaphorically, with the accusative case, it is used of superiority, e.g., Matt. 10:24, "above his master" (or teacher); or of measure in excess, in the sense of beyond, e.g., 1 Cor. 4:6, "beyond the things that are written"; or "than," after a comparative, e.g., Luke 16:8; Heb. 4:12; or "more than," after a verb, e.g., Matt. 10:37. With the genitive it means "on behalf of, in the interests of," e.g., of prayer, Matt. 5:44; of giving up one's life, and especially of Christ's so doing for man's redemption, e.g., John 10:15; 1 Tim. 2:6, "on behalf of all" (see under *Anti*); 2 Thess. 2:1, "in the interest of (i.e., 'with a view to correcting your thoughts about') the Coming." The difficult passage, 1 Cor. 15:29, possibly comes here. With an alteration of the punctuation (feasible from the ms. point of view), the reference may be to baptism as taught elsewhere in the NT, and the verse may read thus: "Else what shall they do which are being baptized? (i.e., what purpose can they serve?); (it is) in the interest of the dead, if the dead are not raised at all. Why then are they baptized in the interest of them?" That is to say, they fulfill the ordinance in the interest of a Christ who is dead and in joint witness with (and therefore, in the interest of) believers who never will be raised, whereas an essential element in baptism is its testimony to the resurrection of Christ and of the believer.

In some passages *huper* may be used in the substitutionary sense, e.g., John 10:11,15; Rom. 8:32; but it cannot be so taken in the majority of instances. Cf. 2 Cor. 5:15, in regard to which, while it might be said that Christ died in place of us, it cannot be said that Christ rose again in the place of us.

Notes on Apo and Ek * [ON](#) THE PREPOSITIONS APO

The primary meaning of *apo* is "off"; this is illustrated in such compounds as *apokalupto*, "to take the veil off, to reveal"; *apokopto*, "to cut off"; hence there are different shades of meaning, the chief of which is "from" or "away from," e.g., Matt. 5:29,30; 9:22; Luke 24:31, lit., "He became invisible from them"; Rom. 9:3. The primary meaning of *ek* is "out of," e.g., Matt. 3:17, "a voice out of the heavens" (RV); 2 Cor. 9:7, lit., "out of necessity." Omitting such significances of *ek* as "origin, source, cause, occasion," etc., our consideration will here be confined to a certain similarity between *apo* and *ek*. Since *apo* and *ek* are both frequently to be translated by "from" they often approximate closely in meaning. The distinction is largely seen in this, that *apo* suggests a starting point from without, *ek* from within; this meaning is often involved in *apo*, but *apo* does not give prominence to the "within-ness," as *ek* usually does. For instance, *apo* is used in Matt. 3:16, where the RV rightly reads "Jesus ... went up straightway from the water"; in Mark 1:10 *ek* is used, "coming up out of the water"; *ek* (which stands in contrast to *eis* in ver. 9) stresses more emphatically than *apo* the fact of His having been baptized in the water. In all instances where these prepositions appear to be used alternately this distinction is to be observed.

The literal meaning "out of" cannot be attached to *ek* in a considerable number of passages. In several instances *ek* obviously has the significance of "away from"; and where either meaning seems possible, the context, or some other passage, affords guidance. The following are examples in which *ek* does not mean "out of the midst of" or "out from within," but has much the same significance as *apo*: John 17:15, "that Thou shouldest keep them from the evil one"; 1 Cor. 9:19, "though **I** was free from all men"; 2 Cor. 1:10, "who delivered us from so great a death" (KJV); 2 Pet. 2:21, "to turn back from the holy commandment"; Rev. 15:2, "them that had come victorious from the beast, and from his image, and from the number of his name" (*ek* in each case).

Concerning the use of ek, in 1 Thess. 1:10, "Jesus, which delivereth (the present tense, as in the RV, is important) us from the wrath to come" [or, more closely to the original, "our Deliverer (cf. the same phrase in Rom. 11:26) from the coming wrath"], the passage makes clear that the wrath signifies the calamities to be visited by God upon men when the present period of grace is closed. As to whether the ek here denotes "out of the midst of" or "preservation from," this is determined by the statement in 1 Thess. 5:9, that "God appointed us not unto wrath, but unto the obtaining of salvation"; the context there shows that the salvation is from the wrath just referred to. Accordingly the ek signifies "preservation from" in the same sense as apo, and not "out from the midst of."

Notes on De * [ON](#) THE PARTICLE DE

The particle de has two chief uses, (a) continuative or copulative, signifying "and," or "in the next place," (b) adversative, signifying "but," or "on the other hand." The first of these, (a), is well illustrated in the genealogy in Matt. 1:2-16, the line being simply reckoned from Abraham to Christ. So in 2 Cor. 6:15,16, where the de anticipates a negative more precisely than would be the case if kai had been used. In 1 Cor. 15:35; Heb. 12:6, e.g., the de "and (scourgeth)" is purely copulative.

(b) The adversative use distinguishes a word or clause from that which precedes. This is exemplified, for instance, in Matt. 5:22,28,32,34,39,44, in each of which the ego, "[I](#)," stands out with pronounced stress by way of contrast. This use is very common. In Matt. 23:4 the first de is copulative, "Yea, they bind heavy burdens" (R.V.), the second is adversative, "but they themselves will not ..."

In John 3:1, R.V., it may not at first sight seem clear whether the de, "Now," is copulative, introducing an illustration of Christ's absolute knowledge, or adversative, signifying "But." In the former case the significance would be that, however fair the exterior might be, as exemplified in Nicodemus, he needs to be born again. In the latter case it introduces a contrast, in regard to Nicodemus, to what has just been stated, that "Jesus did not trust Himself" (John 2: 24) to those mentioned in ver. 23. And, inasmuch as He certainly did afford to Nicodemus the opportunity of learning the truths of the new birth and the Kingdom of God, as a result of which he became a disciple ("secret" though he was), he may be introduced in the Apostle's narrative as an exception to those who believed simply through seeing the signs accomplished by the Lord (John 2:23).

In Rom. 3:22, in the clause "even the righteousness," the de serves to annexe not only an explanation, defining "a righteousness of God" (ver. 21, R.V.), but an extension of the thought; so in Rom. 9:30, "even the righteousness which is of faith."

In 1 Cor. 2:6, in the clause "yet a wisdom," an exception (not an addition) is made to what precedes; some would regard this as belonging to (a); it seems, however, clearly adversative. In 1 Cor. 4:7 the first de is copulative, "and what hast thou ...?;" the second is adversative. "but if thou didst receive ..."

In 1 Thess. 5:21 "many ancient authorities insert 'but'" (see R.V. marg.), so translating de, between the two injunctions "despise not prophesyings" and "prove all things," and this is almost certainly the correct reading. In any case the injunctions are probably thus contrastingly to be connected.

In 2 Pet. 1:5-7, after the first *de*, which has the meaning "yea," the six which follow, in the phrases giving virtues to be supplied, suggest the thought "but there is something further to be done." These are not merely connective, as expressed by the English "and," but adversative, as indicating a contrast to the possible idea that to add virtue to our faith is sufficient for the moral purpose in view.

De, in combination with the negatives *ou* and *me* (*oude*, and *mede*, usually "but not," "and not," "neither", "nor,"), sometimes has the force of "even." e.g., *oude* in Matt. 6:29, "even Solomon ... was not arrayed ...;" Mark 6:31, lit., "(they had) not even leisure to eat;" Luke 7:9, lit., "not even in Israel have [I](#) found such faith;" John 7:5, "For even His brethren did not believe on Him;" Acts 4:32, lit., "not even one of them;" 1 Cor. 5:1, "not even among the Gentiles;" *mede*, in Mark 2:2, "not even about the door;" 1 Cor 5:11, lit., "with such a one not even to eat."

Notes on En * [ON](#) THE PREPOSITION EN

En, "in," is the most common preposition. It has several meanings, e.g., "of place" (e.g., Heb. 1:3, lit., "on the right hand," i.e., in the position), and time, e.g., in 1 Thess. 2:19; 3:13; 1 John 2:28, in each of which the phrase "at His coming" (inadequately so rendered, and lit., "in His Parousia") combines place and time; the noun, while denoting a period, also signifies a presence involving accompanying circumstances, e.g., 1 Thess. 4:15.

Further consideration must here be confined to the instrumental use, often rendered "with" (though *en* in itself does not mean "with"), e.g., Matt. 5:13, "wherewith" (lit., 'in what,' i.e., by what means) shall it be salted"; Matt. 7:2, "with what measure ye mete." Sometimes the instrumental is associated with the locative significance (which indeed attaches to most of its uses), e.g., Luke 22:49, "shall we smite with the sword?" the smiting being viewed as located in the sword; so in Matt. 26:52, "shall perish with the sword"; cf. Rev. 2:16; 6:8; 13:10. In Matt. 12:24, "by (marg., 'in') Beelzebub," indicates that the casting out is located in Beelzebub. Cf. Luke 1:51, "with His arm." In Heb. 11:37, the statement "they were slain with the sword" is, lit., "they died by (en) slaughter of the sword." There is a noticeable change in Rom. 12:21, from *hupo*, "by," to *en*, "with," in this instrumental and locative sense; the lit. rendering is "be not overcome by (*hupo*) evil, but overcome evil with (en) good," *en* expressing both means and circumstances. A very important instance of the instrumental *en* is in Rom. 3:25, where the RV, "faith, by His blood," corrects the KJV, "faith in His blood," and the commas which the RV inserts are necessary. Thus the statement reads "whom God set forth to be a propitiation, through faith, by His blood." Christ is a propitiation, by means of His blood, i.e., His expiatory death. Faith is exercised in the living God, not in the blood, which provides the basis of faith.

Notes on Kai * [ON](#) THE PARTICLE KAI

(a) The particle *kai*, "and," chiefly used for connecting words, clauses and sentences (the copulative or connective use), not infrequently signifies "also." This is the adjunctive, or amplificatory, use, and it is to be distinguished from the purely copulative significance "and." A good illustration is provided in Matt. 8:9, in the words of the centurion, "[I](#) also am a man under authority." Other instances are Matt. 5:39,40; 8:9; 10:18; 18:33; 20:4; Luke 11:49; 12:41,54,57; 20:3; John 5:26, "the Son also," RV; John 7:3; 12:10; 14:1,3,7,19; 15:9,27; 17:24; Acts 11:17; Rom. 1:13; 6:11; 1 Cor. 7:3; 11:25; 15:30; Gal.

6:1; Phil. 4:12, "I know also," RV; 1 Thess. 3:12. In 1 Cor. 2:13 the kai phrase signifies "which are the very things we speak, with the like power of the Holy Spirit."

This use includes the meanings "so," or "just so," by way of comparison, as in Matt. 6:10, and "so also," e.g., John 13:33; cf. Rom. 11:16. In Heb. 7:26 the most authentic mss. have kai in the first sentence, which may be rendered "for such a High Priest also became us." Here it virtually has the meaning "precisely."

(b) Occasionally kai tends towards an adversative meaning, expressing a contrast, "yet," almost the equivalent of alla, "but"; see, e.g., Mark 12:12, "yet they feared"; Luke 20:19; John 18:28, "yet they themselves entered not." Some take it in this sense in Rom. 1:13, where, however, it may be simply parenthetical. Sometimes in the English versions the "yet" has been added in italics, as in 2 Cor. 6:8-10.

(c) In some passages kai has the meaning "and yet," e.g., Matt. 3:14, "and yet comest Thou to me?"; Matt. 6:26, "and yet (RV 'and,' AV, 'yet') your Heavenly Father feedeth them"; Luke 18:7, "and yet He is longsuffering"; John 3:19, "and yet men loved the darkness"; John 4:20, "and yet we say"; John 6:49, "and yet they died"; 1 Cor. 5:2, "and yet ye are puffed up"; 1 John 2:9, "and yet hateth his brother." The same is probably the case in John 7:30, "and yet no man laid hands on Him"; some rule this and similar cases out because of the negative in the sentence following the kai, but that seems hardly tenable.

(d) In some passages it has a temporal significance, "then." In Luke 7:12 the kai, which is untranslated in the English versions, provides the meaning "then, behold, there was carried out"; so Acts 1:10, "then, behold, two men stood." This use is perhaps due to the influence of the Septuagint, reflecting the Hebrew idiom, especially when idou "behold" follows the kai.

(e) There is also the inferential use before a question, e.g., Mark 10:26, "then who can be saved?" RV. This is commonly expressed by the English "and," as in Luke 10:29; John 9:36.

(f) Occasionally it has almost the sense of hoti, "that," e.g., Matt. 26:15 (first part); Mark 14:40 (last part); Luke 5:12,17, where, if the kai had been translated, the clause might be rendered "that, behold, a man ...," lit., "and behold ..."; so ver. 17; see also Luke 9:51, where kai, "that," comes before "He steadfastly set"; in Luke 12:15, "take heed that ye keep." What is said under (d), regarding the influence of the Septuagint, is applicable also to this significance.

(g) Sometimes it has the consecutive meaning of "and so": e.g., Matt. 5:15, "and so it shineth"; Phil. 4:7, "and so the peace ..."; Heb. 3:19, "and so we see."

(h) The epexegetic or explanatory use. This may be represented by the expressions "namely," "again," "and indeed," "that is to say"; it is usually translated by "and." In such cases not merely an addition is in view. In Matt. 21:5, "and upon a colt" means "that is to say, upon a colt." In John 1:16 the clause "and grace for grace" is explanatory of the "fullness." In John 12:48, "and receiveth not My sayings," is not simply an addition to "that rejecteth Me," it explains what the rejection involves, as the preceding verse shows. In Mark 14:1, "and the unleavened bread" is perhaps an instance, since the Passover feast is so defined in Luke 22:1. In Acts 23:6 the meaning is "the hope, namely, the

resurrection of the dead." In Rom. 1:5 "grace and apostleship" may signify "grace expressed in apostleship." In Eph. 1:1 "and the faithful" does not mark a distinct class of believers, it defines "the saints"; but in this case it goes a little further than what is merely epexegetical, it adds a more distinctive epithet than the preceding and may be taken as meaning "yes indeed."

For the suggestion as to the epexegetic use of kai in John 3:5, "water, even the Spirit," see WATER.

In regard to Titus 3:5, "the renewing of the Holy Ghost" is coordinate with "the washing of regeneration," and some would regard it as precisely explanatory of that phrase, taking the kai as signifying "namely." Certainly the "renewing" is not an additional and separate impartation of the Holy Spirit; but the scope of the renewal is surely not limited to regeneration; the second clause goes further than what is merely epexegetic of the first. Just so in Rom. 12:2, "the renewing of your mind" is not a single act, accomplished once and for all, as in regeneration. See under [RENEW](#), B. The Holy Ghost, as having been "shed on us," continues to act in renewing us, in order to maintain by His power the enjoyment of the relationship into which He has brought us. "The man is cleansed in connection with the new order of things but the Holy Ghost is a source of an entirely new life, entirely new thoughts; not only of a new moral being, but of the communication of all that in which this new being develops itself ... He ever communicates more and more of the things of this new world into which He has brought us ... 'the renewing of the Holy Ghost' embraces all this ... so that it is not only that we are born of Him, but that He works in us, communicating to us all that is ours in Christ" (J. N. Darby). Both the washing and the renewing are His work.

(i) The ascensive use. This is somewhat similar to the epexegetic significance. It represents, however, an advance in thought upon what precedes and has the meaning "even." The context alone can determine the occurrences of this use. The following are some instances. In Matt. 5:46,47, the phrases "even the publicans" and "even the Gentiles" represent an extension of thought in regard to the manner of reciprocity exhibited by those referred to, in comparison with those who, like the Pharisees, were considered superior to them. In Mark 1:27, "even the unclean spirits" represents an advance in the minds of the people concerning Christ's miraculous power, in comparison with the authority exercised by the Lord in less remarkable ways. So in Luke 10:17. In Acts 10:45, the kai, rendered "also," in the phrase "on the Gentiles also," seems necessary to be regarded in the same way, in view of the amazement manifested by those of the circumcision, and thus the rendering will be "even on the Gentiles was poured out the gift"; cf. Acts 11:1.

In Rom. 13:5, the clause "but also for conscience sake" should probably be taken in this sense. In Gal. 2:13, the phrase "even Barnabas" represents an advance of thought in comparison with the waywardness of others; as much as to say, "the Apostles closest associate, from whom something different might be expected, was surprisingly carried away." In Phil. 4:16 there are three occurrences of kai, the first ascensive, "even"; the second (untranslated) meaning "both," before the word "once"; the third meaning "and." In 1 Thess. 1:5, in the clause "and in the Holy Ghost," the kai rendered "and," is ascensive, conveying an extension of thought beyond "power"; that is to say, "power indeed, but the power of the Holy Spirit." In 1 Pet. 4:14 "the Spirit of God" is "the Spirit of glory." Here there is an advance in idea from the abstract to the personal. The phrase "the Spirit of God" does more than define "the Spirit of glory"; it is explanatory but ascensive also.

When preceded or followed by the conjunction ei, "if," the phrase signifies "even if," or "if even," e.g., Mark 14:29; Phil. 2:17; 1 Pet. 3:1.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Tetrarch <A-1,Noun,5076,tetraarches | tetrarches> denotes "one of four rulers" (tetra, "four," arche, "rule"), properly, "the governor of the fourth part of a region;" hence, "a dependent princeling," or "any petty ruler" subordinate to kings or ethnarchs; in the NT, Herod Antipas, Matt. 14:1; Luke 3:19; 9:7; Acts 13:1.

<B-1,Verb,5075,tetraacheo | tetrarcheo> "to be a tetrarch," occurs in Luke 3:1 (thrice), of Herod Antipas, his brother Philip and Lysanias. Antipas and Philip each inherited a fourth part of his father's dominions. Inscriptions bear witness to the accuracy of Luke's details.

Than * For [THAN](#) see +, p. 9

Thank, Thanks (Noun and Verb), Thankful, Thankfulness, Thanksgiving, Thankworthy <A-1,Noun,5485,charis>

for the meanings of which see [GRACE](#), No. 1, is rendered "thank" in Luke 6:32-34; in Luke 17:9, "doth he thank" is lit., "hath he thanks to;" it is rendered "thanks (be to God)" in Rom. 6:17, RV (AV, "God be thanked"); "thanks" in 1 Cor. 15:57; in 1 Tim. 1:12; 2 Tim. 1:3, "**I** thank" is, lit., "I have thanks;" "thankworthy," 1 Pet. 2:19, AV (RV, "acceptable"). See [ACCEPT](#), D, No. 2.

<A-2,Noun,2169,eucharistia>

eu, "well," charizomai, "to give freely" (Eng., "eucharist"), denotes (a) "gratitude," "thankfulness," Acts 24:3; (b) "giving of thanks, thanksgiving," 1 Cor. 14:16; 2 Cor. 4:15; 9:11,12 (plur.); Eph. 5:4; Phil. 4:6; Col. 2:7; 4:2; 1 Thess. 3:9 ("thanks"); 1 Tim. 2:1 (plur.); 4:3,4; Rev. 4:9, "thanks;" Rev. 7:12.

<B-1,Verb,2168,eucharisteo>

akin to A, No. 2, "to give thanks," (a) is said of Christ, Matt. 15:36; 26:27; Mark 8:6; 14:23; Luke 22:17,19; John 6:11,23; 11:41; 1 Cor. 11:24; (b) of the Pharisee in Luke 18:11 in his self-complacent prayer; (c) is used by Paul at the beginning of all his Epistles, except 2 Cor. (see, however, eulogetos in 2 Cor. 1:3), Gal., 1 Tim., 2 Tim. (see however, charin echo, 2 Tim. 1:3), and Titus, (1) for his readers, Rom. 1:8; Eph. 1:16; Col. 1:3; 1 Thess. 1:2; 2 Thess. 1:3 (cp. 1 Thess. 2:13); virtually so in Philem. 1:4; (2) for fellowship shown, Phil. 1:3; (3) for God's gifts to them, 1 Cor. 1:4; (d) is recorded (1) of Paul elsewhere, Acts 27:35; 28:15; Rom. 7:25; 1 Cor. 1:14; 14:18; (2) of Paul and others, Rom. 16:4; 1 Thess. 2:13; of himself, representatively, as a practice, 1 Cor. 10:30; (3) of others, Luke 17:16; Rom. 14:6 (twice); 1 Cor. 14:17; Rev. 11:17; (e) is used in admonitions to the saints, the Name of the Lord Jesus suggesting His character and example, Eph. 5:20; Col. 1:12; 3:17; 1 Thess. 5:18; (f) as the expression of a purpose, 2 Cor. 1:11, RV; (g) negatively of the ungodly, Rom. 1:21. "Thanksgiving" is the expression of joy Godward, and is therefore the fruit of the Spirit (Gal. 5:22); believers are encouraged to abound in it (e.g., Col. 2:7, and see C, below).

<B-2,Verb,1843,exomologeō>

in the Middle Voice, signifies "to make acknowledgement," whether of sins (to confess), or in the honor of a person, as in Rom. 14:11; 15:9 (in some mss. in Rev. 3:5); this is the significance in the Lord's address to the Father, "**I** thank (Thee)," in Matt. 11:25; Luke 10:21, the meaning being "**I** make thankful confession" or "**I** make acknowledgment with praise." See CONFESS, No. 2, [CONSENT](#), PROMISE.

<B-3,Verb,437,*anthomologeomai*>

"to acknowledge fully, to celebrate fully (anti) in praise with thanksgiving," is used of Anna in Luke 2:38.

Note: For *homologeomai*, rendered "giving thanks" in Heb. 13:15 (RV, "make confession"), See [CONFESS](#), A, No. 1 (d).

<C-1,Adjective,2170,*eucharistos*>

primarily, "gracious, agreeable" (as in the Sept., Prov. 11:16, of a wife, who brings glory to her husband), then "grateful, thankful," is so used in Col. 3:15.

That (Conjunction, etc.) * For [THAT](#) (Conjunction, etc.) see +, p. 9

That (demonstrative Pronoun) * For [THAT](#) (Demonstrative Pronoun), see THIS

Theater <1,,2302,*theatron*>

"a theater," was used also as "a place of assembly," Acts 19:29,31; in 1 Cor. 4:9 it is used of "a show" or "spectacle." See [SPECTACLE](#).

Thee * Note: This translates the oblique forms of the pronoun *su*, "thou." In 2 Tim. 4:11, it translates the reflexive pronoun *seautou*, "thyself."

Theft <1,,2829,*klope*>

akin to *klepto*, "to steal," is used in the plural in Matt. 15:19; Mark 7:22.

<2,,2809,*klemma*>

"a thing stolen," and so, "a theft," is used in the plural in Rev. 9:21. In the Sept., Gen. 31:39; Ex. 22:3,4.

Their, Theirs * Note: These pronouns are the rendering of (1) *auton*, the genitive plur. of *autos*, "he," e.g., Matt. 2:12; (2) *heauton*, "of themselves," the genitive plur. of *heautou*, "of himself," e.g., Matt. 8:22; Rom. 16:4,18, "their own;" or the accusative plur. *heautous*, e.g., 2 Cor. 8:5, "their own selves" (for John 20:10, see [HOME](#), A, No. 3); (3) *idios*, the accusative plur. of *idios*, "one's own," e.g., 1 Cor. 14:35, "their own;" (4) *touton*, lit., "of these," the gen. plur. of *houtos*, "this," Rom. 11:30, "their (disobedience);" (5) *ekeinon*, the gen. plur. of *ekeinos*, "that one" (emphatic), e.g., 2 Cor. 8:14 (twice), "their," lit., "of those;" 2 Tim. 3:9, "theirs."

Them, Themselves * Note: These translate the plural, in various forms, of (1) *autos* [see (1) above], e.g., Matt. 3:7; (2) *heatou* [see (2) above], e.g., Matt. 15:30; (3) *houtos* (*toutous*) [see (4) above], e.g., Acts 21:24; (4) *ekeinos* [see (5) above], e.g., Matt. 13:11. Regarding *allelon*, "of one another," and its other forms, the RV substitutes "one another" for the AV "themselves" in Mark 8:16; 9:34; Luke 4:36; John 6:52; 11:56; 16:17; 19:24; Acts 26:31; 28:4; Rom. 2:15, but adheres to the rendering "themselves" in Mark 15:31; Acts 4:15; 28:25.

Then <1,,5119,tote>

a demonstrative adverb of time, denoting "at that time," is used (a) of concurrent events, e.g., Matt. 2:17; Gal. 4:8, "at that time;" Gal 4:29, "then;" 2 Pet. 3:6, "(the world) that then was," lit., "(the) then (world);" (b) of consequent events, "then, thereupon," e.g., Matt. 2:7; Luke 11:26; 16:16, "[from (AV, "since")] that time;" John 11:14; Acts 17:14; (c) of things future, e.g., Matt. 7:23; 24:30 (twice), 40; eight times in ch. 25; 1 Cor. 4:5; Gal. 6:4; 1 Thess. 5:3; 2 Thess. 2:8. It occurs 90 times in Matthew, more than in all the rest of the NT together.

<2,,1534,eita>

denotes sequence (a) "of time, then, next," Mark 4:17, RV, "then;" Mark 4:28, in some texts; Mark 8:25, RV, "then" (AV, "after that"); Luke 8:12; John 13:5; 19:27; 20:27; in some texts in 1 Cor. 12:28; 1 Cor. 15:5,7,24; 1 Tim. 2:13; 3:10; Jas. 1:15; (b) In argument, Heb. 12:9, "furthermore."

<3,,1899,epeita>

"thereupon, thereafter," then (in some texts, Mark 7:5; kai, "and," in the best); Luke 16:7; John 11:7; 1 Cor. 12:28, RV, "then" (AV, "after that"); 1 Cor. 15:6,7 (ditto); 1 Cor. 15:23, RV, AV, "afterward" (No. 2 in ver. 24); 1 Cor. 15:46 (ditto); Gal. 1:18; Gal 1:21, RV (AV, "afterwards"); 2:1; 1 Thess. 4:17; Heb. 7:2, RV (AV, "after that"); Heb. 7:27, Jas. 3:17; 4:14. See AFTER.

<4,,3063,loipon>

"finally, for the rest," the neuter of loipos, "(the) rest," used adverbially, is rendered "then" in Acts 27:20, AV (RV, "now").

<5,,3767,oun>

a particle expressing sequence or consequence, is rendered "then," e.g., Matt. 22:43; 27:22; Luke 11:13.

<6,,3766,oukoun>

an adverb formed from ouk, "not," oun, "therefore," with the negative element dropped, meaning "so then," is used in John 18:37.

Notes: (1) In James 2:24, where in some texts the inferential particle toinun, "therefore," occurs, the AV renders it by "then" (RV follows the superior mss. which omit it). (2) For conjunctions (ara, "so;" de, "but;" gar "for;" kai, "and;" te, "and"), sometimes translated "then," see +, p. 9.

Thence (from) <1,,1564,ekeithen>

is used (a) of place, e.g., Matt. 4:21, "from thence;" Matt. 5:26; in Acts 20:13, "there;" often preceded by kai, written kakeithen, e.g., Mark 9:30; Luke 11:53 (in the best texts); Acts 7:4; 14:26; (b) of time, Acts 13:21, "and afterward." See [AFTER](#).

Note: In Acts 28:13, hothen, "from whence," is translated "from thence."

Thenceforth <1,,2089,eti>

"yet, still, further," is rendered "thenceforth" in Matt. 5:13.

Notes: (1) In Luke 13:9, RV, the phrase eis to mellon, lit., "unto the about to be" (mello, "to be about to"), is translated "thenceforth" (AV, "after that"). (2) In John 19:12, AV, ek toutou, "from this," is translated "from thenceforth" (RV, "upon this").

There, Thither <1,,1563,ekei>

signifies (a) "there," e.g., Matt. 2:13, frequently in the Gospels; (b) "thither," e.g., Luke 17:37; in Rom. 15:24, "thitherward."

<2,,1566,ekeise>

properly, "thither," signifies "there" in Acts 21:3; 22:5. In the Sept., Job 39:29.

<3,,1564,ekeithen>

"thence," is rendered "there" in Acts 20:13. See **THENCE**.

<4,,1759,enthade>

"here, hither," is rendered "there" in Acts 10:18. See [HERE](#), **HITHER**.

<5,,847,autou>

the genitive case, neuter, of autos, he, lit., "of it," is used as an adverb, "there," in Acts 18:19; 21:4 (in some texts in Acts 15:34). See [HERE](#).

Notes: (1) In Luke 24:18; Acts 9:38, "there" translates the phrase en aute, "in it." (2) In John 21:9, "there" is used to translate the verb keimai. (3) In Matt. 24:23 (2nd part), AV, hode, "here" (RV), is translated "there." (4) In Acts 17:21, "there" forms part of the translation of epidemeo, "to sojourn," "sojourning there," RV ("which were there," AV).

Thereabout * Note: The phrase peri toutou, "concerning this," is rendered "thereabout" in Luke 24:4.

Thereat * Note: The phrase di' autes, lit., "by (dia) it," is rendered "thereat" in Matt. 7:13, AV (RV, "thereby").

Thereby * Notes: (1) Di' autes (see above) occurs in Matt. 7:13; John 11:4; Heb. 12:11. (2) Dia tautes, "by means of this, thereby," occurs in Heb. 12:15; 13:2. (3) En aute, "in, or by, it," is rendered "thereby" in Rom. 10:5; en auto in Eph. 2:16 (some texts have en heauto, "in Himself"); 1 Pet. 2:2.

Therefore * For [THEREFORE](#) see +, p. 9

Therein, Thereinto, Thereof, Thereon, Thereout, Thereto, Thereunto, Thereupon, Therewith *

Note: These translate various phrases consisting of a preposition with forms of either the personal pronoun autos, "he," or the demonstrative houtos, "this."

These * For [THESE](#) see **THIS**

They, They themselves * Note: When not forming part of the translation of the 3rd pers., plur. of a

verb, (1) these translate the plural of the pronouns under [HE](#), in their various forms, autos, houtos, ekeinos, heautou. (2) In Acts 5:16, hoitines, the plural of hostis, "anyone who," is translated "they;" so in Acts 23:14, translated "and they;" in Acts 17:11, "in that they" (some texts have it in Matt. 25:3). (3) Sometimes the plural of the article is rendered "they," e.g., Phil. 4:22; Heb. 13:24; in 1 Cor. 11:19, "they which are (approved)" is, lit., "the approved;" in Gal. 2:6, "they ... (who were of repute)," RV.

Thick * For [THICK](#) see [GATHER](#), A, No. 8

Thief, Thieves <1,,2812,*kleptes*>

is used (a) literally, Matt. 6:19,20; 24:43; Luke 12:33,39; John 10:1,10; 12:6; 1 Cor. 6:10; 1 Pet. 4:15; (b) metaphorically of "false teachers," John 10:8; (c) figuratively, (1) of the personal coming of Christ, in a warning to a local church, with most of its members possessed of mere outward profession and defiled by the world, Rev. 3:3; in retributive intervention to overthrow the foes of God, Rev. 16:15; (2) of the Day of the Lord, in Divine judgment upon the world, 2 Pet. 3:10; 1 Thess. 5:2,4; in 1 Thess. 5:2, according to the order in the original "the word 'night' is not to be read with 'the day of the Lord,' but with 'thief,' i.e., there is no reference to the time of the coming, only to the manner of it. To avoid ambiguity the phrase may be paraphrased, 'so comes as a thief in the night comes.' The use of the present tense instead of the future emphasizes the certainty of the coming ... The unexpectedness of the coming of the thief, and the unpreparedness of those to whom he comes, are the essential elements in the figure; cp. the entirely different figure used in Matt. 25:1-13." * [* From Notes on Thessalonians, by Hoggand Vine, pp. 153,154.]

<2,,3027,*lestes*>

is frequently rendered "thieves" in the AV, e.g., Matt. 21:13. See [ROBBER](#).

Thigh <1,,3382,*meros*>

occurs in Rev. 19:16; Christ appears there in the manifestation of His judicial capacity and action hereafter as the executor of Divine vengeance upon the foes of God; His name is spoken of figuratively as being upon His "thigh" (where the sword would be worn; cp. Ps. 45:3), emblematic of His strength to tread down His foes, His action being the exhibition of His Divine attributes of righteousness and power.

Thine * For [THINE](#) see THY

Things(s) <1,,3056,*logos*>

"a word, an account," etc., is translated "thing" in Matt. 21:24, AV (1st part), and Luke 20:3, AV, RV, "question" (in Matt. 21:24, 2nd part, "these things" translates tauta, the neut. plur. of houtos, "this"); Luke 1:4; Acts 5:24, AV (RV, "words") See [ACCOUNT](#).

<2,,4229,*pragma*>

for which see [MATTER](#), No. 2, is translated "thing" in Matt. 18:19, as part of the word "anything," lit., "every thing;" Luke 1:1, AV only; Acts 5:4; in Heb. 6:18; 10:1; 11:1, "things." See BUSINESS, [MATTER](#), WORK.

<3,,4487,*rhema*>

"a saying, word," is translated "thing" in Luke 2:15; Luke 2:19, AV (RV, "saying"); in Acts 5:32, "things." See [SAYING](#).

Notes: (1) The neuter sing. and plur. of the article are frequently rendered "the thing" and neut. plur. of houtos, "this." (2) So in this case of the neut. plur. of certain pronouns and adjectives without nouns, e.g., "all," "base," "heavenly," "which." (3) When "thing" represents a separate word in the original, it is a translation of one or other of Nos. 1,2,3, above. (4) In Phil. 2:10, "things" is added in italics to express the meaning of the three adjectives.

Think <1,,1380,*dokeo*>

"to suppose, to think, to form an opinion," which may be either right or wrong, is sometimes rendered "to think," e.g., Matt. 3:9; 6:7; see [ACCOUNT](#), No. 1, [SUPPOSE](#), No. 2.

<2,,2233,*hegeomai*>

for which see [ACCOUNT](#), No. 3, is rendered "to think" in Acts 26:2; 2 Cor. 9:5, "[I](#) thought;" Phil. 2:6, AV (RV, "counted"); 2 Pet. 1:13.

<3,,3539,*noeo*>

"to perceive, understand, apprehend," is rendered "think" in Eph. 3:20. See [PERCEIVE](#), [UNDERSTAND](#).

<4,,5282,*huponeo*>

"to suppose, surmise" (hupo, "under," and No. 3), is rendered "to think" in Acts 13:25, AV (RV, "suppose"). See [DEEM](#).

<5,,3049,*logizomai*>

"to reckon," is rendered "to think," in Rom. 2:3, AV (RV, "reckonest"); 1 Cor. 13:5, AV, RV, "taketh (not) account of," i.e., love does not reckon up or calculatingly consider the evil done to it (something more than refraining from imputing motives); 1 Cor. 13:11, "[I](#) thought;" in the following, for the AV, "to think," in 2 Cor. 3:5, RV, "to account;" 1 Cor. 10:2 (twice), "count;" 1 Cor. 10:7, "consider;" 1 Cor. 10:11, "reckon;" 1 Cor. 12:6, "account." In Phil. 4:8, "think on (these things)," it signifies "make those things the subjects of your thoughtful consideration," or "carefully reflect on them" (RV marg., "take account of"). See [ACCOUNT](#), A, No. 4.

<6,,3543,*nomizo*>

to suppose, is sometimes rendered to think, e.g., Matt. 5:17. See [SUPPOSE](#), No. 1.

<7,,5426,*phroneo*>

"to be minded in a certain way" (phren, "the mind"), is rendered "to think," in Rom. 12:3 (2nd and 3rd occurrences), RV, "not to think of himself more highly (hyperphroneo, see No. 13) than he ought to think (phroneo); but so think (phroneo) as to think soberly [sophroneo, see Note (3)];" the play on words may be expressed by a literal rendering somewhat as follows: "not to over-think beyond what it behoves him to think, but to think unto sober-thinking;" in 1 Cor. 4:6, some inferior texts have this verb, hence the RV, puts "go" in italics; lit., the sentence is "that ye might learn the (i.e., the rule) not

beyond what things have been written." The saying appears to be proverbial, perhaps a rabbinical adage. Since, however, *grapho*, "to write," was a current term for framing a law or an agreement (so Deissmann, Bible Studies, and Moulton and Milligan, Vocab.), it is quite possible that the Apostle's meaning is "not to go beyond the terms of a teacher's commission, thinking more of himself than the character of his commission allows;" this accords with the context and the whole passage, 1 Cor. 3:1-4:5. In Phil. 1:7, AV, "to think" (RV, "to be ... minded"). See AFFECTION, B, Note (1) and list there.

<8,,3633,*oimai* | *oimai*> "to imagine," is rendered "[I](#) suppose" in John 21:25; "thinking" in Phil. 1:17, RV (Phil. 1:16, AV, "supposing"); "let (not that man) think," Jas. 1:7. See [SUPPOSE](#).

<9,,5316,*phaino*>

in the Passive Voice, "to appear," is rendered "(what) think (ye)" in Mark 14:64, lit., "what does it appear to you?" See APPEAR, No. 1.

<10,,2106,*eudokeo*>

"to be well-pleasing," is rendered "we thought it good" in 1 Thess. 3:1. See [PLEASE](#).

<11,,515,*axioo*>

"to regard as worthy" (*axios*), "to deem it suitable," is rendered "thought (not) good" in Acts 15:38. See [WORTHY](#), B.

<12,,1760,*enthumeomai*>

"to reflect on, ponder," is used in Matt. 1:20; 9:4: see No. 14. Cp. *enthumesis*, "consideration" (see THOUGHT).

<13,,5252,*huperphroneo*>

"to be overproud, high-minded," occurs in Rom. 12:3, rendered "to think of himself more highly." See No. 7.

<14,,1223 1760,*dienthumeomai*>

"to consider deeply" (*dia*, "through," and No. 12), is used of Peter in Acts 10:19, in the best texts (some have No. 12).

<15,,1911,*epiballo*>

"to throw oneself upon," is used metaphorically in Mark 14:72, "when he thought thereon (he wept)," lit., "thinking thereon," but "to think" is an exceptional sense of the word (see [BEAT](#), CAST, [LAY](#), [PUT](#)); hence various suggestions have been made. Field, following others, adopts the meaning "putting (his garment) over (his head)," as an expression of grief. Others regard it as having here the same meaning as *archomai*, "to begin" (at an early period, indeed, *archomai* was substituted in the text for the authentic *epiballo*); Moulton confirms this from a papyrus writing. Another suggestion is to understand it as with *dianoian*, mind, i.e., "casting his mind thereon."

Notes: (1) In Acts 26:8, AV, *krino*, "to judge, reckon," is translated "should it be thought" (RV, "is it judged"). (2) In Luke 12:17, AV, *dialogizomai*, "to reason" (RV, "reasoned"), is translated "thought."

(3) In Rom. 12:3, *sophroneo*, "to think soberly," RV, is, lit., "unto sober thinking," the infinitive mood of the verb being used as a noun (AV marg., "to sobriety"): Cp. No. 7. See [SOBER](#), B, No. 2.

Third, Thirdly <1,,5154,*tritos*>

is used (a) as a noun, e.g., Luke 20:12,31; in Rev. 8:7-12; 9:15,18, "the third part," lit., "the third;" (b) as an adverb, with the article, "the third time," e.g., Mark 14:41; John 21:17 (twice); without the article, lit., "a third time," e.g., John 21:14; 2 Cor. 12:14; 13:1; in enumerations, in Matt. 26:44, with *ek*, "from," lit., "from the third time" (the *ek* indicates the point of departure, especially in a succession of events, cp. John 9:24; 2 Pet. 2:8); absolutely, in the accusative neuter, in 1 Cor. 12:28, "thirdly;" (c) as an adjective (its primary use), e.g., in the phrase "the third heaven," 2 Cor. 12:2 [cp. [HEAVEN](#), A, No. 1 (c), [PARADISE](#)]; in the phrase "the third hour," Matt. 20:3; Mark 15:25; Acts 2:15 ("... of the day"); Acts 23:23 ("... of the night"); in a phrase with *hemera*, "a day," "on the third day" (i.e., "the next day but one"), e.g., Matt. 16:21; Luke 24:46; Acts 10:40; in this connection the idiom "three days and three nights," Matt. 12:40, is explained by ref. to 1 Sam. 30:12,13, and Esth. 4:16; 5:1; in Mark 9:31; 10:34, the RV, "after three days," follows the texts which have this phrase, the AV, "the third day," those which have the same phrase as in Matt. 16:21, etc.

Note: For "third story," Acts 20:9, RV, see [STORY](#).

Thirst (Noun and Verb), Thirsty (to be), Athrist <1,Noun,1373,*dipsos*>

"thirst" (cp. Eng., "dipsomania"), occurs in 2 Cor. 11:27.

<2,Noun,1372,*dipsao*>

is used (a) in the natural sense, e.g., Matt. 25:35,37,42; in Matt. 25:44, "athirst" (lit., "thirsting"); John 4:13,15; 19:28; Rom. 12:20; 1 Cor. 4:11; Rev. 7:16; (b) figuratively, of spiritual "thirst," Matt. 5:6; John 4:14; 6:35; 7:37; in Rev. 21:6; 22:17, "that is athirst."

Thirty, Thirtyfold <1,,5144,*triakonta*>

is usually rendered "thirty," e.g., Matt. 13:23; "thirtyfold," in Matt. 13:8, AV only; in Mark 4:8, RV only; in Mark 4:20, AV and RV.

This, These * Note: The singular and plural translate various forms of the following: (1) *houtos*, which is used (a) as a noun, "this one," followed by no noun, e.g., Matt. 3:17; translated in Luke 2:34, "this child;" in 1 Cor. 5:3, RV, "this thing." (AV, "this deed"); for "this fellow" see [FELLOW](#), Note (3); in Acts 17:32 the RV rightly omits "matter;" in Heb. 4:5 "place" is italicized; it is frequently rendered "this man," e.g., Matt. 9:3; John 6:52; "of this sort," 2 Tim. 3:6, AV (RV, "of these"); (b) as an adjective with a noun, either with the article and before it, e.g., Matt. 12:32, or after the noun (which is preceded by the article), e.g., Matt. 3:9; 4:3, "these stones;" or without the article often forming a predicate, e.g., John 2:11; 2 Cor. 13:1; (2) *ekeinos*, "that one," rendered "this" in Matt. 24:43; (3) *autos*; "he," rendered "this" in Matt. 11:14, lit., "he;" in John 12:7, AV (RV, "it"); in the feminine, Luke 13:16; (4) the article *ho*, Matt. 21:21 (to, the neuter), AV (RV, "what"); in Rom. 13:9 (1st part); Gal. 5:14; Heb. 12:27, the article *to* is virtually equivalent to "the following." The demonstrative pronouns [THAT](#) and the plural [THOSE](#) translate the same pronouns (1), (2), (3) mentioned above. In Heb. 7:21, AV, "those" translates the article, which requires the RV, "they."

Thistle <1,,5146,tribolos>

occurs in Matt. 7:16; Heb. 6:8 (AV, "briers"). In the Sept., Gen. 3:18; 2 Sam. 12:31; Prov. 22:5; Hos. 10:8. Cp. THORNS.

Thither, Thitherward * For [THITHER](#), [THITHERWARD](#) see THERE

Note: In John 7:34,36, AV, hopou, "where" (RV) is amplified by the italicized word "thither."

Thong * For [THONG](#) see LATCHET

Thorn, Thorns (of) <A-1,Noun,173,akantha>

"a brier, a thorn" (from ake, "a point"), is always used in the plural in the NT, Matt. 7:16 and parallel passage in Luke 6:44; Matt. 13:7 (twice), 22 and parallels in Mark and Luke; in Matt. 27:29; John 19:2, of the crown of "thorns" placed on Christ's head (see also B) in mock imitation of the garlands worn by emperors. They were the effects of the Divine curse on the ground (Gen. 3:18; contrast Isa. 55:13). The "thorns" of the crown plaited by the soldiers, are usually identified with those of the Zizyphus spina Christi, some 20 feet high or more, fringing the Jordan and abundant in Palestine; its twigs are flexible. Another species, however, the Arabian qundaul, crowns of which are plaited and sold in Jerusalem as representatives of Christ's crown, seems likely to be the one referred to. The branches are easily woven and adapted to the torture intended. The word akantha occurs also in Heb. 6:8.

<A-2,Noun,4647,skolops>

originally denoted "anything pointed," e.g., "a stake;" in Hellenistic vernacular, "a thorn" (so the Sept., in Num. 33:55; Ezek. 28:24; Hos. 2:6), 2 Cor. 12:7, of the Apostle's "thorn in the flesh;" his language indicates that it was physical, painful, humiliating; it was also the effect of Divinely permitted Satanic antagonism; the verbs rendered "that I should (not) be exalted overmuch" (RV) and "to buffet" are in the present tense, signifying recurrent action, indicating a constantly repeated attack. Lightfoot interprets it as "a stake driven through the flesh," and Ramsay agrees with this. Most commentators adhere to the rendering "thorn." Field says "there is no doubt that the Alexandrine use of skolops for thorn is here intended, and that the ordinary meaning of 'stake' must be rejected." What is stressed is not the metaphorical size, but the acuteness of the suffering and its effects. Attempts to connect this with the circumstances of Acts 14:19; Gal. 4:13 are speculative.

<B-1,Adjective,174,akanthinos>

"of thorns" (from A, No. 1), is used in Mark 15:17; John 19:5. In the Sept., Isa. 34:13.

Thoroughly (thoroughly) * Note: This is usually part of the translation of a verb, e.g., CLEANSE, [FURNISH](#), [PURGE](#). In 2 Cor. 11:6, the phrase en panti, "in everything," RV, is translated "thoroughly" in the AV.

Those * For [THOSE](#) see [THIS](#) (last part of Note)

Thou * Note: Frequently this forms part of the translation of a verb in the 2nd person, singular.

Otherwise it translates (a) the pronoun *su*, used for emphasis or contrast, e.g., John 1:19,21 (twice),25,42 (twice); 8:5,13,25,33,48,52,53; Acts 9:5; in addressing a person or place, e.g., Matt. 2:6; Luke 1:76; John 17:5; perhaps also in the phrase *su eipas*, "thou hast said," e.g., Matt. 26:64 (sometimes without emphasis, e.g., Acts 13:33); (b) in the oblique cases, e.g., the dative *soi*, lit., "to thee," e.g., Matt. 17:25, "what thinkest thou?" (lit., "what does it seem to thee?"); (c) *autos*, "self," e.g., Luke 6:42; Acts 21:24, "thou thyself;" (d) the reflexive pronoun, *seauton*, Rom. 2:19, "thou thyself."

Though * For [THOUGH](#) see +, p. 9

Thought (Verb) * For THOUGHT (Verb) see THINK

Thought (Noun) <1,,1963,*epinoia*>

"a thought by way of a design" (akin to *epinoeo*, "to contrive," *epi*, intensive, *noeo*, "to consider"), is used in Acts 8:22. In the Sept., Jer. 20:10.

<2,,3540,*noema*>

"a purpose, device of the mind" (akin to *noeo*, see No. 1), is rendered "thought" in 2 Cor. 10:5, "thoughts" in Phil. 4:7, RV: see [DEVICE](#), No. 2.

<3,,1270,*dianoema*>

"a thought," occurs in Luke 11:17, where the sense is that of "machinations."

<4,,1761,*enthumesis*>

is translated "thoughts" in Matt. 9:4; 12:25; Heb. 4:12: see [DEVICE](#), No. 1.

<5,,3053,*logismos*>

is translated "thoughts" in Rom. 2:15: see [IMAGINATION](#), No. 1.

<6,,1261,*dialogismos*>

"reasoning," is translated "thoughts" in Matt. 15:19; Mark 7:21; Luke 2:35; 6:8; in Luke 5:22, AV, RV, "reasonings;" in Luke 9:47, AV, RV, "reasoning," and Luke 24:38, AV, RV, "reasonings;" so 1 Cor. 3:20; in Luke 9:46, AV and RV, "reasoning;" "thoughts" in Jas. 2:4, AV and RV. See [DISPUTE](#), [IMAGINATION](#), [REASONING](#).

Thought (to take) <1,,3309,*merimnao*>

denotes "to be anxious, careful." For the AV, "to take thought," the RV substitutes "to be anxious" in Matt. 6:25,27,28,31,34; 10:19; Luke 12:11,22,25,26, See [CARE](#), B, No. 1.

<2,,4305,*promerimnao*>

"to be anxious beforehand," occurs in Mark 13:11.

<3,,5426,*phroneo*>

for Phil. 4:10, RV, "ye did take thought," see [CARE](#), B, No. 6.

<4,,4306,*pronoeo*>

"to provide," is rendered "to take thought" in Rom. 12:17; 2 Cor. 8:21. See [PROVIDE](#).

Thousand (-s) <1,,5507,*chilioi*>

"a thousand," occurs in 2 Pet. 3:8; Rev. 11:3; 12:6; 14:20; 20:2-7.

<2,,5505,*chilias*>

"one thousand," is always used in the plural, chiliades, but translated in the sing. everywhere, except in the phrase "thousands of thousands," Rev. 5:11.

Notes: (1) The following compounds of No. 1 represent different multiples of a thousand: dischilioi, 2,000, Mark 5:13; trischilioi, 3,000, Acts 2:41; tetrakischilioi, 4,000, Matt. 15:38; 16:10; Mark 8:9,20; Acts 21:38; pentakischilioi, 5,000, Matt. 14:21; 16:9; Mark 6:44; 18:19; Luke 9:14; John 6:10; heptakischilioi, 7,000, Rom. 11:4. (2) Murias, "a myriad, a vast number," "many thousands," Luke 12:1, RV; Acts 21:20; it also denotes 10,000, Acts 19:19, lit., "five ten-thousands;" Jude 1:14, "ten thousands;" in Rev. 5:11 "ten thousand times ten thousand" is, lit., "myriads of myriads;" in Rev. 9:16 in the best texts, dismuriades muriadon, "twice ten thousand times ten thousand" RV (AV, "two hundred thousand thousand"): see INNUMERABLE. (3) Murioi (the plur. of murios), an adjective signifying "numberless," is used in this indefinite sense in 1 Cor. 4:15; 14:19; it also denotes the definite number "ten thousand," Matt. 18:24.

Threaten <1,,546,*apeileo*>

is used of Christ, negatively, in 1 Pet. 2:23; in the Middle Voice, Acts 4:17, where some texts have the noun *apeile* in addition, hence the AV, "let us straitly threaten," lit., "let us threaten ... with threatening" (see [THREATENING](#)). (See also STRAITLY.)

<2,,4324,*prosapeileo*>

"to threaten further" (*pros*, and No. 1), occurs in the Middle Voice in Acts 4:21.

Threatening <1,,547,*apeile*>

akin to *apeileo* (see above), occurs in Acts 4:29 (in some mss. Acts 4:17); 9:1; Eph. 6:9.

Three <1,,5143,*treis*>

is regarded by many as a number sometimes symbolically indicating fullness of testimony or manifestation, as in the three persons in the Godhead, cp. 1 Tim. 5:19; Heb. 10:28; the mention in 1 John 5:7 is in a verse which forms no part of the original; no Greek ms. earlier than the 14th century contained it; no version earlier than the 5th cent. in any other language contains it, nor is it quoted by any of the Greek or Latin "Fathers" in their writings on the Trinity. That there are those who bear witness in Heaven is not borne out by any other Scripture. It must be regarded as the interpolation of a copyist.

In Mark 9:31; 10:34 the best texts have *meta treis hemeras*, "after three days," which idiomatically expresses the same thing as *te trite hemera*, "on the third day," which some texts have here, as, e.g., the phrase "the third day" in Matt. 17:23; 20:19; Luke 9:22; 18:33, where the repetition of the article

lends stress to the number, lit., "the day the third;" 24:7,46; Acts 10:40. For [THREE](#) TIMES see [THRICE](#).

Three Hundred <1,,5145,*triakosioi*>
occurs in Mark 14:5; John 12:5.

Threescore * For [THREESCORE](#) see [SIXTY](#) and SEVENTY

Three Thousand * For [THREE THOUSAND](#) see THOUSAND

Thresh <1,,248,*aloao*>
"to thresh," is so rendered in 1 Cor. 9:10; in 1 Cor. 9:9 and 1 Tim. 5:18, "that treadeth out the corn."

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Glorify <1,,1392,*doxazo*>

primarily denotes "to suppose" (from *doxa*, "an opinion"); in the NT (a) "to magnify, extol, praise" (see *doxa* below), especially of "glorifying;" God, i.e., ascribing honor to Him, acknowledging Him as to His being, attributes and acts, i.e., His glory (see [GLORY](#)), e.g., Matt. 5:16; 9:8; 15:31; Rom. 15:6,9; Gal. 1:24; 1 Pet. 4:16; the Word of the Lord, Acts 13:48; the Name of the Lord, Rev. 15:4; also of "glorifying" oneself, John 8:54; Rev. 18:7; (b) "to do honor to, to make glorious, e.g., Rom. 8:30; 2 Cor. 3:10; 1 Pet. 1:8, "full of glory," Passive Voice (lit., "glorified"); said of Christ, e.g., John 7:39; 8:54, RV, "glorifieth," for AV, "honor" and "honoreth" (which would translate *timao*, "to honor"); of the Father, e.g., John 13:31,32; 21:19; 1 Pet. 4:11; of "glorifying" one's ministry, Rom. 11:13, RV, "glorify" (AV, "magnify"); of a member of the body, 1 Cor. 12:26, "be honored" (RV marg., "be glorified").

"As the glory of God is the revelation and manifestation of all that He has and is ..., it is said of a Self-revelation in which God manifests all the goodness that is His, John 12:28. So far as it is Christ through whom this is made manifest, He is said to glorify the Father, John 17:1,4; or the Father is glorified in Him, John 13:31; 14:13; and Christ's meaning is analogous when He says to His disciples, 'Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples,' John 15:8. When *doxazo* is predicated of Christ ..., it means simply that His innate glory is brought to light, is made manifest; cp. John 11:4. So John 7:39; 12:16,23; 13:31; 17:1,5. It is an act of God the Father in Him. ... As the revelation of the Holy Spirit is connected with the glorification of Christ, Christ says regarding Him, 'He shall glorify Me,' John 16:14" (Cremer).

<2,,1740,*endoxazo*>

No. 1 prefixed by *en*, "in," signifies, in the Passive Voice, "to be glorified," i.e., to exhibit one's glory; it is said of God, regarding His saints in the future, 2 Thess. 1:10, and of the name of the Lord Jesus as "glorified" in them in the present, 2 Thess. 1:12.

<3,,4888,*sundoxazo*>

"to glorify together" (*sun*, "with"), is used in Rom. 8:17.

Glory, Glorious <A-1,Noun,1391,*doxa*>

"glory" (from *dokeo*, "to seem"), primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion. It is used (1) (a) of the nature and acts of God in self-manifestation, i.e., what He essentially is and does, as exhibited in whatever way he reveals Himself in these respects, and particularly in the person of Christ, in whom essentially His "glory" has ever shone forth and ever will do, John 17:5,24; Heb. 1:3; it was exhibited in the character and acts of Christ in the days of His flesh, John 1:14; John 2:11; at Cana both His grace and His power were manifested, and these constituted His "glory;" so also in the resurrection of Lazarus, John 11:4,40; the "glory" of God was exhibited in the resurrection of Christ, Rom. 6:4, and in His ascension and exaltation, 1 Pet. 1:21, likewise on the Mount of Transfiguration, 2 Pet. 1:17. In Rom. 1:23 His "everlasting power and Divinity" are spoken of as His "glory," i.e., His attributes and power as revealed through creation; in Rom. 3:23 the word denotes the manifested perfection of His character, especially His righteousness, of which all men fall short; in Col. 1:11 "the might of His glory" signifies the might which is characteristic of His "glory;" in Eph. 1:6,12,14, "the praise of the glory of His grace" and "the praise of His glory" signify the due acknowledgement of the exhibition of His attributes and ways; in Eph. 1:17, "the Father of glory" describes Him as the source from whom all Divine splendor and perfection

proceed in their manifestation, and to whom they belong; (b) of the character and ways of God as exhibited through Christ to and through believers, 2 Cor. 3:18; 4:6; (c) of the state of blessedness into which believers are to enter hereafter through being brought into the likeness of Christ, e.g., Rom. 8:18,21; Phil. 3:21 (RV, "the body of His glory"); 1 Pet. 5:1,10; Rev. 21:11; (d) brightness or splendor, (1) supernatural, emanating from God (as in the shekinah "glory," in the pillar of cloud and in the Holy of Holies, e.g., Exod. 16:10; 25:22), Luke 2:9; Acts 22:11; Rom. 9:4; 2 Cor. 3:7; Jas. 2:1; in Titus 2:13 it is used of Christ's return "the appearing of the glory of our great God and Saviour Jesus Christ" (RV); cp. Phil. 3:21, above; (2) natural, as of the heavenly bodies, 1 Cor. 15:40,41; (II) of good reputation, praise, honor, Luke 14:10 (RV, "glory," for AV, "worship"); John 5:41 (RV, "glory," for AV, "honor"); John 7:18; 8:50; 12:43 (RV, "glory," for AV, "praise"); 2 Cor. 6:8 (RV, "glory," for AV "honor"); Phil. 3:19; Heb. 3:3; in 1 Cor. 11:7, of man as representing the authority of God, and of woman as rendering conspicuous the authority of man; in 1 Thess. 2:6, "glory" probably stands, by metonymy, for material gifts, an honorarium, since in human estimation "glory" is usually expressed in things material.

The word is used in ascriptions of praise to God, e.g., Luke 17:18; John 9:24, RV, "glory" (AV, "praise"); Acts 12:23; as in doxologies (lit., "glory-words"), e.g., Luke 2:14; Rom. 11:36; 16:27; Gal. 1:5; Rev. 1:6. See [DIGNITY](#), [HONOR](#), [PRAISE](#), [WORSHIP](#).

<A-2,Noun,2811,*kleos*>

"good report, fame, renown," is used in 1 Pet. 2:20. The word is derived from a root signifying "hearing;" hence, the meaning "reputation."

Note: In 2 Cor. 3:11 the phrase *dia doxes*, "through (i.e., by means of) glory," is rendered "with glory" in the RV (AV, "glorious"); in the same verse *en doxe*, "in glory" (RV), i.e., "accompanied by glory," is rendered "glorious" in the AV. The first is said of the ministration of the Law, the second of that of the Gospel.

<B-1,Adjective,1741,*endoxos*>

signifies (a) "held in honor" (en, "in," *doxa*, "honor"), "of high repute," 1 Cor. 4:10, RV, "have glory" (AV, "are honorable"); (b) "splendid, glorious," said of apparel, Luke 7:25, "gorgeously;" of the works of Christ, 13:17; of the Church, Eph. 5:27. See [GORGEOUSLY](#), [HONORABLE](#).

Glory (to boast), Glorifying <A-1,Verb,2744,*kauchaomai*>

"to boast or glory," is always translated in the RV by the verb "to glory," where the AV uses the verb "to boast" (see, e.g., Rom. 2:17,23; 2 Cor. 7:14; 9:2; 10:8,13,15,16); it is used (a) of "vainglorious," e.g., 1 Cor. 1:29; (b) of "valid glorying," e.g., Rom. 5:2, "rejoice;" Rom. 5:3,11 (RV, "rejoice"); 1 Cor. 1:31; 2 Cor. 9:2; 10:8; 12:9; Gal. 6:14; Phil. 3:3; Jas. 1:9, RV, "glory" (AV, "rejoice"). See [BOAST](#), [JOY](#), [REJOICE](#).

<A-2,Verb,2620,*katakauchaomai*>

a strengthened form of No. 1 (*kata*, intensive), signifies "to boast against, exult over," Rom. 11:18, RV, "glory" (AV, "boast"); Jas. 2:13, RV, "glorieth" (AV, "rejoiceth"); Jas. 3:14, "glory (not)." See [BOAST](#), [REJOICE](#).

<A-3,Verb,1722 2744,*enkauchaomai*>

en, "in," and No. 1, "to glory in," is found, in the most authentic mss., in 2 Thess. 1:4.

Note: Cp. *perpereuomai*, "to vaunt oneself, to be perperos, vainglorious," 1 Cor. 13:4.

<B-1,Noun,2745,*kauchema*>

akin to A, No. 1, denotes "that in which one glories, a matter or ground of glorying," Rom. 4:2; Phil. 2:16, RV, "whereof to glory" (for Rom. 3:27, see No. 2); in the following the meaning is likewise "a ground of glorying:" 1 Cor. 5:6; 9:15, "glorying," 1 Cor. 9:16, "to glory of;" 2 Cor. 1:14, RV; 2 Cor. 9:3, RV; Gal. 6:4, RV (AV, "rejoicing"); Phil. 1:26 (ditto); Heb. 3:6 (ditto). In 2 Cor. 5:12; 9:3 the word denotes the boast itself, yet as distinct from the act (see No. 2).

<B-2,Noun,2746,*kauchesis*>

denotes "the act of boasting," Rom. 3:27; 15:17, RV, "(my) glorying" (AV, "whereof I may glory"); 1 Cor. 15:31, RV, "glorying;" 2 Cor. 1:12 (ditto); 7:4,14 (AV, "boasting"); 8:24; 11:10,17 (ditto); 1 Thess. 2:19 (AV, "rejoicing"); Jas. 4:16 (ditto). The distinction between this and No. 1 is to be observed in 2 Cor. 8:24, speaking of the Apostle's act of "glorying" in the liberality of the Corinthians, while in 2 Cor. 9:3 he exhorts them not to rob him of the ground of his "glorying" (No. 1). Some take the word in 2 Cor. 1:12 (see above) as identical with No. 1, a boast, but there seems to be no reason for regarding it as different from its usual sense, No. 2.

Note: Cp. *alazoneia* (or -ia), "vainglory, ostentatious (or arrogant) display," Jas. 4:16; 1 John 2:16, and *alazon*, "a boaster," Rom. 1:30; 2 Tim. 3:2.

Glutton <1,,1064,*gaster*>

denotes "a belly;" it is used in Titus 1:12, with the adjective *argos*, "idle," metaphorically, to signify a glutton, RV, "(idle) gluttons" [AV "(slow) bellies"]; elsewhere, Luke 1:31. See [WOMB](#).

Gluttonous <1,,5314,*phagos*>

akin to *phago*, "to eat," a form used for the aorist or past tense of *esthio*, denotes "a glutton," Matt. 11:19; Luke 7:34.

Gnash, Gnashing <A-1,Verb,1031,*brucho*>

primarily, "to bit or eat greedily" (akin to *bruco*, "to chew"), denotes "to grind or gnash with the teeth," Acts 7:54.

<A-2,Verb,5149,*trizo*>

primarily used of the sounds of animals, "to chirp, cry, squeak," came to signify "to grind or gnash with the teeth," Mark 9:18.

<B-1,Noun,1030,*brugmos*>

akin to A, No. 1, denotes "gnashing" ("of teeth" being added), Matt. 8:12; 13:42,50; 22:13; 24:51; 25:30; Luke 13:28.

Gnat <1,,2971,*konops*>

denotes "the winegnat or midge," which breeds in fermenting or evaporating wine, Matt. 23:24, where the AV, "strain at" is corrected to "strain out," in the RV.

Gnaw <1,,3145,masaomai | massaomai> denotes "to bite or chew," Rev. 16:10. In the Sept., Job. 30:4.

Go (went), Go onward, etc. <1,,4198,poreuomai>

"to go on one's way, to proceed from one place to another" (from poros, "a passage, a ford," Eng., "pore"), is always used in the Middle Voice in the NT and the Sept., and is the most frequent verb signifying "to go;" it is more distinctly used to indicate procedure or course than the verb eimi, "to go" (not found in the NT). It is often rendered "go thy (your) way," in Oriental usage the customary dismissal, marking the close of a case in court. Hence, in ordinary parlance, marking the end of a conversation, etc., e.g., Luke 7:22; 17:19; John 4:50; Acts 9:15; 24:25; cp. Dan. 12:9; in Rom. 15:24 (1st part), RV, "go" (AV, "take my journey"); in Acts 9:3; 26:13, "journeyed" (AV and RV). See [DEPART](#), [JOURNEY](#), [WALK](#).

<2,,3899,paraporeuomai>

denotes "to go past, to pass by" (para, "by," and No. 1), Mark 2:23, AV, "went (through)," RV, "was going (through);" some mss. have No. 4 here. See [PASS](#).

<3,,4313,proporeuomai>

"to go before" (pro, and No. 1), is used in Luke 1:76; Acts 7:40.

<4,,1279,diaporeuomai>

"to go through" (dia, "through," and No. 1), "to pass across," is translated "to go through," in Luke 6:1; 13:22, "went on His way through," RV; Acts 16:4; "going by" in Luke 18:36, RV (AV, "pass by"); "in my journey" in Rom. 15:24 (2nd part). For Mark 2:23 see No. 2. See [JOURNEY](#).

<5,,1531,eisporeuomai>

"to go in, enter," is never rendered by the verb "to come in," in the RV. See. e.g., Luke 11:33, "enter;" Acts 9:28, going in; Acts 28:30, "went in." See [ENTER](#).

<6,,4848,sumporeuomai>

"to go together with" (sun, "with"), is used in Mark 10:1, RV, "come together" (AV, "resort"); Luke 7:11; 14:25; 24:15. See [RESORT](#).

<7,,71,ago>

"to bring, lead," is used intransitively, signifying "let us go" (as if to say, "let us be leading on," with the point of departure especially in view), Matt. 26:46; Mark 1:38; 14:42; John 11:7,15,16; 14:31. See [BRING](#).

<8,,5217,hupago>

"to go away or to go slowly away, to depart, withdraw oneself," often with the idea of going without noise or notice (hupo, "under," and No. 7), is very frequent in the Gospels; elsewhere it is used in Jas. 2:16; 1 John 2:11; Rev. 10:8; 13:10; 14:4; 16:1; 17:8,11. It is frequently rendered "go your (thy) way."

See [DEPART](#).

<9,,4013,*periago*>

"to lead about" (*peri*, "about," and No. 7), as in 1 Cor. 9:5, is used intransitively with the meaning "to go about;" "went about," Matt. 4:23; 9:35; Mark 6:6; Acts 13:11; in Matt. 23:15, "ye compass." See [COMPASS](#), [LEAD](#).

<10,,4254,*proago*>

"to lead forth," used intransitively signifies "to go before," usually of locality, e.g., Matt. 2:9; figuratively, in 1 Tim. 1:18, "went before" (RV, marg., "led the way to"), of the exercise of the gifts of prophecy which pointed to Timothy as one chosen by God for the service to be committed to him; in 1 Tim. 5:24, of sins "going before unto judgment." In 2 John 1:9, where the best mss. have this verb (instead of *parabaino*, "to transgress," AV), the RV renders it "goeth onward" (marg., "taketh the lead"), of not abiding in the doctrine of Christ. Cp. Mal. 4:4. See [BRING](#).

<11,,549,*apeimi*>

"to go away," is found in Acts 17:10.

<12,,1524,*eiseimi*>

"to go into, enter," is used in Acts 3:3; 21:18,26; Heb. 9:6, RV, "go in" (AV, "went ... into") See [ENTER](#).

<13,,3327,*metabaino*>

"to go or pass over from one place to another," is translated "go" in Luke 10:7. See [DEPART](#).

<14,,565,*aperchomai*>

"to go away" (*apo*, "from"), is chiefly used in the Gospels; it signifies "to go aside" in Acts 4:15. See [DEPART](#).

<15,,402,*anachoreo*>

signifies "to withdraw," often in the sense of avoiding danger, e.g., Acts 23:19, RV, "going aside" (AV, "went ... aside"). See [DEPART](#).

<16,,5298,*hupochoreo*>

"to go back, retire" (*hupo*, "under," suggesting privacy), Luke 5:16; 9:10, AV, "went aside" (RV, "withdrew apart"). See [WITHDRAW](#).

<17,,4281,*proerchomai*>

"to go before, precede, go forward or farther" (*pro*, "before"), is used of (a) place, e.g., Matt. 26:39; Acts 12:10, "passed on through;" (b) time, Luke 1:17; Acts 20:5,13; 2 Cor. 9:5. See [OUTGO](#), [PASS](#).

<18,,1931,*epiduo*>

signifies "to go down," and is said of the sun in Eph. 4:26; i.e., put wrath away before sunset (see [ANGER](#), A, Note (2)). In the Sept., Deut. 24:15; Josh. 8:29; Jer. 15:9.

<19,,4782,*sunkatabaino*>

"to go down with," is used in Acts 25:5. In the Sept., Ps. 49:17.

<20,,4260,*probaino*>

"to go on, forwards, advance," is used of locality, Matt. 4:21; Mark 1:19; for the metaphorical use with reference to age, Luke 1:7,18; 2:36, see [AGE](#), STRICKEN.

<21,,576,*apobaino*>

"to go away or from," is translated "had gone out," in Luke 5:2, i.e., disembarked. See [COME](#), 21, Note, [TURN](#).

<22,,4320,*prosanabaino*>

"to go up higher" (pros, "towards"), is used of moving to a couch of greater honor at a feast, Luke 14:10.

<23,,1826,*exeimi*>

"to go out," is so rendered in Acts 13:42. See [DEPART](#), [GET](#).

<24,,4570,*sbennumi*>

"to quench," is used in the Passive Voice, of the going out of the light of a torch or lamp, Matt. 25:8, "are going out" (RV). See [QUENCH](#).

<25,,5055,*teleo*>

"to finish," is rendered "to go through or over" in Matt. 10:23, of "going through" the cities of Israel (AV, marg., "end," or "finish"). See [END](#), [FINISH](#).

<26,,1353,*diodeuo*>

"to travel throughout or along" (dia, "through," hodos, "a way"), is used in Luke 8:1, of "going throughout" (AV) or "about through" (RV) cities and villages; of "passing through" towns, Acts 17:1. See [PASS](#).

<27,,589,*apodemeo*>

"to be abroad," is translated "going into another country," in Matt. 25:14 (AV, "traveling, etc."). See JOURNEY.

<28,,424,*anerchomai*>

"to go up" (ana), occurs in John 6:3; Gal. 1:17,18.

<29,,4022,*perierchomai*>

"to go around, or about," is translated "going about" in 1 Tim. 5:13, RV (AV, "wandering about"); "went about" in Heb. 11:37, RV (AV, "wandered about"). See [CIRCUIT](#).

<30,,2021,*epicheireo*>

lit., "to put the hand to" (epi, "to," cheir, "the hand"), "to take in hand, undertake," occurs in Luke 1:1, "have taken in hand;" in Acts 9:29, "they went about;" in Acts 19:13, "took upon them." See [TAKE](#).

Notes: (1) The following verbs signify both "to come" and "to go," with prefixed prepositions accordingly, and are mentioned under the word [COME](#): erchomai (No. 1); eiserchomai (No. 2); exerchomai (No. 3); dierchomai (No. 5); katerchomai (No. 7); Luke 17:7, parerchomai (No. 9); preserchomai, "go near," Acts 8:29 (No. 10); sunerchomai, "went with," Acts 9:39; 15:38; 21:16 (No. 11); anabaino, (No. 15); katabaino (No. 19); paraginomai, Acts 23:16, AV, "went," RV "entered" (No. 13); ekporeuo (No. 33); choreo, Matt. 15:17, AV, "goeth," RV, "passeth" (No. 24); anabaino, Luke 19:28, RV, "going up;" ekbaino (No. 17).

(2) In the following, the verbs mentioned, translated in the AV by some form of the verb "to go," are rendered in the RV more precisely in accordance with their true meaning: (a) zeteo, "to seek," so the RV in John 7:19,20; Acts 21:31; Rom. 10:3 (AV, to go about); (b) peirazo, "to make an attempt," Acts 24:6, RV, "assayed" (AV, "have gone about"); (c) peirao, "to attempt," Acts 26:21, RV, "assayed" (AV, "went about"); (d) epistrepho, "to return," Acts 15:16, RV, "let us return" (AV, "let us go again"); (e) huperbaino, "to overstep," 1 Thess. 4:6, RV, "transgress" (AV, "go beyond"); (f) diistemi, "to set apart, make an interval," Acts 27:28, RV "(after) a space" (AV, "had gone further"); (g) suneiserchomai, "to go in with" John 6:22; 18:15, RV, "entered (in) with" (AV, "went ... with"); (h) phero, in the Middle Voice, lit., "to bear oneself along," Heb. 6:1, RV, "let us press on" (AV, "let us go on"); (i) ekklineo, "to bend or turn away," Rom. 3:12, RV, "have turned aside" (AV, "have gone out of the way"); (j) diaperao, "to pass through, or across," Matt. 14:34, RV, "had crossed over" (AV, "were gone over"); (k) strateuomai, "to serve in war," 1 Cor. 9:7, RV, "(what) soldier ... serveth" (AV, "goeth a warfare"); (l) hodoiporeo, "to be on a journey," Acts 10:9, RV, "as they were on their journey" (AV, "as they went, etc."); (m) embaino, "to enter," Matt. 13:2; Luke 8:22, RV, "entered" (AV, "went into"); in Luke 8:37 (AV, "went up into"); (n) apoluo, "to set free," Luke 23:22; John 19:12, RV, "release" (AV, "let ... go"); Acts 15:33, RV, "dismissed" (AV, ditto); Acts 28:18, RV, "set at liberty" (AV, ditto); (o) epibaino, "to go upon," Acts 21:4, RV, "set foot" (AV, "go"); some mss. have anabaino; (p) apangello, "to announce," Acts 12:17, RV, "tell" (AV, "go shew"); (q) aperchomai, "to go away," Matt. 5:30, RV, "go" (AV, "be cast"); some mss. have ballo, "to cast;" (r) peripateo, "to walk," Mark 12:38, RV, "walk" (AV "go"); (s) for "gone by," Acts 14:16, RV, see [PASS](#), No. 17.

Goad <1,,2759,kentron>

from kenteo, "to prick," denotes (a) "a sting," Rev. 9:10; metaphorically, of sin as the "sting" of death, 1 Cor. 15:55,56; (b) "a goad," Acts 26:14, RV, "goad" (marg., "goads"), for AV, "pricks" (in some mss. also in Acts 9:5), said of the promptings and misgivings which Saul of Tarsus had resisted before conversion.

Goal <1,,4649,skopos>

primarily, "a watcher" (from skopeo, "to look at;" Eng., "scope"), denotes "a mark on which to fix the eye," and is used metaphorically of an aim or object in Phil. 3:14, RV, "goal" (AV, "mark"). See [MARK](#).

Goat <1,,2056,eriphos>

denotes "a kid or goat," Matt. 25:32 (RV, marg., "kids"); Luke 15:29, "a kid;" some mss. have No. 2

here, indicating a sneer on the part of the elder son, that his father had never given him even a tiny kid.

<2,,2055,*eriphion*>

a diminutive of No. 1, is used in Matt. 25:33. In ver. 32 *eriphos* is purely figurative; in ver. 33, where the application is made, though metaphorically, the change to the diminutive is suggestive of the contempt which those so described bring upon themselves by their refusal to assist the needy.

<3,,5131,*tragos*>

denotes "a he-goat," Heb. 9:12,13,19; 10:4, the male prefiguring the strength by which Christ laid down His own life in expiatory sacrifice.

Goatskin * Note: The adjective *aigeios* signifies "belonging to a goat" (from *aix*, "a goat"); it is used with *derma*, "a skin," in Heb. 11:37.

God <1,,2316,*theos*>

(I) in the polytheism of the Greeks, denoted "a god or deity," e.g., Acts 14:11; 19:26; 28:6; 1 Cor. 8:5; Gal. 4:8.

(II) (a) Hence the word was appropriated by Jews and retained by Christians to denote "the one true God." In the Sept. *theos* translates (with few exceptions) the Hebrew words *Elohim* and *Jehovah*, the former indicating His power and preeminence, the latter His unoriginated, immutable, eternal and self-sustained existence.

In the NT, these and all the other Divine attributes are predicated of Him. To Him are ascribed, e.g., His unity, or monism, e.g., Mark 12:29; 1 Tim. 2:5; self-existence, John 5:26; immutability, Jas. 1:17; eternity, Rom. 1:20; universality, Matt. 10:29; Acts 17:26-28; almighty power, Matt. 19:26; infinite knowledge, Acts 2:23; 15:18; Rom. 11:33; creative power, Rom. 11:36; 1 Cor. 8:6; Eph. 3:9; Rev. 4:11; 10:6; absolute holiness, 1 Pet. 1:15; 1 John 1:5; righteousness, John 17:25; faithfulness, 1 Cor. 1:9; 10:13; 1 Thess. 5:24; 2 Thess. 3:3; 1 John 1:9; love, 1 John 4:8,16; mercy, Rom. 9:15,18; truthfulness, Titus 1:2; Heb. 6:18. See [GOOD](#), No. 1 (b).

(b) The Divine attributes are likewise indicated or definitely predicated of Christ, e.g., Matt. 20:18,19; John 1:1-3; 1:18, RV, marg.; 5:22-29; 8:58; 14:6; 17:22-24; 20:28; Rom. 1:4; 9:5; Phil. 3:21; Col. 1:15; 2:3; Titus 2:13, RV; Heb. 1:3; 13:8; 1 John 5:20; Rev. 22:12,13.

(c) Also of the Holy Spirit, e.g., Matt. 28:19; Luke 1:35; John 14:16; 15:26; 16:7-14; Rom. 8:9,26; 1 Cor. 12:11; 2 Cor. 13:14.

(d) *Theos* is used (1) with the definite article, (2) without (i.e., as an anarthrous noun). "The English may or may not have need of the article in translation. But that point cuts no figure in the Greek idiom. Thus in Acts 27:23 ('the God whose I am,' RV) the article points out the special God whose Paul is, and is to be preserved in English. In the very next verse (*ho theos*) we in English do not need the articles" (A. T. Robertson, *Gram. of Greek, NT*, p. 758).

As to this latter it is usual to employ the article with a proper name, when mentioned a second time.

There are, of course, exceptions to this, as when the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in John 1:1, "and the Word was God;" here a double stress is on *theos*, by the absence of the article and by the emphatic position. To translate it literally, "a god was the Word," is entirely misleading. Moreover, that "the Word" is the subject of the sentence, exemplifies the rule that the subject is to be determined by its having the article when the predicate is anarthrous (without the article). In Rom. 7:22, in the phrase "the law of God," both nouns have the article; in ver. 25, neither has the article. This is in accordance with a general rule that if two nouns are united by the genitive case (the "of" case), either both have the article, or both are without. Here, in the first instance, both nouns, "God" and "the law" are definite, whereas in ver. 25 the word "God" is not simply titular; the absence of the article stresses His character as lawgiver.

Where two or more epithets are applied to the same person or thing, one article usually serves for both (the exceptions being when a second article lays stress upon different aspects of the same person or subject, e.g., Rev. 1:17). In Titus 2:13 the RV correctly has "our great God and Savior Jesus Christ." Moulton (Prol., p.84) shows, from papyri writings of the early Christian era, that among Greek-speaking Christians this was "a current formula" as applied to Christ. So in 2 Pet. 1:1 (cp. 1:11; 3:18).

In the following titles God is described by certain of His attributes; the God of glory, Acts 7:2; of peace, Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20; of love and peace, 2 Cor. 13:11; of patience and comfort, Rom. 15:5; of all comfort, 2 Cor. 1:3; of hope, Rom. 15:13; of all grace, 1 Pet. 5:10. These describe Him, not as in distinction from other persons, but as the source of all these blessings; hence the employment of the definite article. In such phrases as "the God of a person," e.g., Matt. 22:32, the expression marks the relationship in which the person stands to God and God to him.

(e) In the following the nominative case is used for the vocative, and always with the article; Mark 15:34; Luke 18:11,13; John 20:28; (Acts 4:24 in some mss.); Heb. 1:8; 10:7.

(f) The phrase "the things of God" (translated literally or otherwise) stands for (1) His interests, Matt. 16:23; Mark 8:33; (2) His counsels, 1 Cor. 2:11; (3) things which are due to Him, Matt. 22:21; Mark 12:17; Luke 20:25. The phrase "things pertaining to God," Rom. 15:17; Heb. 2:17; 5:1, describes, in the Heb. passages, the sacrificial service of the priest; in the Rom. passage the Gospel ministry as an offering to God.

(III) The word is used of Divinely appointed judges in Israel, as representing God in His authority, John 10:34, quoted from Ps. 82:6, which indicates that God Himself sits in judgment on those whom He has appointed. The application of the term to the Devil, 2 Cor. 4:4, and the belly, Phil. 3:19, virtually places these instances under (I).

God-speed * For [GOD-SPEED](#) see GREETING

God (without) <1.,112,*atheos*>

cp. Eng., "atheist," primarily signifies "godless" (a, negative), i.e., destitute of God; in Eph. 2:12 the phrase indicates, not only that the Gentiles were void of any true recognition of God, and hence became morally "godless" (Rom. 1:19-32) but that being given up by God, they were excluded from

communion with God and from the privileges granted to Israel (see the context and cp. Gal. 4:8). As to pagan ideas, the popular cry against the early Christians was "away with the atheists" (see the account of the martyrdom of Polycarp, in Eusebius, Eccles. Hist. iv. 15, 19).

Goddess <1,,2299,*thea*>

is found in Acts 19:27 (in some mss. in vv. 35,37).

Godhead * For [GODHEAD](#) see [DIVINE](#), DIVINITY

Godliness, Godly <A-1,Noun,2150,*eusebeia*>

from eu, "well," and sebomai, "to be devout," denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him. This and the corresponding verb and adverb (see below) are frequent in the Pastoral Epistles, but do not occur in previous Epistles of Paul. The Apostle Peter has the noun four times in his 2nd Epistle, 1:3,6,7; 3:11. Elsewhere it occurs in Acts 3:12; 1 Tim. 2:2; 3:16; 4:7,8; 6:3,5,6,11; 2 Tim. 3:5; Titus 1:1. In 1 Tim. 6:3 "the doctrine which is according to godliness" signifies that which is consistent with "godliness," in contrast to false teachings; in Titus 1:1, "the truth which is according to godliness" is that which is productive of "godliness" in 1 Tim. 3:16, "the mystery of godliness" is "godliness" as embodied in, and communicated through, the truths of the faith concerning Christ; in 2 Pet. 3:11, the word is in the plural, signifying acts of "godliness."

<A-2,Noun,2317,*theosebeia*>

denotes "the fear or reverence of God," from theos, "god," and sebomai (see No. 1), 1 Tim. 2:10. Cp. the adjective theosebēs, "God-fearing," John 9:31. In the Sept. Gen. 20:11; Job 28:28.

Note: For eulabeia, "godly fear," Heb. 5:7; 12:28 see FEAR, A, No. 3; for eulabeomai, "to reverence," Heb. 11:7 ("for His godly fear") see [FEAR](#), D, No. 2; for the verb eusebeo, "to show piety," 1 Tim. 5:4; "to worship," Acts 17:23, see PIETY and WORSHIP.

<B-1,Adjective,2152,*eusebes*>

akin to A, No. 1, denotes "pious, devout, godly," indicating reverence manifested in actions; it is rendered "godly" in 2 Pet. 2:9. See [DEVOUT](#).

<C-1,Adverb,2153,*eusebos*>

denotes "piously, godly;" it is used with the verb "to live" (of manner of life) in 2 Tim. 3:12; Titus 2:12.

Notes: (1) In the following the word "godly" translates the genitive case of the noun theos, lit., "of God," 2 Cor. 1:12, AV, "godly (sincerity)," RV, "(sincerity) of God;" 2 Cor. 11:2, "a godly jealousy," lit., "a jealousy of God" (RV, marg.); 1 Tim. 1:4, RV, "a dispensation of God" (oikonomia, in the best mss.), AV, "godly edifying" (oikodome lit., "an edifying of, i.e., by, God"). (2) In 2 Cor. 7:10, "godly (sorrow)," and in vv. 9,11, "after a godly sort," are in all three places, lit., "according to God." (3) In 3 John 1:6, where the AV translates the adverb axios, with the noun theos, "after a godly sort," the RV rightly substitutes "worthily of God."

Godward * Note: This translates the phrase pros ton theon, lit., "toward God," in 2 Cor. 3:4; 1 Thess.

1:8.

Gold ring <1,,5554,*chrusodaktulios*>

an adjective denoting "with a gold ring" (*daktulos*, "a finger"), occurs in Jas. 2:2.

Gold, Golden <A-1,Noun,5557,*chrusos*>

is used (a) of "coin," Matt. 10:9; Jas. 5:3; (b) of "ornaments," Matt. 23:16,17; Jas. 5:3 (perhaps both coin and ornaments); Rev. 18:12; some mss. have it instead of No. 2 in 1 Cor. 3:12; (c) of "images," Acts 17:29; (d) of "the metal in general," Matt. 2:11; Rev. 9:7 (some mss. have it in Rev. 18:16).

<A-2,Noun,5553,*chrusion*>

a diminutive of No. 1, is used (a) of "coin," primarily smaller than those in No. 1 (a), Acts 3:6; 20:33; 1 Pet. 1:18; (b) of "ornaments," 1 Pet. 3:3, and the following (in which some mss. have No. 1), 1 Tim. 2:9; Rev. 17:4; 18:16; (c) of "the metal in general," Heb. 9:4; 1 Pet. 1:7; Rev. 21:18,21; metaphorically, (d) of "sound doctrine and its effects," 1 Cor. 3:12; (e) of "righteousness of life and conduct," Rev. 3:18.

<B-1,Adjective,5552,*chruseos*>

denotes "golden," i.e., made of, or overlaid with, gold, 2 Tim. 2:20; Heb. 9:4, and fifteen times in the Apocalypse.

Good, Goodly, Goodness <A-1,Adjective,18,*agathos*>

describes that which, being "good" in its character or constitution, is beneficial in its effect; it is used (a) of things physical, e.g., a tree, Matt. 7:17; ground, Luke 8:8; (b) in a moral sense, frequently of persons and things. God is essentially, absolutely and consummately "good," Matt. 19:17; Mark 10:18; Luke 18:19. To certain persons the word is applied in Matt. 20:15; 25:21,23; Luke 19:17; 23:50; John 7:12; Acts 11:24; Titus 2:5; in a general application, Matt. 5:45; 12:35; Luke 6:45; Rom. 5:7; 1 Pet. 2:18.

The neuter of the adjective with the definite article signifies that which is "good," lit., "the good," as being morally honorable, pleasing to God, and therefore beneficial. Christians are to prove it, Rom. 12:2; to cleave to it, Rom. 12:9; to do it, Rom. 13:3; Gal. 6:10; 1 Pet. 3:11 (here, and here only, the article is absent); John 5:29 (here, the neuter plural is used, "the good things"); to work it, Rom. 2:10; Eph. 4:28; 6:8; to follow after it, 1 Thess. 5:15; to be zealous of it, 1 Pet. 3:13; to imitate it, 3 John 1:11; to overcome evil with it, Rom. 12:21. Governmental authorities are ministers of "good," i.e., that which is salutary, suited to the course of human affairs, Rom. 13:4. In Philem. 1:14, "thy goodness," RV (lit., "thy good"), means "thy benefit." As to Matt. 19:17, "why askest thou Me concerning that which is good?" the RV follows the most ancient mss.

The neuter plural is also used of material "goods," riches, etc., Luke 1:53; 12:18,19; 16:25; Gal. 6:6 (of temporal supplies); in Rom. 10:15; Heb. 9:11; 10:1, the "good" things are the benefits provided through the sacrifice of Christ, in regard both to those conferred through the Gospel and to those of the coming Messianic Kingdom. See further under No. 2. See [BENEFIT](#), GOODS.

<A-2,Adjective,2570,*kalos*>

denotes that which is intrinsically "good," and so, "goodly, fair, beautiful," as (a) of that which is well adapted to its circumstances or ends, e.g., fruit, Matt. 3:10; a tree, Matt. 12:33; ground, Matt. 13:8,23; fish, Matt. 13:48; the Law, Rom. 7:16; 1 Tim. 1:8; every creature of God, 1 Tim. 4:4; a faithful minister of Christ and the doctrine he teaches, 1 Tim. 4:6; (b) of that which is ethically good, right, noble, honorable, e.g., Gal. 4:18; 1 Tim. 5:10,25; 6:18; Titus 2:7,14; 3:8,14. The word does not occur in the Apocalypse, nor indeed after 1 Peter.

Christians are to "take thought for things honorable" (kalos), 2 Cor. 8:21, RV; to do that which is honorable, 2 Cor. 13:7; not to be weary in well doing, Gal. 6:9; to hold fast "that which is good," 1 Thess. 5:21; to be zealous of good works, Titus 2:14; to maintain them, Tit. 3:8; to provoke to them, Heb. 10:24; to bear testimony by them, 1 Pet. 2:12.

Kalos and agathos occur together in Luke 8:15, an "honest" (kalos) heart, i.e., the attitude of which is right towards God; a "good" (agathos) heart, i.e., one that, instead of working ill to a neighbor, acts beneficially towards him. In Rom. 7:18, "in me ... dwelleth no good thing" (agathos) signifies that in him is nothing capable of doing "good," and hence he lacks the power "to do that which is good" (kalos). In 1 Thess. 5:15, "follow after that which is good" (agathos), the "good" is that which is beneficial; in 1 Thess. 5:21, "hold fast that which is good (kalos)," the "good" describes the intrinsic value of the teaching. See [BETTER](#), [FAIR HONEST](#), MEET, [WORTHY](#).

<A-3,Adjective,5543,*chrestos*>

said of things, "that which is pleasant," said of persons, "kindly, gracious," is rendered "good" in 1 Cor. 15:33, "goodness" in Rom. 2:4. See [EASY](#).

Note: Lampros denotes "gay, bright," "goodly" in Jas. 2:2, AV, (RV, "fine"); in Jas. 2:3, AV, "gay;" in Rev. 18:14 (RV, "sumptuous"). See [GORGEOUS](#), [SUMPTUOUS](#). For asteios, "goodly," Heb. 11:23, RV, see [BEAUTIFUL](#). For hikanos, Acts 18:18, AV, "a good while" see [WHILE](#). Note (16).

<B-1,Noun,5544,*chrestotes*>

akin to A, No. 3, denotes "goodness" (a) in the sense of what is upright, righteous, Rom. 3:12 (translated "good"); (b) in the sense of kindness of heart or act, said of God, Rom. 2:4; 11:22 (thrice); Eph. 2:7 ("kindness"); Titus 3:4 ("kindness"); said of believers and rendered "kindness," 2 Cor. 6:6; Col. 3:12; Gal. 5:22 (RV; AV, "gentleness"). It signifies "not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds; yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in Rom. 11:22, but in grace and tenderness and compassion." * [* From Notes on Galatians, by Hogg and Vine, p. 292.] See GENTLENESS, [KINDNESS](#).

<B-2,Noun,19,*agathosune*>

"goodness," signifies that moral quality which is described by the adjective agathos (see A, No. 1). It is used, in the NT, of regenerate persons, Rom. 15:14; Gal. 5:22; Eph. 5:9; 2 Thess. 1:11; in the last, the phrase "every desire of goodness" (RV; the addition of "His" in the AV is an interpolation; there is no pronoun in the original) may be either subjective, i.e., desire characterized by "goodness," "good" desire, or objective, i.e., desire after "goodness," to be and do good.

Trench, following Jerome, distinguishes between chrestotes and agathosune in that the former describes the kindlier aspects of "goodness," the latter includes also the sterner qualities by which doing "good" to others is not necessarily by gentle means. He illustrates the latter by the act of Christ in cleansing the temple, Matt. 21:12,13, and in denouncing the scribes and Pharisees, 23:13-29; but chrestotes by His dealings with the penitent woman, Luke 7:37-50. Lightfoot regards chrestotes as a kindly disposition towards others; agathosune as a kindly activity on their behalf.

J. A. Robertson (on Eph. 5:9) remarks that agathosune is "the kindlier, as dikaiosune (righteousness) the sterner, element in the ideal character."

<B-3,Noun,2140,eupoia>

"beneficence, doing good" (eu, "well," poieo, "to do"), is translated as a verb in Heb. 13:16, "to do good."

<C-1,Adverb,2573,kalos>

"well finely," is used in some mss. in Matt. 5:44, with poieo, "to do," and translated "do good." In Jas. 2:3 it is rendered "in a good place" (AV marg., "well" or "seemly"). See WELL.

<C-2,Adverb,2095,eu>

"well," used with poieo, is translated "do ... good" in Mark 14:7. See WELL.

<D-1,Verb,15,agathopoieo>

from A, No. 1, and poieo, "to do," is used (a) in a general way, "to do well," 1 Pet. 2:15,20; 3:6,17; 3 John 1:11; (b) with pointed reference "to the benefit of another," Luke 6:9,33,35; in Mark 3:4 the parts of the word are separated in some mss. Some mss. have it in Acts 14:17, for No. 2. Cp. the noun agathopoia, "well-doing," 1 Pet. 4:19, and the adjective agathopoios, "doing well," 1 Pet. 2:14.

<D-2,Verb,14,agathourgeo>

for agathourgeo, "to do good" (from A, No. 1, and ergon, "a work"), is used in Acts 14:17 (in the best mss.; see No. 1), where it is said of God's beneficence towards man, and 1 Tim. 6:18, where it is enjoined upon the rich.

<D-3,Verb,2109,euergeteo>

"to bestow a benefit, to do good" (eu, "well," and a verbal form akin to ergon), is used in Acts 10:38.

Notes: (1) The verb ischuo, "to be strong" (ischus, "strength"), "to have efficacy, force or value," is said of salt in Matt. 5:13, negatively, "it is good for nothing." (2) In Matt. 19:10, AV, sumphero, "to be profitable, expedient" (sun, "together," phero, "to bring"); is rendered with a negative "it is not good" (RV, "it is not expedient"). (3) In Mark 14:7, the two words eu, "well," and poieo, "to do," are in some mss. treated as one verb eupoieo, "to do good."

Goodman <1,,3617,oikodespotes>

denotes "the master of a house" (oikos, "a house," despotes, "a master"), "a householder." It occurs only in the Synoptists and there 12 times. It is rendered "goodman" in Luke 22:11, where "of the house" is put separately; in Matt. 20:11, where the AV has "the goodman of the house" for the one

word, the RV renders it by "house-holder," as in Matt. 20:1; in Matt. 24:43, "master;" so in Luke 12:39; in Mark 14:14, both have "the goodman of the house." See [HOUSEHOLDER](#), MASTER.

Goods * For the neuter plural of agathos, used as a noun, "goods," see Luke 12:18,19, where alone this word is so rendered.

<1,,5223,*huparxis*>

primarily, "subsistence," then, "substance, property, goods" (akin to huparcho, "to exist, be, belong to"), is translated "goods" in Acts 2:45; "possession." RV (AV, "substance") in Heb. 10:34.

<2,,979,*bios*>

which denotes (a) "life, lifetime," (b) "livelihood, living, means of living," is translated "goods" in 1 John 3:17, RV (AV, "good"). See [LIFE](#), No. 2.

<3,,4632,*skeuos*>

"a vessel," denotes "goods" in Matt. 12:29; Mark 3:27; Luke 17:31, RV (AV, "stuff"). See [VESSEL](#).

Notes: (1) The neuter plural of the present participle of huparcho, is used as a noun denoting "goods," in Matt. 24:47, AV "his goods," RV, "that he hath;" "goods" in Matt. 25:14; Luke 11:21; 16:1; 19:8; 1 Cor. 13:3; in Heb. 10:34 (1st part). (2) In Luke 6:30 "thy goods" translates the neuter plural of the possessive pronoun with the article, lit., "thy things," or possessions. (3) In Rev. 3:17, the AV "[I](#) am ... increased with goods" translates the perfect tense of the verb plouteo, "to be rich;" RV, "[I](#) have gotten riches." (4) See [SUBSTANCE](#).

Gorgeous, Gorgeously <1,,2986,*lampros*>

"bright, splendid," is rendered "gorgeous" in Luke 23:11, of the apparel in which Herod and his soldiers arrayed Christ. See BRIGHT.

Note: For the AV, "gorgeously apparalled" in Luke 7:25, see [GLORIOUS](#), B.

Gospel (Noun and Verb: to preach) <A-1,Noun,2098,*euangelion*>

originally denoted a reward for good tidings; later, the idea of reward dropped, and the word stood for "the good news" itself. The Eng. word "gospel," i.e. "good message," is the equivalent of euangelion (Eng., "evangel"). In the NT it denotes the "good tidings" of the Kingdom of God and of salvation through Christ, to be received by faith, on the basis of His expiatory death, His burial, resurrection, and ascension, e.g., Acts 15:7; 20:24; 1 Pet. 4:17. Apart from those references and those in the Gospels of Matthew and Mark, and Rev. 14:6, the noun is confined to Paul's Epistles. The Apostle uses it of two associated yet distinct things, (a) of the basic facts of the death, burial and resurrection of Christ, e.g., 1 Cor. 15:1-3; (b) of the interpretation of these facts, e.g., Rom. 2:16; Gal. 1:7,11; 2:2; in (a) the "Gospel" is viewed historically, in (b) doctrinally, with reference to the interpretation of the facts, as is sometimes indicated by the context.

The following phrases describe the subjects or nature or purport of the message; it is the "gospel" of God, Mark 1:14; Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thess. 2:2,9; 1 Pet. 4:17; God, concerning His Son,

Rom. 1:1-3; His Son, Rom. 1:9; Jesus Christ, the Son of God, Mark 1:1; our Lord Jesus, 2 Thess. 1:8; Christ, Rom. 15:19, etc.; the glory of Christ, 2 Cor. 4:4; the grace of God, Acts 20:24; the glory of the blessed God, 1 Tim. 1:11; your salvation, Eph. 1:13; peace, Eph. 6:15. Cp. also "the gospel of the Kingdom," Matt. 4:23; 9:35; 24:14; "an eternal gospel," Rev. 14:6.

In Gal. 2:14, "the truth of the gospel" denotes, not the true "gospel," but the true teaching of it, in contrast to perversions of it.

The following expressions are used in connection with the "Gospel:" (a) with regard to its testimony; (1) kerusso, "to preach it as a herald," e.g., Matt. 4:23; Gal. 2:2 (see [PREACH](#)); (2) laleo, "to speak," 1 Thess. 2:2; (3) diamarturomai, "to testify (thoroughly)," Acts 20:24; (4) euangelizo, "to preach," e.g., 1 Cor. 15:1; 2 Cor. 11:7; Gal. 1:11 (see B, No. 1 below); (5) katangello, "to proclaim," 1 Cor. 9:14; (6) douleuo eis, "to serve unto" ("in furtherance of"), Phil. 2:22; (7) sunathleo en, "to labor with in," Phil. 4:3; (8) hierourgeo, "to minister," Rom. 15:16; (9) pleroo, "to preach fully," Rom. 15:19; (10) sunkakopatheo, "to suffer hardship with," 2 Tim. 1:8; (b) with regard to its reception or otherwise: (1) dechomai, "to receive," 2 Cor. 11:4; hupakouo, "to hearken to, or obey," Rom. 10:16; 2 Thess. 1:8; pisteuo en, "to believe in," Mark 1:15; metastrepho, "to pervert," Gal. 1:7.

Note: In connection with (a), the Apostle's statement in 1 Cor. 9:23 is noticeable, "I do all things for the Gospel's sake, that I may be a joint partaker thereof," RV, for the incorrect AV, "that I might be partaker thereof with you."

<B-1,Verb,2097,euangelizo>

"to bring or announce glad tidings" (Eng., "evangelize"), is used (a) in the Active Voice in Rev. 10:7 ("declared") and Rev. 14:6 ("to proclaim," RV, AV, "to preach"); (b) in the Passive Voice, of matters to be proclaimed as "glad tidings," Luke 16:16; Gal. 1:11; 1 Pet. 1:25; of persons to whom the proclamation is made, Matt. 11:5; Luke 7:22; Heb. 4:2,6; 1 Pet. 4:6; (c) in the Middle Voice, especially of the message of salvation, with a personal object, either of the person preached, e.g., Acts 5:42; 11:20; Gal. 1:16, or, with a preposition, of the persons evangelized, e.g., Acts 13:32, "declare glad tidings;" Rom. 1:15; Gal. 1:8; with an impersonal object, e.g., "the word," Acts 8:4; "good tidings," Acts 8:12; "the word of the Lord," Acts 15:35; "the gospel," 1 Cor. 15:1; 2 Cor. 11:7; "the faith," Gal. 1:23; "peace," Eph. 2:17; "the unsearchable riches of Christ," Eph. 3:8. See [PREACH](#), SHEW, TIDINGS.

<B-2,Verb,4283,proeuangelizomai>

"to announce glad tidings beforehand," is used in Gal. 3:8.

Note: For other verbs see above.

Got and Gotten * For [GOT](#) and [GOTTEN](#) see GET

Government <1,,2941,kubernesis>

from kubernaos, "to guide" (whence Eng., "govern"), denotes (a) "steering, pilotage;" (b) metaphorically, "governments or governings," said of those who act as guides in a local church, 1 Cor. 12:28. Cp. kubernetes, "a pilot," Acts 27:11; Rev. 18:17.

Note: For kuriotes, "lordship, dominion," rendered "government" in 2 Pet. 2:10, AV, see [DOMINION](#).

Governor <A-1,Noun,2232,*hegemon*>

is a term used (a) for "rulers" generally, Mark 13:9; 1 Pet. 2:14; translated "princes" (i.e., leaders) in Matt. 2:6; (b) for the Roman procurators, referring, in the Gospels to Pontius Pilate, e.g., Matt. 27:2; Luke 20:20 (so designated by Tacitus, Annals, XV. 44); to Felix, Acts 23:26. Technically the procurator was a financial official under a proconsul or propretor, for collecting the imperial revenues, but entrusted also with magisterial powers for decisions of questions relative to the revenues. In certain provinces, of which Judea was one (the procurator of which was dependent on the legate of Syria), he was the general administrator and supreme judge, with sole power of life and death. Such a governor was a person of high social standing. Felix, however, was an ex-slave, a freedman, and his appointment to Judea could not but be regarded by the Jews as an insult to the nation. The headquarters of the governor of Judea was Caesarea, which was made a garrison town. See [PRINCE](#), [RULER](#). For anthupatos, "a proconsul," see [PROCONSUL](#).

<A-2,Noun,1481,*ethnarches*>

"an ethnarch," lit. "a ruler of a nation" (ethnos, "a people," arche, "rule"), is translated "governor" in 2 Cor. 11:32; it describes normally the ruler of a nation possessed of separate laws and customs among those of a different race. Eventually it denoted a ruler of a province, superior to a tetrarch, but inferior to a king (e.g., Aretas).

<A-3,Noun,3623,*oikonomos*>

lit., "one who rules a house" (oikos, "a house," nomos, "a law"), Gal. 4:2, denotes a superior servant responsible for the family housekeeping, the direction of other servants, and the care of the children under age. See [CHAMBERLAIN](#), [STEWARD](#).

<A-4,Noun,755,*architriklinos*>

from arche, "rule," and triklinos, "a room with three couches," denotes "the ruler of a feast," John 2:8, RV (AV, "the governor of the feast"), a man appointed to see that the table and couches were duly placed and the courses arranged, and to taste the food and wine.

<B-1,Verb,2233,*hegeomai*>

akin to A, No. 1, is used in the present participle to denote "a governor," lit., "(one) governing," Matt. 2:6; Acts 7:10.

<B-2,Verb,2230,*hegemoneuo*>

to be a hegemon, "to lead the way," came to signify to be "a governor of a province;" it is used of Quirinius, governor of Syria, Luke 2:2, RV (for the circumstances see under ENROLLMENT); of Pontius Pilate, governor of Judea, Luke 3:1. In the first clause of this verse the noun hegemonia, "a rule of sovereignty," is translated "reign;" Eng., "hegemony."

Note. In Jas. 3:4, the verb euthuno, "to make or guide straight," is used in the present participle, as a noun, denoting the "steersman" (RV) or pilot of a vessel, AV, "governor."

Grace <1,,5485,charis>

has various uses, (a) objective, that which bestows or occasions pleasure, delight, or causes favorable regard; it is applied, e.g., to beauty, or gracefulness of person, Luke 2:40; act, 2 Cor. 8:6, or speech, Luke 4:22, RV, "words of grace" (AV, "gracious words"); Col. 4:6; (b) subjective, (1) on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, goodwill generally, e.g., Acts 7:10; especially with reference to the Divine favor or "grace," e.g., Acts 14:26; in this respect there is stress on its freeness and universality, its spontaneous character, as in the case of God's redemptive mercy, and the pleasure or joy He designs for the recipient; thus it is set in contrast with debt, Rom. 4:4,16, with works, Rom. 11:6, and with law, John 1:17; see also, e.g., Rom. 6:14,15; Gal. 5:4; (2) on the part of the receiver, a sense of the favor bestowed, a feeling of gratitude, e.g., Rom. 6:17 ("thanks"); in this respect it sometimes signifies "to be thankful," e.g., Luke 17:9 ("doth he thank the servant?" lit., "hath he thanks to"); 1 Tim. 1:12; (c) in another objective sense, the effect of "grace," the spiritual state of those who have experienced its exercise, whether (1) a state of "grace," e.g., Rom. 5:2; 1 Pet. 5:12; 2 Pet. 3:18, or (2) a proof thereof in practical effects, deeds of "grace," e.g., 1 Cor. 16:3, RV, "bounty" (AV, "liberality"); 2 Cor. 8:6,19 (in 2 Cor. 9:8 it means the sum of earthly blessings); the power and equipment for ministry, e.g., Rom. 1:5; 12:6; 15:15; 1 Cor. 3:10; Gal. 2:9; Eph. 3:2,7.

To be in favor with is to find "grace" with, e.g., Acts 2:47; hence it appears in this sense at the beginning and the end of several Epistles, where the writer desires "grace" from God for the readers, e.g., Rom. 1:7; 1 Cor. 1:3; in this respect it is connected with the imperative mood of the word *chairō*, "to rejoice," a mode of greeting among Greeks, e.g., Acts 15:23; Jas. 1:1 (marg.); 2 John 1:10,11, RV, "greeting" (AV, "God speed").

The fact that "grace" is received both from God the Father, 2 Cor. 1:12, and from Christ, Gal. 1:6; Rom. 5:15 (where both are mentioned), is a testimony to the deity of Christ. See also 2 Thess. 1:12, where the phrase "according to the grace of our God and the Lord Jesus Christ" is to be taken with each of the preceding clauses, "in you," "and ye in Him."

In Jas. 4:6, "But He giveth more grace" (Greek, "a greater grace," RV, marg.), the statement is to be taken in connection with the preceding verse, which contains two remonstrating, rhetorical questions, "Think ye that the Scripture speaketh in vain?" and "Doth the Spirit (the Holy Spirit) which He made to dwell in us long unto envying?" (see the RV). The implied answer to each is "it cannot be so." Accordingly, if those who are acting so flagrantly, as if it were so, will listen to the Scripture instead of letting it speak in vain, and will act so that the Holy Spirit may have His way within, God will give even "a greater grace," namely, all that follows from humbleness and from turning away from the world. See [BENEFIT](#), [BOUNTY](#), [LIBERALITY](#), [THANK](#).

Note: The corresponding verb *charitōō*, "to endue with Divine favor or grace," is used in Luke 1:28, "highly favored" (marg., "endued with grace") and Eph. 1:6, AV, "hath made ... accepted;" RV, "freely bestowed" (marg., "endued").

<2,,2143,euprepeia>

"comeliness, goodly appearance," is said of the outward appearance of the flower of the grass, Jas. 1:11.

Gracious <1,,5543,*chrestos*>

is rendered "gracious" in 1 Pet. 2:3, as an attribute of the Lord. See [EASY](#), [GOOD](#), KIND.

Note: Euphemos, "fair-sounding" (eu, "well," pheme, "a saying, or report"), "of good report," Phil. 4:8, is rendered "gracious" in the RV marg.

Graft, Graft (RV) <1,,1461,*enkentrizo*>

denotes "to graft" in (en, in, kentrizo, to graft), to insert a slip of a cultivated tree into a wild one. In Rom. 11:17,19,23,24, however, the metaphor is used "contrary to nature" (ver. 24), of grafting a wild olive branch (the Gentile) into the good olive tree (the Jews); that unbelieving Jews (branches of the good tree) were broken off that Gentiles might be grafted in, afforded no occasion for glorying on the part of the latter. Jew and Gentile alike must enjoy the Divine blessings by faith alone. So Jews who abide not in unbelief shall, as "the natural branches, be grafted into their own olive tree."

Grain <1,,2848,*kokkos*>

denotes "a grain," Matt. 13:31; 17:20; Mark 4:31; Luke 13:19; 17:6; John 12:24 (AV, "corn"); 1 Cor. 15:37 (where the RV has "a ... grain," to distinguish it from "grain" in general). See CORN.

Grandchildren <1,,1549,*ekgonos*>

an adjective, denoting "born of" (ek, "from," ginomai, "to become or be born"), was used as a noun, signifying "a child;" in the plural, descendants, "grand-children," 1 Tim. 5:4, RV (AV, "nephews").

Grandmother <1,,3125,*mamme*>

an onomatopoeic word, was primarily a child's name for its mother; later it denoted a "grandmother," 2 Tim. 1:5.

Grant <1,,1325,*didomi*>

"to give," is rendered "grant" in Mark 10:37; Luke 1:74; Acts 4:29; 11:18; 14:3. See [GIVE](#).

<2,,1433,*doreo*>

"to present, bestow" (akin to No. 1), is rendered "granted" in Mark 15:45, RV (AV, "gave"); in 2 Pet. 1:3,4, "hath granted," (AV, "gave;" it signifies more than "to give"); then, "to give freely, bestow," rendered "to grant" in Acts 3:14; 27:24, RV (AV, "given"); Phil. 1:29, RV; Philem. 1:22, RV. See [DELIVER](#).

Grape <1,,4718,*staphule*>

denotes "a bunch of grapes, or a grape," Matt. 7:16; Luke 6:44; Rev. 14:18. It is to be distinguished from omphax, "an unripe grape" (not in NT), e.g., in the Sept. of Job 15:33, and from botrus, "a cluster," used together with staphule in Rev. 14:18.

Grass <1,,5528,*chortos*>

primarily denoted "a feeding enclosure" (whence Latin hortus, "a garden;" Eng., "yard," and "garden"); then, "food," especially grass for feeding cattle; it is translated "grass" in Matt. 6:30; 14:19; Mark 6:39 (where "the green grass" is the first evidence of early spring); Luke 12:28; John 6:10; Jas.

1:10,11; 1 Pet. 1:24; Rev. 8:7; 9:4; "blade" in Matt. 13:26; Mark 4:28; "hay" in 1 Cor. 3:12, used figuratively. In Palestine or Syria there are 90 genera and 243 species of grass.

Gratulation <1,,3108,*makarismos*>

denotes "a declaration of blessedness, a felicitation;" it is translated "gratulation" in Gal. 4:15, RV (AV, "blessedness"); the Galatian converts had counted themselves happy when they heard and received the Gospel from Paul; he asks them rhetorically what had become of that spirit which had animated them; the word is rendered "blessing" in Rom. 4:6,9. See BLESSING, C, No. 2.

Grave (Adjective) <1,,4586,*semnos*>

first denoted "reverend, august, venerable" (akin to *sebomai*, "to reverence"); then, "serious, grave," whether of persons, 1 Tim. 3:8,11 (deacons and their wives); Titus 2:2 (aged men); or things, Phil. 4:8, RV, "honorable" (marg., "reverend"), AV, "honest." Trench (Syn. xcii) points out that "grave" and "gravity" fail to cover the full meaning of their original; "the word we want is one in which the sense of gravity and dignity is combined." Cremer describes it as denoting what inspires reverence and awe, and says that *semnos* and *hosios*, "holy, consecrated," are only secondary designations of the conception of holiness. "The word points to seriousness of purpose and to self-respect in conduct" (Moule). Cp. *semnotes*, "gravity" (see below).

Grave (Noun) <1,,3419,*mnemeion*>

primarily denotes "a memorial" (akin to *mnaomai*, "to remember"), then, "a monument" (the significance of the word rendered "tombs," AV, "sepulchres," in Luke 11:47), anything done to preserve the memory of things and persons; it usually denotes a tomb, and is translated either "tomb" or "sepulchre" or "grave." Apart from the Gospels, it is found only in Acts 13:29. Among the Hebrews it was generally a cavern, closed by a door or stone, often decorated. Cp. Matt. 23:29. See [TOMB](#).

<2,,3418,*mnema*>

akin to No. 1, like which it signified "a memorial" or "record of a thing or a dead person," then "a sepulchral monument," and hence "a tomb;" it is rendered "graves" in the AV of Rev. 11:9 (RV, "a tomb"); "tomb" or "tombs," Mark 5:3,5 (some mss. have No. 1, as in Mark 15:46, AV, "sepulchre") and Mark 16:2 (AV, "sepulchre"); Luke 8:27; Acts 2:29; 7:16 (AV, "sepulchre"). See TOMB.

Note: In 1 Cor. 15:55, where some texts have "Hades," AV, "grave," the most authentic have *thanatos*, "death."

Grave-clothes <1,,2750,*keiria*>

denotes, firstly, "a band" either for a bed girth, or bed sheets themselves (Sept. of Prov. 7:16.); then, "the swathings wrapped round a corpse;" it is used in the plural in John 11:44.

Graven <1,,5480,*charagma*>

from *charasso*, "to engrave" (akin to *charakter*, "an impress," RV, marg., of Heb. 1:3), denotes (a) "a mark" or "stamp," e.g., Rev. 13:16,17; 14:9,11; 16:2; 19:20; 20:4; 15:2 in some mss.; (b) "a thing graven," Acts 17:29.

Gravity <1,,4587,*semnotes*>

denotes "venerableness, dignity;" it is a necessary characteristic of the life and conduct of Christians, 1 Tim. 2:2, RV, "gravity" (AV, "honesty"), a qualification of a bishop or overseer in a church, in regard to his children, 1 Tim. 3:4; a necessary characteristic of the teaching imparted by a servant of God, Titus 2:7. Cp. the adjective *semnos*, under GRAVE.

Great <1,,3173,*megas*>

is used (a) of external form, size, measure, e.g., of a stone, Matt. 27:60; fish, John 21:11; (b) of degree and intensity, e.g., of fear, Mark 4:41; wind, John 6:18; Rev. 6:13, RV, "great" (AV, "mighty"); of a circumstance, 1 Cor. 9:11; 2 Cor. 11:15; in Rev. 5:2,12, the RV has "great" (AV, "loud"), of a voice; (c) of rank, whether of persons, e.g., God, Titus 2:13; Christ as a "great Priest," Heb. 10:21, RV; Diana, Acts 19:27; Simon Magus, Acts 8:9 "(some) great one;" in the plural, "great ones," Matt. 20:25; Mark 10:42, those who hold positions of authority in gentile nations; or of things, e.g., a mystery, Eph. 5:32. Some mss. have it in Acts 8:8, of joy (see No. 2). See also Note (2) below. See [GREATEST](#), [HIGH](#), [LOUD](#), [MIGHTY](#), STRONG.

<2,,4183,*polus*>

"much, many, great," is used of number, e.g., Luke 5:6; Acts 11:21; degree, e.g., of harvest, Matt. 9:37 [See Note (8)]; mercy, 1 Pet. 1:3, RV, "great" (AV, "abundant"); glory, Matt. 24:30; joy, Philem. 1:7, RV, "much" (AV, "great"); peace, Acts 24:2. The best mss. have it in Acts 8:8 (RV, "much"), of joy. See [ABUNDANT](#), [COMMON](#), Note (1), [LONG](#), [MANY](#), [MUCH](#), [OFT](#), [SORE](#), STRAITLY.

<3,,2425,*hikanos*>

lit., "reaching to" (from *hikano*, "to reach"), denotes "sufficient, competent, fit," and is sometimes rendered "great," e.g., of number (of people), Mark 10:46; of degree (of light), Acts 22:6. See [ABLE](#), [ENOUGH](#), [GOOD](#), [LARGE](#), [LONG](#), [MANY](#), MEET, MUCH, [SECURITY](#), [SUFFICIENT](#), [WORTHY](#).

<4,,2245,*helikos*>

primarily denotes "as big as, as old as (akin to *helikia*, "an age"); then, as an indirect interrogation, "what, what size, how great, how small" (the context determines the meaning), said of a spiritual conflict, Col. 2:1, AV, "what great (conflict) I have;" RV, "how greatly (*I* strive);" of much wood as kindled by a little fire, Jas. 3:5 (twice in the best mss.), "how much (wood is kindled by) how small (a fire)," RV, said metaphorically of the use of the tongue. Some mss. have No. 4 in Gal. 6:11; the most authentic have No. 5.

<5,,4080,*pelikos*>

primarily a direct interrogative, "how large? how great?" is used in exclamations, indicating magnitude, like No. 4 (No. 6 indicates quantity), in Gal. 6:11, of letter characters (see No. 4, Note); in Heb. 7:4, metaphorically, of the distinguished character of Melchizedek.

<6,,4214,*posos*>

an adjective of number, magnitude, degree etc., is rendered "how great" in Matt. 6:23. See [MANY](#), [MUCH](#).

<7,,3745,*hosos*>

"how much, how many," is used in the neuter plural to signify how great things, Mark 5:19,20; Luke

8:39 (twice); Acts 9:16, AV (RV, "how many things"); in Rev. 21:16 (in the best mss.), "as great as," RV (AV, "as large as," said of length). See [ALL](#), MANY, No. 5, [WHATSOEVER](#).

<8,,5118,tosoutos>

"so great, so many, so much," of quantity, size, etc., is rendered "so great," in Matt. 8:10; Luke 7:9, of faith; Matt. 15:33, of a multitude; Heb. 12:1, of a cloud of witnesses; Rev. 18:17, of riches. See [LARGE](#), [LONG](#), [MANY](#), [MUCH](#).

<9,,5082,telikoutos>

"so great," is used in the NT of things only, a death, 2 Cor. 1:10; salvation, Heb. 2:3; ships, Jas. 3:4; an earthquake, Rev. 16:18, AV, "so mighty," corrected in the RV to "so great." See MIGHTY.

Notes: (1) In Mark 7:36, "so much the more a great deal" translates a phrase lit. signifying "more abundantly;" in Mark 10:48, "the more a great deal" translates a phrase lit. signifying "more by much." (2) For the noun megistan, in the plural, rendered "Lords" in the AV of Mark 6:21, see Lord; in Rev. 6:15; 18:23, see [PRINCE](#). (3) In Luke 1:58, the verb megaluno, "to magnify, make great" (akin to No. 1), is rendered "had magnified (His mercy)," RV [AV, "had shewed great (mercy)"]. (4) In Luke 10:13, the adverb palai, "of old, long ago," is so rendered in the RV (AV, "a great while ago"). (5) In 2 Pet. 1:4, megistos, the superlative of megas (No. 1), said of the promises of God, is rendered "exceeding great." (6) In Matt. 21:8, pleistos, the superlative of polus (No. 2), said of a multitude, is rendered "very great" in the AV (RV, "the most part"). (7) In Rev. 21:10, the most authentic mss. omit "that great" [RV, "the holy (city)"]. (8) In Luke 10:2, the RV renders polus by "plenteous" (AV, "great"). (9) In Mark 1:35, the adverb lian, exceedingly (see [GREATLY](#)), is rendered "a great while." See [DAY](#), B. (10) In Luke 1:49 some texts have megaleia, "great things;" the best have No. 1.

Greater <1,,3187,meizon>

is the comparative degree of megas (see [GREAT](#), No. 1), e.g., Matt. 11:11; in Matt. 13:32, the RV rightly has "greater than" (AV, "the greatest among"); Matt. 23:17; in Luke 22:26, RV, "the greater (among you)" (AV, "greatest"); in Jas. 3:1, RV, "the heavier (marg., greater) judgment" (AV, "the greater condemnation"); it is used in the neuter plural in John 1:50, "greater things;" in John 14:12, "greater works" (lit., "greater things"); in 1 Cor. 12:31, RV, "the greater," AV, "the best." See [GREATEST](#), No. 2.

Note: In Matt. 20:31, the neuter of meizon, used as an adverb, is translated "the more." See [MORE](#).

<2,,3186,meizoteros>

a double comparative of megas (cp. No. 1, above), is used in 3 John 1:4, of joy.

<3,,4119,pleion>

the comparative of polus (see [GREAT](#), No. 2), is used (a) as an adjective, "greater, more," e.g., Acts 15:28; (b) as a noun, e.g., Matt. 12:41, "a greater (than Jonah);" Matt. 12:42, "a greater (than Solomon);" in these instances the neuter pleion, "something greater," is "a fixed or stereotyped form" of the word; in 1 Cor. 15:6, "the greater part" (masculine plural); (c) as an adverb, e.g., Matt. 5:20, lit., "(except your righteousness abound) more greatly (than of scribes and Pharisees);" so Matt. 26:53,

"more;" Luke 9:13. See [ABOVE](#), LONGER, [MANY](#), [MORE](#), [MOST](#), [YET](#).

<4,,4055,*perissoteros*>

the comparative of *perissos*, "over and above, abundant," signifies "more abundant, greater," e.g., of condemnation, Mark 12:40; Luke 20:47. See [ABUNDANT](#), C, No. 2.

Greatest <1,,3173,*megas*>

for which see [GREAT](#), No. 1, is translated "the greatest," in Acts 8:10; Heb. 8:11. The whole phrase, lit., "from small to great," is equivalent to the Eng. idiom "one and all." It is used in the Sept., e.g., in 1 Sam. 5:9: "God smote the people of Gath from the least to the greatest," ("both small and great"). So 1 Sam. 30:19; 2 Chron. 34:30, etc. See [GREAT](#).

<2,,3187,*meizon*>

the comparative of No. 1, is sometimes translated "greatest;" besides the two cases given under [GREATER](#), No. 1, where the RV corrects the AV, "greatest" to "greater" (Matt. 13:32; Luke 22:26), the RV itself has "greatest" for this comparative in the following, and relegates "greater" to the margin, Matt. 18:1,4; 23:11; Mark 9:34; Luke 9:46; 22:24. See [GREATER](#), [MORE](#).

Greatly <1,,3029,*lian*>

"very, exceedingly," is rendered "greatly" in Matt. 27:14, of wonder; 2 Tim. 4:15, of opposition; 2 John 1:4; 3 John 1:3, of joy. See [EXCEEDING](#), [SORE](#), [VERY](#).

<2,,4183,*polus*>

is used in the neuter singular (*polu*) or the plural (*polla*), as an adverb; in the sing., e.g., Mark 12:27; in the plural, e.g., Mark 1:45, "much;" Mark 5:23, "greatly" (RV, "much"); Mark 5:38, AV and RV, "greatly;" 1 Cor. 16:12 (RV, "much"). See [LONG](#), [MUCH](#).

Note: In Acts 28:6, AV, *polu* is rendered "a great while" (RV, "long").

<3,,3171,*megalos*>

from *megas* ([GREAT](#), No. 1), is used of rejoicing, Phil. 4:10.

<4,,5479,*chara*>

"joy," is used in the dative case adverbially with the verb *chairō*, "to rejoice," in John 3:29, "rejoiceth greatly," lit., "rejoiceth with joy."

Notes: (1) For *sphodra*, RV, "exceedingly," in Matt. 27:54; Acts 6:7, see [EXCEED](#), B, No. 2. (2) In the following the RV omits "greatly," as the verbs are adequately translated without, Phil. 1:8; 1 Thess. 3:6; 2 Tim. 1:4. In the following the RV adds "greatly" to express the fuller force of the verb, Luke 1:29; Acts 16:34; 1 Pet. 1:8. (3) In 1 Pet. 1:6, "ye greatly rejoice," the adverb is not separately expressed, but is incorporated in the rendering of the verb *agalliao*, "to rejoice much, to exult."

Greatness <1,,3174,*megethos*>

akin to *megas* (see [GREAT](#), No. 1), is said of the power of God, in Eph. 1:19.

<2,,5236,*hyperbole*>

denotes "expressed greatness," 2 Cor. 4:7; 12:7. see [EXCEL](#), B, No. 1.

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Discharged <1,,2673,*katargeo*>

means "to reduce to inactivity." "Discharged" is the RV translation of the word in Rom. 7:2,6 (AV, "is loosed," and "are delivered"). In ver. 2 the meaning is that the death of a woman's first husband makes void her status as a wife in the eyes of the Law; she is therefore "discharged" from the prohibition against remarrying; the prohibition is rendered ineffective in her case. So, in ver. 6, with the believer in relation to the Law, he has been made dead to the Law as a means of justification and life. It is not the Law that has died (AV), but the believer (see the RV), who has been "discharged," through being put to death, as to the old nature, in identification with the death of Christ, that he might have life in Christ. See [ABOLISH](#).

Disciple <A-1,Noun,3101,*mathetes*>

lit., "a learner" (from *manthano*, "to learn," from a root *math---*, indicating thought accompanied by endeavor), in contrast to *didaskalos*, "a teacher;" hence it denotes "one who follows one's teaching," as the "disciples" of John, Matt. 9:14; of the Pharisees, Matt. 22:16; of Moses, John 9:28; it is used of the "disciples" of Jesus (a) in a wide sense, of Jews who became His adherents, John 6:66; Luke 6:17, some being secretly so, John 19:38; (b) especially of the twelve Apostles, Matt. 10:1; Luke 22:11, e.g.; (c) of all who manifest that they are His "disciples" by abiding in His Word, John 8:31; cp. John 13:35; 15:8; (d) in the Acts, of those who believed upon Him and confessed Him, John 6:1,2,7; 14:20,22,28; 15:10; 19:1, etc.

A "disciple" was not only a pupil, but an adherent; hence they are spoken of as imitators of their teacher; cp. John 8:31; 15:8.

<A-2,Noun,3102,*mathetria*>

"a female disciple," is said of Tabitha, Acts 9:36.

<A-3,Noun,4827,*summathetes*>

means "a fellow disciple" (sun, with, and No. 1), John 11:16.

Note: In Acts 1:15, the RV translates the mss. which have *adelphon*, "brethren;" in 20:7, RV, "we," for AV, "disciples."

<B-1,Verb,3100,*matheteuo*>

is used in the Active Voice, intransitively, in some mss., in Matt. 27:57, in the sense of being the "disciple" of a person; here, however, the best mss. have the Passive Voice, lit., "had been made a disciple," as in Matt. 13:52, RV, "who hath been made a disciple." It is used in this transitive sense in the Active Voice in Matt. 28:19; Acts 14:21.

Discipline <1,,4995,*sophronismos*>

from *sophron*, lit., "saving the mind," from *saos*, "contracted to" *sos*, "safe" (cp. *sozo*, "to save"), *phren*, "the mind," primarily, "an admonishing or calling to soundness of mind, or to self-control," is used in 2 Tim. 1:7, AV, "a sound mind;" RV, "discipline." Cp. *sophroneo* ("to be of sound mind"), *sophronizo* ("to admonish"), *sophronos* ("soberly"), and *sophron*, "of sound mind." See MIND. Cp. [CHASTISEMENT](#).

Discourage (-d) <1,,120,*athumeo*>

"to be disheartened, dispirited, discouraged" (a, negative, thumos, "spirit, courage," from the root thu---, found in thuo, "to rush," denoting "feeling, passion;" hence Eng., "fume"), is found in Col. 3:21.

Discourse <1,,1256,*dialegomai*>

primarily denotes "to ponder, resolve in one's mind" (dia, "through," lego, "to say"); then, "to converse, dispute, discuss, discourse with;" most frequently, "to reason or dispute with." In Heb. 12:5 the RV, "reasoneth with" is to be preferred to the AV, "speaketh unto." The AV translates it "preached," in Acts 20:7,9; this the RV corrects to "discoursed," lit., "dialogue," i.e., not by way of a sermon, but by a "discourse" of a more conversational character. See [DISPUTE](#), [PREACH](#), REASON, SPEAK. In the Sept., Exod. 6:27; Judg. 8:1; Isa. 63:1

Discover * Two verbs are translated by the verb "to discover," in the AV. The RV translates differently in each case.

<1,,398,*anaphaino*>

see [APPEAR](#), A, No. 3.

<2,,2657,*katanoeo*>

"to perceive distinctly, discern clearly, descry," is translated "discovered" in Acts 27:39, AV, of finding a bay with a creek (RV, "perceived"). See [BEHOLD](#).

Discreet, Discreetly <A-1,Adjective,4998,*sophron*>

"of sound mind, self-controlled" (for the derivation, see DISCIPLINE), is translated "sober-minded," in its four occurrences in the RV, 1 Tim. 3:2 (AV, "sober"); Titus 1:8 (AV, "ditto"); Titus 2:2 (AV, "temperate"); Titus 2:5 (AV, "discreet"). See [SOBER](#), [TEMPERATE](#).

<B-1,Adverb,3562,*nounechos*>

lit., "mind-possessing" (nous, "mind, understanding," echo, "to have"), hence denotes "discreetly, sensibly, prudently." Mark 12:34.

Disease, Diseased (be) <A-1,Noun,769,*astheneia*>

lit., "lacking strength" (a negative, sthenos, "strength"), "weakness, infirmity," is translated "diseases" in Matt. 8:17, RV, for AV, "sicknesses," and in Acts 28:9. Its usual rendering is "infirmity" or "infirmities;" "sickness," in John 11:4. Cp. B, No. 1. See [INFIRMITY](#), [SICKNESS](#), [WEAKNESS](#).

<A-2,Noun,3119,*malakia*>

primarily denotes "softness" (cp. malakos, "soft," Matt. 11:8, etc.); hence, "debility, disease." It is found in Matthew only, Matt. 4:23; 9:35; 10:1. It is frequent in the Sept., e.g., Gen. 42:4; 44:29; Deut. 7:15; 28:61; Isa. 38:9; 53:3.

<A-3,Noun,3554,*nosos*>

akin to Lat. nocere, "to injure" (Eng., "nosology"), is the regular word for "disease, sickness," Matt. 4:23; 8:17; 9:35; 10:1, RV, "disease," AV, "sickness;" in Matt. 4:24; Mark 1:34; Luke 4:40; 6:17; 9:1; Acts 19:12, AV and RV render it "diseases." In Luke 7:21, AV has "infirmities." The most authentic

mss. omit the word in Mark 3:15. See [SICKNESS](#).

<A-4,Noun,3553,*nosema*>

an alternative form of No. 3, is found in some mss. in John 5:4. Cp. *noseo*, "to dote about, have a diseased craving for," 1 Tim. 6:4.

<B-1,Verb,770,*astheneo*>

akin to A, No. 1, "to lack strength, to be weak, sick," is translated "were diseased" in John 6:2, AV (RV, "were sick"). See [IMPOTENT](#), [SICK](#), [WEAK](#).

<B-2,Verb,2192 2560,*echo kakos*> lit., "to have badly," i.e., "to be ill or in an evil case," is used in Matt. 14:35 (AV, "were diseased," RV, "were sick"); so in Mark 1:32; Luke 7:2. See [SICK](#).

Disfigure <1,,853,*aphanizo*>

primarily means "to cause to disappear," hence (a) "to make unsightly, to disfigure," as of the face, Matt. 6:16; (b) "to cause to vanish away, consume," Matt. 6:19,20; (c) in the Passive Voice, "to perish," Acts 13:41, or "to vanish away," Jas. 4:14. See [CONSUME](#).

Dish <1,,5165,*trublion*>

denotes "a bowl," somewhat deep, Matt. 26:23; Mark 14:20; among the Greeks it was a measure in medical prescriptions.

Dishonesty <1,,152,*aischune*>

"shame," so the RV in 2 Cor. 4:2 (for AV, "dishonesty"), is elsewhere rendered "shame," Luke 14:9; Phil. 3:19; Heb. 12:2; Jude 1:13; Rev. 3:18. See [SHAME](#).

Dishonor <A-1,Noun,819,*atimia*>

from a, negative, time, "honor," denotes "dishonor, ignominy, disgrace," in Rom. 1:26, "vile passions" (RV), lit., "passions of dishonor," in Rom. 9:21, "dishonor," of vessels designed for meaner household purposes (in contrast to time, "honor," as in 2 Tim. 2:20); in 1 Cor. 11:14, said of long hair, if worn by men, RV, "dishonor," for AV, "shame," in contrast to *doxa*, glory, ver. 15; so in 1 Cor. 15:43, of the "sowing" of the natural body, and in 2 Cor. 6:8, of the Apostle Paul's ministry. In 2 Cor. 11:21 he uses it in self-disparagement, AV, "reproach," RV, "disparagement." See [DISPARAGEMENT](#), [REPROACH](#), [SHAME](#), [VILE](#).

<B-1,Adjective,820,*atimos*>

akin to A: see [DESPISE](#), B.

<C-1,Verb,818,*atimazo*>

akin to A, signifies "to dishonour, treat shamefully, insult," whether in word, John 8:49, or deed, Mark 12:4; Luke 20:11, RV "handled (him) shamefully," (RV "entreated entreated ... shamefully"); Rom. 1:24; 2:23, "dishonored;" Jas. 2:6, RV, "ye have dishonored (the poor)," (AV, "despised"); in the Passive Voice, to suffer dishonor, Acts 5:41 (AV, "suffer shame"). See [DESPISE](#), A, Note (2).

Note: Atimao is found in some mss. in Mark 12:4.

<C-2,Verb,2617,kataischuno>

see [ASHAMED](#), No. 3.

Dismiss (-ed) <1,,630,apoluo>

lit., "to loose from" (apo, "from," luo, "to loose"), is translated "dismiss" in Acts 15:30,33, RV (AV, "let go") and Acts 19:41. See [DEPART](#), [DIVORCE](#), [FORGIVE](#), GO, [LIBERTY](#), [LOOSE](#), PUT, No. 16, [RELEASE](#), [SEND](#).

Disobedience, Disobedient <1,,543,apeitheia>

lit., "the condition of being unpersuadable" (a, negative, peitho, "to persuade"), denotes "obstinacy, obstinate rejection of the will of God;" hence, "disobedience;" Eph. 2:2; 5:6; Col. 3:6, and in the RV of Rom. 11:30,32 and Heb. 4:6,11 (for AV, "unbelief"), speaking of Israel, past and present. See [UNBELIEF](#).

<2,,3876,parakoe>

primarily, "hearing amiss" (para, "aside," akouo, "to hear"), hence signifies "a refusal to hear;" hence, "an act of disobedience," Rom. 5:19; 2 Cor. 10:6; Heb. 2:2. It is broadly to be distinguished from No. 1, as an act from a condition, though parakoe itself is the effect, in transgression, of the condition of failing or refusing to hear. Carelessness in attitude is the precursor of actual "disobedience." In the OT "disobedience" is frequently described as "a refusing to hear," e.g., Jer. 11:10; 35:17; cp. Acts 7:57. See Trench, Syn. xvi.

<A-1,Adjective,545,apeithes>

akin to A, No. 1, signifies "unwilling to be persuaded, spurning belief, disobedient," Luke 1:17; Acts 26:19; Rom. 1:30; 2 Tim. 3:2; Titus 1:16; 3:3.

Note: In 1 Tim. 1:9 anupotaktos, "insubordinate, unsubjected" (a, negative, n, euphonic, hupo, "under," tasso, "to order"), is translated "disobedient" in the AV; the RV has "unruly," as in Titus 1:6,10; in Heb. 2:8, "not subject" (RV), "not put under" (AV). See [PUT](#), [UNRULY](#).

<B-1,Verb,544,apeitheo>

akin to A, No. 1, and B, "to refuse to be persuaded, to refuse belief, to be disobedient," is translated "disobedient," or by the verb "to be disobedient," in the RV of Acts 14:2 (AV, "unbelieving"), and Acts 19:9 (AV, "believed not"); it is absent from the most authentic mss. in Acts 17:5; in John 3:36 "obeyeth not," RV (AV, "believeth not"); in Rom. 2:8 "obey not;" in Rom. 10:21, "disobedient;" in Rom. 11:30,31, "were disobedient" (AV, "have not believed"); so in Rom. 15:31; Heb. 3:18; 11:31; in 1 Pet. 2:8, "disobedient;" so in 1 Pet. 3:20; in 1 Pet. 3:1; 4:17, "obey not." In 1 Pet. 2:7 the best mss. have apisteo, "to disbelieve." See [OBEY](#), B, No. 4, [UNBELIEVING](#).

Disorderly <A-1,Adjective,813,ataktos>

signifies "not keeping order" (a, negative, tasso, "to put in order, arrange"); it was especially a military term, denoting "not keeping rank, insubordinate;" it is used in 1 Thess. 5:14, describing certain church members who manifested an insubordinate spirit, whether by excitability or officiousness or idleness.

See [UNRULY](#).

<B-1,Adverb,814,ataktos>

signifies "disorderly, with slackness" (like soldiers not keeping rank), 2 Thess. 3:6; in ver. 11 it is said of those in the church who refused to work, and became busy-bodies (cp. 1 Tim. 5:13).

<C-1,Verb,812,atakteo>

signifies "to be out of rank, out of one's place, undisciplined, to behave disorderly:" in the military sense, "to break rank;" negatively in 2 Thess. 3:7, of the example set by the Apostle and his fellow missionaries, in working for their bread while they were at Thessalonica so as not to burden the saints. See BEHAVE.

Disparagement * For this RV translation of atimia in 2 Cor. 11:21, see DISHONOR, A.

Dispensation <1,,3622,oikonomia>

primarily signifies "the management of a household or of household affairs" (oikos, "a house," nomos, "a law"); then the management or administration of the property of others, and so "a stewardship," Luke 16:2-4; elsewhere only in the Epistles of Paul, who applies it (a) to the responsibility entrusted to him of preaching the Gospel, 1 Cor. 9:17 (RV, "stewardship," AV, "dispensation"); (b) to the stewardship committed to him "to fulfill the Word of God," the fulfillment being the unfolding of the completion of the Divinely arranged and imparted cycle of truths which are consummated in the truth relating to the Church as the Body of Christ, Col. 1:25 (RV and AV, "dispensation"); so in Eph. 3:2, of the grace of God given him as a stewardship ("dispensation") in regard to the same "mystery;" (c) in Eph. 1:10; 3:9, it is used of the arrangement or administration by God, by which in "the fullness of the times" (or seasons) God will sum up all things in the heavens and on earth in Christ. In Eph. 3:9 some mss. have koinonia, "fellowship," for oikonomia, "dispensation." In 1 Tim. 1:4 oikonomia may mean either a stewardship in the sense of (a) above, or a "dispensation" in the sense of (c). The reading oikodomia, "edifying," in some mss., is not to be accepted. See [STEWARDSHIP](#).

Note: A "dispensation" is not a period or epoch (a common, but erroneous, use of the word), but a mode of dealing, an arrangement, or administration of affairs. Cp. oikonomos, "a steward," and oikonomeo, "to be a steward."

Disperse, Dispersion <A-1,Verb,1262,dialuo>

"to dissolve," is used in Acts 5:36 of the breaking up and dispersion of a company of men, RV, "dispersed," AV, "scattered." See [SCATTER](#).

<A-2,Verb,4650,skorpizo>

"to scatter" (probably from a root, skarp---, signifying "to cut asunder," akin to skorprios, "a scorpion"), is used in Matt. 12:30; Luke 11:23; John 10:12; 16:32; in the RV of 2 Cor. 9:9, "scattered abroad" (AV, "he hath dispersed abroad"), of one who liberally dispenses benefits. See [SCATTER](#).

<A-3,Verb,1287,diaskorpizo>

dia, "through," and No. 2, signifies "to scatter abroad," in Matt. 26:31; Mark 14:27, metaphorically of sheep; in Luke 1:51, of the proud; in John 11:52, of the "scattering" of the children of God; in Acts

5:37, of the followers of Judas of Galilee (AV, "were dispersed"); cp. No. 1, re ver. 36; of "scattering" grain by winnowing, Matt. 25:24,26; in Luke 15:13; 16:1, it signifies "to waste." See [SCATTER](#), [STRAWED](#), WASTE.

<A-4, Verb, 1289, *diasperio*>

"to scatter abroad" (dia, "through," speiro, "to sow"), is used in Acts 8:1,4; 11:19.

<B-1, Noun, 1290, *diaspora*>

akin to A, No. 4, "a scattering, a dispersion," was used of the Jews who from time to time had been scattered among the Gentiles, John 7:35; later with reference to Jews, so "scattered," who had professed, or actually embraced, the Christian faith, "the Dispersion," Jas. 1:1, RV; especially of believers who were converts from Judaism and "scattered" throughout certain districts, "sojourners of the Dispersion," 1 Pet. 1:1, RV. In the Sept., of Israelites, "scattered" and exiled, e.g., Deut. 28:25; 30:4; Neh. 1:9.

Displeased <1,,23, *aganakteo*>

from agan, "much," and achomai, "to grieve," primarily meant "to feel a violent irritation, physically;" it was used, too, of the fermenting of wine; hence, metaphorically, "to show signs of grief, to be displeased, to be grieved, vexed;" it is translated "sore displeased" in Matt. 21:15, AV; "much displeased," in Mark 10:14; the RV always renders it "to be moved with, or to have indignation," as the AV elsewhere, Matt. 20:24; 26:8; Mark 14:4; Luke 13:14. See [INDIGNATION](#).

<2,,4360, *prosochthizo*>

"to be wroth or displeased with" (pros, "toward," or "with," ochtheo, "to be sorely vexed"), is used in Heb. 3:10,17 (AV, "grieved;" RV, "displeased"). "Grieved" does not adequately express the righteous anger of God intimated in the passage. See GRIEVE.

<3,,2371, *thumomacheo*>

lit., "to fight with great animosity" (thumos, "passion," machomai, "to fight"), hence, "to be very angry, to be highly displeased," is said of Herod's "displeasure" with the Tyrians and Sidonians, Acts 12:20.

Disposed (to be) <1,,1014, *boulomia*>

"to wish, to purpose, to will deliberately," indicating a predisposition acting through the deliberate will, is translated "was disposed" in Acts 18:27, AV (RV, "was minded"). It expresses more strongly than thelo (No. 2) the deliberate exercise of the will. See DESIRE, B, No. 7.

<2,,2309, *thelo*>

means "to will;" it signifies more especially the natural impulse or volition, and indicates a less formal or deliberate purpose than No. 1. It is translated "are disposed" in 1 Cor. 10:27. See DESIRE, B, No. 6.

Disposition <1,,1296, *diatage*>

an ordinance, e.g., Rom 13:2 (cp. diatasso, "to appoint, ordain"), is rendered "disposition" in Acts 7:53; RV, "as it (the law) was ordained by angels" (marg., "as the ordinance of angels;" lit., "unto ordinances of angels"). Angels are mentioned in connection with the giving of the Law of Moses in Deut. 33:2. In Gal. 3:19; Heb. 2:2 the purpose of the reference to them is to show the superiority of the Gospel to the

Law. In Acts 7:53 Stephen mentions the angels to stress the majesty of the Law. See [ORDAIN](#), [ORDINANCE](#).

Disputation <1,,2214,*zetesis*>

denotes, firstly, "a seeking" (zeteo, "to seek"), then, "a debate, dispute, questioning," Acts 15:2,7 (some texts have *suzethesis*, "reasoning," in both verses), RV, "questioning," for AV, "disputation" and "disputing;" for John 3:25; Acts 25:20; 1 Tim. 1:4; 6:4; 2 Tim. 2:23; Titus 3:9, see QUESTION, QUESTIONING.

<2,,1261,*dialogismos*>

is translated "disputations" in Rom. 14:1. See below.

Dispute, Disputer, Disputing <A-1,Noun,1261,*dialogimos*>

denotes, primarily, "an inward reasoning, an opinion" (dia, "through," suggesting separation, *logismos*, "a reasoning"), e.g., Luke 2:35; 5:22; 6:8; then, "a deliberating, questioning," Luke 24:38; (more strongly) "a disputing," Phil. 2:14; 1 Tim. 2:8 (AV, "doubtings"); in Rom. 14:1, "disputations;" marg., "(not for decisions) of doubts" (lit., "not unto discussions or doubts," which is perhaps a suitable rendering). Cp. *dialogizomai*, "to reason." See [DOUBTING](#), [IMAGINATION](#), [REASONING](#), THOUGHT.

<A-2,Noun,3055,*logomachia*>

denotes "a dispute about words" (*logos*, "a word," *mache*, "a fight"), or about trivial things, 1 Tim. 6:4, RV, "disputes," AV, "strifes," See [STRIFE](#).

<A-3,Noun,3859,*diaparatribe*>

denotes "a constant or incessant wrangling" (dia, "through," para, "beside," *tribo*, "to wear out," suggesting the attrition or wearing effect of contention), 1 Tim. 6:5, RV, "wranglings," AV, "perverse disputings." Some mss. have the word *paradiatribe*, in the opposite order of the prefixed prepositions. See WRANGLING.

<A-4,Noun,485,*antilogia*>

denotes "a gainsaying, contradiction" (anti, "against," *lego*, "to speak"), Heb. 6:16 (AV, "strife," RV, "dispute"); Heb. 7:7, "a gainsaying" (RV, "dispute;" AV, "contradiction"); Heb. 12:3 (RV, "gainsaying;" AV, "contradiction"); Jude 1:11 ("gainsaying"). See [CONTRADICTION](#), B.

<A-5,Noun,4804,*suzebetes*>

from *sun*, "with," *zeteo*, "to seek," denotes "a disputer," 1 Cor. 1:20, where the reference is especially to a learned "disputant," a sophist.

<B-1,Verb,1256,*dialegomai*>

akin to A, No. 1, primarily signifies "to think different things with oneself, to ponder;" then, with other persons, "to converse, argue, dispute;" it is translated "to dispute" in Mark 9:34 (for ver. 33, see No. 2), the RV and AV "had disputed" is somewhat unsuitable here, for the delinquency was not that they had wrangled, but that they had reasoned upon the subject at all; in Acts 17:17, AV (RV, "reasoned," as in the AV of 18:4,19); in 19:8,9 (RV, "reasoning"); in 24:12, "disputing;" in Jude 1:9, "disputed." See [DISCOURSE](#).

<B-2,Verb,1260,*dialogizomai*>

akin to A, No. 1, "to bring together different reasons, to reckon them up, to reason, discuss," in Mark 9:33 is translated "ye disputed among yourselves," AV; RV, "were reasoning." See CAST, No. 15, REASON.

<B-3,Verb,4802,*suzeteo*>

akin to A, No. 5, lit., "to seek or examine together," signifies "to discuss," but is translated "to dispute" in Acts 6:9; 9:29; elsewhere only in Mark and Luke. See [INQUIRE](#), QUESTION, REASON.

Disrepute <1,,557,*apelegmos*>

from apo, "from," and elencho, "to refute," denotes "censure, repudiation" (of something shown to be worthless), hence, "contempt," "disrepute," Acts 19:27, RV, "(come into) disrepute," for AV, "(to be) set at nought." It is akin to apelencho, "to convict, refute" (not in the NT), elencho, "to convict," elenxis, "rebuke," and elegmos, "reproof." See [NOUGHT](#).

Dissemble * For [DISSEMBLE](#) see DISSIMULATION

Dissension <1,,4714,*stasis*>

akin to histemi, "to stand," denotes (a) "a standing, stability," Heb. 9:8, "(while as the first tabernacle) is yet standing;" (b) "an insurrection, uproar," Mark 15:7; Luke 23:19,25; Acts 19:40; 24:5; (c) "a dissension," Acts 15:2; 23:7,10. See [INSURRECTION](#), [SEDITION](#), [STANDING](#), UPROAR.

Dissimulation, Dissemble <A-1,Noun,5272,*hupokrisis*>

primarily, "a reply," came to mean "the acting of a stage-player," because such answered one another in dialogue; hence the meaning "dissembling or pretense." It is translated "dissimulation" in Gal. 2:13 (see B). See [HYPOCRISY](#).

<B-1,Verb,4942,*sunupokrinomai*>

sun, "with," hupokrinomai, akin to A, "to join in acting the hypocrite," in pretending to act from one motive, whereas another motive really inspires the act. So in Gal. 2:13, Peter with other believing Jews, in separating from believing Gentiles at Antioch, pretended that the motive was loyalty to the Law of Moses, whereas really it was fear of the Judaizers.

<C-1,Adjective,505,*anupokritos*>

from a, negative, n, euphonic, and an adjectival form corresponding to A, signifies "unfeigned;" it is said of love, 2 Cor. 6:6; 1 Pet. 1:22; Rom. 12:9, AV, "without dissimulation," RV, "without hypocrisy;" of faith, 1 Tim. 1:5; 2 Tim. 1:5, "unfeigned;" of the wisdom that is from above, Jas. 3:17, "without hypocrisy." See [HYPOCRISY](#).

Dissolve <1,,3089,*luo*>

"to loose," is used of the future demolition of the elements or heavenly bodies, 2 Pet. 3:10-12; in ver. 10, AV, "shall melt," RV, "shall be dissolved;" in verses 11,12, AV and RV, "dissolved." See [BREAK](#).

<2,,2647,*kataluo*>

see [DESTROY](#), A, No. 5.

Distinction (diastole) * For DISTINCTION (diastole) see DIFFERENCE

Distraction (without) <1,,563,*aperispastos*>

from a, negative, perispao, "to draw around, draw away, distract" (see [CUMBER](#)), is found in 1 Cor. 7:35.

Distress, Distressed <A-1,Noun,318,*ananke*>

denotes (a) "a necessity," imposed whether by external circumstances, e.g., Luke 23:17, or inward pressure, e.g., 1 Cor. 9:16; (b) "straits, distress," Luke 21:23 (in ver. 25 "distress" translates No. 3); 1 Cor. 7:26; 1 Thess. 3:7; the last two refer to the lack of material things. See [NECESSARY](#), NECESSITY, [NEEDS](#).

<A-2,Noun,4730,*stenochoria*>

see [ANGUISH](#).

<A-3,Noun,4928,*sunoche*>

see [ANGUISH](#).

<A-4,Noun,2347,*thlipsis*>

see [AFFLICTION](#), B, No. 5.

<B-1,Verb,928,*basanizo*>

properly signifies "to test by rubbing on the touchstone" (*basanos*, "a touchstone"), then, "to question by applying torture;" hence "to vex, torment;" in the Passive Voice, "to be harassed, distressed;" it is said of men struggling in a boat against wind and waves, Matt. 14:24, RV, "distressed" (AV, "tossed"); Mark 6:48, RV, "distressed" (AV, "toiling"). See PAIN, TOIL, TORMENT, [VEX](#).

<B-2,Verb,4660,*skullo*>

primarily signifies "to skin, to fly;" then "to rend, mangle;" hence, "to vex, trouble, annoy;" it is found in the most authentic mss. in Matt. 9:36, RV, "distressed" (of the multitudes who applied to the Lord for healing); AV, "fainted," translating the alternative reading, *ekluo*, lit., "to loosen out." It is also used in Mark 5:35; Luke 7:6; 8:49. See TROUBLE.

<B-3,Verb,4729,*stenochoreo*>

see [ANGUISH](#).

<B-4,Verb,2669,*kataponeo*>

primarily, "to tire down with toil, exhaust with labor" (*kata*, "down," *ponos*, "labor"), hence signifies "to afflict, oppress;" in the Passive Voice, "to be oppressed, much distressed;" it is translated "oppressed" in Acts 7:24, and "sore distressed" in 2 Pet. 2:7, RV, (AV, "vexed"). See [OPPRESS](#), [VEX](#).

Distribute, Distribution <A-1,Verb,1239,*diadidomi*>

lit., "to give through," (dia, "through," didomi, "to give"), as from one to another, "to deal out," is said of "distributing" to the poor, Luke 18:22; Acts 4:35, "distribution was made," or to a company of people, John 6:11. It is translated "divideth" in Luke 11:22. In Rev. 17:13 the most authentic mss. have the verb didomi, to give, instead of the longer form.

<A-2,Verb,3307,*merizo*>

is translated "hath distributed" in 1 Cor. 7:17, and in the AV of 2 Cor. 10:13, where, however, this rendering is unsuitable, as it is not a case of distributing among a number, but apportioning a measure to the Apostle and his co-workers; hence the RV, "apportioned." See [DIFFER](#), A, No. 2.

Note: Koinoneo, "to share in common with," is translated "distributing" in Rom. 12:13, AV. The verb does not mean "to distribute;" hence RV, "communicating." Similarly koinonia, "fellowship, communion," is translated "distribution" in 2 Cor. 9:13, AV; RV, "contribution."

<B-1,Adjective,2130,*eumetadotos*>

"ready to impart" (eu, "well," meta, "with," didomi, "to give:" see A, No. 1), is used in 1 Tim. 6:18, "ready to distribute."

District <1,,3310,*meris*>

denotes "a part" (akin to merizo, [DISTRIBUTE](#), A, No. 2), Luke 10:42; Acts 8:21; 2 Cor. 6:15; Col. 1:12 (lit., "unto the part," or share, of the inheritance). In Acts 16:12 the RV translates it "district," with reference to Macedonia. See PART.

Ditch <1,,999,*bothunos*>

any kind of "deep hole or pit" (probably connected with bathos, "deep"), is translated "ditch" in the AV of Matt. 15:14; Luke 6:39, RV, "pit" in each place, as in both versions of Matt. 12:11. See [PIT](#).

Divers <A-1,Adjective,1313,*disphoros*>

is rendered "divers" in Heb. 9:10. See [DIFFER](#), C.

<A-2,Adjective,4164,*poikilos*>

denotes "parti-colored, variegated" (poikillo means "to make gay:" the root of the first syllable is pik---, found in Eng., "picture"), hence "divers," Matt. 4:24; Mark 1:34; Luke 4:40; 2 Tim. 3:6; Titus 3:3; Heb. 2:4 (RV, "manifold"); 13:9; Jas. 1:2 (RV, "manifold"); in 1 Pet. 1:6; 4:10, "manifold," both AV and RV. See [MANIFOLD](#).

Notes: (1) Cp. polupoikilos, Eph. 3:10, "manifold" (lit., "much varied").

(2) The pronoun tines, "some" (the plural of tis, "someone"), is translated "divers" in the AV of Mark 8:3; Acts 19:9; RV, "some."

(3) In 1 Cor. 12:28, genos, in the plural, is rendered "divers kinds." See [DIVERSITIES](#).

<B-1,Adverb,4187,*polutropos*>

means "in many ways" (polus, "much," tropos, "a manner, way;" Eng., "trope"), "in divers manners,"

Heb. 1:1.

Note: The phrase *kata topous*, lit., "throughout places" (*kata*, "down, or throughout," in a distributive sense, *topos*, "a place"), is translated "in divers places," in Matt. 24:7; Mark 13:8; Luke 21:11.

Diversity, Diversities <1,1243,*diairesis*>

See [DIFFER](#), B, No. 1.

Note: *Genos*, "a kind, class, sort" (Eng., "genus"), is translated "diversities" in the AV of 1 Cor. 12:28 (marg., "kinds"); RV, "divers kinds."

Divide, Divider, Dividing <A-1,Verb,873,*aphorizo*>

lit., "to mark off by boundaries or limits" (*apo*, "from," *horizo*, "to determine, mark out"), denotes "to separate;" "divideth," Matt. 25:32, AV; RV, "separateth," as in the preceding part of the verse. See [SEPARATE](#), [SEVER](#).

<A-2,Verb,1244,*diaireo*>

lit., "to take asunder" (see [DIFFER](#), B, No. 1), "to divide into parts, to distribute," is found in Luke 15:12; 1 Cor. 12:11.

<A-3,Verb,1239,*diadidomi*>

see [DISTRIBUTE](#), A, No. 1.

<A-4,Verb,1252,*diakrino*>

"to separate," discriminate, hence, "to be at variance with oneself, to be divided in one's mind," is rendered "divided" in Jas. 2:4, RV; AV, "partial." See [DISCERN](#).

<A-5,Verb,1096,*ginomai*>

"to become," is translated "was divided" in Rev. 16:19 (of "the great city"), lit., "became into three parts."

<A-6,Verb,3307,*merizo*>

akin to *meros*, "a part, to part, divide into," in the Middle Voice means "to divide anything with another, to share with." The usual meaning is "to divide," Matt. 12:25,26; Mark 3:24-26; 6:41; Luke 12:13 (Middle Voice); Rom. 12:3, "hath dealt" 1 Cor. 1:13; Heb. 7:2, RV (AV, "gave a part"). Elsewhere with other meanings, 1 Cor. 7:17,34; 2 Cor. 10:13. See [DEAL](#), [DIFFER](#), A, No. 2, [DISTRIBUTE](#), A, No. 2, [GIVE](#).

<A-7,Verb,1266,*diamerizo*>

dia, "through," and No. 6, "to divide through," i.e., "completely, to divide up," is translated "to divide" in Luke 11:17,18; 12:52,53; 22:17; "parted" in Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24; Acts 2:45; in Acts 2:3, AV, "cloven," RV, "parting asunder." See [CLOVEN](#).

<A-8,Verb,3718,*orthotomeo*>

lit., "to cut straight" (orthos, "straight," temno, "to cut"), is found in 2 Tim. 2:15, AV, "rightly dividing," RV, "handling aright" (the word of truth); the meaning passed from the idea of cutting or "dividing," to the more general sense of "rightly dealing with a thing." What is intended here is not "dividing" Scripture from Scripture, but teaching Scripture accurately. In the Sept., of directing one's paths, Prov. 3:6; 11:5 ("righteousness traces out blameless paths").

Note: In Acts 13:19, the AV, "He divided their land ... by lot," represents the verb *kataklerodoteo*, from *kata*, suggesting "distribution," *kleros*, "a lot," *didomi*, "to give." The most authentic mss. have *katakleronomeo*, "to distribute," as an inheritance, from *kleronomia*, "an inheritance;" hence RV, "He gave them their land for an inheritance." For schizo, Acts 14:4; 23:7, see [BREAK](#), No. 12.

<B-1,Noun,3312,*meristes*>

"a divider," is found in Luke 12:14.

<B-2,Noun,3311,*merismos*>

akin to No. 1, primarily denotes "a division, partition" (*meros*, "a part"); hence, (a) "a distribution," Heb. 2:4, "gifts" (marg. of RV, "distributions"); (b) "a dividing or separation," Heb. 4:12, "dividing" (AV, "dividing asunder"). Some take this in the Active sense, "as far as the cleaving asunder or separation of soul and spirit;" others in the Passive sense, "as far as the division (i.e., the dividing line) between soul and spirit," i.e., where one differs from the other. The former seems more in keeping with the meaning of the word. See [GIFT](#).

Divination <1,,4436,*puthon*>

(Eng., "python"), in Greek mythology was the name of the Pythian serpent or dragon, dwelling in Pytho, at the foot of mount Parnassus, guarding the oracle of Delphi, and slain by Apollo. Thence the name was transferred to Apollo himself. Later the word was applied to diviners or soothsayers, regarded as inspired by Apollo. Since demons are the agents inspiring idolatry, 1 Cor. 10:20, the young woman in Acts 16:16 was possessed by a demon instigating the cult of Apollo, and thus had "a spirit of divination."

Divine <A-1,Adjective,2304,*theios*>

"Divine" (from *theos*, "God"), is used of the power of God, 2 Pet. 1:3, and of His nature, ver. 4, in each place, as that which proceeds from Himself. In Acts 17:29 it is used as a noun with the definite article, to denote "the Godhead," the Deity (i.e., the one true God). This word, instead of *theos*, was purposely used by the Apostle in speaking to Greeks on Mars Hill, as in accordance with Greek usage. Cp. [DIVINITY](#). In the Sept., Exod. 31:3; 35:31; Job 27:3; 33:4; Prov. 2:17.

<B-1,Noun,2999,*latreia*>

akin to *latreuo*, "to serve," primarily, any service for hire, denotes in Scripture the service of God according to the requirements of the Levitical Law, Rom. 9:4; Heb. 9:1,6, "Divine service." It is used in the more general sense of service to God, in John 16:2; Rom. 12:1. See [SERVICE](#).

Divinity <1,,2305,*theiotes*>

"divinity," the RV rendering in Rom. 1:20 (AV, "Godhead"), is derived from *theios* (see [DIVINE](#), A), and is to be distinguished from *theotes*, in Col. 2:9, "Godhead." In Rom. 1:20 the Apostle "is declaring

how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them. Yet it is not the personal God whom any man may learn to know by these aids; He can be known only by the revelation of Himself in His Son; ... But in the second passage (Col. 2:9), Paul is declaring that in the Son there dwells all the fullness of absolute Godhead; they were no mere rays of Divine glory which gilded Him, lighting up His Person for a season and with a splendor not His own; but He was, and is, absolute and perfect God; and the Apostle uses theotes to express this essential and personal Godhead of the Son" (Trench, Syn. ii). Theotes indicates the "Divine" essence of Godhood, the personality of God; theiotes, the attributes of God, His "Divine" nature and properties. See [GODHEAD](#).

Division <1,,1267,*diamerismos*>

primarily, "a parting, distribution," denotes "a discussion, dissension, division or discord, breaking up as of family ties" (dia, "asunder," meros, "a part"), it is found in Luke 12:51, where it is contrasted with eirene, "peace." Cp. [DIVIDE](#), A, No. 7.

<2,,1307,*dichostasia*>

lit., "a standing apart" (diche, "asunder, apart," stasis, "a standing;" the root di--- indicating "division," is found in many words in various languages), is used in Rom. 16:17, where believers are enjoined to mark those who cause "division" and to turn away from them; and in Gal. 5:20, RV (AV, "seditions"), where "divisions" are spoken of as "works of the flesh." Some mss. have this noun in 1 Cor. 3:3.

<3,,4978,*schisma*>

(Eng., "schism"), denotes "a cleft, a rent," Matt. 9:16; Mark 2:21; then, metaphorically, "a division, dissension," John 7:43; 9:16; 10:19; 1 Cor. 1:10; 11:18; in 1 Cor. 12:25 it is translated "schism" (marg., "division"). The root is skid---, seen in the corresponding verb schizo, "to cleave" (Lat. scindo). See [SCHISM](#). Cp. hairesis, a sect.

Divorce, Divorcement <A-1, Verb, 630, *apoluo*>

"to let loose from, let go free" (apo, "from," luo, "to loose"), is translated "is divorced" in the AV of Matt. 5:32 (RV, "is put away"); it is further used of "divorce" in Matt. 1:19; 19:3,7-9; Mark 10:2,4,11; Luke 16:18. The Lord also used it of the case of a wife putting away her husband, Mark 10:12, a usage among Greeks and Romans, not among Jews. See [DISMISS](#).

<B-1, Noun, 647, *apostasion*>

primarily, "a defection," lit., "a standing off" (apo, "from," stasis, "a standing;" cp. aphistemi, "to cause to withdraw"), denotes, in the NT, "a writing or bill of divorcement," Matt. 5:31; 19:7; Mark 10:4. In Sept., Deut. 24:3; Isa. 50:1; Jer. 3:8.

Do, Done * In English the verb "to do" serves the purpose of a large number of verbs, and has a large variety of meanings. It therefore translates a considerable number of Greek verbs. These, with their specific meanings, are as follows:

<1,,4160,*poieo*>

signifies (a) "to make," (b) "to do," i.e., to adopt a way of expressing by act the thoughts and feelings. It stands for a number of such acts, chiefly "to make, produce, create, cause," e.g., Matt. 17:4. See

[ABIDE](#), [APPOINT](#), [BEAR](#), [BRING](#), [CAUSE](#), COMMIT, [CONTINUE](#), [DEAL](#), EXECUTE, [EXERCISE](#), [FULFILL](#), GAIN, [GIVE](#), HOLD, [KEEP](#), [MAKE](#), MEAN, [OBSERVE](#), [ORDAIN](#), [PERFORM](#), [PROVIDE](#), PURPOSE, [PUT](#), SHOW, SHOOT [FORTH](#), [SPEND](#), [TAKE](#), [TARRY](#), WORK, YIELD.

<2,,4238,*prasso*>

signifies "to practice," though this is not always to be pressed. The Apostle John, in his Epistles, uses the continuous tenses of poieo, to indicate a practice, the habit of doing something, e.g., 1 John 3:4 (the AV, "committeth" and "commit" in 1 John 3:8,9, e.g., is wrong; "doeth," RV, in the sense of "practicing", is the meaning). He uses prasso twice in the Gospel, 3:20; 5:29. The Apostle Paul uses prasso in the sense of practicing, and the RV so renders the word in Rom. 1:32; 2:2, instead of AV, "commit," though, strangely enough, the RV translates it "committed," instead of "practiced," in 2 Cor. 12:21.

Generally speaking, in Paul's Epistles poieo denotes "an action complete in itself," while prasso denotes "a habit." The difference is seen in Rom. 1:32, RV. Again, poieo stresses the accomplishment, e.g., "perform," in Rom. 4:21; prasso stresses the process leading to the accomplishment, e.g., "doer," in 2:25. In Rom. 2:3 he who does, poieo, the things mentioned, is warned against judging those who practice them, prasso.

The distinction in John 3:20,21 is noticeable: "Every one that doeth (prasso, practiceth) ill ... he that doeth (poieo) the truth." While we cannot draw the regular distinction, that prasso speaks of doing evil things, and poieo of doing good things, yet very often "where the words assume an ethical tinge, there is a tendency to use the verbs with this distinction" (Trench, Syn., xcvi). See [COMMIT](#), [EXACT](#), [KEEP](#), REQUIRE, USE.

<3,,1096,*ginomai*>

"to become," is sometimes translated "do" or "done," e.g., Luke 4:23, "done (at Capernaum)," followed by poieo in the next clause. In Matt. 21:42; Mark 12:11, this verb is translated, in the AV, "(the Lord's) doing;" RV, "this was from the Lord." See BECOME.

<4,,2038,*ergazomai*>

denotes "to work" (ergon, "work"). In Gal. 6:10 the RV renders it "let us work," for AV, "let us do;" in 3 John 5, "thou doest." See [COMMIT](#), LABOR, MINISTER, TRADE, WORK.

<5,,2716,*katergazomai*>

kata (intensive), is a more emphatic verb than No. 4. In Rom. 2:9 the RV has "worketh" for AV, "doeth." In Rom. 7:15,17, both translate it "[I](#) do" (RV marg., "work"); so in ver. 20, "I that do." In 1 Cor. 5:3 the RV has "wrought," for AV, "done." In Eph. 6:13 both render it "having done (all); more suitably, "having wrought" (all); the AV marg. "having overcome" does not give the correct meaning. See [CAUSE](#), B, Note (2), [PERFORM](#), WORK, [WROUGHT](#).

<6,,2480,*ischuo*>

signifies "to be strong, to prevail." It is translated "[I](#) can do," in Phil. 4:13. See [ABLE](#), etc.

<7,,3930,*parecho*>

lit. means "to hold near" (para, "beside," and echo, "to have"), i.e., "to present, offer, supply." It is translated "do for" in Luke 7:4. See [BRING](#), No. 21.

Notes: (1) In Phil. 2:13 *energeo*, "to work," is translated "to do," AV; RV, "to work." (2) In Luke 13:32 *apoteleo*, "to complete, perform," is translated "[I](#) ... do," AV; RV, "[I](#) perform" (some mss. have *epiteleo* here). (3) In Acts 15:36, echo, "to have, to hold," sometimes used to express the condition in which a person is, how he is faring, is translated "(how) they do," AV; RV, "how they fare." It is often used of a physical condition, e.g., Matt. 4:24 (see [SICK](#)). (4) In Acts 25:9 *katatithemi*, "to deposit, or lay up, for future use, to lay up favor for oneself with a person," is translated "to do (the Jews a pleasure)," AV; RV, "to gain (favor with the Jews)," (5) In John 16:2 *prosphero*, "to bring near, offer, present," is translated "doeth (service)," AV; RV, "offereth (service)." (6) In Heb. 4:13 the phrase *hemin ho logos*, rendered "(with whom) we have to do," is, lit., "(with whom is) the account to us." (7) In 1 Cor. 13:10, *katargeo*, "to render inactive, abolish," so is translated "shall be done away;" 2 Cor. 3:7, AV, "was to be done away," RV, "was passing away;" ver. 11. See [ABOLISH](#), [DESTROY](#). (8) For "done aforetime," Rom. 3:25, RV, see [PAST](#). For "did," 2 Tim. 4:14, AV, see [SHOW](#), No. 3. For "do good" see [GOOD](#).

Doing * For [DOING](#) see [DEED](#), No. 3, [DO](#), No. 3

Doctor <1,,1320,*didaskalos*>

a teacher (from *didasko*, "to teach"), cp. *didaskalia*, "teaching, doctrine, instruction," is translated "doctors," with reference to the teachers of the Jewish religion, Luke 2:46. Cp. *paideutes*, "a teacher." See MASTER, [TEACHER](#).

<2,,3547,*nomodidaskalos*>

"a teacher of the Law" (*nomos*, "a law," and No. 1), with reference to the teachers of the Mosaic Law, is used in the same sense as No. 1, Luke 5:17; Acts 5:34; also of those who went about among Christians, professing to be instructors of the Law, 1 Tim. 1:7. See [TEACHER](#). See under [LAW](#).

Doctrine <1,,1322,*didache*>

akin to No. 1, under [DOCTOR](#), denotes "teaching," either (a) that which is taught, e.g., Matt. 7:28, AV, "doctrine," RV, "teaching;" Titus 1:9, RV; Rev. 2:14,15,24, or (b) the act of teaching, instruction, e.g., Mark 4:2, AV, "doctrine," RV, "teaching;" the RV has "the doctrine" in Rom. 16:17. See NOTE (1) below.

<2,,1319,*didaskalia*>

denotes, as No. 1 (from which, however, it is to be distinguished), (a) "that which is taught, doctrine," Matt. 15:9; Mark 7:7; Eph. 4:14; Col. 2:22; 1 Tim. 1:10; 4:1,6; 6:1,3; 2 Tim. 4:3; Titus 1:9 ("doctrine," in last part of verse: see also No. 1); Titus 2:1,10; (b) "teaching, instruction," Rom. 12:7, "teaching;" Rom. 15:4, "learning;" 1 Tim. 4:13, AV, "doctrine," RV, "teaching;" ver. 16, AV, "the doctrine," RV, (correctly) "thy teaching;" 1 Tim. 5:17, AV, "doctrine," RV "teaching;" 2 Tim. 3:10,16 (ditto); Titus 2:7, "thy doctrine." Cp. No. 1, under [DOCTOR](#). See LEARNING.

Notes: (1) Whereas *didache* is used only twice in the Pastoral Epistles, 2 Tim. 4:2; Titus 1:9, *didaskalia* occurs fifteen times. Both are used in the Active and Passive senses (i.e., the act of teaching and what is taught), the Passive is predominant in *didache*, the Active in *didaskalia*; the former stresses the

authority, the latter the act (Cremer). Apart from the Apostle Paul, other writers make use of didache only, save in Matt. 15:9; Mark 7:7 (didaskalia).

(2) In Heb. 6:1, *logos*, "a word," is translated "doctrine," AV; the RV margin gives the lit. rendering, "the word (of the beginning of Christ)," and, in the text, "the (first) principles (of Christ)."

Doer <1,,4163,*poietes*>

akin to *poieo*, see [DO](#), No. 1, signifies "a doer," Rom. 2:13; Jas. 1:22,23,25; 4:11. Its meaning "poet" is found in Acts 17:28.

Notes: (1) For *prasso*, rendered "doer" in Rom. 2:25, see [DO](#), No. 2.

(2) In 2 Tim. 2:9, *kakourgos* is rendered "evil doer" (RV, "malefactor").

Dog <1,,2965,*kuon*>

is used in two senses, (a) natural, Matt. 7:6; Luke 16:21; 2 Pet. 2:22; (b) metaphorical, Phil. 3:2; Rev. 22:15, of those whose moral impurity will exclude them from the New Jerusalem. The Jews used the term of Gentiles, under the idea of ceremonial impurity. Among the Greeks it was an epithet of impudence. Lat., *canis*, and Eng., "hound" are etymologically akin to it.

<2,,2952,*kunarion*>

a diminutive of No. 1, "a little dog, a puppy," is used in Matt. 15:26,27; Mark 7:27,28.

Dominion (have ... over) <A-1,Noun,2904,*kratos*>

"force, strength, might," more especially "manifested power," is derived from a root *kra---*, "to perfect, to complete:" "creator" is probably connected. It also signifies "dominion," and is so rendered frequently in doxologies, 1 Pet. 4:11; 5:11; Jude 1:25; Rev. 1:6; 5:13 (RV); in 1 Tim. 6:16, and Heb. 2:14 it is translated "power." See [MIGHT](#), [POWER](#), [STRENGTH](#).

Note: Synonymous words are *bia*, "force," often oppressive, *dunamis*, "power," especially "inherent power;" *energeia*, "power" especially in exercise, operative power; *exousia*, primarily "liberty of action," then "authority" either delegated or arbitrary; *ischus*, "strength," especially physical, power as an endowment.

<A-2,Noun,2963,*kuriotes*>

denotes "lordship" (*kurios*, "a lord"), "power, dominion," whether angelic or human, Eph. 1:21; Col. 1:16; 2 Pet. 2:10 (RV, for AV, "government"); Jude 1:8. In Eph. and Col. it indicates a grade in the angelic orders, in which it stands second.

<B-1,Verb,2961,*kurieuo*>

"to be lord over, rule over, have dominion over" (akin to A, No. 2), is used of (a) Divine authority over men, Rom. 14:9, "might be Lord;" (b) human authority over men, Luke 22:25, "lordship," 1 Tim. 6:15, "lords" (RV, marg., "them that rule as lords"); (c) the permanent immunity of Christ from the "dominion" of death, Rom. 6:9; (d) the deliverance of the believer from the "dominion" of sin, Rom. 6:14; (e) the "dominion" of law over men, Rom. 7:1; (f) the "dominion" of a person over the faith of

other believers, 2 Cor. 1:24 (RV, "lordship"). See [LORD](#).

<B-2,Verb,2634,katakurieuo>

kata, "down" (intensive), and No. 1, "to exercise, or gain, dominion over, to lord it over," is used of (a) the "lordship" of gentile rulers, Matt. 20:25, AV, "exercise dominion," RV, "lord it;" Mark 10:42, AV, "exercise lordship," RV, "lord it;" (b) the power of demons over men, Acts 19:16, AV, "overcame," RV, "mastered;" (c) of the evil of elders in "lording" it over the saints under their spiritual care, 1 Pet. 5:3. See [LORDSHIP](#), OVERCOME.

Note: For authenteo, "to have dominion," 1 Tim. 2:12, RV, see [AUTHORITY](#), No. 3.

Doomed * For RV in 1 Cor. 4:9, see [APPOINT](#) (Note at end), [DEATH](#), B.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Set <A-1,Verb,2476,*histemi*>

"to cause to stand," is translated "to set" in Matt. 4:5 (aorist tense in the best texts; some have the present, as in AV); 18:2; 25:33; Mark 9:36; Luke 4:9; 9:47; John 8:3; Acts 4:7; 5:27; 6:6; in Acts 6:13, "set up;" Acts 22:30; in Jude 1:24, RV, "to set" (AV, "to present"). See [ABIDE](#), No. 10.

<A-2,Verb,2525,*kathistemi*>

lit., "to set down" (kata, "down," and No. 1), "to appoint, constitute," is translated "to set" in Matt. 24:45,47; 25:21,23, RV (AV, "made"); so Luke 12:42,44; it is found in some mss. in Heb. 2:7, and translated "set over" (AV), See [APPOINT](#), No. 2.

<A-3,Verb,5087,*tithemi*>

"to put, to place," is translated "to set" in Acts 1:7, of times and seasons (AV, "put"); Acts 13:47; Rev. 10:2; "setteth on" (of wine) in John 2:10, RV (AV, "doth set forth"); in the AV of Mark 4:21 (2nd part) and in Luke 8:16 it is rendered "set" (RV, "put"), of a lamp (some texts have No. 6 in both). In Mark 4:30 it is used of "setting" forth by parable the teaching concerning the kingdom of God, RV, "shall we set (it) forth" (AV, "compare"). See [APPOINT](#), No. 3.

<A-4,Verb,3908,*paratithemi*>

"to place beside" (para, "beside," and No. 3), "to set forth," of a parable, Matt. 13:24, RV (AV, "put forth"); "to set before," of food, Mark 6:41; 8:6 (twice),7; Luke 9:16; 10:8; 11:6; Acts 16:34; 1 Cor. 10:27. See [ALLEGE](#), No. 1, [PUT](#), No. 3.

<A-5,Verb,4060,*peritithemi*>

"to place or put around" (peri, "around," and No. 3), is translated "to set about" (of a hedge) in Mark 12:1. See [BESTOW](#), No. 5, [PUT](#).

<A-6,Verb,2007,*epitithemi*>

"to put, set or lay upon," is used of the placing over the head of Christ on the cross "His accusation," Matt. 27:37, "set up;" of attacking a person, Acts 18:10, "shall set on." See [ADD](#), No. 1.

<A-7,Verb,4388,*protithemi*>

"to set before" (pro, "before," and No. 3), is used in the Middle Voice, translated "set forth," of Christ, in Rom. 3:25 (RV marg., "purposed"). See [PURPOSE](#), B, No. 3.

<A-8,Verb,1325,*didomi*>

"to give," is translated "[I](#) have set before" in Rev. 3:8 (RV marg., "given"). See [GIVE](#).

<A-9,Verb,2523,*kathizo*>

used transitively, signifies "to cause to sit down, set, appoint," translated "to set" in Acts 2:30, RV (AV, incorrectly, "to set"); in 1 Cor. 6:4, of appointing, i.e., obtaining the services of, judges in lawcourts; in Eph. 1:20, RV, "made (Him) to sit" (AV, "set").

Note: In Heb. 8:1, *kathizo* is used intransitively, RV, "sat down" (AV, "is set"); so in Heb. 12:2, RV, "hath sat down" (AV, "is set down"); Rev. 3:21, RV, "[I](#) ... sat down" (AV, "am set down"). So

epikathizo in Matt. 21:7 (last part), RV, "He sat" [some mss. have the plural in a transitive sense, AV, "they set (Him)"] See [SIT](#), No. 8.

<A-10, Verb, 5021, *tasso*>

"to arrange, assign, order," is translated "set (under authority)" in Luke 7:8. In 1 Cor. 16:15, RV, "have set (themselves)," AV, "addicted." See [APPOINT](#), No. 5.

<A-11, Verb, 392, *anatassomai*>

"to arrange in order, draw up in order" (ana, "up," and the Middle Voice of No. 10), occurs in Luke 1:1, AV, "to set forth in order," RV, "to draw up." See [DRAW](#), No. 9.

<A-12, Verb, 1416, *duno*>

"to sink into," is used of the "setting" of the sun, Mark 1:32, "did set;" Luke 4:40, "was setting." The sun, moon and stars were conceived of as sinking into the sea when they set.

<A-13, Verb, 4862, *sunallasso*>

236), "to reconcile" (sun, "together," allasso, "to change or exchange"), is translated "he ... would have set (them at one, lit., 'into peace') again" in Acts 7:26 (the imperfect tense being conative, expressing an attempt); some mss. have sunelauno, "to drive together, force together."

<A-14, Verb, 2605, *katangello*>

"to declare, proclaim," is translated "set forth" in Acts 16:21, RV (AV, "teach"); "set [I](#) forth" in Acts 17:23, RV (AV, "declare I"). See [DECLARE](#), No. 4.

<A-15, Verb, 1758, *enecho*>

"to hold in," has a secondary significance of "setting oneself against a person," "being urgent against," Mark 6:19; Luke 11:53 (RV, marg.). See [ENTANGLE](#), No. 3, [QUARREL](#), [URGE](#).

<A-16, Verb, 4311, *propempeo*>

lit., "to send forward" (pro, "forward," pempeo, "to send"), is translated "set forward" in Titus 3:13, RV (AV, "bring") and in 3 John 1:6, RV (AV, "bring forward"), of practical assistance to servants of God in their journeys. See [ACCOMPANY](#), No. 4.

<A-17, Verb, 584, *apodeiknumi*>

"to show forth, declare," is translated "set forth" in 1 Cor. 4:9, here, a technical term, used for exhibiting gladiators in an arena, "last of all" referring to the grand finale, to make the most thrilling sport for the spectators (cp. 1 Cor. 15:32); prophets and others had preceded the apostles in the spectacle; in 2 Thess. 2:4 it is used of the man of sin, who will "set (himself) forth (as God)," AV, "showing." Elsewhere Acts 2:22; 25:7. See [APPROVE](#), [PROVE](#). The word is frequently used in the papyri of the proclamation of the accession of a king or the appointment of an official. Cp. apodeixis, "demonstration," 1 Cor. 2:4.

<A-18, Verb, 1913, *epibibazo*>

"to place upon," is used of causing persons to mount animals for riding, Luke 10:34; 19:35; Acts

23:24.

<A-19,Verb,4741,*sterizo*>

"to fix, establish," is rendered "He steadfastly set (His face)" in Luke 9:51. See [ESTABLISH](#), No. 1.

<A-20,Verb,461,*anorthoo*>

"to set straight, set up" (ana, "up," orthos, "straight"), is used in Acts 15:16 in God's promise to "set" up the fallen tabernacle (skene, "tent") of David. The word is used in the papyri of rearing buildings again. See [LIFT](#), No. 6, [STRAIGHT](#).

<A-21,Verb,2749,*keimai*>

"to lie, to be laid" (used as the Passive Voice of tithemi, No. 3), is translated "to be set," e.g., in Matt. 5:14 (of a city); Luke 2:34 (of Christ); John 2:6 (of waterpots); 19:29 (of vessel of vinegar); Phil. 1:16, RV (Phil. 1:17, AV) (of the Apostle Paul); Rev. 4:2 (of the throne in heaven). See [APPOINT](#), [LAY](#), LIE.

<A-22,Verb,345,*anakeimai*>

"to be laid up" (ana "up"), "to recline at a meal," is so used in John 6:11, "(to them) that were set down." See [LEAN](#), LIE, Note (1) [SIT](#), No. 3.

<A-23,Verb,4295,*prokeimai*>

signifies (a) "to be set before" (pro, "before," and No. 21), and is so rendered in Heb. 6:18 of the hope of the believer; Heb. 12:1, of the Christian race; Heb. 12:2, of the joy "set" before Christ in the days of His flesh and at His death; (b) "to be set forth," said of Sodom and Gomorrah, in Jude 1:7. It is used elsewhere in 2 Cor. 8:12, for which see [FIRST](#), D, Note (2).

<A-24,Verb,4270,*prographo*>

"to write before," is translated "were set forth (unto this condemnation)" in Jude 1:4, RV (AV, "ordained"); the evil teachers were "designated of old for this judgment" (cp. 2 Pet. 2:3). For the meaning of this verb in Gal. 3:1, RV, "openly set forth," see [OPENLY](#), No. 2, Note. See [WRITE](#).

<B-1,Adjective,5002,*taktos*>

an adjective (from tasso, A, No. 10), "ordered, fixed, set," is said of an appointed day, in Acts 12:21. In the Sept., Job 12:5.

Notes: (1) For "to set at liberty" (apoluo and apostello), see [LIBERTY](#). (2) In Acts 21:2, AV, anago, "to set sail" (RV), is translated "set forth;" see [LAUNCH](#). (3) In Luke 22:55, AV, sunkathizo, "to sit down together" (RV), is translated "were set down together." See [SIT](#), No. 10. (4) For Acts 7:5, "to set his foot on," see [FOOT](#), A, No. 1, Note. (5) In Acts 13:9, AV, atenizo, "to look fixedly, gaze," is rendered "set his eyes on" (RV, "fastened his eyes on"). See [FASTEN](#), No. 1. (6) In Matt. 27:19, AV, kathemai, "to sit," is rendered "he was set down" (RV, "he was sitting"). See [SIT](#), No. 1. (7) In John 13:12, (AV, anapipto, "to recline at table," is translated "was set down" (RV, "sat down;" marg., "reclined"). See [RECLINE](#). (8) In Matt. 27:66 there is no word in the Greek representing the AV "setting;" the RV has "the guard being with them," lit., "with (meta) the guard." (9) The verb is combined with other words,

e.g., [AFFECTION](#), [FIRE](#), MIND, [NOUGHT](#), ORDER, SEAL, UPROAR, VARIANCE.

Setter forth <1,,2604,*katangeleus*>

"a proclaimer, herald" (akin to katangelo, "to proclaim"), is used in Acts 17:18, "a setter forth (of strange gods)." It is found in inscriptions in connection with proclamations made in public places.

Settle <1,,5087,*tithemi*>

"to put, place," is translated "settle (it therefore in your hearts)" in Luke 21:14, Active Voice in the best texts (some have the Middle), the aorist tense signifying complete decision, i.e., "resolve" (not "consider"); cp. Acts 5:4, "to conceive in the heart," and contrast Luke 1:66, "to lay up" (both have aorist tense, Middle Voice). See [APPOINT](#), No. 3.

Notes: (1) In 1 Pet. 5:10, some texts have themelioo, "to lay a foundation," used metaphorically, and translated "settle," AV. (2) In Col. 1:23, AV, hedraios, lit., "seated" (hedra, "a seat"), is translated "settled" (RV, "steadfast"). (3) For epiluo see [DETERMINE](#), No. 4.

Seven <1,,2033,*hepta*>

whence Eng. words beginning with "hept," corresponds to the Heb. sheba' (which is akin to saba', signifying "to be full, abundant"), sometimes used as an expression of fullness, e.g., Ruth 4:15: it generally expresses completeness, and is used most frequently in the Apocalypse; it is not found in the Gospel of John, nor between the Acts and the Apocalypse, except in Heb. 11:30 (in Rom. 11:4 the numeral is heptakischilioi, "seven thousand"); in Matt. 22:26 it is translated "seventh" (marg., "seven").

Note: In 2 Pet. 2:5, RV, "Noah with seven others" is a translation into idiomatic English of the Greek idiom "Noah the eighth person" (so AV, translating literally). See [EIGHT](#).

Seven times <1,,2034,*heptakis*>

occurs in Matt. 18:21,22; Luke 17:4 (twice).

Seventh <1,,1442,*hebdomos*>

occurs in John 4:52; Heb. 4:4 (twice); Jude 1:14; Rev. 8:1; 10:7; 11:15; 16:17; 21:20.

Seventy <1,,1440,*hebdomekonta*>

occurs in Luke 10:1,17; in Acts 7:14 it precedes pente, "five," lit., "seventy-five," rendered "threescore and fifteen;" for the details see [FIFTEEN](#), Note (1); in Acts 23:23 it is translated "threescore and ten;" in Acts 27:37 it precedes hex, "six," lit., "seventy-six," rendered "threescore and sixteen."

Seventy times <1,,1441,*hebdomekontakis*>

occurs in Matt. 18:22, where it is followed by hepta, "seven," "seventy times seven;" RV marg. has "seventy times and seven," which many have regarded as the meaning; cp. Gen. 4:24 (Winer, in Winer-Moulton, Gram., p. 314, remarks that while this would be the strict meaning, it "would not suit the passage;" his translator, W. F. Moulton, in a footnote, expresses the opinion that it would. So also

J.H. Moulton, Prol., p. 98, says: "A definite allusion to the Genesis story is highly probable: Jesus pointedly sets against the natural man's craving for seventy-sevenfold revenge the spiritual man's ambition to exercise the privilege of seventy-sevenfold forgiveness").

The Lord's reply "until seventy times seven" was indicative of completeness, the absence of any limit, and was designed to turn away Peter's mind from a merely numerical standard. God's forgiveness is limitless; so should man's be.

Sever <1,,2673,katargeo>

lit., "to reduce to inactivity" (see [ABOLISH](#), where all the occurrences are given), is rendered "ye are severed (from Christ)" in Gal. 5:4, RV; the aorist tense indicates that point of time at which there was an acceptance of the Judaistic doctrines; to those who accepted these Christ would be of no profit, they were as branches severed from the tree.

<2,,873,aphorizo>

"to separate from," is used of the work of the angels at the end of this age, in "severing" the wicked from among the righteous, Matt. 13:49, a premillennial act quite distinct from the rapture of the Church as set forth in 1 Thess. 4. See [DIVIDE](#), No. 1.

Several <1,,2398,idios>

"one's own," is translated "several (ability)," in Matt. 25:15.

Note: For Rev. 21:21, "the several gates," RV, see EVERY, No. 3.

Severally <1,,2398,idia>

the dative case, feminine, of idios (see above), is used adverbially, signifying "severally," in 1 Cor. 12:11.

Notes: (1) In Rom. 12:5, kata (kath') followed by the numeral heis, "one," and preceded by the article, signifies "severally," RV (AV, "every one"). Cp. [EVERY](#), Note (1). (2) In 1 Cor. 12:27, RV, the phrase ek merous, lit., "out of a part" (meros), is rendered "severally" (AV, "in particular"). (3) In Heb. 9:5, RV, the phrase kata meros, lit., "according to a part," is rendered "severally." (4) For Eph. 5:33, RV, "severally," see [EVERY](#), No. 3.

Severity <1,,663,apotomia>

"steepness, sharpness" (apo, "off," temno, "to cut;" tome, "a cutting"), is used metaphorically in Rom. 11:22 (twice) of "the severity of God," which lies in His temporary retributive dealings with Israel. In the papyri it is used of exacting to the full the provisions of a statute. Cp. the adverb apotomos, "sharply" (which see).

<2,,857,apheidia>

primarily "extravagance" (a, negative, pheidomai, "to spare"), hence, "unsparing treatment, severity," is used in Col. 2:23, RV, "severity (to the body)," AV, "neglecting of" (marg., "punishing, not sparing"); here it refers to ascetic discipline; it was often used among the Greeks of courageous exposure to hardship and danger.

Sew <1,,1976,epirapto | epirrhapto> (epi, "upon," rhapto, "to sew or stitch"), is used in Mark 2:21.

Shadow (Noun) <1,,4639,skia>

is used (a) of "a shadow," caused by the interception of light, Mark 4:32, Acts 5:15; metaphorically of the darkness and spiritual death of ignorance, Matt. 4:16; Luke 1:79; (b) of "the image" or "outline" cast by an object, Col. 2:17, of ceremonies under the Law; of the tabernacle and its appurtenances and offerings, Heb. 8:5; of these as appointed under the Law, Heb. 10:1.

<2,,644,aposkiasma>

"a shadow," is rendered "shadow that is cast" in Jas. 1:17, RV; the AV makes no distinction between this and No. 1. The probable significance of this word is "overshadowing" or "shadowing-over" (which apo may indicate), and this with the genitive case of trope, "turning," yields the meaning "shadowing-over of mutability" implying an alternation of "shadow" and light; of this there are two alternative explanations, namely, "overshadowing" (1) not caused by mutability in God, or (2) caused by change in others, i.e., "no changes in this lower world can cast a shadow on the unchanging Fount of light" [Mayor, who further remarks, "The meaning of the passage will then be, 'God is alike incapable of change (parallage) and incapable of being changed by the action of others'"].

Shadowing * For [SHADOWING](#), Heb. 9:5, AV, see OVERSHADOW

Shake <1,,4531,saleuo>

"to agitate shake," primarily of the action of stormy winds, waves, etc., is used (a) literally, of a reed, Matt. 11:7; Luke 7:24; a vessel, "shaken" in filling, Luke 6:38; a building, Luke 6:48; Acts 4:31; 16:26; the natural forces of the heavens and heavenly bodies, Matt. 24:29; Mark 13:25; Luke 21:26; the earth, Heb. 12:26, "shook;" (b) metaphorically, (1) of "shaking" so as to make insecure, Heb. 12:27 (twice); (2) of casting down from a sense of security, Acts 2:25, "[I](#) should (not) be moved;" (3) to stir up (a crowd), Acts 17:13; (4) to unsettle, 2 Thess. 2:2, "(to the end that) ye be not (quickly) shaken (from your mind)," i.e., from their settled conviction and the purpose of heart begotten by it, as to the return of Christ before the Day of the Lord begins; the metaphor may be taken from the loosening of a ship from its moorings by a storm. See [MOVE](#), [STIR](#).

<2,,4579,seio>

"to shake to and fro," is rendered "to shake" in Matt. 28:4, AV; Heb. 12:26, AV; Rev. 6:13, AV and RV; see [MOVE](#), No. 3.

<3,,660,apotinasso>

"to shake off" (apo, "from," tinasso, "to shake"), is used in Luke 9:5, of dust from the feet; Acts 28:5, of a viper from the hand. In the Sept., Judg. 16:20; 1 Sam 10:2; Lam. 2:7.

<4,,1621,ektinasso>

"to shake out," is used of "shaking off" the dust from the feet, Matt. 10:14; Mark 6:11; Acts 13:51; of "shaking out" one's raiment, Acts 18:6.

Shall <1,,3195,*mello*>

"to be about (to be or do)," is used of purpose, certainty, compulsion or necessity. It is rendered simply by "shall" or "should" (which frequently represent elsewhere part of the future tense of the verb) in the following (the RV sometimes translates differently, as noted): Matt. 16:27 (1st part), lit., "is about to come;" Matt. 17:12,22; 20:22, RV, "am about;" Matt. 24:6; Mark 13:4 (2nd part), RV "are about;" Luke 9:44; 21:7 (2nd part), RV, "are about;" Luke 21:36; Acts 23:3; 24:15; 26:2, RV, "I am (to);" Rom. 4:24; 8:13 (1st part), RV, "must;" Rom. 8:18; 2 Tim. 4:1; Heb. 1:14; 10:27; Jas. 2:12, RV, "are to;" 1 Pet. 5:1; Rev. 1:19; 2:10 (1st and 2nd parts), RV, "art about," "is about;" Rev. 3:10, RV, "is (to);" Rev. 17:8 (1st part), RV, "is about." See [ABOUT](#), B.

Notes: (1) The use of "shall, shalt," is frequently part of the rendering of a future tense of a verb. (2) The phrase "it shall come to pass" is the rendering of the future tense of eimi, "to be," in Acts 2:17,21; 3:23; Rom. 9:26.

Shambles <1,,3111,*makellon*>

a term of late Greek borrowed from the Latin macellum, denotes a "meat market," translated "shambles" in 1 Cor. 10:25. The word is found in the koine, or vernacular Greek covering the time of the NT, illustrating this passage (see Deissmann, Light from the Ancient East, 274). A plan, drawn by Lietzmann, of a forum in Pompeii, shows both the slaughterhouse and the meat shop next to the chapel of Caesar. Some of the meat which had been used for sacrificial purposes was afterwards sold in the markets. The Apostle enjoins upon the believer to enter into no inquiry, so as to avoid the troubling of conscience (contrast 1 Cor. 10:28).

Shame (Noun, and Verb) <A-1,Noun,819,*atimia*>

signifies (a) "shame, disgrace," Rom 1:26, "vile (passions)," RV, lit., "(passions) of shame;" 1 Cor. 11:14; (b) "dishonor," e.g. 2 Tim. 2:20, where the idea of disgrace of "shame" does not attach to the use of the word; the meaning is that while in a great house some vessels are designed for purposes of honor, others have no particular honor (time) attached to their use (the prefix a simply negatives the idea of honor). See [DISHONOR](#).

<A-2,Noun,152,*aischune*>

See [ASHAMED](#), B, No. 1.

<A-3,Noun,1791,*entrope*>

1 Cor. 6:5; 15:34. See [ASHAMED](#), B, No. 2.

<A-4,Noun,808,*aschemosune*>

denotes (a) "unseemliness," Rom. 1:27, RV (AV, "that which is unseemly"); (b) "shame, nakedness," Rev. 16:15, a euphemism for No. 2.

<B-1,Adjective,150,*aischros*>

"base, shameful" (akin to aischos, "shame"), of that which is opposed to modesty or purity, is translated as a noun in 1 Cor. 11:6; 14:35, AV (RV, "shameful"); Eph. 5:12; in Titus 1:11, "filthy (lucre)," lit., "shameful (gain)." See FILTHY.

<C-1,Verb,818,*atimazo*>

"to dishonor, put to shame" (akin to A, No. 1): see [DISHONOR](#), C, No. 1.

<C-2,Verb,1788,*entrepo*>

lit., "to turn in upon, to put to shame" (akin to A, No. 3), is translated "to shame (you)" in 1 Cor. 4:14. See [ASHAMED](#), A, No. 4.

<C-3,Verb,2617,*kataischuno*>

"to put to shame" (kata, perhaps signifying "utterly"), is translated "ye ... shame (them)" in 1 Cor. 11:22, AV, RV, "ye ... put (them) to shame." See [ASHAMED](#), A, No. 3.

<C-4,Verb,3856,*paradeigmatizo*>

signifies "to set forth as an example" (para, "beside," deiknumi, "to show"), and is used in Heb. 6:6 of those Jews, who, though attracted to, and closely associated with, the Christian faith, without having experienced more than a tasting of the heavenly gift and partaking of the Holy Ghost (not actually receiving Him), were tempted to apostatize to Judaism, and, thereby crucifying the Son of God a second time, would "put Him to an open shame." So were criminals exposed. In the Sept., Num. 25:4; Jer. 13:22; Ezek. 28:17.

Shamefastness (AV, Shamefacedness) <1,,127,*aidos*>

"a sense of shame, modesty," is used regarding the demeanor of women in the church, 1 Tim. 2:9 (some mss. have it in Heb. 12:28 for deos, "awe:" here only in NT). "Shamefastness is that modesty which is 'fast' or rooted in the character ... The change to 'shamefacedness' is the more to be regretted because shamefacedness ... has come rather to describe an awkward diffidence, such as we sometimes call sheepishness" (Davies; Bible English, p. 12).

As to aidos and aischune (see [ASHAMED](#), B, No. 1), aidos is more objective, having regard to others; it is the stronger word. "Aidos would always restrain a good man from an unworthy act, aischune would sometimes restrain a bad one" (Trench, Syn. xix, xx).

Shamefully (entreat) * Note: This forms part of the rendering of (a) atimazo, Mark 12:4, Luke 20:11, see [DISHONOR](#), C, No. 1, [ENTREAT](#), Note, [HANDLE](#), No. 4; (b) hubrizo, "to insult," Acts 14:5, RV; 1 Thess. 2:2, "were (RV, having been) shamefully entreated." See SPITEFULLY.

Shape <1,,1491,*eidos*>

rendered "shape" in the AV of Luke 3:22; John 5:37: see FORM, No. 4.

<2,,3667,*homoioma*>

rendered "shapes" in Rev. 9:7: see [LIKENESS](#), No. 1.

Sharers * For [SHARERS](#) (Heb. 2:14) see [PARTAKE](#), B, No. 1.

Sharp, Sharper, Sharply, Sharpness <A-1,Adjective,3691,*oxus*>

denotes (a) "sharp" (Eng., "oxy---,") said of a sword, Rev. 1:16; 2:12; 19:15; of a sickle, Rev.

14:14,17,18 (twice); (b) of motion, "swift," Rom. 3:15. See [SWIFT](#).

<A-2,Adjective,5114,*tomos*>

akin to temno, "to cut" [Eng., "(ana)tomy," etc.], is used metaphorically in the comparative degree, tomoteros, in Heb. 4:12, of the Word of God.

<B-1,Adverb,664,*apotomos*>

signifies "abruptly, curtly," lit., "in a manner that cuts" (apo, "from," temno, "to cut," hence "sharply, severely," 2 Cor. 13:10, RV, "(that [I](#) may not... deal) sharply," AV, "(use) sharpness;" the pronoun "you" is to be understood, i.e., "that I may not use (or deal with) ... sharply;" Titus 1:13, of rebuking. Cp. apotomia, "severity."

Shave <1,,3587,*xurao*>

a late form of xureo, or xuro, from xuron, "a razor," occurs in Acts 21:24 (Middle Voice), in connection with a vow (Num. 6:2-18; cp. Acts 18:18: see [SHEAR](#)); 1 Cor. 11:5,6 (2nd part in each).

She * Note: The words under [HE](#) in their feminine forms are used for this pronoun.

Shear, Shearer, Shorn <1,,2751,*keiro*>

is used (a) of "shearing sheep," Acts 8:32, "shearer," lit., "the (one) shearing:" (b) in the Middle Voice, "to have one's hair cut off, be shorn," Acts 18:18; 1 Cor. 11:6 (twice; cp. *xurao*, "to shave;" see above).

Sheath <1,,2336,*theke*>

"a place to put something in" (akin to tithemi, "to put"), "a receptacle, chest, case," is used of the "sheath" of a sword, John 18:11.

Shed <1,,1632,*ekcheo*>

"to pour out," is translated "to shed" or "to shed forth" in Acts 2:33; Titus 3:6, AV; of "shedding" blood in murder, Rom. 3:15. See [POUR](#), No. 3.

<2,,1632,*ekchuno* | *ekchunno*> a later form of No. 1, is used of the voluntary giving up of His life by Christ through the "shedding" of His blood in crucifixion as an atoning sacrifice, Matt. 26:28; Mark 14:24; Luke 22:20, AV, "is shed," RV, "is poured out;" these passages do not refer to the effect of the piercing of His side (which took place after His death); of the murder of servants of God, Matt. 23:35; Luke 11:50; Acts 22:20 (in the best texts; others have No. 1); of the love of God in the hearts of believers through the Holy Spirit, Rom. 5:5. For the "pouring out" of the Holy Spirit, Acts 10:45, see [POUR](#), No. 4. (The form in the last two passages might equally well come from No. 1, above.) See GUSH [OUT](#), [RUN](#), [SPILL](#).

Sheep <1,,4263,*probaton*>

from probaino, "to go forward," i.e., of the movement of quadrupeds, was used among the Greeks of small cattle, sheep and goats; in the NT, of "sheep" only (a) naturally, e.g., Matt. 12:11,12; (b) metaphorically, of those who belong to the Lord, the lost ones of the house of Israel, Matt. 10:6; of

those who are under the care of the Good Shepherd, e.g., Matt. 26:31; John 10:1, lit., "the fold of the sheep," and John 10:2-27; 21:16,17 in some texts; Heb. 13:20; of those who in a future day, at the introduction of the millennial kingdom, have shown kindness to His persecuted earthly people in their great tribulation, Matt. 25:33; of the clothing of false shepherds, Matt. 7:15; (c) figuratively, by way of simile, of Christ, Acts 8:32; of the disciples, e.g., Matt. 10:16; of true followers of Christ in general, Rom. 8:36; of the former wayward condition of those who had come under His Shepherd care, 1 Pet. 2:25; of the multitudes who sought the help of Christ in the days of His flesh, Matt. 9:36; Mark 6:34.

<2,,4263,*probation*>

a diminutive of No. 1, "a little sheep," is found in the best texts in John 21:16,17 (some have No. 1); distinct from *arnia*, "lambs" (ver. 15), but used as a term of endearment.

Note: For "keeping sheep," Luke 17:7, RV, see [CATTLE](#).

Sheepfold * For [SHEEPFOLD](#) see FOLD

Sheep Gate, Sheep Market <1,,4262,*probatikos*>

an adjective, used in the grammatically feminine form, in John 5:2, to agree with *pule*, "a gate," understood, RV, "sheep gate" (not with *agora*, "a market," AV, "sheep market"). In the Sept., Neh. 3:1,32; 12:39. This "sheep gate" was near the Temple; the sacrifices for the Temple probably entered by it.

Sheepskin <1,,3374,*melote*>

from *melon*, "a sheep or goat," occurs in Heb. 11:37. In the Sept., 1 Kings 19:13,19; 2 Kings 2:8,13,14.

Sheet <1,,3607,*othone*>

primarily denoted "fine linen," later, "a sheet," Acts 10:11; 11:5. Cp. *othonion*, "linen."

Shekel, half Shekel <1,,4715,*stater*>

a *teradrachmon* or four *drachmae*, originally 224 grains, in Tyrian currency, but reduced in weight somewhat by the time recorded in Matt. 17:24; the value was about three shillings, and would pay the Temple tax for two persons, Matt. 17:27, RV, "shekel" (AV, "a piece of money"); in some mss., Matt. 26:16; see [MONEY](#), Note.

<2,,1323,*didrachmon*>

"a half-shekel" (i.e., dis, "twice," *drachme*, "a drachma," the coin mentioned in Luke 15:8,9), was the amount of the tribute in the 1st cent., A.D., due from every adult Jew for the maintenance of the Temple services, Matt. 17:24 (twice). This was based on Exod. 30:13,24 (see also Exod. 38:24-26; Lev. 5:15; 27:3,25; Num. 3:47,50; 7:13ff.; 18:16).

Shepherd <1,,4166,*poimen*>

is used (a) in its natural significance, Matt. 9:36; 25:32; Mark 6:34; Luke 2:8,15,18,20; John 10:2,12; (b) metaphorically of Christ, Matt. 26:31; Mark 14:27; John 10:11,14,16; Heb. 13:20; 1 Pet. 2:25; (c) metaphorically of those who act as pastors in the churches, Eph. 4:11. See [PASTOR](#).

Shepherd (chief) * For [CHIEF SHEPHERD](#) see CHIEF, B, No. 3

Shew (show) <1,,1166,deiknumi | deiknuo> denotes (a) "to show, exhibit," e.g., Matt. 4:8; 8:4; John 5:20; 20:20; 1 Tim. 6:15; (b) "to show by making known," Matt. 16:21; Luke 24:40; John 14:8,9; Acts 10:28; 1 Cor. 12:31; Rev. 1:1; 4:1; 22:6; (c) "to show by way of proving," Jas. 2:18; 3:13.

<2,,322,anadeikumi>

signifies (a) "to lift up and show, show forth, declare" (ana, "up," and No. 1), Acts 1:24; (b) to "appoint," Luke 10:1. See APPOINT, No. 14.

<3,,1731,endeiknumi>

signifies (1) "to show forth, prove" (Middle Voice), said (a) of God as to His power, Rom. 9:17; His wrath, Rom. 9:22; the exceeding riches of His grace, Eph. 2:7; (b) of Christ, as to His longsuffering, 1 Tim. 1:16; (c) of Gentiles, as to "the work of the Law written in their hearts," Rom. 2:15; (d) of believers, as to the proof of their love, 2 Cor. 8:24; all good fidelity, Titus 2:10; meekness, Titus 3:2; love toward God's Name, Heb. 6:10; diligence in ministering to the saints, Heb. 6:11; (2) "to manifest by evil acts," 2 Tim. 4:14, "did (me much evil)," marg., "showed."

<4,,1925,epideiknumi>

epi, "upon," intensive, and No. 1, signifies (a) "to exhibit, display," Matt. 16:1; 22:19; 24:1; Luke 17:14 (in some mss. 24:40; No. 1 in the best texts); in the Middle Voice, "to display," with a special interest in one's own action, Acts 9:39; (b) "to point out, prove, demonstrate," Acts 18:28; Heb. 6:17.

<5,,5263,hupodeiknumi>

primarily, "to show secretly (hupo, 'under'), or by tracing out," hence, "to make known, warn," is translated "to show" in Luke 6:47; Acts 9:16; in Acts 20:35, AV (RV, "[I](#) gave ... an example"). See [EXAMPLE](#), [WARN](#).

<6,,4160,poieo>

"to make, to do," is translated, "He hath showed" in Luke 1:51; "to show (mercy)," Luke 1:72, RV (AV, "perform"); "showed (mercy)," Luke 10:37; John 6:30, AV, "showest Thou," RV, "doest Thou (for a sign);" Acts 7:36, AV, "showed," RV, "wrought;" Jas. 2:13, "showed (no mercy);" in Mark 13:22 in the best texts (some have didomi), "shall show (signs)." See [DO](#), No. 1.

<7,,3377,menuo>

"to disclose, make known" (what was secret), is rendered "to show" in Luke 20:37; 1 Cor. 10:28; in a forensic sense, John 11:57; Acts 23:30, RV (AV, "it was told"). See [TELL](#).

<8,,3936,paristemi>

"to show," in Acts 1:3; 2 Tim. 2:15 (AV): see PRESENT, No. 1.

<9,,3930,parecho>

"to afford, give, show," etc., in the Active Voice, is translated "showed" in Acts 28:2; in the Middle

Voice, "showing" in Titus 2:7 (1st part). See [BRING](#), No. 21.

<10,,1804,*exangelo*>

"to tell out, proclaim abroad, to publish completely" (ek, or ex, "out," angello, "to proclaim"), is rendered "show forth" in 1 Pet. 2:9; it indicates a complete proclamation (verbs compounded with ek often suggest what is to be done fully).

<11,,1325,*didomi*>

"to give," is rendered "to show" in Matt. 24:24. See also No. 6.

Notes: The AV translates the following words by the verb "to show" in the passages indicated. The RV gives the better renderings: (1) apodeiknumi ("to demonstrate"), 2 Thess. 2:4, "setting (himself) forth," see [SET](#), No. 17; (2) anangelo ("to declare"), Matt. 11:4, "tell;" John 16:13-15, "declare;" John 16:25, "shall tell;" Acts 19:18; 20:20, "declaring;" (3) katangelo, Acts 16:17; 26:23; 1 Cor. 11:26, "proclaim;" in the last passage the partaking of the elements at the Lord's Supper is not a "showing forth" of His death, but a proclamation of it; (4) phaneroo, John 7:4; 21:1 (twice), 14; Rom. 1:19, "to manifest;" (5) deloo, ("to make plain"), 2 Pet. 1:14, "signify;" (6) diegeomai ("to recount"), Luke 8:39, "declare;" (7) emphanizo ("to manifest"), Acts 23:22, "has signified;" (8) euangelizo, Luke 1:19, "to bring glad tidings;" (9) katatithemi ("to lay up"), Acts 24:27, "to gain;" (10) lego ("to tell"), 1 Cor. 15:51, "[I](#) tell;" (11) energeo, Matt. 14:2; Mark 6:14, "work;" (12) ophthe (lit., "was seen"), Acts 7:26, "He appeared;" (13) ginomai ("to become"), Acts 4:22, "was wrought;" (14) in Acts 10:40, emphanes, "manifest," with didomi, "to give," and ginomai, "to become," gave ... to be made manifest" (AV "showed ... openly"); (15) apangelo ("to announce"), Matt. 11:4, "tell;" Matt. 12:18, "declare;" Matt. 28:11, "told;" Luke 14:21, "told;" Acts 26:20, "declare;" Acts 28:21, "report;" 1 Thess. 1:9, "report;" 1 John 1:2, "declare;" (16) In Luke 1:58, AV, megaluno, to magnify (RV), is rendered "shewed great." (17) See also [SHEWING](#).

Shew before * For SHEW [BEFORE](#) see FORESHEW

Shewbread * Note: The phrase rendered "the shewbread" is formed by the combination of the nouns prothesis, "a setting forth" (pro, "before," tithemi, "to place") and artos, "a loaf" (in the plural), each with the article, Matt. 12:4; Mark 2:26; Luke 6:4, lit., "the loaves of the setting forth;" in Heb. 9:2, lit., "the setting forth of the loaves." The corresponding OT phrases are lit., "bread of the face," Exod. 25:30, i.e., the presence, referring to the Presence of God (cp. Isa. 63:9 with Exod. 33:14,15); "the bread of ordering," 1 Chron. 9:32, marg. In Num. 4:7 it is called "the continual bread;" in 1 Sam. 21:4,6, "holy bread" (AV, "hallowed"). In the Sept. of 1 Kings 7:48, it is called "the bread of the offering" (prosphora, "a bearing towards"). The twelve loaves, representing the tribes of Israel, were set in order every Sabbath day before the Lord, "on the behalf of the children," Lev. 24:8, RV (marg., and AV, "from"), "an everlasting covenant." The loaves symbolized the fact that on the basis of the sacrificial atonement of the Cross, believers are accepted before God, and nourished by Him in the Person of Christ. The shewbread was partaken of by the priests, as representatives of the nation. Priesthood now being coextensive with all who belong to Christ, 1 Pet. 2:5,9, He, the Living Bread, is the nourishment of all, and where He is, there, representatively, they are.

Shewing <1,,323,*anadeixis*>

"a shewing forth" (ana, "up or forth," and deiknumi, "to show"), is translated "showing" in Luke 1:80.

Note: For "showing," Rom. 3:25,26, RV, see [DECLARE](#), B.

Shield <1,,2375,*thureos*>

formerly meant "a stone for closing the entrance of a cave;" then, "a shield," large and oblong, protecting every part of the soldier; the word is used metaphorically of faith, Eph. 6:16, which the believer is to take up "in (en in the original) all" (all that has just been mentioned), i.e., as affecting the whole of his activities.

Shine, Shining <A-1,Verb,5316,*phaino*>

"to cause to appear," denotes, in the Active Voice, "to give light, shine," John 1:5; 5:35; in Matt. 24:27, Passive Voice; so Phil. 2:15, RV, "ye are seen" (for AV, "ye shine"); 2 Pet. 1:19 (Active); so 1 John 2:8; Rev. 1:16; in Rev. 8:12; 18:23 (Passive); Rev. 21:23 (Active). See [APPEAR](#).

<A-2,Verb,2014,*epiphaino*>

"to shine upon" (epi, "upon," and No. 1), is so translated in Luke 1:79, RV (AV, "to give light"). See [APPEAR](#), No. 2.

<A-3,Verb,2989,*lampo*>

"to shine as a torch," occurs in Matt. 5:15,16; 17:2; Luke 17:24; Acts 12:7; 2 Cor. 4:6 (twice): see [LIGHT](#), B, No. 3.

<A-4,Verb,4744,*stilbo*>

"to shine, glisten," is used in Mark 9:3 of the garments of Christ at His transfiguration, RV, "glistening," AV, "shining." Cp. exastrapto, "dazzling," in Luke 9:29, RV.

<A-5,Verb,1584,*eklampo*>

"to shine forth" (ek, "out" and No. 3), is used in Matt. 13:43, of the future shining "forth" of the righteous "in the Kingdom of their Father."

<A-6,Verb,4034,*perilampo*>

"to shine around" (peri, "around," and No. 3), is used in Luke 2:9, "shone round about," of the glory of the Lord; so in Acts 26:13, of the light from Heaven upon Saul of Tarsus.

<A-7,Verb,4015,*periastrapto*>

"to flash around, shine round about" (peri, and astrape, "shining brightness"), is used in Acts 9:3; 22:6 of the same circumstance as in 26:13 (No. 6).

<A-8,Verb,2017,*epiphausko* | *epiphauo*> "to shine forth," is used figuratively of Christ upon the slumbering believer who awakes and arises from among the dead, Eph. 5:14, RV, "shall shine upon thee" (AV, "shall give thee light").

<B-1,Noun,796,*astrape*>

denotes (a) "lightning," (b) "bright shining," of a lamp, Luke 11:36. See [LIGHTNING](#). Cp. No. 7, above, and Note (1) below.

Notes: (1) In Luke 24:4, AV, astrapto, "to lighten," is translated "shining" (RV, "dazzling"). (2) In 2 Cor. 4:4; AV, augazo, "to shine forth," is translated "shine" (RV, "dawn").

Ship, Shipping <1,,4143,*ploion*>

akin to pleo, "to sail," a boat or a ship, always rendered appropriately "boat" in the RV in the Gospels; "ship" in the Acts; elsewhere, Jas. 3:4; Rev. 8:9; 18:17 (in some mss.), 19. See [BOAT](#), No. 2.

<2,,4142,*ploiaron*>

a diminutive form of No. 1, is translated "ship" in the AV of Mark 3:9; 4:36; John 21:8; "(took) shipping" in John 6:24, AV, RV "(got into the) boats." See [BOAT](#), No. 1.

<3,,3491,*naus*>

denotes "a ship" (Lat. navis, Eng. "nautical," "naval," etc.), Acts 27:41. Naus, in classical Greek the ordinary word for a "ship," survived in Hellenistic Greek only as a literary word, but disappeared from popular speech (Moulton, Proleg., p. 25). Blass (Philology of the Gospels, p. 186) thinks the solitary Lucan use of naus was due to a reminiscence of the Homeric phrase for beaching a "ship."

Note: For epibaino, Acts 21:6, "we took ship," see [TAKE](#), Note (16).

Ship (owner of the) * For [OWNER OF THE SHIP](#) see OWNER, No. 2

Shipmen * For [SHIPMEN](#) see MARINERS

Shipmaster * For [SHIPMASTER](#) see MASTER, A, No. 7

Shipwreck <1,,3489,*nauageo*>

signifies (a) literally, "to suffer shipwreck" (naus, "a ship," agnumi, "to break"), 2 Cor. 11:25; (b) metaphorically, "to make shipwreck," 1 Tim. 1:19, "concerning the faith," as the result of thrusting away a good conscience (both verbs in this ver. are in the aorist tense, signifying the definiteness of the acts).

Shivers * For [SHIVERS](#) (Rev. 2:27) see [BREAK](#), A, No. 5

Shod * For [SHOD](#) see [BIND](#), No. 3

Press (Verb) <A-1, Verb, 2346, *thlibo*>

"to press, distress, trouble," is translated "pressed" in 2 Cor. 4:8, RV (AV, "troubled"). See [AFFLICT](#), No. 4.

<A-2, Verb, 598, *apothlibo*>

translated "press" in Luke 8:45 (end): see [CRUSH](#).

<A-3, Verb, 971, *biazo*>

in the Middle Voice, "to press violently" or "force one's way into," is translated "presseth" in Luke 16:16, AV, RV, "entereth violently," a meaning confirmed by the papyri. Moulton and Milligan also quote a passage from D.S. Sharp's Epictetus and the NT, speaking of "those who (try to) force their way in;" the verb suggests forceful endeavor. See [ENTER](#), Note (3), [VIOLENCE](#), B, No. 2.

<A-4, Verb, 4912, *sunecho*>

for the significance of this in Acts 18:5, "was constrained by the word," RV, i.e., Paul felt the urge of the word of his testimony to the Jews in Corinth, see [CONSTRAIN](#), No. 3. It is used with No. 1 in Luke 8:45, RV, "press" (AV, "throng").

<A-5, Verb, 1758, *enecho*>

lit., "to hold in," also signifies "to set oneself against, be urgent against," as the scribes and Pharisees were regarding Christ, Luke 11:53, RV, "to press upon," marg., "set themselves vehemently against" (AV, "to urge"). See [ENTANGLE](#), No. 3.

<A-6, Verb, 1945, *epikeimai*>

"to lie upon, press upon," is rendered "pressed upon" in Luke 5:1. See [IMPOSED](#).

<A-7, Verb, 1968, *epipipto*>

"to fall upon," is rendered "pressed upon" in Mark 3:10. See FALL, B, No. 5.

<A-8, Verb, 916, *bareo*>

"to weigh down, burden," is rendered "we were pressed" in 2 Cor. 1:8, AV (RV, "we were weighed down"). See [BURDEN](#), B, No. 1.

<A-9, Verb, 1912, *epibareo*>

2 Cor. 2:5, RV, "**I** press (not) too heavily" (AV, "overcharge"). See [BURDEN](#), B, No. 2, [OVERCHARGE](#).

<A-10, Verb, 4085, *piezo*>

"to press down together," is used in Luke 6:38, "pressed down," of the character of the measure given in return for giving. In the Sept., Mic. 6:15.

<A-11, Verb, 1377, *dioko*>

"to pursue," is used as a metaphor from the footrace, in Phil. 3:12,14, of "speeding on earnestly," RV, "**I** press on." See FOLLOW, No. 7.

<A-12,Verb,5342,phero>

"to bear, carry," is used in the Passive Voice in Heb. 6:1, "let us ... press on," RV, lit., "let us be borne on" (AV, "go on"). See GO, Note (2), (h).

<B-1,Noun,1999,epistasis>

primarily "a stopping, halting" (as of soldiers), then, "an incursion, onset, rush, pressure" (akin to ephistemi, "to set upon"), is so used in 2 Cor. 11:28, "(that which) presseth upon (me)," AV, "cometh upon," lit., "(the daily) pressure (upon me);" some have taken the word in its other meaning "attention," which perhaps is accounted for by the variant reading of the pronoun (mou, "my," instead of moi, "to me, upon me"), but that does not adequately describe the "pressure" or onset due to the constant call upon the Apostle for all kinds of help, advice, counsel, exhortation, decisions as to difficulties, disputes, etc. Cp. the other occurrence of the word in Acts 24:12, "stirring up," RV (AV, "raising"), lit. "making a stir" (in some mss., episustasis). See [COME](#), Notes at end (9).

Presumptuous * For [PRESUMPTUOUS](#) see [DARING](#), B

Pretense <1,,4392,prophasis>

see [CLOKE](#) (Pretense), No. 2.

Prevail <1,,2480,ischuo>

"to be strong, powerful," is translated "to prevail" in Acts 19:16,20; Rev. 12:8. See [ABLE](#), B, No. 4.

<2,,2729,katischuo>

"to be strong against" (kata, "against," and No. 1), is used in Matt. 16:18, negatively of the gates of hades; in Luke 21:36 (in the most authentic ms.; some have kataxioo, "to count worthy;" see AV), of "prevailing" to escape judgments at the close of this age; in Luke 23:23, of the voices of the chief priests, rulers and people against Pilate regarding the crucifixion of Christ.

<3,,5623,opheleo>

"to benefit, do good, profit," is translated "prevailed" in Matt. 27:24, RV (AV, "could prevail"), of the conclusion formed by Pilate concerning the determination of the chief priests, elders and people. The meaning of the verb with the negative is better expressed by the phrase "he would do no good;" so in John 12:19, "ye prevail (nothing)," lit., "ye are doing no good." See ADVANTAGE, [BETTERED](#), PROFIT.

<4,,3528,nikao>

"to conquer, prevail," is used as a law term in Rom. 3:4, "(that) Thou ... mightest prevail [AV, 'overcome'] (when Thou comest into judgment);" that the righteousness of the judge's verdict compels an acknowledgement on the part of the accused, is inevitable where God is the judge. God's promises to Israel provided no guarantee that an unrepentant Jew would escape doom. In Rev. 5:5, AV, "hath prevailed" (RV, "hath overcome"). See CONQUER, No. 1.

Prevent * For [PREVENT](#), 1 Thess. 4:15, AV, see [PRECEDE](#): Matt. 17:25, AV, see [SPEAK](#) No. 11

Price <A-1,Noun,5092,*time*>

denotes "a valuing," hence, objectively, (a) "price paid or received," Matt. 27:6,9; Acts 4:34 (plural); 5:2,3; 7:16, RV, "price (in silver)," AV, "sum (of money);" Acts 19:19 (plural); 1 Cor. 6:20; 7:23; (b) "value, honor, preciousness." See [HONOR](#), PRECIOUSNESS.

<B-1,Verb,5091,*timao*>

"to fix the value, to price," is translated "was priced" and "did price" in the RV of Matt. 27:9 (AV, "was valued" and "did value"). See [HONOR](#).

<C-1,Adjective,4185,*poluteles*>

"of great price," 1 Pet. 3:4: see [COST](#), B, No. 2.

<C-2,Adjective,4186,*polutimos*>

"of great price," Matt. 13:46: see [COST](#), B, No. 3.

Prick (Noun) * For PRICK (Noun) see GOAD

Prick (Verb) <1,,2660,*katanusso*>

primarily, "to strike or prick violently, to stun," is used of strong emotion, in Acts 2:37 (Passive Voice), "they were pricked (in their heart)." Cp. *katanuxis*, "stupor, torpor of mind," Rom. 11:8.

Pride <A-1,Noun,212,*alazonia[-eia]*>

is translated "pride" in 1 John 2:16, AV. See [BOAST](#), B, No. 2, VAINGLORY.

<A-2,Noun,5243,*huperephania*>

"pride," Mark 7:22: see [HAUGHTY](#).

<B-1,Verb,5187,*tuphoo*>

"lifted up with pride," 1 Tim. 3:6, AV (RV, "puffed up"). See HIGH-[MINDED](#).

Priest <1,,2409,*hiereus*>

"one who offers sacrifice and has the charge of things pertaining thereto," is used (a) of a "priest" of the pagan god Zeus, Acts 14:13; (b) of Jewish "priests," e.g., Matt. 8:4; 12:4,5; Luke 1:5, where allusion is made to the 24 courses of "priests" appointed for service in the Temple (cp. 1 Chron. 24:4ff.); John 1:19; Heb. 8:4; (c) of believers, Rev. 1:6; 5:10; 20:6. Israel was primarily designed as a nation to be a kingdom of "priests," offering service to God, e.g., Ex. 19:6; the Israelites having renounced their obligations, Ex. 20:19, the Aaronic priesthood was selected for the purpose, till Christ came to fulfil His ministry in offering up Himself; since then the Jewish priesthood has been abrogated, to be resumed nationally, on behalf of Gentiles, in the millennial kingdom, Is. 61:6; 66:21. Meanwhile all believers, from Jews and Gentiles, are constituted "a kingdom of priests," Rev. 1:6 (see above), "a holy priesthood," 1 Pet. 2:5, and "royal," 1 Pet. 2:9. The NT knows nothing of a sacerdotal class in contrast to the laity; all believers are commanded to offer the sacrifices mentioned in Rom. 12:1; Phil. 2:17; 4:18; Heb. 13:15,16; 1 Pet. 2:5; (d) of Christ, Heb. 5:6; 7:11,15,17,21; 8:4 (negatively); (e) of Melchizedek, as the forshadower of Christ, Heb. 7:1,3.

<2,,749,*archiereus*>

designates (a) "the high priests" of the Levitical order, frequently called "chief priests" in the NT, and including "ex-high priests" and members of "high priestly" families, e.g., Matt. 2:4; 16:21; 20:18; 21:15; in the singular, a "high priest," e.g., Abiathar, Mark 2:26; Annas and Caiaphas, Luke 3:2, where the RV rightly has "in the high priesthood of A. and C." (cp. Acts 4:6). As to the combination of the two in this respect, Annas was the "high priest" from A.D. 7-14, and, by the time referred to, had been deposed for some years; his son-in-law, Caiaphas, the fourth "high priest" since his deposition, was appointed about A.D. 24. That Annas was still called the "high priest" is explained by the facts (1) that by the Mosaic law the high priesthood was held for life, Num. 35:25; his deposition was the capricious act of the Roman procurator, but he would still be regarded legally and religiously as "high priest" by the Jews; (2) that he probably still held the office of deputy-president of the Sanhedrin (cp. 2 Kings 25:18); (3) that he was a man whose age, wealth and family connections gave him a preponderant influence, by which he held the real sacerdotal power; indeed at this time the high priesthood was in the hands of a clique of some half dozen families; the language of the writers of the Gospels is in accordance with this, in attributing the high priesthood rather to a caste than a person; (4) the "high priests" were at that period mere puppets of Roman authorities who deposed them at will, with the result that the title was used more loosely than in former days.

The Divine institution of the priesthood culminated in the "high priest," it being his duty to represent the whole people, e.g., Lev. 4:15,16; ch. 16. The characteristics of the Aaronic "high priests" are enumerated in Heb. 5:1-4; 8:3; 9:7,25; in some mss., Heb. 10:11 (RV, marg.); 13:11.

(b) Christ is set forth in this respect in the Ep. to the Hebrews, where He is spoken of as "a high priest," Heb. 4:15; 5:5,10; 6:20; 7:26; 8:1,3 (RV); 9:11; "a great high priest," Heb. 4:14; "a great priest," Heb. 10:21; "a merciful and faithful high priest," Heb. 2:17; "the Apostle and high priest of our confession," Heb. 3:1, RV; "a high priest after the order of Melchizedek," Heb. 5:10. One of the great objects of this Epistle is to set forth the superiority of Christ's High Priesthood as being of an order different from and higher than the Aaronic, in that He is the Son of God (see especially Heb. 7:28), with a priesthood of the Melchizedek order. Seven outstanding features of His priesthood are stressed, (1) its character, Heb. 5:6,10; (2) His commission, Heb. 5:4,5; (3) His preparation, Heb. 2:17; 10:5; (4) His sacrifice, Heb. 8:3; 9:12,14,27,28; 10:4-12; (5) His sanctuary, Heb. 4:14; 8:2; 9:11,12,24; 10:12,19; (6) His ministry, Heb. 2:18; 4:15; 7:25; 8:6; 9:15,24; (7) its effects, 2:15; 4:16; 6:19,20; 7:16,25; 9:14,28; 10:14-17,22,39; 12:1; 13:13-17.

Note: In Acts 4:6 the adjective *hieratikos*, "high priestly," is translated "of the high priest."

Priesthood, Priest's Office <A-1,Noun,2406,*hierateuma*>

denotes "a priesthood" (akin to *hierateuo*, see below), "a body of priests," consisting of all believers, the whole church (not a special order from among them), called "a holy priesthood," 1 Pet. 2:5; "a royal priesthood," 1 Pet. 2:9; the former term is associated with offering spiritual sacrifices, the latter with the royal dignity of showing forth the Lord's excellencies (RV). In the Sept., Exod. 19:6; 23:22.

<A-2,Noun,2420,*hierosune*>

"a priesthood," signifies the office, quality, rank and ministry of "a priest," Heb. 7:11,12,24, where the contrasts between the Levitical "priesthood" and that of Christ are set forth. In the Sept., 1 Chron.

29:22.

<A-3,Noun,2405,*hierateia*>

"a priesthood," denotes the priest's office, Luke 1:9; Heb. 7:5, RV, "priest's office."

<B-1,Verb,2407,*hierateuo*>

signifies "to officiate as a priest," Luke 1:8, "he executed the priest's office."

Prince <1,,747,*archegos*>

primarily an adjective signifying "originating, beginning," is used as a noun, denoting "a founder, author, prince or leader," Acts 3:15, "Prince" (marg., "Author"); Acts 5:31; see [AUTHOR](#), No. 2.

<2,,758,*archon*>

the present participle of the verb *archo*, "to rule;" denotes "a ruler, a prince." It is used as follows ("p" denoting "prince," or "princes;" "r," "ruler" or "rulers"): (a) of Christ, as "the Ruler (AV, Prince) of the kings of the earth," Rev. 1:5; (b) of rulers of nations, Matt. 20:25, RV, "r," AV, "p;" Acts 4:26, "r;" Acts 7:27, "r;" Acts 7:35, "r" (twice); (c) of judges and magistrates, Acts 16:19, "r;" Rom. 13:3, "r;" (d) of members of the Sanhedrin, Luke 14:1, RV, "r" (AV, "chief"); Luke 23:13,35, "r;" so Luke 24:20; John 3:1; 7:26,48; 12:42, RV, "r" (AV, "chief r."); "r" in Acts 3:17; 4:5,8; 13:27; 14:5; (e) of rulers of synagogues, Matt. 9:18,23, "r;" so Luke 8:41; 18:18; (f) of the Devil, as "prince" of this world, John 12:31; 14:30; 16:11; of the power of the air, Eph. 2:2, "the air" being that sphere in which the inhabitants of the world live and which, through the rebellious and godless condition of humanity, constitutes the seat of his authority; (g) of Beelzebub, the "prince" of the demons, Matt. 9:24; 12:24; Mark 3:22; Luke 11:15. See [CHIEF](#), B, No. 10.

<3,,2232,*hegemon*>

"a leader, ruler," is translated "princes" (i.e., leaders) in Matt. 2:6; see [GOVERNOR](#), A, No. 1.

Note: For megistan, Rev. 6:15; 18:23, RV, "princes," see LORD, No. 3.

Principal <1,,4413,*protos*>

"first," is translated "principal men" in the RV of Luke 19:47; Acts 25:2. See [CHIEF](#), A.

Note: In Acts 25:23 the phrase *kat' exochen*, lit., "according to eminence," is translated "principal (men);" *exochē*, primarily a projection (akin to *execho*, "to stand out"), is used here metaphorically of eminence. In the Sept., Job 39:28.

Principality <1,,746,*arche*>

"beginning, government, rule," is used of supramundane beings who exercise rule, called "principalities;" (a) of holy angels, Eph. 3:10, the Church in its formation being to them the great expression of "the manifold (or "much-varied") wisdom of God;" Col. 1:16; (b) of evil angels, Rom. 8:38; Col. 2:15, some would put this under (a), but see SPOIL, B. No. 4; (a) and (b) are indicated in Col. 2:10. In Eph. 1:21, the RV renders it "rule" (AV, "principality") and in Titus 3:1, "rulers" (AV, "principalities"). In Jude 1:6, RV, it signifies, not the first estate of fallen angels (as AV), but their authoritative power, "their own" indicating that which had been assigned to them by God, which they

left, aspiring to prohibited conditions. See [BEGIN](#), B.

Principles <1,,746,*arche*>

"beginning," is used in Heb. 6:1, in its relative significance, of the beginning of the thing spoken of; here "the first principles of Christ," lit., "the account (or word) of the beginning of Christ," denotes the teaching relating to the elementary facts concerning Christ. See [BEGIN](#), B.

<2,,4747,*stoicheion*>

is translated "principles" in Heb. 5:12. See [ELEMENTS](#).

Print <1,,5179,*tupos*>

for which see [ENSAMPLE](#), No. 1, is translated "print" in John 20:25 (twice), of the marks made by the nails in the hands of Christ.

Prison, Prison-house <1,,1201,*desmoterion*>

"a place of bonds" (from desmos, "a bond," deo, "to bind"), "a prison," occurs in Matt. 11:2; in Acts 5:21,23; 16:26, RV, "prison house" (AV, "prison").

<2,,5438,*phulake*>

for the various meanings of which see [CAGE](#), denotes a "prison," e.g., Matt. 14:10; Mark 6:17; Acts 5:19; 2 Cor. 11:23; in 2 Cor. 6:5; Heb. 11:36 it stands for the condition of imprisonment; in Rev. 2:10; 18:2, "hold" (twice, RV, marg., "prison;" in the 2nd case, AV, "cage"); Rev. 20:7.

<3,,5084,*teresis*>

"a watching, keeping," then "a place of keeping" is translated "prison" in Acts 5:18 AV (RV "ward"). See [KEEPING](#), B.

Notes: (1) For oikema in Acts 12:7, AV, "prison," see [CELL](#). (2) In Matt. 4:12, AV, paradidomi, "to betray, deliver up," is translated "was cast into prison" (RV, "was delivered up"); see [BETRAY](#). In Mark 1:14, AV, "was put in prison," RV, as in Matt. 4:12; see [PUT](#), No. 12.

Prison Keeper * For [PRISON KEEPER](#) see [JAILOR](#)

Prisoner <1,,1198,*desmios*>

an adjective, primarily denotes "binding, bound," then, as a noun, "the person bound, a captive, prisoner" (akin to deo, "to bind"), Matt. 27:15,16; Mark 15:6; Acts 16:25,27; 23:18; 25:14, RV (AV, "in bonds"), 27; 28:16,17; Eph. 3:1; 4:1; 2 Tim. 1:8; Philem. 1:1,9; in Heb. 10:34; 13:3, "in bonds." See [BOND](#), No. 2.

Note: The prison at Jerusalem (Acts 5) was controlled by the priests and probably attached to the high priest's palace, or the Temple. Paul was imprisoned at Jerusalem in the fort Antonia, Acts 23:10; at Caesarea, in Herod's Praetorium, 23:35; probably his final imprisonment in Rome was in the Tullianum dungeon.

<2,,1202,*desmotes*>

akin to No. 1, occurs in Acts 27:1,42.

<3,,4869,*sunaimalos*>

"a fellow prisoner," primarily "one of fellow captives in war" (from *aichme*, "a spear," and *haliskomai*, "to be taken"), is used by Paul of Andronicus and Junias, Rom. 16:7; of Epaphras, Philem. 1:23; of Aristarchus, Col. 4:10, on which Lightfoot remarks that probably his relations with the Apostle in Rome excited suspicion and led to a temporary confinement, or that he voluntarily shared his captivity by living with him.

Private, Privately <A-1,Adjective,2398,*idios*>

one's own, is translated "private" in 2 Pet. 1:20 (see under INTERPRETATION). See [BUSINESS](#), B.

<B-1,Adverbial Phrase,2596 2398,*kat' idian*> is translated "privately" in Matt. 24:3; Mark 4:34, RV (AV, "when they were alone"); Mark 6:32 (AV only); 7:33, RV; Mark 9:28; 13:3; Luke 10:23; Acts 23:19; Gal. 2:2. Contrast Gal. 2:14.

Privily <1,,2977,*lathra*>

"secretly, covertly" (from a root *lath---*, indicating "unnoticed, unknown," seen in *lanthano*, "to escape notice," *lethe*, "forgetfulness"), is translated "privily" in Matt. 1:19; 2:7; Acts 16:37; "secretly" in John 11:28 (in some mss., Mark 5:33). See [SECRETLY](#).

Note: In Gal. 2:4, *pareisaktos*, an adjective (akin to *pareisago*, lit., "to bring in beside," i.e., "secretly," from *para*, "by the side," *eis*, "into," *ago*, "to bring"), is used, "privily brought in," RV (AV, "unawares, etc."), i.e., as spies or traitors. Strabo, a Greek historian contemporary with Paul, uses the word of enemies introduced secretly into a city by traitors within. In the same verse the verb *pareiserchomai* (see COME, No. 8) is translated "came in privily," of the same Judaizers, brought in by the circumcision party to fulfill the design of establishing the ceremonial law, and thus to accomplish the overthrow of the faith; cp. in Jude 1:4 the verb *pareisduo* (or, *duno*), "to slip in secretly, steal in," RV, "crept in privily" (AV, "... unawares"). See [CREEP](#), No. 2.

Privy <1,,4862,*sunoida*>

see [KNOW](#), No. 6

Prize <1,,1017,*brabeion*>

"a prize bestowed in connection with the games" (akin to *brabeus*, "an umpire," and *brabeuo*, "to decide, arbitrate," "rule," Col. 3:15), 1 Cor. 9:24, is used metaphorically of "the reward" to be obtained hereafter by the faithful believer, Phil. 3:14; the preposition *eis*, "unto," indicates the position of the goal. The "prize" is not "the high calling," but will be bestowed in virtue of, and relation to, it, the heavenly calling, Heb. 3:1, which belongs to all believers and directs their minds and aspirations heavenward; for the "prize" see especially 2 Tim. 4:7,8.

<2,,725,*harpagmos*>

akin to *harpazo*, "to seize, carry off by force," is found in Phil. 2:6, "(counted it not) a prize," RV (marg., "a thing to be grasped"), AV, "(thought it not) robbery;" it may have two meanings, (a) in the

Active sense, "the act of seizing, robbery," a meaning in accordance with a rule connected with its formation; (b) in the Passive sense, "a thing held as a prize." The subject is capably treated by Gifford in "The Incarnation," pp. 28,36, from which the following is quoted:

"In order to express the meaning of the clause quite clearly, a slight alteration is required in the RV, 'Counted it not a prize to be on an equality with God.' The form 'to be' is ambiguous and easily lends itself to the erroneous notion that to be on equality with God was something to be acquired in the future. The rendering 'counted it not a prize that He was on an equality with God,' is quite as accurate and more free from ambiguity. ... Assuming, as we now may, that the equality was something which Christ possessed prior to His Incarnation, and then for a time resigned we have ... to choose between two meanings of the word *harpagmos* (1) with the Active sense 'robbery' or 'usurpation' we get the following meaning: 'Who because He was subsisting in the essential form of God, did not regard it as any usurpation that He was on an equality of glory and majesty with God, but yet emptied Himself of that coequal glory...' (2) The Passive sense gives a different meaning to the passage: 'Who though He was subsisting in the essential form of God, yet did not regard His being on an equality of glory and majesty with God as a prize and a treasure to be held fast, but emptied himself thereof.'"

After reviewing the arguments pro and con Gifford takes the latter to be the right meaning, as conveying the purpose of the passage "to set forth Christ as the supreme example of humility and self-renunciation."

Note: For *katabrabeuo* (*kata*, "down," and *brabeuo*, see No. 1), translated "rob (you) of your prize," Col. 2:18, see BEGUILE, Note.

Probation * For [PROBATION](#), RV in Rom. 5:4, see EXPERIENCE, No. 2

Proceed <1,,1607,*ekporeuomai*>

"to go forth," is translated "to proceed out of" in Matt. 4:4; 15:11, RV; 15:18; Mark 7:15, RV; 7:20, RV; 7:21; 7:23, RV; Luke 4:22; John 15:26; Eph. 4:29; Rev. 1:16, RV; 4:5; 9:17,18, RV (AV, "issued"); 11:5; 19:15, RV; 19:21, AV (RV, "came forth"); 22:1. See [COME](#), No. 33, GO, Note (1).

<2,,1831,*exerchomai*>

is translated "proceed" in Matt. 15:19, AV (RV, "come forth"); John 8:42, RV, "came forth;" Jas. 3:10. The verb "to proceed" is not so suitable. See [COME](#), No. 3.

<3,,4298,*prokopto*>

lit., "to cut forward (a way)," is translated "will proceed" in 2 Tim. 2:16, RV (AV, "will increase") and "shall proceed" (both versions) in 2 Tim. 3:9. See INCREASE.

<4,,4369,*prostithemi*>

"to put to, to add," is translated "proceeded" in Acts 12:3 (a Hebraism). See [ADD](#), No. 2.

Proclaim <1,,2784,*kerusso*>

is translated "to proclaim" in the RV, for AV, "to preach," in Matt. 10:27; Luke 4:19; Acts 8:5; 9:20.

See [PREAMCH](#), No. 2.

<2,,2605,*katangelo*>

"to declare, proclaim," is translated "to proclaim" in the RV, for AV, to "show," in Acts 16:17; 26:23; 1 Cor. 11:26, where the verb makes clear that the partaking of the elements at the Lord's Supper is a "proclamation" (an evangel) of the Lord's death; in Rom. 1:8, for AV, "spoken of;" in 1 Cor. 2:1, for AV, "declaring." See also [PREAMCH](#), Note (2), and [DECLARE](#), A, No. 4.

<3,,4135,*plerophoreo*>

"to bring in full measure" (pleres, "full," phero, "to bring"), hence, "to fulfill, accomplish," is translated "might be fully proclaimed," in 2 Tim. 4:17, RV, with kerugma, marg., "proclamation" (AV " ... known"). See [ASSURE](#), B, No. 2, [BELIEVE](#), C, Note (4), [FULFILL](#), No. 6, [KNOW](#), Note (2), [PERSUADE](#), No. 2, Note, [PROOF](#).

Proconsul <1,,446,*anthupatos*>

from anti, "instead of," and hupatos, "supreme," denotes "a consul, one acting in place of a consul, a proconsul, the governor of a senatorial province" (i.e., one which had no standing army). The "proconsuls" were of two classes, (a) exconsuls, the rulers of the provinces of Asia and Africa, who were therefore "proconsuls" (b) those who were ex-pretors or "proconsuls" of other senatorial provinces (a pretor being virtually the same as a consul). To the former belonged the "proconsuls" at Ephesus, Acts 19:38 (AV, "deputies"); to the latter, Sergius Paulus in Cyprus, Acts 13:7,8,12, and Gallio at Corinth, Acts 18:12. In the NT times Egypt was governed by a prefect. Provinces in which a standing army was kept were governed by an imperial legate (e.g., Quirinius in Syria, Luke 2:2): see [GOVERNOR](#), A, No. 1.

Note: Anthupateo, "to be proconsul," is in some texts in Acts 18:12.

Profane (Adjective and Verb) <A-1,Adjective,952,*bebelos*>

primarily, "permitted to be trodden, accessible" (from baino, "to go," whence belos, "a threshold"), hence, "unhallowed, profane" (opposite to hieros, "sacred"), is used of (a) persons, 1 Tim. 1:9; Heb. 12:16; (b) things, 1 Tim. 4:7; 6:20; 2 Tim. 2:16. "The natural antagonism between the profane and the holy or divine grew into a moral antagonism. ... Accordingly bebelos is that which lacks all relationship or affinity to God" (Cremer, who compares koinos, "common," in the sense of ritual uncleanness).

<B-1,Verb,953,*bebeloo*>

primarily, "to cross the threshold" (akin to A, which see), hence, "to profane, pollute," occurs in Matt. 12:5; Acts 24:6 (the latter as in Acts 21:28,29: cp. [DEFILE](#), A, No. 1, PARTITION).

Profess, Profession <A-1,Verb,1861,*epangelo*>

"to announce, proclaim, profess," is rendered "to profess" in 1 Tim. 2:10, of godliness, and 1 Tim. 6:21, of "the knowledge ... falsely so called." See PROMISE.

<A-2,Verb,3670,*homologeo*>

is translated "to profess" in Matt. 7:23; Titus 1:16; in 1 Tim. 6:12, AV (RV, "confess"). See [CONFESS](#).

<A-3,Verb,5335,*phasko*>

"to affirm, assert:" see [AFFIRM](#), No. 3.

<B-1,Noun,3671,*homologia*>

akin to A, No. 2, "confession," is translated "profession" and "professed" in the AV only. See [CONFESS](#).

Profit (Noun and Verb), Profitable, Profiting <A-1,Noun,5622,*opheleia*>

primarily denotes "assistance;" then, "advantage, benefit,;" "profit," in Rom. 3:1. See [ADVANTAGE](#), No. 3.

<A-2,Noun,3786,*ophelos*>

"profit" in Jas. 2:14,16: see [ADVANTAGE](#), No. 2.

<A-3,Noun,4851,*sumpheron*>

the neuter form of the present participle of *sumphero* (see B, No. 1), is used as a noun with the article in Heb. 12:10, "(for our) profit;" in some mss. in 1 Cor. 7:35; 10:33 (see No. 4); in 1 Cor. 12:7, preceded by *pros*, "with a view to, towards," translated "to profit withal," lit., "towards the profiting."

<A-4,Noun,4851,*sumphoros*>

akin to No. 3, an adjective, signifying "profitable, useful, expedient," is used as a noun, and found in the best texts, with the article, in 1 Cor. 7:35 (see No. 3); 1 Cor. 10:33 (1st part), the word being understood in the 2nd part.

<A-5,Noun,4297,*prokope*>

translated "profiting" in 1 Tim. 4:15, AV (RV, "progress"); see FURTHERANCE.

<B-1,Verb,4851,*sumphero*>

"to be profitable," Matt. 5:29,30; Acts 20:20: see [EXPEDIENT](#).

<B-2,Verb,5623,*opheleo*>

akin to A, No. 1, is translated "to profit" in Matt. 15:5; 16:26; Mark 7:11; 8:36; Luke 9:25, RV; John 6:63; Rom. 2:25; 1 Cor. 13:3; 14:6; Gal. 5:2; Heb. 4:2; 13:9. See [ADVANTAGE](#), BETTERED, [PREVAIL](#).

<B-3,Verb,4298,*prokopto*>

is translated "I profited" in Gal. 1:14, AV. See [ADVANCE](#).

<C-1,Adjective,5539,*chresimos*>

"useful" (akin to *chraomai*, "to use"), is translated as a noun in 2 Tim. 2:14, "to (no) profit," lit., "to (nothing) profitable."

<C-2,Adjective,2173,*euchrestos*>

"useful, serviceable" (eu, "well," chrestos, "serviceable," akin to chroamai, see No. 1), is used in Philem. 1:11, "profitable," in contrast to achrestos, "unprofitable" (a negative), with a delightful play upon the name "Onesimus," signifying "profitable" (from onesis, "profit"), a common name among slaves. Perhaps the prefix eu should have been brought out by some rendering like "very profitable," "very serviceable," the suggestion being that whereas the runaway slave had done great disservice to Philemon, now after his conversion, in devotedly serving the Apostle in his confinement, he had thereby already become particularly serviceable to Philemon himself, considering that the latter would have most willingly rendered service to Paul, had it been possible. Onesimus, who had belied his name, was now true to it on behalf of his erstwhile master, who also owed his conversion to the Apostle.

It is translated "meet for (the master's) use" in 2 Tim. 2:21; "useful" in 2 Tim. 4:11, RV (AV, "profitable"). See USEFUL. In the Sept., Prov. 31:13.

<C-3,Adjective,5624,*ophelimos*>

"useful, profitable" (akin to B. No. 2), is translated "profitable" in 1 Tim. 4:8, both times in the RV (AV, "profiteth" in the 1st part), of physical exercise, and of godliness; in 2 Tim. 3:16 of the God-breathed Scriptures; in Titus 3:8, of maintaining good works.

Progress <1,,4297,*prokope*>

is translated "progress" in Phil. 1:12,25; 1 Tim. 4:15: see FURTHERANCE.

Prolong <1,,3905,*parateino*>

"to stretch out along" (para, "along," teino, "to stretch"), is translated "prolonged" in Acts 20:7, RV, of Paul's discourse: see [CONTINUE](#), Note (1).

Promise (Noun and Verb) <A-1,Noun,1860,*epangelia*>

primarily a law term, denoting "a summons" (epi, "upon," angello, "to proclaim, announce"), also meant "an undertaking to do or give something, a promise." Except in Acts 23:21 it is used only of the "promises" of God. It frequently stands for the thing "promised," and so signifies a gift graciously bestowed, not a pledge secured by negotiation; thus, in Gal. 3:14, "the promise of the Spirit" denotes "the promised Spirit:" cp. Luke 24:49; Acts 2:33; Eph. 1:13; so in Heb. 9:15, "the promise of the eternal inheritance" is "the promised eternal inheritance." On the other hand, in Acts 1:4, "the promise of the Father," is the "promise" made by the Father.

In Gal. 3:16, the plural "promises" is used because the one "promise" to Abraham was variously repeated (Gen. 12:1-3; 13:14-17; 15:18; 17:1-14; 22:15-18), and because it contained the germ of all subsequent "promises;" cp. Rom. 9:4; Heb. 6:12; 7:6; 8:6; 11:17. Gal. 3 is occupied with showing that the "promise" was conditional upon faith and not upon the fulfillment of the Law. The Law was later than, and inferior to, the "promise," and did not annul it, Gal. 3:21; cp. Gal. 4:23,28. Again, in Eph. 2:12, "the covenants of the promise" does not indicate different covenants, but a covenant often renewed, all centering in Christ as the "promised" Messiah-Redeemer, and comprising the blessings to be bestowed through Him.

In 2 Cor. 1:20 the plural is used of every "promise" made by God: cp. Heb. 11:33; in Heb. 7:6, of special "promises" mentioned. For other applications of the word, see e.g., Eph. 6:2; 1 Tim. 4:8; 2 Tim. 1:1; Heb. 4:1; 2 Pet. 3:4,9; in 1 John 1:5 some mss. have this word, instead of *angelia*, "message."

The occurrences of the word in relation to Christ and what centers in Him, may be arranged under the headings (1) the contents of the "promise," e.g., Acts 26:6; Rom. 4:20; 1 John 2:25; (2) the heirs, e.g., Rom. 9:8; 15:8; Gal. 3:29; Heb. 11:9; (3) the conditions, e.g., Rom. 4:13,14; Gal. 3:14-22; Heb. 10:36.

<A-2,Noun,1862,*epangelma*>

denotes "a promise made," 2 Pet. 1:4; 3:13.

<B-1,Verb,1861,*epangello*>

"to announce, proclaim," has in the NT the two meanings "to profess" and "to promise," each used in the Middle Voice; "to promise" (a) of "promises" of God, Acts 7:5; Rom. 4:21; in Gal. 3:19, Passive Voice; Titus 1:2; Heb. 6:13; 10:23; 11:11; 12:26; Jas. 1:12; 2:5; 1 John 2:25; (b) made by men, Mark 14:11; 2 Pet. 2:19. See [PROFESS](#).

<B-2,Verb,4279,*proepangello*>

in the Middle Voice, "to promise before" *pro*, and No. 1), occurs in Rom. 1:2; 2 Cor. 9:5. See [AFOREPROMISED](#).

<B-3,Verb,3670,*homologeō*>

"to agree, confess," signifies "to promise" in Matt. 14:7. See [CONFESS](#).

Note: For *exomologeō* in Luke 22:6, see [CONSENT](#), No. 1.

Pronounce <1,,3004,*legō*>

"to say, declare," is rendered "pronounceth (blessing)" in Rom. 4:6, RV, which necessarily repeats the verb in ver. 9 (it is absent from the original), for AV, "cometh" (italicized). See [ASK](#), A, No. 6, [DESCRIBE](#), No. 2, [SAY](#).

Proof <1,,1382,*dokime*>

see [EXPERIENCE](#), No. 2.

<2,,1383,*dokimion*>

"a test, a proof," is rendered "proof" in Jas. 1:3, RV (AV, "trying"); it is regarded by some as equivalent to *dokimeion*, "a crucible, a test;" it is the neuter form of the adjective *dokimios*, used as a noun, which has been taken to denote the means by which a man is tested and "proved" (Mayor), in the same sense as *dokime* (No. 1) in 2 Cor. 8:2; the same phrase is used in 1 Pet. 1:7, RV, "the proof (of your faith)," AV, "the trial;" where the meaning probably is "that which is approved [i.e., as genuine] in your faith;" this interpretation, which was suggested by Hort, and may hold good for Jas. 1:3, has been confirmed from the papyri by Deissmann (*Bible Studies*, p. 259ff.). Moulton and Milligan (*Vocab.*) give additional instances.

<3,,1732,endeixis>

see [DECLARE](#), B. Cp. the synonymous word endeigma, "a token," 2 Thess. 1:5, which refers rather to the thing "proved," while endeixis points to the act of "proving."

<4,,5039,tekmerion>

"a sure sign, a positive proof" (from tekmar, "a mark, sign"), occurs in Acts 1:3, RV, "proofs" (AV, "infallible proofs;" a "proof" does not require to be described as infallible, the adjective is superfluous).

Note: For the AV in 2 Tim. 4:5, "make full proof," RV, "fulfill" (plerophoreo), see [FULFILL](#).

Proper <1,,791,asteios>

is translated "proper" in Heb. 11:23, RV, "goodly:" see BEAUTIFUL, No. 2.

<2,,2398,idios>

"one's own," is found in some mss. in Acts 1:19, AV, "proper;" in 1 Cor. 7:7, RV, "own" (AV, "proper"); in Jude 1:6, RV, "their proper (habitation)," AV, "their own."

Prophecy, Prophecy, Prophecy <A-1,Noun,4394,propheteia>

signifies "the speaking forth of the mind and counsel of God" (pro, "forth," phemi, "to speak:" see [PROPHET](#)); in the NT it is used (a) of the gift, e.g., Rom. 12:6; 1 Cor. 12:10; 13:2; (b) either of the exercise of the gift or of that which is "prophesied," e.g., Matt. 13:14; 1 Cor. 13:8; 14:6,22; 1 Thess. 5:20, "prophesying (s);" 1 Tim. 1:18; 4:14; 2 Pet. 1:20,21; Rev. 1:3; 11:6; 19:10; 22:7,10,18,19.

"Though much of OT prophecy was purely predictive, see Micah 5:2, e.g., and cp. John 11:51, prophecy is not necessarily, nor even primarily, fore-telling. It is the declaration of that which cannot be known by natural means, Matt. 26:68, it is the forth-telling of the will of God, whether with reference to the past, the present, or the future, see Gen. 20:7; Deut. 18:18; Rev. 10:11; 11:3. ...

"In such passages as 1 Cor. 12:28; Eph. 2:20, the 'prophets' are placed after the 'Apostles,' since not the prophets of Israel are intended, but the 'gifts' of the ascended Lord, Eph. 4:8,11; cp. Acts 13:1; ...; the purpose of their ministry was to edify, to comfort, and to encourage the believers, 1 Cor. 14:3, while its effect upon unbelievers was to show that the secrets of a man's heart are known to God, to convict of sin, and to constrain to worship, 1 Cor. 14:24,25.

"With the completion of the canon of Scripture prophecy apparently passed away, 1 Cor. 13:8,9. In his measure the teacher has taken the place of the prophet, cp. the significant change in 2 Pet. 2:1. The difference is that, whereas the message of the prophet was a direct revelation of the mind of God for the occasion, the message of the teacher is gathered from the completed revelation contained in the Scriptures." * [* From Notes on Thessalonians by Hogg and Vine, pp. 196,197.]

<B-1,Adjective,4397,prophetikos>

"of or relating to prophecy," or "proceeding from a prophet, prophetic," is used of the OT Scriptures, Rom. 16:26, "of the prophets," lit., "(by) prophetic (Scriptures);" 2 Pet. 1:19, "the word of prophecy

(made more sure)," i.e., confirmed by the person and work of Christ (AV, "a more sure, etc."), lit., "the prophetic word."

<C-1,Verb,4395,*propheteuo*>

"to be a prophet, to prophesy," is used (a) with the primary meaning of telling forth the Divine counsels, e.g., Matt. 7:22; 26:68; 1 Cor. 11:4,5; 13:9; 14:1,3-5,24,31,39; Rev. 11:3; (b) of foretelling the future, e.g., Matt. 15:7; John 11:51; 1 Pet. 1:10; Jude 14.

Prophet <1,,4396,*prophetes*>

"one who speaks forth or openly" (see [PROPHECY](#), A), "a proclaimer of a divine message," denoted among the Greeks an interpreter of the oracles of the gods. In the Sept. it is the translation of the word roeh, "a seer;" 1 Sam. 9:9, indicating that the "prophet" was one who had immediate intercourse with God. It also translates the word nabhi, meaning "either one in whom the message from God springs forth" or "one to whom anything is secretly communicated." Hence, in general, "the prophet" was one upon whom the Spirit of God rested, Num. 11:17-29, one, to whom and through whom God speaks, Num. 12:2; Amos 3:7,8. In the case of the OT prophets their messages were very largely the proclamation of the Divine purposes of salvation and glory to be accomplished in the future; the "prophesying" of the NT "prophets" was both a preaching of the Divine counsels of grace already accomplished and the foretelling of the purposes of God in the future.

In the NT the word is used (a) of "the OT prophets," e.g., Matt. 5:12; Mark 6:15; Luke 4:27; John 8:52; Rom. 11:3; (b) of "prophets in general," e.g., Matt. 10:41; 21:46; Mark 6:4; (c) of "John the Baptist," Matt. 21:26; Luke 1:76; (d) of "prophets in the churches," e.g., Acts 13:1; 15:32; 21:10; 1 Cor. 12:28,29; 14:29,32,37; Eph. 2:20; 3:5; 4:11; (e) of "Christ, as the aforepromised Prophet," e.g., John 1:21; 6:14; 7:40; Acts 3:22; 7:37, or, without the article, and, without reference to the Old Testament, Mark 6:15, Luke 7:16; in Luke 24:19 it is used with aner, "a man;" John 4:19; 9:17; (f) of "two witnesses" yet to be raised up for special purposes, Rev. 11:10,18; (g) of "the Cretan poet Epimenides," Titus 1:12; (h) by metonymy, of "the writings of prophets," e.g., Luke 24:27; Acts 8:28.

<2,,5578,*pseudoprophetes*>

"a false prophet," is used of such (a) in OT times, Luke 6:26; 2 Pet. 2:1; (b) in the present period since Pentecost, Matt. 7:15; 24:11,24; Mark 13:22; Acts 13:6; 1 John 4:1; (c) with reference to a false "prophet" destined to arise as the supporter of the "Beast" at the close of this age, Rev. 16:13; 19:20; 20:10 (himself described as "another beast," Rev. 13:11).

Prophetess <1,,4398,*prophetis*>

the feminine of prophetes (see above), is used of Anna, Luke 2:36; of the self-assumed title of "the woman Jezebel" in Rev. 2:20.

Propitiation <A-1,Verb,2433,*hilaskomai*>

was used amongst the Greeks with the significance "to make the gods propitious, to appease, propitiate," inasmuch as their good will was not conceived as their natural attitude, but something to be earned first. This use of the word is foreign to the Greek Bible, with respect to God, whether in the Sept. or in the NT. It is never used of any act whereby man brings God into a favorable attitude or gracious disposition. It is God who is "propitiated" by the vindication of His holy and righteous

character, whereby, through the provision He has made in the vicarious and expiatory sacrifice of Christ, He has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sins.

Thus in Luke 18:13 it signifies "to be propitious" or "merciful to" (with the person as the object of the verb), and in Heb. 2:17 "to expiate, to make propitiation for" (the object of the verb being sins); here the RV, "to make propitiation" is an important correction of the AV, "to make reconciliation." Through the "propitiation" sacrifice of Christ, he who believes upon Him is by God's own act delivered from justly deserved wrath, and comes under the covenant of grace. Never is God said to be reconciled, a fact itself indicative that the enmity exists on man's part alone, and that it is man who needs to be reconciled to God, and not God to man. God is always the same and, since He is Himself immutable, His relative attitude does change towards those who change. He can act differently towards those who come to Him by faith, and solely on the ground of the "propitiatory" sacrifice of Christ, not because He has changed, but because He ever acts according to His unchanging righteousness.

The expiatory work of the Cross is therefore the means whereby the barrier which sin interposes between God and man is broken down. By the giving up of His sinless life sacrificially, Christ annuls the power of sin to separate between God and the believer.

In the OT the Hebrew verb kaphar is connected with kopher, "a covering" (see [MERCY SEAT](#)), and is used in connection with the burnt offering, e.g., Lev. 1:4; 14:20; 16:24, the guilt offering e.g., Lev. 5:16,18, the sin offering, e.g., Lev. 4:20,26,31,35, the sin offering and burnt offering together, e.g., Lev. 5:10; 9:7, the meal offering and peace offering, e.g., Ezek. 45:15,17, as well as in other respects. It is used of the ram offered at the consecration of the high priest, Ex. 29:33, and of the blood which God gave upon the altar to make "propitiation" for the souls of the people, and that because "the life of the flesh is in the blood," Lev. 17:11, and "it is the blood that maketh atonement by reason of the life" (RV). Man has forfeited his life on account of sin and God has provided the one and only way whereby eternal life could be bestowed, namely, by the voluntary laying down of His life by His Son, under Divine retribution. Of this the former sacrifices appointed by God were foreshadowings.

<B-1,Noun,2435,*hilasterion*>

akin to A, is regarded as the neuter of an adjective signifying "propitiatory." In the Sept. it is used adjectively in connection with epithema, "a cover," in Exod. 25:17; 37:6, of the lid of the ark (see [MERCY SEAT](#)), but it is used as a noun (without epithema), of locality, in Exod. 25:18-22; 31:7; 35:12; 37:7,8,9; Lev. 16:2,13-15; Num. 7:89, and this is its use in Heb. 9:5.

Elsewhere in the NT it occurs in Rom. 3:25, where it is used of Christ Himself; the RV text and punctuation in this verse are important: "whom God set forth to be a propitiation, through faith, by His blood." The phrase "by His blood" is to be taken in immediate connection with "propitiation." Christ, through His expiatory death, is the Personal means by whom God shows the mercy of His justifying grace to the sinner who believes. His "blood" stands for the voluntary giving up of His life, by the shedding of His blood in expiatory sacrifice, under Divine judgment righteously due to us as sinners, faith being the sole condition on man's part.

Note: "By metonymy, 'blood' is sometimes put for 'death,' inasmuch as, blood being essential to life, Lev. 17:11, when the blood is shed life is given up, that is, death takes place. The fundamental principle on which God deals with sinners is expressed in the words 'apart from shedding of blood,' i.e., unless a death takes place, 'there is no remission' of sins, Heb. 9:22.

"But whereas the essential of the type lay in the fact that blood was shed, the essential of the antitype lies in this, that the blood shed was that of Christ. Hence, in connection with Jewish sacrifices, 'the blood' is mentioned without reference to the victim from which it flowed, but in connection with the great antitypical sacrifice of the NT the words 'the blood' never stand alone; the One Who shed the blood is invariably specified, for it is the Person that gives value to the work; the saving efficacy of the Death depends entirely upon the fact that He Who died was the Son of God." * [* From Notes on Thessalonians by Hogg and Vine, p. 168.]

<B-2,Noun,2434,*hilasmos*>

akin to hileos ("merciful, propitious"), signifies "an expiation, a means whereby sin is covered and remitted." It is used in the NT of Christ Himself as "the propitiation," in 1 John 2:2; 4:10, signifying that He Himself, through the expiatory sacrifice of His Death, is the Personal means by whom God shows mercy to the sinner who believes on Christ as the One thus provided. In the former passage He is described as "the propitiation for our sins; and not for ours only, but also for the whole world." The italicized addition in the AV, "the sins of," gives a wrong interpretation. What is indicated is that provision is made for the whole world, so that no one is, by Divine predetermination, excluded from the scope of God's mercy; the efficacy of the "propitiation," however, is made actual for those who believe. In 1 John 4:10, the fact that God "sent His Son to be the propitiation for our sins," is shown to be the great expression of God's love toward man, and the reason why Christians should love one another. In the Sept., Lev. 25:9; Num. 5:8; 1 Chron. 28:20; Ps. 130:4; Ezek. 44:27; Amos 8:14.

Proportion <1,,356,*analogia*>

Cp. Eng., "analogy," signified in classical Greek "the right relation, the concidence or agreement existing or demanded according to the standard of the several relations, not agreement as equality" (Cremer). It is used in Rom. 12:6, where "let us prophesy according to the proportion of our faith," RV, recalls ver. 3. It is a warning against going beyond what God has given and faith receives. This meaning, rather than the other rendering, "according to the analogy of the faith," is in keeping with the context. The word *analogia* is not to be rendered literally. "Proportion" here represents its true meaning. The fact that there is a definite article before "faith" in the original does not necessarily afford an intimation that the faith, the body of Christian doctrine, is here in view. The presence of the definite article is due to the fact that faith is an abstract noun. The meaning "the faith" is not relevant to the context.

Proselyte <1,,4339,*proselutos*>

akin to *proserchomai*, "to come to," primarily signifies "one who has arrived, a stranger;" in the NT it is used of converts to Judaism, or foreign converts to the Jewish religion, Matt. 23:15; Acts 2:10; 6:5; 13:43. There seems to be no connection necessarily with Palestine, for in Acts 2:10; 13:43 it is used of those who lived abroad. Cp. the Sept., e.g., in Exod. 22:21; 23:9; Deut. 10:19, of the "stranger" living among the children of Israel.

Prosper <1,,2137,*euodoo*>

"to help on one's way" (eu, "well," hodos, "a way or journey"), is used in the Passive Voice signifying "to have a prosperous journey," Rom. 1:10; metaphorically, "to prosper, be prospered," 1 Cor. 16:2, RV, "(as) he may prosper," AV, "(as God) hath prospered (him)," lit., "in whatever he may be prospered," i.e., in material things; the continuous tense suggests the successive circumstances of varying prosperity as week follows week; in 3 John 1:2, of the "prosperity" of physical and spiritual health.

Protest * Note: In 1 Cor. 15:31, "**I** protest by" is a rendering of ne, a particle of strong affirmation used in oaths. In the Sept., Gen. 42:15,16.

Proud <1,,5244,*huperephanos*>

signifies "showing oneself above others, preeminent" (huper, "above," phainomai, "to appear, be manifest"); it is always used in Scripture in the bad sense of "arrogant, disdainful, proud," Luke 1:51; Rom. 1:30; 2 Tim. 3:2; Jas. 4:6; 1 Pet. 5:5.

Note: For the AV renderings of the verb tuphoo, in 1 Tim. 3:6; 6:4; 2 Tim. 3:4, see HIGHMINDED.

Prove <A-1,Verb,1381,*dokimazo*>

"to test, prove," with the expectation of approving, is translated "to prove" in Luke 14:19; Rom. 12:2; 1 Cor. 3:13, RV (AV, "shall try"); 11:28, RV (AV, "examine"); 2 Cor. 8:8, 22; 13:5; Gal. 6:4; Eph. 5:10; 1 Thess. 2:4 (2nd part), RV (AV, "trieth"); 5:21; 1 Tim. 3:10; in some mss. Heb. 3:9 (the most authentic have the noun dokimasia, "a proving"); 1 Pet. 1:7, RV (AV, "tried"); 1 John 4:1, RV (AV, "try"). See [APPROVE](#).

<A-2,Verb,584,*apodeiknumi*>

"to show forth," signifies "to prove" in Acts 25:7. See [APPROVE](#), No. 3.

<A-3,Verb,3936,*paristemi*>

"to present," signifies "to prove" in Acts 24:13. See [COMMEND](#), No. 4.

<A-4,Verb,3985,*peirazo*>

"to try," either in the sense of attempting, e.g., Acts 16:7, or of testing, is rendered "to prove" in John 6:6. See [EXAMINE](#), TEMPT.

<A-5,Verb,4822,*sumbibazo*>

"to join together," signifies "to prove" in Acts 9:22. See COMPACTED, No. 2.

<A-6,Verb,4921,*sunistemi* | *sunistano*> "to commend, to prove," is translated "**I** prove (myself a transgressor)" in Gal. 2:18 (AV, "**I** make"). See [COMMEND](#).

<B-1,Noun,3986,*peirasmos*>

(a) "a trying, testing," (b) "a temptation," is used in sense (a) in 1 Pet. 4:12, with the preposition pros, "towards" or "with a view to," RV, "to prove" (AV, "to try"), lit., "for a testing." See [TEMPTATION](#).

Notes: (1) In Luke 10:36, RV, *ginomai*, "to become, come to be," is translated "proved (neighbor)," AV, "was...;" so in Heb. 2:2. (2) In Rom. 3:9, AV, *proatitiaomai*, "to accuse beforehand," is translated "we have before proved" (marg., "charged"); for the RV, see [CHARGE](#), C, No. 9.

Proverb * For [PROVERB](#) see [PARABLE](#), No. 2

Provide, Providence, Provision <A-1, Verb, 2090, *hetoimazo*>

"to prepare," is translated "hast provided" in Luke 12:20, AV. See [PREPARE](#).

<A-2, Verb, 2932, *htaomai*>

"to get, to gain," is rendered "provide" in Matt. 10:9. See OBTAIN, [POSSESS](#).

<A-3, Verb, 3936, *paristemi*>

"to present," signifies "to provide" in Acts 23:24. See COMMAND, PROVE, No. 3.

<A-4, Verb, 4265, *problepo*>

"to foresee," is translated "having provided" in Heb. 11:40. See FORESEE.

<A-5, Verb, 4306, *pronoao*>

"to take thought for, provide," is translated "provide ... for" in 1 Tim. 5:8; in Rom. 12:17; 2 Cor. 8:21, RV, to take thought for (AV, "to provide").

Note: In Luke 12:33, AV, *poieo*, "to make" (RV), is translated "provide."

<B-1, Noun, 4307, *pronoia*>

"forethought" (pro, "before," noeo, "to think"), is translated "providence" in Acts 24:2; "provision" in Rom. 13:14.

Province <1,, 1885, *eparcheia[-ia]*>

was a technical term for the administrative divisions of the Roman Empire. The original meaning was the district within which a magistrate, whether consul or pretor, exercised supreme authority. The word *provincia* acquired its later meaning when Sardinia and Sicily were added to the Roman territories, 227 B.C. On the establishment of the empire the proconsular power over all "provinces" was vested in the emperor. Two "provinces," Asia and Africa, were consular, i.e., held by ex-consuls; the rest were praetorian. Certain small "provinces," e.g. Judea and Cappadocia, were governed by procurators. They were usually districts recently added to the empire and not thoroughly Romanized. Judea was so governed in the intervals between the rule of native kings; ultimately it was incorporated in the "province" of Syria. The "province" mentioned in Acts 23:34; 25:1 was assigned to the jurisdiction of an *eparchos*, "a prefect or governor" (cp. [GOVERNOR](#), POCONSUL). In the Sept., Esth. 4:11.

<2,, 2583, *kanon*>

originally denoted "a straight rod," used as a ruler or measuring instrument, or, in rare instances, "the beam of a balance," the secondary notion being either (a) of keeping anything straight, as of a rod

used in weaving, or (b) of testing straightness, as a carpenter's rule; hence its metaphorical use to express what serves "to measure or determine" anything. By a common transition in the meaning of words, "that which measures," was used for "what was measured;" thus a certain space at Olympia was called a kanon. So in music, a canon is a composition in which a given melody is the model for the formation of all the parts. In general the word thus came to serve for anything regulating the actions of men, as a standard or principle. In Gal. 6:16, those who "walk by this rule (kanon)" are those who make what is stated in Gal. 6:14,15 their guiding line in the matter of salvation through faith in Christ alone, apart from works, whether following the principle themselves or teaching it to others. In 2 Cor. 10:13,15,16, it is translated "province," RV (AV, "rule" and "line of things;" marg., "line;" RV marg., "limit" or "measuring rod.") Here it signifies the limits of the responsibility in gospel service as measured and appointed by God.

Proving * For [PROVING](#) (elenchos) see [REPROOF](#), A

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Sorcerer <1,,3097,*magos*>

(a) "one of a median caste, a magician:" see [WISE](#); (b) "a wizard, sorcerer, a pretender to magic powers, a professor of the arts of witchcraft," Acts 13:6,8, where Bar-Jesus was the Jewish name, Elymas, an Arabic word meaning "wise." Hence the name Magus, "the magician," originally applied to Persian priests. In the Sept., only in Dan. 2:2,10, of the "enchanters," RV (AV, "astrologers"), of Babylon. The superior Greek version of Daniel by Theodotion has it also at 1:20; 2:27; 4:7; 5:7,11,15.

<2,,5333,*pharmakos*>

an adjective signifying "devoted to magical arts," is used as a noun, "a sorcerer," especially one who uses drugs, potions, spells, enchantments, Rev. 21:8, in the best texts (some have *pharmakeus*), and Rev. 22:15.

Sorcery <A-1,Noun,5331,*pharmakia[-eia]*>

(Eng., "pharmacy," etc.) primarily signified "the use of medicine, drugs, spells;" then, "poisoning;" then, "sorcery," Gal. 5:20, RV, "sorcery" (AV, "witchcraft"), mentioned as one of "the works of the flesh." See also Rev. 9:21; 18:23. In the Sept., Ex. 7:11,22; 8:7,18; Isa. 47:9,12. In "sorcery," the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to keep the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer.

<A-2,Noun,3095,*magia[-eia]*>

"the magic art," is used in the plural in Acts 8:11, "sorceries" (see [SORCERER](#), No. 1).

<B-1,Verb,3096,*mageuo*>

akin to A, No. 2, "to practice magic," Acts 8:9, "used sorcery," is used as in A, No. 2, of Simon Magnus.

Sore (Noun, Adjective, Adverb), Sorer <A-1,Noun,1668,*helkos*>

"a sore" or "ulcer" (primarily a wound), occurs in Luke 16:21; Rev. 16:2,11.

<B-1,Verb,1669,*helkoo*>

"to wound, to ulcerate," is used in the Passive Voice, signifying "to suffer from sores," to be "full of sores," Luke 16:20 (perfect participle).

<C-1,Adjective,2425,*hikanos*>

used of things, occasionally denotes "much," translated "sore" in Acts 20:37, lit., "there was much weeping of all." See [ABLE](#), C, No. 2.

<C-2,Adjective,5501,*cheiron*>

"worse" (used as a comparative degree of *kakos*, "evil"), occurs in Heb. 10:29, "sorer." See [WORSE](#).

<D-1,Adverb,3029,*lian*>

"very, exceedingly," is translated "sore" in Mark 6:51 (of amazement). See [EXCEED](#), B, No. 1.

<D-2,Adverb,4970,*sphodra*>

"very, very much," is translated "sore" in Matt. 17:6 (of fear). See [GREATLY](#), Note (1).

Notes: (1) For the AV, "sore vexed" in Matt. 17:15, see GRIEVOUSLY, B, No. 2, Note (2). (2) In Luke 2:9 *megas*, "great," is used with *phobos*, "fear," as the object of the verb "to fear," "(they were) sore (afraid)," lit., "(they feared) a great (fear)." (3) In Mark 9:26, AV, *polla*, "much" (RV), the neuter plur. of *polus*, used as an adverb, is translated "sore." (4) In Matt. 21:15, *aganakteo*, "to be moved with indignation" (RV), is translated "they were sore displeased." (5) For the RV, "sore troubled," Matt. 26:37; Mark 14:33 (AV, "very heavy"), see TROUBLE, B, No. 12. (6) For AV, "were sore amazed" in Mark 14:33, see [AMAZE](#), B, No. 4. (7) In Luke 9:39, RV, *suntribo*, "to break, bruise," is rendered "bruise sorely." See [BREAK](#), A, No. 5. (8) In Mark 9:6, *ekphobos* is rendered "sore afraid."

Sorrow (Noun and Verb), Sorrowful <A-1,Noun,3077,*lupe*>

"grief, sorrow," is translated "sorrow" in Luke 22:45; John 16:6,20-22; Rom. 9:2, RV (AV, "heaviness"); 2 Cor. 2:1, RV; 2:3,7; 7:10 (twice); Phil. 2:27 (twice). See [GRIEF](#).

<A-2,Noun,3601,*odune*>

"pain, consuming grief, distress," whether of body or mind, is used of the latter, Rom. 9:2, RV, "pain;" 1 Tim. 6:10.

<A-3,Noun,5604,*odin*>

"a birth-pang, travail, pain," "sorrows," Matt. 24:8; Mark 13:8; see PAIN, A, No. 2.

<A-4,Noun,3997,*penthos*>

"mourning," "sorrow," Rev. 18:7 (twice); 21:4; see [MOURN](#).

<B-1,Verb,3076,*lupeo*>

akin to A, No. 1: see [GRIEF](#), B, No. 1, [SORRY](#), A (below).

<B-2,Verb,3600,*odunao*>

"to cause pain" (akin to A, No. 2), is used in the Middle Voice in Luke 2:48; Acts 20:38: see [ANGUISH](#), B, No. 3.

<C-1,Adjective,4036,*perilupos*>

"very sad, deeply grieved" (*peri*, intensive), is used in Matt. 26:38; Mark 14:34, "exceeding sorrowful;" Mark 6:26; Luke 18:23 (ver. 24 in some mss.).

<C-2,Adjective,253,*alupos*>

denotes "free from grief" (a, negative, *lupe*, "grief"), comparative degree in Phil. 2:28, "less sorrowful," their joy would mean the removal of a burden from his heart.

Sorry <A-1,Verb,3076,*lupeo*>

is rendered "to be sorry" (Passive Voice) in Matt. 14:9, AV (RV, "grieved"); 17:23; 18:31; 2 Cor. 2:2 [1st part, Active Voice, "make sorry" (as in 2 Cor. 7:8, twice); 2nd part, Passive]; 2:4, RV, "made

sorry;" 2 Cor. 9:9,11, RV, "ye were made sorry." See GRIEVE, B, No. 1.

<B-1,Adjective,4036,*perilupos*>

is translated "exceeding sorry" in Mark 6:26: see [SORROWFUL](#), C, No. 1.

Sort <A-1,Adjective,3697,*hopoios*>

"of what sort," is so rendered in 1 Cor. 3:13. See [MANNER](#), SUCH AS, [WHAT](#).

<B-1,Noun,3313,*meros*>

"a part," is used with apo, "from," in Rom. 15:15 and rendered "(in some) sort," AV (RV, "... measure"). See [BEHALF](#).

Note: See [BASE](#), No. 3, [GODLY](#), C, Notes (2) and (3).

Sought * For [SOUGHT](#) see SEEK

Soul <1,,5590,*psuche*>

denotes "the breath, the breath of life," then "the soul," in its various meanings. The NT uses "may be analyzed approximately as follows:

(a) the natural life of the body, Matt. 2:20; Luke 12:22; Acts 20:10; Rev. 8:9; 12:11; cp. Lev. 17:11; 2 Sam. 14:7; Esth. 8:11; (b) the immaterial, invisible part of man, Matt. 10:28; Acts 2:27; cp. 1 Kings 17:21; (c) the disembodied (or "unclothed" or "naked," 2 Cor. 5:3,4) man, Rev. 6:9; (d) the seat of personality, Luke 9:24, explained as == "own self," Luke 9:25; Heb. 6:19; 10:39; cp. Isa. 53:10 with 1 Tim. 2:6; (e) the seat of the sentient element in man, that by which he perceives, reflects, feels, desires, Matt. 11:29; Luke 1:46; 2:35; Acts 14:2,22; cp. Ps. 84:2; 139:14; Isa. 26:9; (f) the seat of will and purpose, Matt. 22:37; Acts 4:32; Eph. 6:6; Phil. 1:27; Heb. 12:3; cp. Num. 21:4; Deut. 11:13; (g) the seat of appetite, Rev. 18:14; cp. Ps. 107:9; Prov. 6:30; Isa. 5:14 ("desire"); 29:8; (h) persons, individuals, Acts 2:41,43; Rom. 2:9; Jas. 5:20; 1 Pet. 3:20; 2 Pet. 2:14; cp. Gen. 12:5; 14:21 ("persons"); Lev. 4:2 ('any one'); Ezek. 27:13; of dead bodies, Num. 6:6, lit., "dead soul;" and of animals, Lev. 24:18, lit., "soul for soul;" (i) the equivalent of the personal pronoun, used for emphasis and effect:, 1st person, John 10:24 ("us"); Heb. 10:38; cp. Gen. 12:13; Num. 23:10; Jud. 16:30; Ps. 120:2 ("me"); 2nd person, 2 Cor. 12:15; Heb. 13:17; Jas. 1:21; 1 Pet. 1:9; 2:25; cp. Lev. 17:11; 26:15; 1 Sam. 1:26; 3rd person, 1 Pet. 4:19; 2 Pet. 2:8; cp. Exod. 30:12; Job 32:2, Heb. "soul," Sept. "self;" (j) an animate creature, human or other, 1 Cor. 15:45; Rev. 16:3; cp. Gen. 1:24; 2:7,19; (k) "the inward man," the seat of the new life, Luke 21:19 (cp. Matt. 10:39); 1 Pet. 2:11; 3 John 1:2.

"With (j) compare a-psuchos, "soulless, inanimate," 1 Cor. 14:7.

"With (f) compare di-psuchos, "two-souled," Jas. 1:8; 4:8; oligo-psuchos, "feeble-souled," 1 Thess. 5:14; iso-psuchos, "like-souled," Phil. 2:20; sum-psuchos, "joint-souled" (with one accord"), Phil. 2:2.

"The language of Heb. 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking the spirit is the higher, the soul the lower element. The spirit may be recognized as the life principle bestowed on man by God, the

soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit. ...

"Body and soul are the constituents of the man according to Matt. 6:25; 10:28; Luke 12:20; Acts 20:10; body and spirit according to Luke 8:55; 1 Cor. 5:3; 7:34; Jas. 2:26. In Matt. 26:38 the emotions are associated with the soul, in John 13:21 with the spirit; cp. also Ps. 42:11 with 1 Kings 21:5. In Ps. 35:9 the soul rejoices in God, in Luke 1:47 the spirit.

"Apparently, then, the relationships may be thus summed up 'Soma, body, and pneuma, spirit, may be separated, pneuma and psuche, soul, can only be distinguished' (Cremer)." * [* From notes on Thessalonians, by Hogg and Vine, pp. 205-207.]

Sound (Adjective), be Sound <A-1, Adjective, 5199, *hugies*>

"whole, healthy," is used metaphorically of "sound speech," Titus 2:8. See WHOLE.

<B-1, Verb, 5198, *hugiaino*>

"to be healthy, sound in health" (Eng., "hygiene," etc.), translated "safe and sound" in Luke 15:27, is used metaphorically of doctrine, 1 Tim. 1:10; 2 Tim. 4:3; Titus 1:9; 2:1; of words, 1 Tim. 6:3, RV (AV, "wholesome," RV marg., "healthful"); 2 Tim. 1:13; "in the faith," Titus 1:13 (RV marg., "healthy"); "in faith," Titus 2:2 (RV marg., ditto).

Note: For "sound mind" in 2 Tim. 1:7, AV, see DISCIPLINE; in 1 Pet. 4:7 (AV, "sober"), see MIND, B, No. 5.

Sound (Noun and Verb) <A-1, Noun, 5456, *phone*>

most frequently "a voice," is translated "sound" in Matt. 24:31 (AV marg., "voice"); John 3:8, AV (RV, "voice"); so 1 Cor. 14:7 (1st part), 8; Rev. 1:15; 18:22 (2nd part, RV, "voice"); AV and RV in Rev. 9:9 (twice); in Acts 2:6, RV, "(this) sound (was heard)," AV, "(this) was noised abroad."

<A-2, Noun, 2279, *echos*>

"a noise, a sound of any sort" (Eng., "echo"), is translated "sound" in Acts 2:2; Heb. 12:19. See [ROARING](#), B, [RUMOR](#).

<A-3, Noun, 5353, *phthongos*>

akin to phthengomai, "to utter a voice," occurs in Rom. 10:18; 1 Cor. 14:7. In the Sept., Ps. 19:4.

<B-1, Verb, 2278, *echeo*>

akin to A, No. 2, occurs in 1 Cor. 13:1, "sounding (brass);" in some mss., Luke 21:25. See [ROARING](#).

<B-2, Verb, 1837, *execheo*>

"to sound forth as a trumpet" or "thunder" (ex, "out," and No. 1), is used in 1 Thess. 1:8, "sounded forth," Passive Voice, lit., "has been sounded out." In the Sept., Joel 3:14.

<B-3, Verb, 4537, *salpizo*>

"to sound a trumpet" (salpinx), occurs in Matt. 6:2; 1 Cor. 15:52, "the trumpet shall sound;" Rev. 8:6-

8,10,12,13; 9:1,13; 10:7; 11:15.

<B-4,Verb,1001,*bolizo*>

"to heave the lead" (bolis, "that which is thrown or hurled," akin to ballo, "to throw;" sounding-lead), to take soundings, occurs in Acts 27:28 (twice).

Note: In Luke 1:44, AV, ginomai, "to become," is rendered "sounded" (RV, "came").

Soundness <1,,3647,*holokleria*>

"completeness, soundness" (akin to holokleros, see [ENTIRE](#)), occurs in Acts 3:16. In the Sept., Isa. 1:6.

South, South wind <1,,3558,*notos*>

denotes (a) "the south wind," Luke 12:55; Acts 27:13; 28:13; (b) "south," as a direction, Luke 13:29; Rev. 21:13; (c) "the South," as a region, Matt. 12:42; Luke 11:31.

Note: For mesembria, Acts 8:26, see [NOON](#).

Southwest <1,,3047,*lips*>

lit., "Libyan," denotes "the S.W. wind," Acts 27:12, "(looking) northeast (and southeast)," RV, lit., "(looking down) the southwest wind (and down the northwest wind);" to look down a wind was to look in the direction in which it blows. A S.W. wind blows towards the N.E.; the aspect of the haven answers to this. See also under NORTHEAST, NORTHWEST.

Sow (Noun) <1,,5300,*hus*>

"swine" (masc. or fem.), is used in the fem. in 2 Pet. 2:22.

Sow (Verb), Sower <1,,4687,*speiro*>

"to sow seed," is used (1) literally, especially in the Synoptic Gospels; elsewhere, 1 Cor. 15:36,37; 2 Cor. 9:10, "the sower;" (2) metaphorically, (a) in proverbial sayings, e.g., Matt. 13:3,4; Luke 19:21,22; John 4:37; 2 Cor. 9:6 (b) in the interpretation of parables, e.g., Matt. 13:19-23 (in these vv., RV, "was sown," for AV, "received seed"); (c) otherwise as follows: of "sowing" spiritual things in preaching and teaching, 1 Cor. 9:11; of the interment of the bodies of deceased believers, 1 Cor. 15:42-44; of ministering to the necessities of others in things temporal (the harvest being proportionate to the "sowing"), 2 Cor. 9:6,10 (see above); of "sowing" to the flesh, Gal. 6:7,8 ("that" in ver. 7 is emphatic, "that and that only," what was actually "sown"); in ver. 8, eis, "unto," signifies "in the interests of;" of the "fruit of righteousness" by peacemakers, Jas. 3:18.

Space <A-1,Noun,1292,*diastema*>

"an interval, space" (akin to B), is used of time in Acts 5:7.

<B-1,Verb,1339,*diistemi*>

"to set apart, separate" (dia, "apart," histemi, "to cause to stand"), see A, is rendered "after the space of" in Luke 22:59; in Acts 27:28, with brachu, "a little," RV, "after a little space" (AV, "when they had gone a little further"). See PART.

Notes: (1) In Acts 15:33; Rev. 2:21, AV, *chronos*, "time" (RV), is translated "space." (2) In Acts 19:8,10, *epi*, "for or during" (of time), is translated "for the space of;" in Acts 19:34, "about the space of." (3) In Acts 5:34, AV, *brachu* (the neuter of *brachus*, "short"), used adverbially, is translated "a little space" (RV "... while"). (4) In Gal. 2:1, *dia*, "through," is rendered "after the space of," RV, stressing the length of the period mentioned (AV, "after," which would represent the preposition *meta*). (5) In Jas. 5:17 there is no word in the original representing the phrase "by the space of," AV (RV, "for"). (6) In Rev. 14:20, AV, *apo*, "away from," is translated "by the space of" (RV, "as far as"). (7) In Rev. 17:10, AV, *oligon*, "a little while" (RV), is rendered "a short space."

Spare, Sparingly <A-1, Verb, 5339, *pheidomai*>

"to spare," i.e., "to forego" the infliction of that evil or retribution which was designed, is used with a negative in Acts 20:29; Rom. 8:32; 11:21 (twice); 2 Cor. 13:2; 2 Pet. 2:4,5; positively, in 1 Cor. 7:28; 2 Cor. 1:3; rendered "forbear" in 2 Cor. 12:6. See [FORBEAR](#).

Note: In Luke 15:17, *perisseuo*, "to abound, have abundance," is translated "have enough and to spare."

<B-1, Adverb, 5340, *pheidomenos*>

akin to A, "sparingly," occurs in 2 Cor. 9:6 (twice), of sowing and reaping.

Sparrow <1,, 4765, *strouthion*>

a diminutive of *strouthos*, "a sparrow," occurs in Matt. 10:29,31; Luke 12:6,7.

Speak <1,, 3004, *lego*>

"to say, speak:" see [SAY](#), No. 1.

<2,, 2980, *laleo*>

for which see [SAY](#), No. 2, is used several times in 1 Cor. 14; the command prohibiting women from speaking in a church gathering, 1 Cor. 14:34,35, is regarded by some as an injunction against chattering, a meaning which is absent from the use of the verb everywhere else in the NT; it is to be understood in the same sense as in 1 Cor. 14:2,3-6,9,11,13,18,19,21,23,27-29,39.

<3,, 4354, *proslaleo*>

"to speak to or with" (*pros*, "to," and No. 2), is used in Acts 13:43; 28:20.

<4,, 5350, *phthengomai*>

"to utter a sound or voice," is translated "to speak" in Acts 4:18; 2 Pet. 2:16; in 2 Pet. 2:18, AV, "speak" (RV, "utter").

<5,, 669, *apophthengomai*>

"to speak forth" (*apo*, "forth," and No. 4), is so rendered in Acts 2:14, RV (AV, "said"), and Acts 26:25; in Acts 2:2 it denotes to give utterance.

<6,, 483, *antilego*>

"to speak against," is so rendered in Luke 2:34; John 19:12; Acts 13:45, AV (RV, "contradicted");

28:19,22. See [CONTRADICT](#), GAINSAY.

<7,,2635,katalaleo>

synonymous with No. 6 (kata, "against," and No. 2), is always translated "to speak against" in the RV. See [BACKBITER](#), Note.

<8,,2551,kakologeo>

"to speak evil:" see [CURSE](#), B, No. 4.

<9,,4814,sullaleo>

"to speak together" (sun, "with," and No. 2), is rendered "spake together" in Luke 4:36, RV. See [COMMUNE](#), No. 3, [CONFER](#), No. 2, TALK.

<10,,4302,proeipon>

"to speak or say before" (a 2nd aorist tense from an absolute present), is rendered "to speak before" in Acts 1:16; 2 Pet. 3:2; Jude 1:17. See [FORETELL](#).

<11,,4399,prophthano>

"to anticipate" (an extension, by pro, "before," of phthano, which has the same meaning), is rendered "spake first" in Matt. 17:25, RV (AV, "prevented").

<12,,4377,prospheo>

"to address, call to," is rendered "spake unto" (or "to") in Luke 23:20; Acts 21:40; 22:2; "to call unto" (or "to") in Matt. 11:16; Luke 6:13; 7:32; 13:12.

<13,,3004,eiro>

for which see [SAY](#), No. 4, has a 1st aorist, Passive participle rethen, "spoken" or "spoken of," used in Matt. 1:22; 2:15,17,23; 3:3; 4:14; 8:17; 13:35; 21:4; 22:31; 24:15; 27:9 (in some texts in Matt. 27:35; Mark 13:14).

Notes: (1) In Heb. 12:5, AV, dialegomai, "to discuss, to reason," is translated "speaketh" (RV, "reasoneth"). (2) In Heb. 12:25, AV chrematizo, "to warn, instruct," is translated "spake" (RV, "warned"): see [ADMONISH](#). (3) In Eph. 4:31, AV, blasphemia is translated "evil speaking:" see [RAILING](#). (4) In Heb. 12:19, prostithemi, "to put to, add," used with logos, "a word," is rendered "(that no word) more should be spoken," RV [AV, "(that) the word should (not) be spoken (to them) any more"]. (5) In Acts 26:24, AV, apologeomai, "to make a defense" (RV), is rendered "spake for himself." See [ANSWER](#), B, No. 4. (6) In Rom. 15:21, AV, anangello, "to bring back word" (RV, "tidings ... came"), is translated "he was ... spoken of." (7) For "is spoken of" in Rom. 1:8, AV, see [PROCLAIM](#), No. 2. (8) For "spake out" in Luke 1:42, AV, see [VOICE](#), Note. (9) In Gal. 4:15, there is no verb in the original for the AV, "ye spake of" (see RV). (10) For "spoken against" in Acts 19:36 see [GAINSAY](#), C. (11) For "speak reproachfully," 1 Tim. 5:14, see [REVILE](#), C. (12) In Acts 21:3, AV, ginosko is translated "speak," RV, "know."

Speaker (chief) * Note: In Acts 14:12 the verb hegeomai, "to lead the way, be the chief," is used in

the present participle with the article (together equivalent to a noun), followed by the genitive case of logos, "speech," with the article, the phrase being rendered "the chief speaker," lit., "the leader of the discourse." See CHIEF, C.

Speaking (evil, much) <1,,4180,*polulogia*>

"loquacity," "much speaking" (polus, "much," logos, "speech"), is used in Matt. 6:7. In the Sept., Prov. 10:19.

Note: For "evil speaking(s)," in Eph. 4:31, see [RAILING](#); in 1 Pet. 2:1, see [BACKBITING](#). For "shameful speaking" see COMMUNICATION, B, Note.

Spear <1,,3057,*lonche*>

primarily "a spearhead," then, "a lance or spear," occurs in John 19:34; some texts have it in Matt. 27:49. As to John 19:29, there is an old conjecture, mentioned by Field (Notes on the Trans. of the NT), to the effect that the sponge was put on a spear (hussos, "a javelin," the Roman pilum, instead of hussopos, "hyssop").

Spearman <1,,1187,*dexiolabos*>

from dexios, "the right (hand)," and lambano, "to lay hold of," is used in the plural in Acts 23:23, "spearmen." Some texts have dexiobolos, "one who throws with his right hand" (ballo, "to throw"), "right-handed slingers."

Special * Note: Tuchon, the 2nd aorist participle of tunchano, "to happen, meet with, chance," is used with a negative signifying "not common or ordinary, special," Acts 19:11; so in Acts 28:2. See [COMMON](#), B, Note (3).

Specially * For [SPECIALLY](#) see ESPECIALLY

Spectacle <1,,2302,*theatron*>

akin to theaomai, "to behold," denotes (a) "a theater" (used also as a place of assembly), Acts 19:29,31; (b) "a spectacle, a show," metaphorically in 1 Cor. 4:9. See [THEATER](#).

Speech <1,,3056,*logos*>

akin to lego ([SPEAK](#), No. 1), most frequently rendered "word" (for an analysis see [WORD](#)), signifies "speech," as follows: (a) "discourse," e.g., Luke 20:20, RV, "speech" (AV, "words"); Acts 14:12 (see [SPEAKER](#)); 20:7; 1 Cor. 2:1,4; 4:19, AV (RV, "word"); 2 Cor. 10:10; (b) "the faculty of speech," e.g., 2 Cor. 11:6; (c) "the manner of speech," e.g., Matt. 5:37, RV, "speech" (AV, "communication"); Col. 4:6; (d) "manner of instruction," Titus 2:8; 1 Cor. 14:9, RV (AV, "words"); Eph. 4:29, RV (AV, "communication"). See [SAYING](#).

<2,,2981,*lalia*>

akin to laleo ([SPEAK](#), No. 2), denotes "talk, speech," (a) of "a dialect," Matt. 26:73; Mark 14:70; (b) "utterances," John 4:42, RV, "speaking" (AV, "saying"); John 8:43.

<3,,2129,eulogia>

has the meaning "fair speaking, flattering speech" in Rom. 16:18, RV, "fair speech" (AV, "fair speeches"). See [BLESSING](#), C, No. 1.

<4,,5542,chrestologia>

which has a similar meaning to No. 3, occurs with it in Rom. 16:18 [RV, "smooth ... (speech)"]. See [SMOOTH](#), Note.

Notes: (1) For "persuasiveness of speech," Col. 2:4, RV, see [PERSUASIVE](#), B. (2) In Acts 14:11 "the speech of Lycaonia" translates the adverb Lukaonisti. Lycaonia was a large country in the center and south of the plateau of Asia Minor; the villages retained the native language, but cities like Lystra probably had a Seleucid tone in their laws and customs (Ramsay on Galatians).

Speechless <1,,1769,eneos>

"dumb, speechless," occurs in Acts 9:7. In the Sept., Prov. 17:28; Isa. 56:10.

<2,,2974,kophos>

which means either "deaf" or "dumb" (see [DEAF](#)), is translated "speechless" in Luke 1:22.

Note: For phimoo, translated "he was speechless" in Matt. 22:12, see [MUZZLE](#), [SILENCE](#).

Speed, Speedily * Notes: (1) In Acts 17:15 "with all speed" is the rendering of the phrase hos, "as," tachista, "most speedily" (the superlative of tachu, "speedily"), i.e., "as speedily as possible." (2) For "speedily," en tachei, in Luke 18:8, see [QUICKLY](#), No. 4. (3) For "God speed" see [GREETING](#), A, No. 2.

Spend, Spent <1,,1159,dapanao>

denotes (a) "to expend, spend," Mark 5:26 [for Acts 21:24 see [CHARGE](#), Note (5)]: 2 Cor. 12:15 (1st part: for "be spent," see No. 2); (b) "to consume, squander," Luke 15:14; Jas. 4:3. See [CONSUME](#), Note.

<2,,1550,ekdapanao>

lit., "to spend out" (ek), an intensive form of No. 1, "to spend entirely," is used in 2 Cor. 12:15, in the Passive Voice, with reflexive significance, "to spend oneself out (for others)," "will ... be spent," RV marg., "spent out" (see No. 1).

<3,,4325,prosdapanao>

"to spend besides" (pros, and No. 1), is used in Luke 10:35, "thou spendest more."

<4,,4321,prosanalisko>

"to spend besides," a strengthened form of analisko, "to expend, consume" (see [CONSUME](#), No. 1), occurs in most texts in Luke 8:43.

<5,,1230,diaginomai>

used of time, "to intervene, elapse," is rendered "was spent" in Acts 27:9. See [PAST](#).

<6,,4298,*prokopto*>

"to cut forward a way, advance," is translated "is far spent," in Rom. 13:12, said metaphorically of "the night," the whole period of man's alienation from God. Though the tense is the aorist, it must not be rendered "was far spent," as if it referred, e.g., to Christ's first Advent. The aorist is here perfective. See [ADVANCE](#).

<7,,2827,*klino*>

"to lean, decline," is said of the decline of day in Luke 24:29, "is (now) far spent," lit., "has declined." See [BOW](#) (Verb).

<8,,1096,*ginomai*>

"to become, occur," is rendered "was far spent" in Mark 6:35, lit., "much hour (i.e., many an hour) having taken place."

<9,,4160,*poieo*>

"to do," is translated "have spent (but one hour)," in Matt. 20:12, RV (AV, "have wrought") lit., as in the Eng. idiom, "have done one hour;" so in Acts 20:3, RV, "when he had spent (lit., 'had done') three months" (AV, "abode").

<10,,2119,*eukaireo*>

"to have leisure or devote one's leisure to," is translated "spent their time," in Acts 17:21. See [LEISURE](#).

<11,,5551,*chronotribeo*>

"to spend time" (chronos, "time," tribo, "to rub, to wear out"), occurs in Acts 20:16.

Note: Polus, much, is rendered "far spent" twice in Mark 6:35, RV.

Spew (AV, Spue) <1,,1692,*emeo*>

"to vomit" (cp. Eng., "emetic"), is used in Rev. 3:16, figuratively of the Lord's utter abhorrence of the condition of the church at Laodicea. In the Sept., Isa. 19:14.

Spice(s) <1,,759,*aroma*>

"spice," occurs in Mark 16:1, RV "spices" (AV, "sweet spice"); Luke 23:56; 24:1; John 19:40. A papyrus document has it in a list of articles for a sacrifice.

<2,,298,*amomon*>

amomum, probably a word of Semitic origin, a fragrant plant of India, is translated "spice" in Rev. 18:13, RV (AV, "odors").

Spikenard <1,,3487,*nardos*>

is derived, through the Semitic languages (Heb. nerd, Syriac nardin), from the Sanskrit nalada, "a fragrant oil," procured from the stem of an Indian plant. The Arabs call it the "Indian spike." The

adjective *pistikos* is attached to it in the NT, Mark 14:3; John 12:3; *pistikos*, if taken as an ordinary Greek word, would signify "genuine." There is evidence, however, that it was regarded as a technical term. It has been suggested that the original reading was *pistakes*, i.e., the *Pistacia Terebinthus*, which grows in Cyprus, Syria, Palestine, etc., and yields a resin of very fragrant odor, and in such inconsiderable quantities as to be very costly. "Nard was frequently mixed with aromatic ingredients ... so when scented with the fragrant resin of the pistake it would quite well be called *nardos pistakes*" (E. N. Bennett, in the *Classical Review* for 1890, Vol. iv, p. 319). The oil used for the anointing of the Lord's head was worth about f12, and must have been of the most valuable kind. In the Sept., Song of Sol. 1:12; 4:13,14.

Spill <1,,1632,*ekchunno*>

"to pour out, shed," is rendered "be spilled" in Luke 5:37. See POUR, [SHED](#).

Note: Some texts have *ekcheo* in Mark 2:22 (so AV). The form in Luke 5:37 might also come from *ekcheo*.

Spin <1,,3514,*netho*>

"to spin," is found in Matt. 6:28; Luke 12:27, of the lilies of the field (see [LILY](#)).

Spirit <1,,4151,*pneuma*>

primarily denotes "the wind" (akin to *pneo*, "to breathe, blow"); also "breath;" then, especially "the spirit," which, like the wind, is invisible, immaterial and powerful. The NT uses of the word may be analyzed approximately as follows:

"(a) the wind, John 3:8 (where marg. is, perhaps, to be preferred); Heb. 1:7; cp. Amos 4:13, Sept.; (b) the breath, 2 Thess. 2:8; Rev. 11:11; 13:15; cp. Job 12:10, Sept.; (c) the immaterial, invisible part of man, Luke 8:55; Acts 7:59; 1 Cor. 5:5; Jas. 2:26; cp. Eccl. 12:7, Sept.; (d) the disembodied (or 'unclothed,' or 'naked,' 2 Cor. 5:3,4) man, Luke 24:37,39; Heb. 12:23; 1 Pet. 4:6; (e) the resurrection body, 1 Cor. 15:45; 1 Tim. 3:16; 1 Pet. 3:18; (f) the sentient element in man, that by which he perceives, reflects, feels, desires, Matt. 5:3; 26:41; Mark 2:8; Luke 1:47,80; Acts 17:16; 20:22; 1 Cor. 2:11; 5:3,4; 14:4,15; 2 Cor. 7:1; cp. Gen. 26:35; Isa. 26:9; Ezek. 13:3; Dan. 7:15; (g) purpose, aim, 2 Cor. 12:18; Phil. 1:27; Eph. 4:23; Rev. 19:10; cp. Ezra 1:5; Ps. 78:8; Dan. 5:12; (h) the equivalent of the personal pronoun, used for emphasis and effect: 1st person, 1 Cor. 16:18; cp. Gen. 6:3; 2nd person, 2 Tim. 4:22; Philem. 1:25; cp. Ps. 139:7; 3rd person, 2 Cor. 7:13; cp. Isa. 40:13; (i) character, Luke 1:17; Rom. 1:4; cp. Num. 14:24; (j) moral qualities and activities: bad, as of bondage, as of a slave, Rom. 8:15; cp. Isa. 61:3; stupor, Rom. 11:8; cp. Isa. 29:10; timidity, 2 Tim. 1:7; cp. Josh. 5:1; good, as of adoption, i.e., liberty as of a son, Rom. 8:15; cp. Ps. 51:12; meekness, 1 Cor. 4:21; cp. Prov. 16:19; faith, 2 Cor. 4:13; quietness, 1 Pet. 3:4; cp. Prov. 14:29 (k) the Holy Spirit, e.g., Matt. 4:1 (see below); Luke 4:18; (l) 'the inward man' (an expression used only of the believer, Rom. 7:22; 2 Cor. 4:16; Eph. 3:16); the new life, Rom. 8:4-6,10,16; Heb. 12:9; cp. Ps. 51:10; (m) unclean spirits, demons, Matt. 8:16; Luke 4:33; 1 Pet. 3:19; cp. 1 Sam. 18:10; (n) angels, Heb. 1:14; cp. Acts 12:15; (o) divine gift for service, 1 Cor. 14:12,32; (p) by metonymy, those who claim to be depositories of these gifts, 2 Thess. 2:2; 1 John 4:1-3; (q) the significance, as contrasted with the form, of words, or of a rite, John 6:63; Rom. 2:29; 7:6; 2 Cor. 3:6; (r) a vision, Rev. 1:10; 4:2; 17:3; 21:10." * [* From Notes on Thessalonians, by Hogg and Vine, pp 204,205.]

Notes: (1) For phantasma, rendered "spirit," Matt. 14:26; Mark 6:49, AV, see [APPARITION](#). (2) For the distinction between "spirit" and "soul," see under [SOUL](#), last three paragraphs.

* The Holy Spirit

The "Holy Spirit" is spoken of under various titles in the NT ("Spirit" and "Ghost" are renderings of the same word, *pneuma*; the advantage of the rendering "Spirit" is that it can always be used, whereas "Ghost" always requires the word "Holy" prefixed.) In the following list the omission of the definite article marks its omission in the original (concerning this see below): "Spirit, Matt. 22:43; Eternal Spirit, Heb. 9:14; the Spirit, Matt. 4:1; Holy Spirit, Matt. 1:18; the Holy Spirit, Matt. 28:19; the Spirit, the Holy, Matt. 12:32; the Spirit of promise, the Holy, Eph. 1:13; Spirit of God, Rom. 8:9; Spirit of (the) living God, 2 Cor. 3:3; the Spirit of God, 1 Cor. 2:11; the Spirit of our God, 1 Cor. 6:11; the Spirit of God, the Holy, Eph. 4:30; the Spirit of glory and of God, 1 Pet. 4:14; the Spirit of Him that raised up Jesus from the dead (i.e., God), Rom. 8:11; the Spirit of your Father, Matt. 10:20; the Spirit of His Son, Gal. 4:6; Spirit of (the) Lord, Acts 8:39; the Spirit of (the) Lord, Acts 5:9; (the) Lord, (the) Spirit, 2 Cor. 3:18; the Spirit of Jesus, Acts 16:7; Spirit of Christ, Rom. 8:9; the Spirit of Jesus Christ, Phil. 1:19; Spirit of adoption, Rom. 8:15; the Spirit of truth, John 14:17; the Spirit of life, Rom. 8:2; the Spirit of grace, Heb. 10:29." * [* From Notes on Galatians, by Hogg and Vine, p. 193.]

The use or absence of the article in the original where the "Holy Spirit" is spoken of cannot always be decided by grammatical rules, nor can the presence or absence of the article alone determine whether the reference is to the "Holy Spirit." Examples where the Person is meant when the article is absent are Matt. 22:43 (the article is used in Mark 12:36); Acts 4:25, RV (absent in some texts); 19:2,6; Rom. 14:17; 1 Cor. 2:4; Gal. 5:25 (twice); 1 Pet. 1:2. Sometimes the absence is to be accounted for by the fact that *Pneuma* (like *Theos*) is substantially a proper name, e.g., in John 7:39. As a general rule the article is present where the subject of the teaching is the Personality of the Holy Spirit, e.g., John 14:26, where He is spoken of in distinction from the Father and the Son. See also 15:26 and cp. Luke 3:22.

In Gal. 3:3, in the phrase "having begun in the Spirit," it is difficult to say whether the reference is to the "Holy Spirit" or to the quickened spirit of the believer; that it possibly refers to the latter is not to be determined by the absence of the article, but by the contrast with "the flesh;" on the other hand, the contrast may be between the "Holy Spirit" who in the believer sets His seal on the perfect work of Christ, and the flesh which seeks to better itself by works of its own. There is no preposition before either noun, and if the reference is to the quickened spirit it cannot be dissociated from the operation of the "Holy Spirit." In Gal. 4:29 the phrase "after the Spirit" signifies "by supernatural power," in contrast to "after the flesh," i.e., "by natural power," and the reference must be to the "Holy Spirit;" so in Gal. 5:17.

The full title with the article before both *pneuma* and *hagios* (the "resumptive" use of the article), lit., "the Spirit the Holy," stresses the character of the Person, e.g., Matt. 12:32; Mark 3:29; 12:36; 13:11; Luke 2:26; 10:21 (RV); John 14:26; Acts 1:16; 5:3; 7:51; 10:44,47; 13:2; 15:28; 19:6; 20:23,28; 21:11; 28:25; Eph. 4:30; Heb. 3:7; 9:8; 10:15.

The Personality of the Spirit is emphasized at the expense of strict grammatical procedure in John

14:26; 15:26; 16:8,13,14, where the emphatic pronoun *ekeinos*, "He," is used of Him in the masculine, whereas the noun *pneuma* is neuter in Greek, while the corresponding word in Aramaic, the language in which our Lord probably spoke, is feminine (*rucha*, cp. Heb. *ruach*). The rendering "itself" in Rom. 8:16,26, due to the Greek gender, is corrected to "Himself" in the RV.

The subject of the "Holy Spirit" in the NT may be considered as to His Divine attributes; His distinct Personality in the Godhead; His operation in connection with the Lord Jesus in His birth, His life, His baptism, His death; His operations in the world; in the church; His having been sent at Pentecost by the Father and by Christ; His operations in the individual believer; in local churches; His operations in the production of Holy Scripture; His work in the world, etc.

Spiritual <A-1, Adjective, 4152, *pneumatikos*>

"always connotes the ideas of invisibility and of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. In the NT it is used as follows: (a) the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are 'spiritual hosts,' Eph. 6:12; (b) things that have their origin with God, and which, therefore, are in harmony with His character, as His law is, are 'spiritual,' Rom. 7:14; (c) 'spiritual' is prefixed to the material type in order to indicate that what the type sets forth, not the type itself, is intended, 1 Cor. 10:3,4; (d) the purposes of God revealed in the gospel by the Holy Spirit, 1 Cor. 2:13, and the words in which that revelation is expressed, are 'spiritual,' 1 Cor. 2:13, matching, or combining, spiritual things with spiritual words [or, alternatively, 'interpreting spiritual things to spiritual men,' see (e) below]; 'spiritual songs' are songs of which the burden is the things revealed by the Spirit, Eph. 5:19; Col. 3:16; 'spiritual wisdom and understanding' is wisdom in, and understanding of, those things, Col. 1:9; (e) men in Christ who walk so as to please God are 'spiritual,' Gal. 6:1; 1 Cor. 2:13 [but see (d) above], 15; 3:1; 14:37; (f) the whole company of those who believe in Christ is a 'spiritual house,' 1 Pet. 2:5; (g) the blessings that accrue to regenerate men at this present time are called 'spiritualities,' Rom. 15:27; 1 Cor. 9:11; 'spiritual blessings,' Eph. 1:3; 'spiritual gifts,' Rom. 1:11; (h) the activities Godward of regenerate men are 'spiritual sacrifices,' 1 Pet. 2:5; their appointed activities in the churches are also called 'spiritual gifts,' lit., 'spiritualities,' 1 Cor. 12:1; 14:1; (i) the resurrection body of the dead in Christ is 'spiritual,' i.e., such as is suited to the heavenly environment, 1 Cor. 15:44; (j) all that is produced and maintained among men by the operations of the Spirit of God is 'spiritual,' 1 Cor. 15:46. ...

"The spiritual man is one who walks by the Spirit both in the sense of Gal. 5:16 and in that of Gal. 5:25, and who himself manifests the fruit of the Spirit in his own ways. ...

"According to the Scriptures, the 'spiritual' state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. Thus the Apostle, in 1 Cor. 3:1-3, suggests a contrast between this spiritual state and that of the babe in Christ, i.e., of the man who because of immaturity and inexperience has not yet reached spirituality, and that of the man who by permitting jealousy, and the strife to which jealousy always leads, has lost it. The spiritual state is reached by diligence in the Word of God and in prayer; it is maintained by obedience and self-judgment. Such as are led by the Spirit are spiritual, but, of course, spirituality is not a fixed or absolute condition, it admits of growth; indeed growth in 'the grace and knowledge of our Lord and Savior Jesus Christ,' 2 Pet. 3:18, is evidence of true spirituality." * [* From Notes on Galatians, by Hogg and Vine, pp. 308-319.]

<B-1,Adverb,4153,*pneumatikos*>

"spiritually," occurs in 1 Cor. 2:14, with the meaning as (j) above, and Rev. 11:8, with the meaning as in (c). Some mss. have it in 1 Cor. 2:13.

Notes: (1) In Rom. 8:6, the RV rightly renders the noun *pneuma* "(the mind) of the spirit," AV, "spiritual (mind)." (2) In 1 Cor. 14:12 the plural of *pneuma*, "spirits," RV, marg., stands for "spiritual gifts" (text). (3) In 1 Pet. 2:2, the RV renders *logikos* "spiritual."

Spit <1,,4429,*ptuo*>

"to spit," occurs in Mark 7:33; 8:23; John 9:6. In the Sept., Num. 12:14.

<2,,1716,*emptuo*>

"to spit upon" (en, "in," and No. 1), occurs in Matt. 26:67; 27:30; Mark 10:34; 14:65; 15:19; Luke 18:32. In the Sept., Num. 12:14, in some texts; Deut. 25:9.

Spitefully (entreat) <1,,5195,*hubrizo*>

used transitively, denotes "to outrage, treat insolently;" "to entreat shamefully" in Matt. 22:6, RV (AV, "spitefully"); so in Luke 18:32, RV; in Acts 14:5 (AV, "use despitefully"); in 1 Thess. 2:2, AV and RV; in Luke 11:45, "reproachest." See DESPITEFULLY, [ENTREAT](#), REPROACH, SHAMEFULLY.

Spittle <1,,4427,*ptusma*>

akin to *ptuo*, "to spit," occurs in John 9:6.

Spoil (Noun and Verb), Spoiling <A-1,Noun,4661,*skulon*>

used in the plural, denotes "arms stripped from a foe;" "spoils" in Luke 11:22.

<A-2,Noun,205,*akrothinion*>

primarily "the top of a heap" (*akros*, "highest, top," and this, "a heap"), hence "firstfruit offerings," and in war "the choicest spoils," Heb. 7:4.

<A-3,Noun,724,*harpago*>

"pillage," is rendered "spoiling" in Heb. 10:34. See [EXTORT](#), B, No. 1.

<B-1,Verb,1283,*diarpazo*>

"to plunder," is found in Matt. 12:29, 2nd part (the 1st has *harpazo*, in the best texts), lit., "(then) he will completely (dia, intensive) spoil (his house);" Mark 3:27 (twice).

<B-2,Verb,726,*harpazo*>

"to seize, snatch away," is rendered "spoil" in Matt. 12:29 (see No. 1). See [CATCH](#), No. 1.

<B-3,Verb,4812,*sulagogeō*>

"to carry off as spoil, lead captive" (*sule*, "spoil," ago, "to lead"), is rendered "maketh spoil of" in Col. 2:8, RV (AV, "spoil"), rather "carry you off as spoil." The false teacher, through his "philosophy and vain deceit," would carry them off as so much booty.

<B-4,Verb,554,*apekduo*>

in the Middle Voice is translated "having spoiled" in Col. 2:15, AV, RV, "having put off from Himself (the principalities and the powers)." These are regarded by some as the unsinners angels, because they are mentioned twice before in the Epistle (Col. 1:6; 2:10). It is also argued that the verb *apekduo*, rendered "having put off from Himself," in Col. 2:15, is used in a somewhat different sense in Col. 3:9. Such representations do not form a sufficiently cogent reason for regarding the principalities and the powers here mentioned as those of light, rather than those of darkness.

Others think that the reference is to the holy angels, which were in attendance at the giving of the Law (Acts 7:53; Gal. 3:19), and that Christ wrought His work on the cross, without any such attendance; or, again, that, even apart from the Law and its circumstances, the Lord stripped Himself of those who usually ministered to Him, as, e.g., in the wilderness and in the garden of Gethsemane.

The exposition given by Lightfoot and others seems to be the right one. There is no doubt that Satan and his hosts gathered together to attack the soul of Christ, while He was enduring, in propitiatory sacrifice, the judgment due to our sins, and fulfilling the great work of redemption. There is an intimation of this in Ps. 22:21, "Save Me from the lion's mouth; yea, from the horns of the wild-oxen" (cp. Ps. 22:12,13). Doubtless the powers of darkness gathered against the Lord at that time, fiercely assaulting Him to the utmost of their power. He Himself had said, "This is your hour, and the power of darkness" (Luke 22:53). The metaphor of putting off from Himself these powers need not be pressed to the extent of regarding them as a garment clinging about Him. It seems to stand simply as a vivid description of His repulsion of their attack and of the power by which He completely overthrew them.

Sponge <1,,4699,*spongōs*>

was the medium by which vinegar was carried to the mouth of Christ on the Cross, Matt. 27:48; Mark 15:36; John 19:29.

Sporting <1,,1792,*entrūphao*>

occurs in 2 Pet. 2:13 (RV, "revel").

Spot (Noun and Verb) <A-1,Noun,4696,*spilos*>

"a spot or stain," is used metaphorically (a) of moral blemish, Eph. 5:27; (b) of lascivious and riotous persons, 2 Pet. 2:13.

<A-2,Noun,4696,*spilas*>

is rendered "spots" in Jude 1:12, AV: see [ROCK](#), No. 2.

<B-1,Verb,4695,*spiloo*>

akin to A, No. 1, is used in Jude 1:23, in the clause "hating even the garment spotted by the flesh," the garment representing that which, being brought into contact with the polluting element of the flesh, becomes defiled: see [CLOTHING](#), No. 3 (last par.). See [DEFILE](#), No. 4.

<C-1,Adjective,784,*aspilos*>

"unspotted, unstained" (a, negative, and A), is used of a lamb, 1 Pet. 1:19; metaphorically, of keeping a commandment without alteration and in the fulfillment of it, 1 Tim. 6:14; of the believer in regard to

the world, Jas. 1:27, and free from all defilement in the sight of God, 2 Pet. 3:14.

Note: For amomos, in Heb. 9:14, AV, see [BLEMISH](#), B.

Spread <1,,4766,*stronnuo*>

"to spread," is so rendered in Matt. 21:8, RV, twice; Mark 11:8, RV, once. See [FURNISH](#).

<2,,5291,*hupostronnuo*>

"to spread under" (hupo), of clothes, is used in Luke 19:36.

<3,,1268,*dianemo*>

"to distribute," is used in the Passive Voice in Acts 4:17, "spread," lit., "be spread about" (dia). In the Sept., Deut. 29:26, "to assign" or "divide" (concerning the worship of other gods).

<4,,1308,*diaphero*>

"to carry about, spread abroad:" see [PUBLISH](#), No. 2; for other meanings of the word see [BETTER](#) (be), No. 1.

<5,,1600,*ekpetannumi*>

"to spread out" (as a sail), is rendered "did I spread out" in Rom. 10:21, RV (AV, "I have stretched forth").

Notes: (1) In Mark 1:28; 1 Thess. 1:8, AV, *exerchomai*, "to go out or forth" (RV), is rendered "to spread abroad." (2) In Mark 6:14, AV, *ginomai*, "to become," with *phaneros*, "manifest," is translated "had spread abroad" (RV, "had become known"). (3) In 2 Cor. 8:18, the RV "is spread" (AV, "is") represents nothing in the original. (4) For RV, "spread His tabernacle over," Rev. 7:15, see [DWELL](#), No. 9. (5) For Mark 1:45, see BLAZE [ABROAD](#).

Spring (Noun and Verb) <A-1,Verb,1096,*ginomai*>

"to become," is used in the best texts in Heb. 11:12, "sprang" (some have *gennao*, in the Passive Voice, rendered in the same way).

<A-2,Verb,393,*anatello*>

"to arise," is rendered by the verb "to spring," or "spring up," in Matt. 4:16; Heb. 7:14. See [ARISE](#), No. 9.

<A-3,Verb,1816,*exanatello*>

ek or ex, "out," and No. 2, is used of the "springing" up of seeds, Matt. 13:5; Mark 4:5 (No. 7 in ver. 8).

<A-4,Verb,5453,*phuo*>

used transitively, "to bring forth, produce," denotes, in the Passive Voice, "to spring up, grow," of seed, Luke 8:6,8, AV, "was sprung up" and "sprang up" (RV, "grew"); in the Active Voice, intransitively, in Heb. 12:15, of a root of bitterness. See [GROW](#).

<A-5,Verb,4855,*sumphuo*>

"to cause to grow together" (sun, "with," and No. 4), occurs in Luke 8:7, RV, "grew with," AV, "sprang up with."

<A-6,Verb,985,*blastano*>

"to sprout," is rendered "to spring up" in Matt. 13:26, of tare blades, and Mark 4:27, of seed. See [BRING](#), A, No. 26, [BUD](#).

<A-7,Verb,305,*anabaino*>

"to go up," is rendered "sprang up" in Matt. 13:7, AV, of thorns, and Mark 4:8, of seed (RV, "grew up"). See [GROW](#), No. 4.

<A-8,Verb,242,*hallomai*>

"to leap, spring," is rendered "springing up," of well water, in John 4:14, figurative of the Holy Spirit in the believer. See LEAP.

<A-9,Verb,1530,*eispedao*>

"to spring" or "leap in," occurs in Acts 16:29, "sprang in." In the Sept., Amos 5:19.

<A-10,Verb,1600,*ekpedao*>

"to spring forth," occurs in Acts 14:14, in the best texts. See RUN, Note (4).

<B-1,Noun,4077,*pege*>

is rendered "springs" in 2 Pet. 2:17, RV: see [FOUNTAIN](#).

Note: For epiginomai, Acts 28:13, see [BLOW](#) (verb).

Sprinkle, Sprinkling <A-1,Verb,4472,*rhantizo*>

"to sprinkle" (a later form of rhaino), is used in the Active Voice in Heb. 9:13, of "sprinkling" with blood the unclean, a token of the efficacy of the expiatory sacrifice of Christ, His blood signifying the giving up of His life in the shedding of His blood (cp. Heb. 9:22) under Divine judgment upon sin (the voluntary act to be distinguished from that which took place after His death in the piercing of His side); so again in Heb. 9:19,21 (see B); in Heb. 10:22, Passive Voice, of the purging (on the ground of the same efficacy) of the hearts of believers from an evil conscience. This application of the blood of Christ is necessary for believers, in respect of their committal of sins, which on that ground receive forgiveness, 1 John 1:9. In Mark 7:4, the verb is found in the Middle Voice "in some ancient authorities" (RV marg.) instead of baptizo. In Rev. 19:13, the RV, "sprinkled" follows those texts which have rhantizo (marg., "some anc. auth. read 'dipped in.'" baptizo; so Nestle's text). This requires mention as a variant text in Rev. 19:13 under [DIP](#).

<B-1,Noun,4473,*rhantismos*>

"sprinkling," akin to A, is used of the "sprinkling" of the blood of Christ, in Heb. 12:24; 1 Pet. 1:2, an allusion to the use of the blood of sacrifices, appointed for Israel, typical of the sacrifice of Christ (see under A).

<B-2,Noun,4378,*proschusis*>

"a pouring or sprinkling upon," occurs in Heb. 11:28, of the "sprinkling" of the blood of the Passover lamb.

Spue * For [SPUE](#) see SPEW

Spy (Noun and Verb) <A-1,Noun,1455,*enkathetos*>

an adjective denoting "suborned to lie in wait" (en, "in," kathiemi, "to send down"), is used as a noun in Luke 20:20, "spies." In the Sept., Job. 19:12; 31:9.

<A-2,Noun,2685,*kataskopos*>

denotes "a spy" (kata, "down," signifying "closely," and skopeo, "to view"), Heb. 11:31.

<B-1,Verb,2684,*kataskopeo*>

"to view closely" (akin to A, No. 2), "spy out, search out" with a view to overthrowing, is used in Gal. 2:4. In the Sept., 2 Sam. 10:3; 1 Chron. 19:3.

Stablish * For [STABLISH](#) see ESTABLISH

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Week <1,,4521,*sabbaton*>

is used (a) in the plural in the phrase "the first day of the week," Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1 Cor. 16:2. For this idiomatic use of the word see [ONE](#), A, (5); (b) in the singular, Luke 18:12, "twice in the week," lit., "twice of the sabbath," i.e., "twice in the days after the sabbath." See [SABBATH](#).

Weep, Weeping <A-1,Verb,2799,*klaio*>

is used of "any loud expression of grief," especially in mourning for the dead, Matt. 2:18; Mark 5:38,39; 16:10; Luke 7:13; 8:52 (twice); John 11:31,33 (twice); 20:11 (twice),13,15; Acts 9:39; otherwise, e.g., in exhortations, Luke 23:28; Rom. 12:15; Jas. 4:9; 5:1; negatively, "weep not," Luke 7:13; 8:52; 23:28; Rev. 5:5 (cp. Acts 21:13); in Rev. 18:9, RV, "shall weep" (AV, "bewail") See [BEWAIL](#).

<A-2,Verb,1145,*dakruo*>

"to shed tears" (*dakruon*, "a tear"), is used only of the Lord Jesus, John 11:35.

Note: Other synonymous verbs are *threneo*, "to mourn," of formal lamentation: see [BEWAIL](#), Note (1); *alalazo*, "to wail;" *stenazo*, "to groan" (*oduromai*, "to lament audibly," is not used in NT; see the noun *odurmos*, "mourning").

<B-1,Noun,2805,*klauthmos*>

akin to A, No. 1, denotes "weeping, crying," Matt. 2:18; 8:12; 13:42,50, RV (AV, "wailing"); 22:13; 24:51; 25:30; Luke 13:28; Acts 20:37.

Weigh, Weight, Weighty, Weightier <A-1,Verb,916,*bareo*>

"to weigh down," is so rendered in 2 Cor. 1:8, RV; see [BURDEN](#), B, No. 1.

<A-2,Verb,2476,*histemi*>

"to cause to stand," is used in Matt. 26:15, RV, "they weighed (unto)" (of pieces of silver), AV, metaphorically, "covenanted (with)."

<B-1,Noun,922,*baros*>

akin to A, is rendered "weight" in 2 Cor. 4:17. See [BURDEN](#), A, No. 1.

<B-2,Noun,3591,*onkos*>

denotes "a bulk or mass;" hence, metaphorically, "an encumbrance, weight," Heb. 12:1.

<C-1,Adjective,926,*barus*>

"heavy" (akin to A and B, No. 1), is rendered "weighty" in 2 Cor. 10:10, of Paul's letters. The comparative degree is used in the neuter plural in Matt. 23:23, "(the) weightier matters (of the Law)." See [GRIEVOUS](#), [HEAVY](#).

Welcome <1,,588,*apodechomai*>

"to receive gladly," is rendered "to welcome" in the RV of Luke 8:40; 9:11. See [RECEIVE](#).

<2,,5274,hupolambano>

"to take up, to entertain," is rendered "to welcome" in 3 John 1:8, RV, of a hearty "welcome" to servants of God. See [RECEIVE](#).

Well (Adverb) <1,,2573,kalos>

"finely" (akin to kalos, "good, fair"), is usually translated "well," indicating what is done rightly; in the Epistles it is most frequent in 1 Tim. (1 Tim. 3:4,12,13; 5:17); twice it is used as an exclamation of approval, Mark 12:32; Rom. 11:20; the comparative degree kallion, "very well," occurs in Acts 25:10. See [GOOD](#), C, No. 1.

Note: The neuter form of the adjective kalos, with the article and the present participle of poieo, "to do," is translated "well-doing" in Gal. 6:9.

<2,,2095,eu>

primarily the neuter of an old word, eus, "noble, good," is used (a) with verbs, e.g., Mark 14:7, "do (poieo) ... good;" Acts 15:29 (prasso); Eph. 6:3 (ginomai, "to be"); (b) in replies, "good," "well done," Matt. 25:21,23; in Luke 19:17, eu ge (in the best texts). The word is the opposite of kakos, "evilly." See [GOOD](#), C, No. 2.

Notes: (1) In 2 Tim. 1:18, beltion, the neuter form of what is used as the comparative degree of agathos, "good," is used adverbially and translated "very well." (2) For John 2:10, "have well drunk" (RV, "freely"), see [DRINK](#), B, No. 2. (3) Hos, "as," with kai, "also (and)," is rendered "as well as" in Acts 10:47 (kathos in some mss.); 1 Cor. 9:5. (4) In Heb. 4:2 kathaper, "even as," with kai, is translated "as well as:" see [EVEN](#), No. 8.

Well (do), Well-doing <A-1,Verb,15,agathopoieo>

"to do good" (agathos, "good," poieo, "to do"), is used (a) of such activity in general, 1 Pet. 2:15, "well-doing;" 1 Pet. 2:20, "do well;" 1 Pet. 3:6,17; 3 John 1:11, "doeth good;" (b) of "acting for another's benefit," Mark 3:4; Luke 6:9,33,35.

<A-2,Verb,2569,kalopoieo>

"to do well, excellently, act honorably" (kalos, "good," poieo, "to do"), occurs in 2 Thess. 3:13. The two parts of the word occur separately in Rom. 7:21; 2 Cor. 13:7; Gal. 6:9; Jas. 4:17.

Notes: (1) The distinction between Nos. 1 and 2 follows that between agathos and kalos (see [GOOD](#)). (2) In John 11:12, AV, sozo (Passive Voice, "to be saved"), is rendered "he shall do well" (RV, "he will recover").

<B-1,Noun,16,agathopoiia>

"well-doing" (akin to A, No. 1), occurs in 1 Pet. 4:19.

<C-1,Adjective,17,agathopoiios>

"doing good, beneficent," is translated "them that do well" in 1 Pet. 2:14, lit., "well-doing (ones)."

Well (Noun) <1,,5421,*phrear*>

"a pit," is translated a "well" in John 4:11,12. See [PIT](#).

Note: For pege, translated "well" in John 4:6 (twice),14; 2 Pet. 2:17, see [FOUNTAIN](#).

Well-beloved * For WELL-[BELOVED](#) see BELOVED

Well-nigh * Note: This forms part of the translation of sumpleroo, "to fulfill," in Luke 9:51, "were well-nigh" come (see [COME](#), No. 36), and pleroo, "to fulfill," in Acts 7:23, "was well-nigh ...," lit., "a time (of forty years) was fulfilled (to him)" (see [FULFILL](#), A, No. 1).

Well pleased <A-1,Noun,2107,*eudokia*>

"good pleasure," occurs in the genitive case in Luke 2:14, lit., "(men) of good pleasure" (so RV marg.), RV, "(men) in whom He is well pleased" (the genitive is objective); the AV, "good will (toward men)," follows the inferior texts which have the nominative. See DESIRE, [PLEASURE](#), [SEEM](#), [WELL-PLEASING](#), [WILL](#).

<B-1,Verb,2106,*eudokeo*>

"to be well pleased:" see [PLEASE](#), A, No. 3, WILLING, B, No. 3.

Well-pleasing <A-1,Adjective,2101,*euarestos*>

is used in Rom. 12:1,2, translated "acceptable" (RV marg., "well-pleasing"); in the following the RV has "well-pleasing," Rom. 14:18; 2 Cor. 5:9; Eph. 5:10; in Phil. 4:18; Col. 3:20 (RV and AV); in Titus 2:9, RV, "well-pleasing" (AV, "please ... well"); in Heb. 13:21, RV and AV. See [ACCEPTABLE](#).

<B-1,Verb,2100,*euaresteo*>

akin to A, is rendered "to be well-pleasing" in Heb. 11:5,6, RV (AV, "please"); in Heb. 13:16, "is well pleased."

<C-1,Noun,2107,*eudokia*>

lit., "good pleasure," is rendered "well-pleasing" in Matt. 11:26; Luke 10:21. See DESIRE, [PLEASURE](#), [SEEM](#), [WELL PLEASED](#), WILL.

Went * For [WENT](#) see GO

West <1,,1424,*dusme*>

"the quarter of the sun-setting" (dusis, "a sinking, setting;" duno, "to sink"), hence, "the west," occurs in Matt. 8:11; 24:27; Luke 12:54 (some regard this as the sunset); 13:29; Rev. 21:13.

Wet * For [WET](#), Luke 7:38,44, RV, see [WASH](#), No. 7

Whale <1,,2785,*ketos*>

denotes "a huge fish, a sea monster," Matt. 12:40. In the Sept., Gen. 1:21; Job 3:8; 9:13; 26:12; Jonah

1:17 (twice); 2:1,10.

What * Notes: (1) Most frequently this is a translation of some form of the relative pronoun *hos* or the interrogative *tis*. (2) Other words are (a) *hoios*, "of what kind," e.g., 2 Cor. 10:11, RV (AV, "such as"); 1 Thess. 1:5, "what manner of men;" 2 Tim. 3:11 (twice), lit., "what sorts of things," "what sorts of persecutions;" (b) *poios*, "what sort of," e.g., Matt. 21:23,24,27; 24:42,43; Luke 5:19; 6:32-34; 20:2,8; 24:19; John 12:33, "what manner of;" so in John 18:32; 21:19; Rom. 3:27; 1 Cor. 15:35; in Jas. 4:14, "what;" 1 Pet. 2:20; Rev. 3:3 (ditto); 1 Pet. 1:11, "what manner of;" (c) *hopoios*, "what sort of," 1 Cor. 3:13; "what manner of," 1 Thess. 1:9; (d) *hosos*, "how great," Mark 6:30 (twice), RV, "whatsoever;" Acts 15:12; Rom. 3:19, "what things soever;" Jude 1:10 (1st part), "whatsoever things," RV; (2nd part) "what;" (e) *posos*, "how great, how much," 2 Cor. 7:11, "what (earnest care)," RV (*posos* here stands for the repeated words in the Eng. versions, the adjective not being repeated in the original); (f) *hostis*, "what (things)," Phil. 3:7; (g) in Matt. 26:40, *houtos*, "thus, so," is used as an exclamatory expression, translated "What" (in a word immediately addressed by the Lord to Peter), lit., "So;" (h) for *potapos*, rendered "what" in Mark 13:1 (2nd part), AV, see [MANNER](#); (i) in 1 Cor. 6:16,19, AV, the particle *e*, "or" (RV), is rendered "What?;" in 1 Cor. 14:36, AV and RV, "what?" (j) in 1 Cor. 11:22, *gar*, "in truth, indeed," has its exclamatory use "What?" (3) In John 5:19 "but what" translates a phrase, lit., "if not anything." (4) In Matt. 8:33 "what" is, lit., "the things" (neuter plural of the article).

Whatsoever * Note: For this see Notes on words under [WHAT](#). Frequently by the addition of the particle *an*, or the conjunction *ean*, "if," the phrase has the more general idea of "whatsoever," e.g., with *hos*, Matt. 10:11; with *hosos*, Matt. 17:12; with *hostis*, neuter form, Luke 10:35.

Wheat * For [WHEAT](#) see CORN

Wheel * For [WHEEL](#), Jas. 3:6, RV, see [COURSE](#), A, No. 4

When * For [WHEN](#), WHENCE, WHENSOEVER, WHERE, etc., see +, p. 9

Wherefore * Note: This represents (1) some phrases introduced by the preposition *dia*, "on account of," *dia touto*, "on account of this," e.g., Matt. 12:31; Rom. 5:12; Eph. 1:15; 3 John 1:10; *dia hen* (the accusative feminine of *hos*, "who"), "on account of which" (*aitia*, "a cause," being understood), e.g., Acts 10:21 (with *aitia*, expressed, Titus 1:13; Heb. 2:11); *dia ti* "on account of what?" (sometimes as one word, *diati*), e.g., Luke 19:23; Rom. 9:32; 2 Cor. 11:11; Rev. 17:7; (2) *dio* = *dia ho* (the neuter of the relative pronoun *hos*), "on account of which (thing)," e.g., Matt. 27:8; Acts 15:19; 20:31; 24:26; 25:26; 27:25,34; Rom. 1:24; 15:7; 1 Cor. 12:3; 2 Cor. 2:8; 5:9; 6:17; Eph. 2:11; 3:13; 4:8,25; 5:14; Phil. 2:9; 1 Thess. 5:11; Philem. 1:8; Heb. 3:7,10; 10:5; 11:16; 12:12,28; 13:12; Jas. 1:21; 4:6; 1 Pet. 1:13; 2 Pet. 1:10,12; 3:14; (3) *dioper*, "for which very reason" (a strengthened form of the preceding), 1 Cor. 8:13; 10:14 (14:13 in some mss.); (4) *hothen* (which denotes "whence," when used of direction or source, e.g., Matt. 12:44), used of cause and denoting "wherefore" in Heb. 2:17; 3:1; 7:25; 8:3; (5) *ti*, "what, why," John 9:27; Acts 22:30; Gal. 3:19, AV (RV, "what"); (6) *heneka* with *tinis* (the genitive case of *ti*), "because of what," Acts 19:32; (7) *charin* with *hou*, the genitive case, neuter of *hos*, "for the sake of what," Luke 7:47; (8) *eis*, "unto," with *ti*, "what," Matt. 14:31; with *ho*, "which" (the accusative neuter of *hos*), 2 Thess. 1:11, AV (RV, "to which end"); (9) *ara*, "so," 2 Cor. 7:12, AV

(RV, "so"); with ge, "at least," Matt. 7:20, AV (RV, "therefore"); (10) hina, "in order that," with ti, "what," Matt. 9:4; (11) toigaroun, "therefore," rendered "wherefore" in Heb. 12:1, AV; (12) in Matt. 26:50, epi, "unto," with ho, as in No. (8) above, AV, "wherefore (art thou come)?" RV, "(do that) for which (thou art come);" (13) oun, a particle expressing sequence or consequence, e.g., Matt. 24:26; Acts 6:3; (14) hoste, "so that," "wherefore," e.g., Rom. 7:12,13; 1 Cor. 10:12; 11:27,33; 14:22,39; 2 Cor. 5:16; Gal. 3:24; 4:7; Phil. 4:1; 1 Thess. 4:18; 1 Pet. 4:19.

Wheteher * For [WHETEHER](#) see +, p. 9

Which * Notes: (1) This is the translation of (a) the article with nouns, adjectives, numerals, participles, etc., e.g., "that which," etc.; (b) the relative pronoun hos, "who," in one of its forms (a frequent use); (c) hostis, "whoever," differing from hos by referring to a subject in general, as one of a class, e.g., Rom. 2:15; Gal. 4:24 (twice); 5:19; Rev. 2:24; 20:4; (d) the interrogative pronoun tis, "who? which?," e.g., Matt. 6:27; John 8:46; (e) hoios, "of what kind," e.g., Phil. 1:30; (f) poios, the interrogative of (e), e.g., John 10:32; (g) hosos, "whatsoever," etc.; plural, how many, translated "which" in Acts 9:39. (2) In Acts 8:26, AV, haute (the feminine of houtos, "this"), "the same" (RV), is translated "which." (3) In the triple title of God in Rev. 1:4,8; 4:8, "which" is the translation, firstly, of the article with the present participle of eimi, to be, lit., "the (One) being," secondly, of the article with the imperfect tense of eimi (impossible of lit., translation, the title not being subject to grammatical change), thirdly, of the article with the present participle of erchomai, to come, lit., "the coming (One);" in Rev. 11:17; 16:5 the wording of the AV and RV differs; in Rev. 11:17 the AV follows the inferior mss. by adding "and art to come" (RV omits); in Rev. 16:5, the AV, "and shalt be," represents kai ("and") followed by the article and the future participle of eimi, "to be," lit., "and the (One) about to be;" the RV substitutes the superior reading "Thou Holy One," lit., "the holy (One):" see HOLY, B, No. 2. (4) In Phil. 2:21, AV, "the things of Jesus Christ" (RV, is rendered "the things which are Jesus Christ's."

While, Whiles, Whilst * Notes: (1) See [LITTLE](#), B, No. 1. (2) In Matt. 13:21, proskairos estin, lit., "is for a season," is rendered "dureth (RV, endureth) for a while." (3) Chronos, "time," is rendered "while" in Luke 18:4; John 7:33; 12:35 (1st part); 1 Cor. 16:7; kairos, "a season," "a while," Luke 8:13; in Acts 19:22, RV, "while" (AV, "season"); for the different meanings of these words see SEASON. (4) In Acts 18:18, AV, "a good while," is, lit., "sufficient days," RV, "many days." (5) In Acts 28:6, AV, epi polu, lit., "upon much," is rendered "a great while" (RV, "long"). (6) For Mark 1:35 see [DAY](#), B. (7) In Mark 15:44 palai, "long ago," is rendered "any while." (8) In Acts 27:33; Heb. 3:13 achri (or achris) followed by hou, the genitive case of the relative pronoun hos, lit., "until which," is rendered "while;" cp. en ho, in Mark 2:19; Luke 5:34; John 5:7; en to, in Luke 1:21, RV, "while;" in Heb. 3:15, "while it is said," is, lit., "in the being said" (en, with the article and the pres. infin., Passive of lego); so, e.g., in Matt. 13:25 (9) In Heb. 10:33, AV., "whilst ye were made," partly translating the present participle of theatrizomai, "to become a gazing-stock," RV, "being made;" in the 2nd part, ginomai, "to become," is translated "whilst ye became," AV (RV, "becoming"). (10) The conjunction heos, "until," etc., has the meaning "while" in Matt. 14:22; Mark 6:45; 14:32; in some texts, John 9:4; 12:35,36; with hotou, "whatever" (an oblique case, neuter, of hostis, "whoever"), "whiles," Matt. 5:25. (11) In Acts 20:11 hikanos, "sufficient," is rendered "a long while." (12) Hos, as, "while" in Luke 24:32 (twice); John 12:35,36; Acts 1:10; 10:17. (13) Hotan, "when," is rendered "while" in 1 Cor. 3:4, AV (RV, "when"). (14) Hote, "when," is rendered "while" in John 17:12; Heb.

9:17. (15) In John 4:31 *metaxu*, "between," used with *en to*, "in the," is rendered "meanwhile;" in Rom. 2:15 *metaxu* is itself rendered "the mean while" (RV, "between"). (16) In Acts 18:18, RV, *hikanos* is rendered "many" (AV, "good"). (17) In 1 Pet. 1:6, RV, *oligon*, "a little," is rendered "for a little while" (AV, "for a season").

Whisperer, Whispering <1,,5588,*psithuristes*>

"a whisperer," occurs in an evil sense in Rom. 1:29.

<2,,5587,*psithurismos*>

"a whispering," is used of "secret slander" in 2 Cor. 12:20. In the Sept., Eccl. 10:11, of "a murmured enchantment."

Note: Synonymous with No. 1 is *katalalos*, "a backbiter" (Rom. 1:30), the distinction being that this denotes one guilty of open calumny, *psithuristes*, one who does it clandestinely.

Whit * For [WHIT](#) see [EVERY](#) WHIT and [NOTHING](#), No. 2

White (Adjective and Verb) <A-1, Adjective, 3022, *leukos*>

is used of (a) clothing (sometimes in the sense of "bright"), Matt. 17:2; 28:3; Mark 9:3; 16:5; Luke 9:29; John 20:12; Acts 1:10; symbolically, Rev. 3:4,5,18; 4:4; 6:11; 7:9,13; 19:14 (2nd part); (b) hair, Matt. 5:36; Christ's head and hair (in a vision; cp. Dan. 7:9), Rev. 1:14 (twice); ripened grain, John 4:35; a stone, Rev. 2:17, an expression of the Lord's special delight in the overcomer, the new name on it being indicative of a secret communication of love and joy; a horse (in a vision), Rev. 6:2; 19:11,14 (1st part); a cloud, Rev. 14:14; the throne of God, Rev. 20:11.

Note: *Lampros*, "bright, clear," is rendered "white" in Rev. 15:6, AV, of "white (linen)" (RV, "bright," following those mss. which have *lithon* "stone"); in Rev. 19:8 (RV, "bright"). See [BRIGHT](#), [CLEAR](#), [GOODLY](#), Note, [GORGEOUS](#).

<B-1, Verb, 3021, *leukaino*>

"to whiten, make white" (akin to A), is used in Mark 9:3; figuratively in Rev. 7:14.

<B-2, Verb, 2867, *koniao*>

from *konia*, "dust, lime," denotes "to whiten, whitewash," of tombs, Matt. 23:27; figuratively of a hypocrite, Acts 23:3. In the Sept., Deut. 27:2,4; Prov. 21:9.

Whither, Whithersoever * For [WHITHER](#), [WHITHERSOEVER](#), see +, p. 9.

Who, Whom, Whose * Notes: These are usually the translations of forms of the relative pronoun *hos*, or of the interrogative pronoun *tis*; otherwise of *hostis*, "whoever," usually of a more general subject than *hos*, e.g., Mark 15:7; Luke 23:19; Gal. 2:4; *hosos*, "as many as," Heb. 2:15; in Acts 13:7, AV, *houtos*, "this (man)," is translated "who," RV, "the same."

Whole (made), Wholly, Wholesome <A-1, Adjective, 3650, *holos*>

for which see [ALL](#), A, No. 3, and [ALTOGETHER](#), signifies "whole," (a) with a noun, e.g., Matt. 5:29,30; Mark 8:36; 15:1,16,33; Luke 11:36 (1st part), though holon may here be used adverbially with photeinon, "wholly light" [as in the 2nd part, RV, "wholly (full of light)"]; John 11:50; 1 Cor. 12:17 (1st part); 1 John 2:2; 5:19; (b) absolutely, as a noun, e.g., Matt. 13:33; 1 Cor. 12:17 (2nd part).

<A-2,Adjective,3956,*pas*>

for which see [ALL](#), A, No. 1, is sometimes translated "the whole" when used with the article, e.g., Matt. 8:32,34; Rom. 8:22.

<A-3,Adjective,537,*hapas*>

for which see [ALL](#), A, No. 2, is rendered "the whole," e.g., in Luke 19:37; 23:1.

<A-4,Adjective,3648,*holokleros*>

from No. 1 and kleros, "a lot," is rendered "whole" in 1 Thess. 5:23: see [ENTIRE](#).

<A-5,Adjective,5199,*hugies*>

(cp. Eng., "hygiene") is used especially in the Gospels of making sick folk "whole," Matt. 12:13; 15:31; Mark 3:5; 5:34; Luke 6:10; John 5:4,6,9,11,14,15; 7:23; also Acts 4:10; of "sound (speech)," Titus 2:8. See SOUND.

<A-6,Adjective,3651,*holoteles*>

"wholly," 1 Thess. 5:23, is lit., "whole-complete" (A, No. 1, and telos, "an end"), i.e., "through and through;" the Apostle's desire is that the sanctification of the believer may extend to every part of his being. The word is similar in meaning to No. 4; holokleros draws attention to the person as a "whole," holoteles, to the several parts which constitute him.

Note: In 1 Tim. 4:15, the sentence freely rendered "give thyself wholly to them" is, lit., "be in these (things)."

<B-1,Verb,5198,*hugiaino*>

"to be in good health," akin to A, No. 5, is rendered "they that are whole" in Luke 5:31; "whole" in Luke 7:10 (present participle); "wholesome" in 1 Tim. 6:3, AV (RV, "sound;" marg., "healthful"). See HEALTH, SOUND.

<B-2,Verb,4982,*sozo*>

"to save," is sometimes rendered "to make whole," and, in the Passive Voice, "to be made whole," or "to be whole," e.g., Matt. 9:21,22 (twice), and parallel passages; Acts 4:9. See [HEAL](#), SAVE.

<B-3,Verb,2390,*iaomai*>

"to heal," is rendered "to make whole," Matt. 15:28; Acts 9:34, AV (RV, "health"). See [HEAL](#).

<B-4,Verb,2480,*ischuo*>

"to be strong," is rendered "they that are whole" in Matt. 9:12; Mark 2:17. See [ABLE](#), B, No. 4.

<B-5,Verb,1295,diasozo>

"to save thoroughly" (dia), is used in the Passive Voice and rendered "were made whole" in Matt. 14:36, RV (AV, "were made perfectly whole"). See [ESCAPE](#), [HEAL](#), [SAVE](#).

Whore, Whoremonger * For [WHORE](#), [WHOREMONGER](#) see [FORNICATION](#), HARLOT

Whoso, Whosoever * Note: The same pronouns as those under [WHO](#) are used for the above, often with the addition of the particle an and a change of construction when a generalization is expressed. Some texts in Mark 15:6 have hosper, a strengthened form of hos, AV, "whomsoever." For sentences introduced by the conjunction ei or ean, "if," see +, p. 9.

Why * For [WHY](#) see +, p. 9

Wicked <1,,4190,poneros>

for which see [BAD](#), No. 2, [EVIL](#), A and B, No. 2, is translated "wicked" in the AV and RV in Matt. 13:49; 18:32; 25:26; Luke 19:22; Acts 18:14; 1 Cor. 5:13; in the following the RV substitutes "evil" for AV, "wicked:" Matt. 12:45 (twice); 13:19; 16:4; Luke 11:26; Col. 1:21; 2 Thess. 3:2; and in the following, where Satan is mentioned as "the (or that) evil one:" Matt. 13:38; Eph. 6:16; 1 John 2:13,14; 3:12 (1st part); 5:18; in John 5:19 for AV, "wickedness;" he is so called also in AV and RV in John 17:15; 2 Thess. 3:3; AV only in Luke 11:4; in 3 John 1:10, AV, the word is translated "malicious," RV, "wicked."

<2,,113,athesmos>

"lawless" (a, negative, thesmos, "law, custom"), "wicked," occurs in 2 Pet. 2:7; 3:17. An instance of the use of the word is found in the papyri, where a father breaks off his daughter's engagement because he learnt that her fiancé was giving himself over to lawless deeds (Moulton and Milligan, Vocab.).

Notes: (1) In Matt. 21:41, AV, kakos (for which see [BAD](#), No. 1, [EVIL](#), A, No. 1), is translated "wicked" (RV, "miserable"). (2) In Acts 2:23; 2 Thess 2:8, AV, anomos, "lawless" (RV), is translated "wicked."

Wickedness <1,,4189,poneria>

akin to poneros (see above, No. 1), is always rendered "wickedness" save in Acts 3:26: see [INIQUITY](#), No. 4.

<2,,2549,kakia>

"evil," is rendered "wickedness" in Acts 8:22; RV in Jas. 1:21, AV, "naughtiness." See [EVIL](#), B, No. 1, [MALICE](#).

Notes: (1) For the AV of 1 John 5:19 see [WICKED](#), No. 1. (2) In Acts 25:5, AV, the word atopos (RV, "amiss") is incorrectly rendered "wickedness."

Wide * For [WIDE](#) see BROAD

Widow <1,,5503,chera>

Matt. 28:13 (in some texts); Mark 12:40,42,43; Luke 2:37; 4:25,26, lit., "a woman a widow;" Luke 7:12; 18:3,5; 20:47; 21:2,3; Acts 6:1; 9:39,41; 1 Tim. 5:3 (twice),4,5,11,16 (twice); Jas. 1:27; 1 Tim. 5:9 refers to elderly "widows" (not an ecclesiastical "order"), recognized, for relief or maintenance by the church (cp. 1 Tim. 5:3,16), as those who had fulfilled the conditions mentioned; where relief could be ministered by those who had relatives that were "widows" (a likely circumstance in large families), the church was not to be responsible; there is an intimation of the tendency to shelve individual responsibility at the expense of church funds. In Rev. 18:7, it is used figuratively of a city forsaken.

Wife, Wives <1,,1135,gune>

denotes (1) "a woman, married or unmarried" (see [WOMAN](#)); (2) "a wife," e.g., Matt. 1:20; 1 Cor. 7:3,4; in 1 Tim. 3:11, RV, "woman," the reference may be to the "wives" of deacons, as the AV takes it.

<2,,1134,gunaikeios>

an adjective denoting "womanly, female," is used as a noun in 1 Pet. 3:7, AV, "wife," RV, "woman."

Note: In John 19:25 the article stands idiomatically for "the wife (of);" in Matt. 1:6, the article is rendered "her that had been the wife (of)."

Wife's mother <1,,3994,penthera>

denotes "a mother-in-law," Matt. 8:14; 10:35; Mark 1:30; Luke 4:38; 12:53 (twice).

Wild <1,,66,agrios>

denotes (a) "of or in fields" (agros, "a field"), hence, "not domestic," said of honey, Matt. 3:4; Mark 1:6; (b) "savage, fierce," Jude 1:13, RV, metaphorically, "wild (waves)," AV, "raging." It is used in the papyri of a malignant wound.

Note: In Rev. 6:8 the RV renders therion (plural) "wild beasts" (AV, "beasts").

Wilderness <1,,2047,eremia>

"an uninhabited place," is translated "wilderness" in the AV of Matt. 15:33; Mark 8:4 (RV, "a desert place"); RV and AV, "wilderness" in 2 Cor. 11:26. See DESERT, A. (In the Sept., Isa. 60:20; Ezek. 35:4,9.

<2,,2048,eremos>

an adjective signifying "desolate, deserted, lonely," is used as a noun, and rendered "wilderness" 32 times in the AV; in Matt. 24:26; John 6:31, RV, "wilderness" (AV, "desert"). For the RV, "deserts" in Luke 5:16; 8:29 see DESERT, B.

Wiles <1,,3180,methodia[-eia]>

denotes "craft, deceit" (meta, "after," hodos, "a way"). "a cunning device, a wile," and is translated "wiles (of error)" in Eph. 4:14, RV [AV paraphrases it, "they lie in wait (to deceive)"], lit., "(with a view to) the craft (singular) of deceit;" in Eph. 6:11, "the wiles (plural) (of the Devil.)"

Wilfully, Willfully <A-1,Adverb,1596,*hekousios*>

denotes "voluntarily, willingly," Heb. 10:26, (of sinning) "willfully;" in 1 Pet. 5:2, "willingly" (of exercising oversight over the flock of God).

<B-1,Verb,2309,*thelo*>

"to will," used in the present participle in 2 Pet. 3:5, is rendered "willfully (forget)" in the RV, AV, "willingly (are ignorant of)," lit., "this escapes them (i.e., their notice) willing (i.e. of their own will)." See [WILL](#), C, No. 1, WILLING, B, No. 1.

Will, Would <A-1,Noun,2307,*thelema*>

signifies (a) objectively, "that which is willed, of the will of God," e.g., Matt. 18:14; Mark 3:35, the fulfilling being a sign of spiritual relationship to the Lord; John 4:34; 5:30; 6:39,40; Acts 13:22, plural, "my desires;" Rom. 2:18; 12:2, lit., "the will of God, the good and perfect and acceptable;" here the repeated article is probably resumptive, the adjectives describing the will, as in the Eng. versions; Gal. 1:4; Eph. 1:9; 5:17, "of the Lord;" Col. 1:9; 4:12; 1 Thess. 4:3; 5:18, where it means "the gracious design," rather than "the determined resolve;" 2 Tim. 2:26, which should read "which have been taken captive by him" [(autou), i.e., by the Devil; the RV, "by the Lord's servant" is an interpretation; it does not correspond to the Greek] unto His (ekeinou) will" (i.e., "God's will;" the different pronoun refers back to the subject of the sentence, viz., God); Heb. 10:10; Rev. 4:11, RV, "because of Thy will;" of human will, e.g., 1 Cor. 7:37; (b) subjectively, the "will" being spoken of as the emotion of being desirous, rather than as the thing "willed;" of the "will" of God, e.g., Rom. 1:10; 1 Cor. 1:1; 2 Cor. 1:1; 8:5; Eph. 1:1,5,11; Col. 1:1; 2 Tim. 1:1; Heb. 10:7,9,36; 1 John 2:17; 5:14; of human "will," e.g., John 1:13; Eph. 2:3, "the desires of the flesh;" 1 Pet. 4:3 (in some texts); 2 Pet. 1:21. See DESIRE, A, No. 5, PLEASURE, Note (1).

<A-2,Noun,2308,*thelesis*>

denotes "a willing, a wishing" [similar to No. 1 (b)], Heb. 2:4.

<A-3,Noun,1013,*boulema*>

"a deliberate design, that which is purposed," Rom. 9:19; 1 Pet. 4:3 (in the best texts). See PURPOSE, A, No. 1.

<A-4,Noun,2107,*eudokia*>

(eu, "well," dokeo, "to think") is rendered "good will" in Luke 2:14, AV (see [WELL PLEASED](#)); Phil. 1:15: see DESIRE, [PLEASURE](#), SEEM, [WELL-PLEASING](#).

<A-5,Noun,2133,*eunoia*>

"good will" (eu, "well," nous, "the mind"), occurs in Eph. 6:7 (in some texts, 1 Cor. 7:3).

Notes: (1) In Acts 13:36, AV, boule, "counsel" (RV), is translated "will." (2) In Rev. 17:17, AV, gnome, "an opinion," RV, "mind," is translated "will." (3) For "will-worship," Col. 2:23, see WORSHIP, B, No. 2.

<B-1,Adjective,1635,*hekon*>

"of free will, willingly," occurs in Rom. 8:20, RV, "of its own will" (AV, "willingly"); 1 Cor. 9:17, RV, "of my own will" (AV, "willingly"). In the Sept., Exod. 21:13; Job 36:19.

<B-2,Adjective,210,*akon*>

a, negative, and No. 1, "unwillingly," occurs in 1 Cor. 9:17, RV, "not of mine own will" (AV, "against my will"). In the Sept., Job 14:17.

* When "will" is not part of the translation of the future tense of verbs, it represents one of the following:

<C-1,Verb,2309,*thelo*>

for the force of which see DESIRE, B, No. 6, usually expresses "desire" or "design;" it is most frequently translated by "will" or "would;" see especially Rom. 7:15,16,18-21. In 1 Tim. 2:4, RV, "willeth" signifies the gracious "desire" of God for all men to be saved; not all are "willing" to accept His condition, depriving themselves either by the self-established criterion of their perverted reason, or because of their self-indulgent preference for sin. In John 6:21, the AV renders the verb "willingly" (RV, "they were willing"); in 2 Pet. 3:5, AV, the present participle is translated "willingly" (RV, "willfully").

The following are RV renderings for the AV, "will:" Matt. 16:24,25, "would;" "wouldest," Matt. 19:21; 20:21; "would," Matt. 20:26,27; Mark 8:34,35; 10:43,44; "would fain," Luke 13:31; "would," John 6:67; "willeth," John 7:17; in John 8:44, "it is your will (to do);" "wouldest," Rom. 13:3; "would," 1 Cor. 14:35; 1 Pet. 3:10.

<C-2,Verb,1014,*boulomai*>

for the force of which see DESIRE, B, No. 7, usually expresses the deliberate exercise of volition more strongly than No. 1, and is rendered as follows in the RV, where the AV has "will:" Matt 11:27; Luke 10:22, "willeth;" Jas. 4:4, "would;" in Jas. 3:4, RV, "willeth" (AV, "listeth"). In Jas. 1:18 the perfect participle is translated "of His own will," lit. "having willed."

<C-3,Verb,3195,*mello*>

"to be about to," is translated "will" in Matt. 2:13; John 7:35 (twice); "wilt," John 14:22; "will," Acts 17:31; "wouldest," Acts 23:20; "will," Acts 27:10; Rev. 3:16. See [ABOUT](#), B.

Willing (Adjective and Verb) <A-1,Adjective,4289,*prothumos*>

is rendered "willing" in Matt. 26:41; Mark 14:38, RV. See [READY](#), No. 2.

<A-2,Adjective,1595,*hekousios*>

"willing," is used with kata in Philem. 1:14, lit., "according to willing," RV, "of free will" (AV, "willingly").

<B-1,Verb,2309,*thelo*>

is rendered "ye were willing" in John 5:35. See [WILL](#), C, No. 1.

<B-2,Verb,1014,*boulomai*>

is rendered "(if) Thou be willing" in Luke 22:42; in 2 Pet. 3:9, AV (RV, "wishing"). See [WILL](#), C, No. 2.

<B-3,Verb,2106,*eudokeo*>

"to be well pleased, to think it good," is rendered "we are willing" in 2 Cor. 5:8; in 1 Thess. 2:8, AV, "we were willing" (RV, "we were well pleased"). See [PLEASE](#), [PLEASURE](#).

Notes: (1) In 2 Cor. 8:3, AV, *authairetos*, "of one's own accord" (RV), is rendered "willing of themselves;" in 2 Cor. 8:17, "of his own accord." See [ACCORD](#). (2) For "willing to communicate," 1 Tim. 6:18, see [COMMUNICATE](#), C.

Willing mind * For [WILLING MIND](#) see READINESS

Willingly * Notes: (1) For *hekon* see [WILL](#), B, No. 1. (2) For *hekousios*, see [WILLFULLY](#). (3) For Philem. 1:14 see WILLING, A, No. 2. (4) For 2 Pet. 3:5 see [WILL](#), C, No. 1.

Win * For [WIN](#) see [POSSESS](#), A, No. 2

Wind (Noun) <1,,417,*anemos*>

besides its literal meaning, is used metaphorically in Eph. 4:14, of variable teaching. In Matt. 24:31; Mark 13:27 the four "winds" stand for the four cardinal points of the compass; so in Rev. 7:1, "the four winds of the earth" (cp. Jer. 49:36; Dan. 7:2); the contexts indicate that these are connected with the execution of Divine judgments. Deissmann (Bible Studies) and Moulton and Milligan (Vocab.) illustrate the phrase from the papyri.

<2,,4157,*pnoe*>

"a blowing, blast" (akin to *pneo*, "to blow"), is used of the rushing "wind" at Pentecost, Acts 2:2. See [BREATH](#).

<3,,4151,*pneuma*>

is translated "wind" in John 3:8 (RV, marg., "the Spirit breatheth," the probable meaning); in Heb. 1:7 the RV has "winds" for AV, "spirits." See [SPIRIT](#).

Notes: (1) For *pneo*, "to blow" ("wind" in Acts 27:40), see [BLOW](#), No. 1. (2) For *anemizo*, Jas. 1:6, "driven by the wind," see [DRIVE](#), No. 8.

Wind (Verb) <1,,1210,*deo*>

"to bind," is translated "wound (it in linen clothes)," John 19:40, AV, of the body of Christ (RV, "bound"). See [BIND](#), No. 1, TIE.

<2,,4958,*sustello*>

is translated "wound ... up" in Acts 5:6 (RV, "wrapped ... round"). See [SHORTEN](#), No. 2, [WRAP](#).

<3,,1750,*eneileo*>

"to roll in, wind in," is used in Mark 15:46, of "winding" the cloth around the Lord's body, RV, "wound" (AV, "wrapped").

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Sabbath <1,,4521,sabbaton | sabbata> the latter, the plural form was transliterated from the Aramaic word, which was mistaken for a plural; hence the singular, sabbaton, was formed from it. The root means "to cease, desist" (Heb., shabath; cp. Arab., sabata, "to intercept, interrupt"); the doubled b has an intensive force, implying a complete cessation or a making to cease, probably the former. The idea is not that of relaxation or refreshment, but cessation from activity.

The observation of the seventh day of the week, enjoined upon Israel, was a sign between God and His earthly people, based upon the fact that after the six days of creative operations He rested, Exod. 31:16,17, with Exod. 20:8-11. The OT regulations were developed and systematized to such an extent that they became a burden upon the people (who otherwise rejoiced in the rest provided) and a byword for absurd extravagance. Two treatises of the Mishna (the Shabbath and Erubin) are entirely occupied with regulations for the observance; so with the discussions in the Gemara, on rabbinical opinions. The effect upon current opinion explains the antagonism roused by the Lord's cures wrought on the "Sabbath," e.g., Matt. 12:9-13; John 5:5-16, and explains the fact that on a "Sabbath" the sick were brought to be healed after sunset, e.g., Mark 1:32. According to rabbinical ideas, the disciples, by plucking ears of corn (Matt. 12:1; Mark 2:23), and rubbing them (Luke 6:1), broke the "sabbath" in two respects; for to pluck was to reap, and to rub was to thresh. The Lord's attitude towards the "sabbath" was by way of freeing it from these vexatious traditional accretions by which it was made an end in itself, instead of a means to an end (Mark 2:27).

In the Epistles the only direct mentions are in Col. 2:16, "a sabbath day," RV (which rightly has the singular, see 1st parag., above), where it is listed among things that were "a shadow of the things to come" (ie., of the age introduced at Pentecost), and in Heb. 4:4-11, where the perpetual sabbatismos is appointed for believers (see REST); inferential references are in Rom. 14:5; Gal. 4:9-11. For the first three centuries of the Christian era the first day of the week was never confounded with the "sabbath;" the confusion of the Jewish and Christian institutions was due to declension from apostolic teaching.

Notes: (1) In Matt. 12:1,11, where the plural is used, the AV (as the RV) rightly has the singular, "the sabbath day;" in Matt. 12:5 the AV has the plural (see above). Where the singular is used the RV omits the word "day," Matt. 12:2; 24:20; Mark 6:2; Luke 6:1 ("on a sabbath"); 14:3; John 9:14 ("it was the sabbath on the day when ..."). As to the use or omission of the article the omission does not always require the rendering "a sabbath;" it is absent, e.g., in Matt. 12:2. (2) In Acts 16:13, "on the sabbath day," is, lit., "on the day of the sabbath" (plural). (3) For Matt. 28:1, see [LATE](#). (4) For "the first day of the week" see [ONE](#), A, (5).

<2,,4315,prosabbaton>

signifies "the day before the sabbath" (pro, "before," and No. 1), Mark 15:42; some mss. have prin, "before," with sabbaton separately).

Sackcloth <1,,4526,sakkos>

"a warm material woven from goat's or camel's hair," and hence of a dark color, Rev. 6:12; Jerome renders it saccus cilicinus (being made from the hair of the black goat of Cilicia; the Romans called it cilicium); cp. Isa. 50:3; it was also used for saddle-cloths, Josh. 9:4; also for making sacks, e.g., Gen. 42:25, and for garments worn as expressing mourning or penitence, Matt. 11:21; Luke 10:13, or for purposes of prophetic testimony, Rev. 11:3.

Sacred <1,,2413,*hieros*>

denotes "consecrated to God," e.g., the Scriptures, 2 Tim. 3:15, RV, "sacred" (AV "holy"); it is used as a noun in the neuter plural in 1 Cor. 9:13, RV, "sacred things" (AV, "holy things"). The neuter singular, *hieron*, denotes "a temple." See [TEMPLE](#). For a comparison of this and synonymous terms see [HOLY](#), B, No. 1 (b) and Note (2).

Sacrifice (Noun and Verb) <A-1,Noun,2378,*thusia*>

primarily denotes "the act of offering;" then, objectively, "that which is offered" (a) of idolatrous "sacrifice," Acts 7:41; (b) of animal or other "sacrifices," as offered under the Law, Matt. 9:13; 12:7; Mark 9:49; 12:33; Luke 2:24; 13:1; Acts 7:42; 1 Cor. 10:18; Heb. 5:1; 7:27 (RV, plural); 8:3; 9:9; 10:1,5,8 (RV, plural),11; 11:4; (c) of Christ, in His "sacrifice" on the cross, Eph. 5:2; Heb. 9:23, where the plural antitypically comprehends the various forms of Levitical "sacrifices" in their typical character; Heb. 9:26; 10:12,26; (d) metaphorically, (1) of the body of the believer, presented to God as a living "sacrifice," Rom. 12:1; (2) of faith, Phil. 2:17; (3) of material assistance rendered to servants of God, Phil. 4:18; (4) of praise, Heb. 13:15; (5) of doing good to others and communicating with their needs, Heb. 13:16; (6) of spiritual "sacrifices" in general, offered by believers as a holy priesthood, 1 Pet. 2:5.

<B-1,Verb,2380,*thuo*>

is used of "sacrificing by slaying a victim," (a) of the "sacrifice" of Christ, 1 Cor. 5:7, RV, "hath been sacrificed" (AV, "is sacrificed"); (b) of the Passover "sacrifice," Mark 14:12, RV, "they sacrificed" (AV, "they killed"); Luke 22:7, RV, "(must) be sacrificed," AV, "(must) be killed;" (c) of idolatrous "sacrifices," Acts 14:13,18; 1 Cor. 10:20 (twice). See [KILL](#), No. 3.

Note: For *eidolothutos*, "sacrificed to idols," see [IDOLS](#) (offered to), No. 1.

Sacrilege * For [SACRILEGE](#) see [ROBBER](#), No. 2, Rom. 2:22

Sad * For [SAD](#) see [COUNTENANCE](#)

Sadducees * For [SADDUCEES](#) see under [PHARISEES](#)

Safe, Safely, Safety <A-1,Adjective,804,*asphales*>

"certain, secure, safe" (from *a*, negative, and *sphallo*, "to trip up"), is translated "safe" in Phil. 3:1. See [CERTAIN](#), B.

<B-1,Noun,803,*asphaleia*>

"certainty, safety" (akin to A), is translated "safety" in Acts 5:23; 1 Thess. 5:3. See [CERTAIN](#), A.

<B-2,Noun,4991,*soteria*>

"salvation," is translated "safety" in Acts 27:34, RV (AV, "health"). See [HEALTH](#), Note.

<C-1,Adverb,806,*asphalos*>

"safely" (akin to A, and B, No. 1), is so rendered in Mark 14:44; Acts 16:23. See [ASSURANCE](#), C. In the Sept., Gen. 34:25.

<D-1,Verb,1295,*diasozo*>

"to bring safely through danger," and, in the Passive Voice, "to come safe through" (dia, "through," sozo, "to save"), is translated "bring safe" in Acts 23:24; "escaped safe" in Acts 27:44. See [ESCAPE](#), [HEAL](#), [SAVE](#), WHOLE.

<D-2,Verb,5198,*hugiaino*>

"to be sound, healthy" (Eng., "hygiene," etc.), is translated "safe and sound" in Luke 15:27, lit., "being healthy." See HEALTH, SOUND, WHOLE.

Sail (Noun) * For SAIL (Noun, Acts 27:17, AV) see GEAR

Sail (Verb) <1,,4126,*pleo*>

"to sail," occurs in Luke 8:23; Acts 21:3; 27:2,6,24; Rev. 18:17, RV, "saileth" (for the AV see COMPANY, A, No. 7).

<2,,636,*apopleo*>

"to sail away" (apo, "from," and No. 1), occurs in Acts 13:4; 14:26; 20:15; 27:1.

<3,,1602,*ekpleo*>

"to sail from or thence" (ek, "from"), occurs in Acts 15:39; 18:18; 20:6.

<4,,3896,*parapleo*>

"to sail by" (para), occurs in Acts 20:16.

<5,,1277,*diapleo*>

"to sail across" (dia, "through"), occurs in Acts 27:5.

<6,,5284,*hupopleo*>

"to sail under" (hupo), i.e., "under the lee of," occurs in Acts 27:4,7.

<7,,321,*anago*>

"to lead up," is used of "putting to sea," Acts 13:13; 16:11; 18:21; 20:3,13; 21:1; 27:21; 28:10,11; see [LAUNCH](#).

<8,,3881,*paralego*>

"to lay beside" (para), is used in the Middle Voice, of "sailing past" in Acts 27:8, RV, "coasting along" (AV, "passing"); Acts 27:13, RV, "sailed along" (AV, "sailed").

<9,,1276,*diaperao*>

"to cross over," is translated "sailing over" in Acts 21:2, AV (RV, "crossing over"). See [PASS](#).

<10,,1020,*braduploeo*>

"to sail slowly" (*bradus*, "slow," *plous*, "a voyage"), occurs in Acts 27:7.

Sailing * For [SAILING](#) see VOYAGE

Sailors * For [SAILORS](#) see MARINERS

Saint(s) <1,,40,*hagios*>

for the meaning and use of which see [HOLY](#), B, No. 1, is used as a noun in the singular in Phil 4:21, where *pas*, "every," is used with it. In the plural, as used of believers, it designates all such and is not applied merely to persons of exceptional holiness, or to those who, having died, were characterized by exceptional acts of "saintliness." See especially 2 Thess. 1:10, where "His saints" are also described as "them that believed," i.e., the whole number of the redeemed. They are called "holy ones" in Jude 1:14, RV. For the term as applied to the Holy Spirit see [HOLY SPIRIT](#). See also [SANCTIFY](#).

Notes: (1) In Rev. 15:3 the RV follows those texts which have *aionon*, "ages," and assigns the reading *ethnon*, "nations," to the margin; the AV translates those which have the inferior reading *hagion*, "saints," and puts "nations" and "ages" in the margin. (2) In Rev. 18:20, the best texts have *hagioi* and *apostoloi*, each with the article, each being preceeded by *kai*, "and," RV, "and ye saints, and ye apostles;" the AV, "and ye holy apostles" follows those mss. from which the 2nd *kai* and the article are absent. (3) In Rev. 22:21, the RV follows those mss. which have *hagion*, with the article, "(with) the saints;" the AV those which simply have *panton*, "all," but adds "you" (RV, marg., "with all").

Sake (for the) * For SAKE (for the) see +, p. 9

Salt (Noun, Adjective and Verb), Saltness <A-1,Noun,251,*halas*>

a late form of *hals* (found in some mss. in Mark 9:49), is used (a) literally in Matt. 5:13 (2nd part); Mark 9:50 (1st part, twice); Luke 14:34 (twice); (b) metaphorically, of "believers," Matt. 5:13 (1st part); of their "character and condition," Mark 9:50 (2nd part); of "wisdom" exhibited in their speech, Col. 4:6.

Being possessed of purifying, perpetuating and antiseptic qualities, "salt" became emblematic of fidelity and friendship among eastern nations. To eat of a person's "salt" and so to share his hospitality is still regarded thus among the Arabs. So in Scripture, it is an emblem of the covenant between God and His people, Num. 18:19; 2 Chron. 13:5; so again when the Lord says "Have salt in yourselves, and be at peace one with another" (Mark 9:50). In the Lord's teaching it is also symbolic of that spiritual health and vigor essential to Christian virtue and counteractive of the corruption that is in the world, e.g., Matt. 5:13, see (b) above. Food is seasoned with "salt" (see B); every meal offering was to contain it, and it was to be offered with all offerings presented by Israelites, as emblematic of the holiness of Christ, and as betokening the reconciliation provided for man by God on the ground of the death of Christ, Lev. 2:13. To refuse God's provision in Christ and the efficacy of His expiatory sacrifice is to expose oneself to the doom of being "salted with fire," Mark 9:49.

While "salt" is used to fertilize soil, excess of it on the ground produces sterility (e.g., Deut. 29:23; Judg. 9:45; Jer. 17:6; Zeph. 2:9).

<B-1,Verb,233,*halizo*>

akin to A, signifies "to sprinkle" or "to season with salt," Matt. 5:13; Mark 9:49 (see under A). Cp. SAVOR, B.

<C-1,Adjective,252,*halukos*>

occurs in Jas. 3:12, "salt (water)."

<C-2,Adjective,358,*analos*>

denotes "saltless" (a, negative, n, euphonic, and A), insipid, Mark 9:50, "have lost its saltiness," lit., "have become (ginomai) saltless (analos);" cp. moraino in Luke 14:34 (see SAVOR, B).

Salutation and Salute * For SALUTATION and SALUTE see GREET

Salvation <A-1,Noun,4991,*soteria*>

denotes "deliverance, preservation, salvation." "Salvation" is used in the NT (a) of material and temporal deliverance from danger and apprehension, (1) national, Luke 1:69,71; Acts 7:25, RV marg., "salvation" (text, "deliverance"); (2) personal, as from the sea, Acts 27:34; RV, "safety" (AV, "health"); prison, Phil. 1:19; the flood, Heb. 11:7; (b) of the spiritual and eternal deliverance granted immediately by God to those who accept His conditions of repentance and faith in the Lord Jesus, in whom alone it is to be obtained, Acts 4:12, and upon confession of Him as Lord, Rom. 10:10; for this purpose the gospel is the saving instrument, Rom. 1:16; Eph. 1:13 (see further under [SAVE](#)); (c) of the present experience of God's power to deliver from the bondage of sin, e.g., Phil. 2:12, where the special, though not the entire, reference is to the maintenance of peace and harmony; 1 Pet. 1:9; this present experience on the part of believers is virtually equivalent to sanctification; for this purpose, God is able to make them wise, 2 Tim. 3:15; they are not to neglect it, Heb. 2:3; (d) of the future deliverance of believers at the Parousia of Christ for His saints, a salvation which is the object of their confident hope, e.g., Rom. 13:11; 1 Thess. 5:8, and 1 Thess. 5:9, where "salvation" is assured to them, as being deliverance from the wrath of God destined to be executed upon the ungodly at the end of this age (see 1 Thess. 1:10); 2 Thess. 2:13; Heb. 1:14; 9:28; 1 Pet. 1:5; 2 Pet. 3:15; (e) of the deliverance of the nation of Israel at the second advent of Christ at the time of "the epiphany (or shining forth) of His Parousia" (2 Thess. 2:8); Luke 1:71; Rev. 12:10; (f) inclusively, to sum up all the blessings bestowed by God on men in Christ through the Holy Spirit, e.g., 2 Cor. 6:2; Heb. 5:9; 1 Pet. 1:9,10; Jude 1:3; (g) occasionally, as standing virtually for the Savior, e.g., Luke 19:9; cp. John 4:22 (see [SAVIOR](#)); (h) in ascriptions of praise to God, Rev. 7:10, and as that which it is His prerogative to bestow, Rev. 19:1 (RV).

<A-2,Noun,4992,*soterion*>

the neuter of the adjective (see B), is used as a noun in Luke 2:30; 3:6, in each of which it virtually stands for the Savior, as in No. 1 (g); in Acts 28:28, as in No. 1 (b); in Eph. 6:17, where the hope of "salvation" [see No. 1 (d)] is metaphorically described as "a helmet."

<B-1,Adjective,4992,*soterios*>

"saving, bringing salvation," describes the grace of God, in Titus 2:11.

Same <1,,846,*autos*>

denotes "the same" when preceded by the article, and either with a noun following, e.g., Mark 14:39; Phil 1:30; 1 Cor. 12:4, or without, e.g., Matt. 5:46,47; Rom. 2:1; Phil. 2:2; 3:1; Heb. 1:12; 13:8. It is thus to be distinguished from uses as a personal and a reflexive pronoun.

<2,,3778,*houtos*>

"this" (person or thing), or "he" (and the feminine and neuter forms), is sometimes translated "the same," e.g., John 3:2,26; 7:18; Jas. 3:2; sometimes the RV translates it by "this" or "these," e.g., John 12:21, "these" (AV, "the same"); 2 Cor. 8:6, "this" (AV, "the same").

Sanctification, Sanctify <A-1,Noun,38,*hagiasmos*>

"sanctification," is used of (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2 (b) the course of life befitting those so separated, 1 Thess. 4:3,4,7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14. "Sanctification is that relationship with God into which men enter by faith in Christ, Acts 26:18; 1 Cor. 6:11, and to which their sole title is the death of Christ, Eph. 5:25,26; Col. 1:22; Heb. 10:10,29; 13:12.

"Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, 1 Thess. 4:3, and His purpose in calling him by the gospel, 1 Thess. 4:7; it must be learned from God, 1 Thess. 4:4, as He teaches it by His Word, John 17:17,19; cp. Ps. 17:4; 119:9, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim. 2:15; Heb. 12:14. For the holy character, *hagiosune*, 1 Thess. 3:13, is not vicarious, i.e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, Matt. 11:29; John 13:15; Eph. 4:20; Phil. 2:5, in the power of the Holy Spirit, Rom. 8:13; Eph. 3:16.

"The Holy Spirit is the Agent in sanctification, Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2; cp. 1 Cor. 6:11. ... The sanctification of the Spirit is associated with the choice, or election, of God; it is a Divine act preceding the acceptance of the Gospel by the individual." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 115,271.]

For synonymous words see [HOLINESS](#).

<B-1,Verb,37,*hagiazō*>

"to sanctify," "is used of (a) the gold adorning the Temple and of the gift laid on the altar, Matt. 23:17,19; (b) food, 1 Tim. 4:5; (c) the unbelieving spouse of a believer, 1 Cor. 7:14; (d) the ceremonial cleansing of the Israelites, Heb. 9:13; (e) the Father's Name, Luke 11:2; (f) the consecration of the Son by the Father, John 10:36; (g) the Lord Jesus devoting Himself to the redemption of His people, John 17:19; (h) the setting apart of the believer for God, Acts 20:32; cp. Rom. 15:16; (i) the effect on the believer of the Death of Christ, Heb. 10:10, said of God, and 2:11; 13:12, said of the Lord Jesus; (j) the separation of the believer from the world in his behavior -- by the Father through the Word, John 17:17,19; (k) the believer who turns away from such things as dishonor God and His gospel, 2 Tim. 2:21; (l) the acknowledgment of the Lordship of Christ, 1 Pet. 3:15. "Since every believer is sanctified in Christ Jesus, 1 Cor. 1:2, cp. Heb. 10:10, a common NT designation of all believers is 'saints,' *hagioi*, i.e., 'sanctified' or 'holy ones.' Thus sainthood, or

sanctification, is not an attainment, it is the state into which God, in grace, calls sinful men, and in which they begin their course as Christians, Col. 3:12; Heb. 3:1." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 113,114.]

Sanctuary <1,,39,*hagion*>

the neuter of the adjective *hagios*, "holy," is used of those structures which are set apart to God, (a) of "the tabernacle" in the wilderness, Heb. 9:1, RV, "its sanctuary, a sanctuary of this world" (AV, "a worldly sanctuary"); in Heb. 9:2 the outer part is called "the Holy place," RV (AV, "the sanctuary"); here the neuter plural *hagia* is used, as in Heb. 9:3.

Speaking of the absence of the article, Westcott says "The anarthrous form *Hagia* (literally *Holies*) in this sense appears to be unique, as also below, if indeed the reading is correct. Perhaps it is chosen to fix attention on the character of the sanctuary as in other cases. The plural suggests the idea of the sanctuary with all its parts: cp. Moulton-Winer, p. 220." In their margin, Westcott and Hort prefix the article *ta* to *hagia* in vv. 2 and 3. In ver. 3 the inner part is called "the Holy of holies," RV (AV, "the holiest of all"); in Heb. 9:8, "the holy place" (AV, "the holiest of all"), lit., "(the way) of the holiest;" in Heb. 9:24 "a holy place," RV (AV, "the holy places"), neuter plural; so in Heb. 9:25, "the holy place" (AV and RV), and in Heb. 13:11, RV, "the holy place" (AV, "the sanctuary"); in all these there is no separate word *topos*, "place," as of the Temple in Matt. 24:15; (b) of "Heaven itself," i.e., the immediate presence of God and His throne, Heb. 8:2, "the sanctuary" (RV, marg., "holy things"); the neut. plur. with the article points to the text as being right, in view of Heb. 9:24,25; 13:11 (see above), exegetically designated "the true tabernacle;" neut. plur. in Heb. 9:12, "the holy place;" so Heb. 10:19, RV (AV, "the holiest;" there are no separate compartments in the antitypical and heavenly sanctuary), into which believers have "boldness to enter" by faith.

<2,,3485,*naos*>

is used of the inner part of the Temple in Jerusalem, in Matt. 23:35, RV, "sanctuary." See [TEMPLE](#).

Sand <1,,285,*ammos*>

"sand" or "sandy ground," describes (a) an insecure foundation, Matt. 7:26; (b) numberlessness, vastness, Rom. 9:27; Heb. 11:12; Rev. 20:8; (c) symbolically in Rev. 13:1, RV, the position taken up by the Dragon (not, as in the AV, by John), in view of the rising of the Beast out of the sea (emblematic of the restless condition of nations; see [SEA](#)).

Sandal <1,,4547,*sandalion*>

a diminutive of *sandalon*, probably a Persian word, Mark 6:9; Acts 12:8. The "sandal" is usually had a wooden sole bound on by straps round the instep and ankle.

Sapphire <1,,4552,*sappheiros*>

is mentioned in Rev. 21:19 (RV, marg., "lapis lazuli") as the second of the foundations of the wall of the heavenly Jerusalem (cp. Isa. 54:11). It was one of the stones in the high priest's breastplate, Exod. 28:18; 39:11; as an intimation of its value see Job 28:16; Ezek. 28:13. See also Exod. 24:10; Ezek. 1:26; 10:1. The "sapphire" has various shades of blue and ranks next in hardness to the diamond.

Sardius, Sardine (AV) <1,,4555,*sardion* | *sardinios*> denotes "the sardian stone." *Sardius* is the word

in the best texts in Rev. 4:3 (RV, "a sardius"), where it formed part of the symbolic appearance of the Lord on His throne, setting forth His glory and majesty in view of the judgment to follow. There are two special varieties, one a yellowish brown, the other a transparent red (like a cornelian). The beauty of the stone, its transparent brilliance, the high polish of which it is susceptible, made it a favorite among the ancients. It forms the sixth foundation of the wall of the heavenly Jerusalem, Rev. 21:20.

Sardonyx <1,,4557,*sardonux*>

a name which indicates the formation of the gem, a layer of sard, and a layer of onyx, marked by the red of the sard and the white of the onyx. It was used among the Romans both for cameos and for signets. It forms the fifth foundation of the wall of the heavenly Jerusalem, Rev. 21:20.

Satan <1,,4567,*satanas*>

a Greek form derived from the Aramaic (Heb., Satan), "an adversary," is used (a) of an angel of Jehovah in Num. 22:22 (the first occurrence of the Word in the OT); (b) of men, e.g., 1 Sam. 29:4; Ps. 38:20; 71:13; four in Ps. 109; (c) of "Satan," the Devil, some seventeen or eighteen times in the OT; in Zech. 3:1, where the name receives its interpretation, "to be (his) adversary," RV (see marg.; AV, "to resist him").

In the NT the word is always used of "Satan," the adversary (a) of God and Christ, e.g., Matt. 4:10; 12:26; Mark 1:13; 3:23,26; 4:15; Luke 4:8 (in some mss.); 11:18; 22:3; John 13:27; (b) of His people, e.g., Luke 22:31; Acts 5:3; Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7; 1 Thess. 2:18; 1 Tim. 1:20; 5:15; Rev. 2:9,13 (twice),24; 3:9; (c) of mankind, Luke 13:16; Acts 26:18; 2 Thess. 2:9; Rev. 12:9; 20:7. His doom, sealed at the Cross is foretold in its stages in Luke 10:18; Rev. 20:2,10. Believers are assured of victory over him, Rom. 16:20.

The appellation was given by the Lord to Peter, as a "Satan-like" man, on the occasion when he endeavored to dissuade Him from death, Matt. 16:23; Mark 8:33.

"Satan" is not simply the personification of evil influences in the heart, for he tempted Christ, in whose heart no evil thought could ever have arisen (John 14:30, 2 Cor. 5:21; Heb. 4:15); moreover his personality is asserted in both the OT and the NT, and especially in the latter, whereas if the OT language was intended to be figurative, the NT would have made this evident. See [DEVIL](#).

Satisfy <1,,5526,*chortazo*>

"to fill or satisfy with food," is translated "satisfy" in Mark 8:4, AV (RV, "to fill"). See [FILL](#), No. 8.

<2,,1705,*empiplemi* | *empletho*> "to fill up, fill full, satisfy" (en, "in," *pimplemi* or *pletho*, "to fill"), is used metaphorically in Rom. 15:24, of taking one's fill of the company of others, RV, "**I** shall have been satisfied" (AV, "**I** be ... filled"). See [FILL](#), No. 6.

Satisfying * For [SATISFYING](#), Col. 2:23, AV, see INDULGENCE

Save (Preposition) * For [SAVE](#) (Preposition) see +, p. 9

Save, Saving <A-1, Verb, 4982, *sozo*>

"to save," is used (as with the noun *soteria*, "salvation") (a) of material and temporal deliverance from danger, suffering, etc., e.g., Matt. 8:25; Mark 13:20; Luke 23:35; John 12:27; 1 Tim. 2:15; 2 Tim. 4:18 (AV, "preserve"); Jude 1:5; from sickness, Matt. 9:22, "made ... whole" (RV, marg., "saved"); so Mark 5:34; Luke 8:48; Jas. 5:15; (b) of the spiritual and eternal salvation granted immediately by God to those who believe on the Lord Jesus Christ, e.g., Acts 2:47, RV "(those that) were being saved;" 16:31; Rom. 8:24, RV, "were we saved;" Eph. 2:5,8; 1 Tim. 2:4; 2 Tim. 1:9; Titus 3:5; of human agency in this, Rom. 11:14; 1 Cor. 7:16; 9:22; (c) of the present experiences of God's power to deliver from the bondage of sin, e.g., Matt. 1:21; Rom. 5:10; 1 Cor. 15:2; Heb. 7:25; Jas. 1:21; 1 Pet. 3:21; of human agency in this, 1 Tim. 4:16; (d) of the future deliverance of believers at the second coming of Christ for His saints, being deliverance from the wrath of God to be executed upon the ungodly at the close of this age and from eternal doom, e.g., Rom. 5:9; (e) of the deliverance of the nation of Israel at the second advent of Christ, e.g., Rom. 11:26; (f) inclusively for all the blessings bestowed by God on men in Christ, e.g., Luke 19:10; John 10:9; 1 Cor. 10:33; 1 Tim. 1:15; (g) of those who endure to the end of the time of the Great Tribulation, Matt. 10:22; Mark 13:13; (h) of the individual believer, who, though losing his reward at the Judgment-Seat of Christ hereafter, will not lose his salvation, 1 Cor. 3:15; 5:5; (i) of the deliverance of the nations at the Millennium, Rev. 21:24 (in some mss.). See [SALVATION](#).

<A-2, Verb, 1295, *diasozo*>

"to bring safely through" (*dia*, "through," and No. 1), is used (a) of the healing of the sick by the Lord, Matt. 14:36, RV, "were made whole" (AV adds "perfectly"); Luke 7:3; (b) of bringing "safe" to a destination, Acts 23:24; (c) of keeping a person "safe," Acts 27:43; (d) of escaping through the perils of shipwreck, Acts 27:44; 28:1,4, Passive Voice; (e) through the Flood, 1 Pet. 3:20. See [ESCAPE](#), [WHOLE](#).

Note: In 2 Pet. 2:5, AV, *phulasso*, "to guard, keep, preserve," is translated "saved" (RV, "preserved"). In Luke 17:33 some mss. have *sozo* (AV, "save"), for the RV: see GAIN, B, No. 3. For "save alive," Luke 17:33, RV, see [LIVE](#), No. 6.

<B-1, Noun, 4047, *peripoiesis*>

(a) "preservation," (b) "acquiring or gaining something," is used in this latter sense in Heb. 10:39, translated "saving" (RV marg., "gaining"); the reference here is to salvation in its completeness. See [OBTAIN](#), [POSSESSION](#).

Note: In Heb. 11:7 *soteria* is rendered saving. See SALVATION.

Saving (Preposition) <1,, 3924, *parektos*>

used as a preposition, denotes "saving," Matt. 5:32 (in some mss. 19:9). See [EXCEPT](#).

Note: In Luke 4:27; Rev. 2:17, AV, *ei me* (lit., "if not"), is translated "saving" (RV, "but only" and "but").

Savior <1,, 3924, *soter*>

"a savior, deliverer, preserver," is used (a) of God, Luke 1:47; 1 Tim. 1:1; 2:3; 4:10 (in the sense of

"preserver," since He gives "to all life and breath and all things"); Titus 1:3; 2:10; 3:4; Jude 1:25; (b) of Christ, Luke 2:11; John 4:42; Acts 5:31; 13:23 (of Israel); Eph. 5:23 (the sustainer and preserver of the church, His "body"); Phil. 3:20 (at His return to receive the Church to Himself); 2 Tim. 1:10 (with reference to His incarnation, "the days of His flesh"); Titus 1:4 (a title shared, in the context, with God the Father); 2:13, RV, "our great God and Savior Jesus Christ," the pronoun "our," at the beginning of the whole clause, includes all the titles; Titus 3:6, 2 Pet. 1:1, "our God and Savior Jesus Christ; RV, where the pronoun "our," coming immediately in connection with "God," involves the inclusion of both titles as referring to Christ, just as in the parallel in 2 Pet. 1:11, "our Lord and Savior Jesus Christ" (AV and RV); these passages are therefore a testimony to His deity; 2 Pet. 2:20; 3:2,18; 1 John 4:14.

Savor (Noun and Verb) <A-1,Noun,2175,euodia>

"fragrance" (eu, "well," ozo, "to smell"), is used metaphorically (a) of those who in the testimony of the gospel are to God "a sweet savor of Christ," 2 Cor. 2:15; (b) of the giving up of His life by Christ for us, an offering and a sacrifice to God for an odor (osme, see No. 2) of "a sweet smell," Eph. 5:2, RV [AV, "a sweet smelling (savor)"]: (c) of material assistance sent to Paul from the church at Philippi "(an odor) of a sweet smell," Phil. 4:18. In all three instances the fragrance is that which ascends to God through the person, and as a result of the sacrifice, of Christ.

<A-2,Noun,3744,osme>

"a smell, odor" (from ozo, "to smell;" Eng., "ozone"), is translated "odor" in John 12:3; it is used elsewhere in connection with No. 1, in the three passages mentioned, as of an odor accompanying an acceptable sacrifice; in 2 Cor. 2:14,16 (twice), of the "savor" of the knowledge of Christ through Gospel testimony, in the case of the perishing "a savor from death unto death," as of that which arises from what is dead (the spiritual condition of the unregenerate); in the case of the saved "a savor from life unto life," as from that which arises from what is instinct with life (the spiritual condition of the regenerate): in Eph. 5:2, "a (sweet-smelling) savor;" in Phil. 4:18, "an odor (of a sweet smell);" cp. No. 1. See [ODOR](#).

<B-1,Verb,3471,moraino>

primarily, "to be foolish," is used of salt that has lost its "savor," Matt. 5:13; Luke 14:34. See [FOOLISH](#), B, No. 1.

Note: In the AV of Matt. 16:23; Mark 8:33, phroneo, "to think, to mind," is translated "thou savorest" (RV, "thou mindest").

Saw asunder <1,4249,prizo | prio> "to saw asunder," occurs in Heb. 11:37. Some have seen here a reference to the tradition of Isaiah's martyrdom under Manasseh. In the Sept., Amos 1:3. Cp. diaprio, "to cut to the heart," Acts 5:33; 7:54.

Say <1,3004,lego>

primarily, "to pick out, gather," chiefly denotes "to say, speak, affirm," whether of actual speech, e.g., Matt. 11:17, or of unspoken thought, e.g., Matt. 3:9, or of a message in writing, e.g., 2 Cor. 8:8. The 2nd aorist form eipon is used to supply that tense, which is lacking in lego. Concerning the phrase "he answered and said," it is a well known peculiarity of Hebrew narrative style that a speech is

introduced, not simply by "and he said," but by prefixing "and he answered" (apokrinomai, with eipon). In Matt. 14:27, "saying," and Mark 6:50, "and saith," emphasis is perhaps laid on the fact that the Lord, hitherto silent as He moved over the lake, then addressed His disciples. That the phrase sometimes occurs where no explicit question has preceded (e.g., Matt. 11:25; 17:4; 28:5; Mark 11:14; 12:35; Luke 13:15; 14:3; John 5:17,19), illustrates the use of the Hebrew idiom.

Note: A characteristic of lego is that it refers to the purport or sentiment of what is said as well as the connection of the words; this is illustrated in Heb. 8:1, RV, "(in the things which) we are saying," AV, "(which) we have spoken." In comparison with laleo (No. 2), lego refers especially to the substance of what is "said," laleo, to the words conveying the utterance; see, e.g., John 12:49, "what I should say (lego, in the 2nd aorist subjunctive form eipo), and what I should speak (laleo);" John 12:50, "even as the Father hath said (laleo, in the perfect form eireke) unto Me, so I speak" (laleo); cp. 1 Cor. 14:34, "saith (lego) the law;" 1 Cor. 14:35, "to speak" (laleo). Sometimes laleo signifies the utterance, as opposed to silence, lego declares what is "said;" e.g., Rom. 3:19, "what things soever the law saith (lego), it speaketh (laleo) to them that are under the law;" see also Mark 6:50; Luke 24:6. In the NT laleo never has the meaning "to chatter."

<2,,2980,laleo>

"to speak," is sometimes translated "to say;" in the following where the AV renders it thus, the RV alters it to the verb "to speak," e.g., John 8:25 (3rd part),26; 16:6; 18:20 (2nd part),21 (1st part); Acts 3:22 (2nd part); 1 Cor. 9:8 (1st part); Heb. 5:5; in the following the RV uses the verb "to say," John 16:18; Acts 23:18 (2nd part); 26:22 (2nd part); Heb. 11:18. See Note above, and [SPEAK](#), TALK, [TELL](#), [UTTER](#).

<3,,5346,phemi>

"to declare, say," (a) is frequently used in quoting the words of another, e.g., Matt. 13:29; 26:61; (b) is interjected into the recorded words, e.g., Acts 23:35; (c) is used impersonally, 2 Cor. 10:10.

<4,,3004,eiro>

an obsolete verb, has the future tense ereo, used, e.g., in Matt. 7:4; Luke 4:23 (2nd part); 13:25 (last part); Rom. 3:5; 4:1; 6:1; 7:7 (1st part); 8:31; 9:14,19,20,30; 11:19; 1 Cor. 15:35; 2 Cor. 12:6; Jas. 2:18. The perfect is used, e.g., in John 12:50; see No. 1, Note. The 1st aorist Passive, "it was said," is used in Rom. 9:12,26; Rev. 6:11. See [SPEAK](#), No. 13.

<5,,4302,proeipon>

and proereo, "to say before," used as aorist and future respectively of prolego (pro, "before," and No. 1), is used (a) of prophecy, e.g., Rom. 9:29; "to tell before," Matt. 24:25; Mark 13:23; "were spoken before," 2 Pet. 3:2; Jude 1:17; (b) of "saying" before, 2 Cor. 7:3; 13:2, RV (AV, "to tell before" and "foretell"); Gal. 1:9; 5:21; in 1 Thess. 4:6, "we forewarned," RV. See [FORETELL](#), [FOREWARN](#), [TELL](#).

<6,,473,anteipon>

"to say against" (anti, "against," and No. 1), is so rendered in Acts 4:14. See [GAINSAY](#).

Notes: (1) Phasko, "to affirm, assert," is translated "saying" in Acts 24:9, AV (RV, "affirming"), and

Rev. 2:2 in some mss. (AV). See [AFFIRM](#), No. 3. (2) In Acts 2:14, AV, apophthengomai, "to speak forth" (RV), is rendered "said." (3) The phrase tout' esti (i.e., touto esti), "that is," is so translated in Matt. 27:46, RV (AV, "that is to say"); so Acts 1:19; in Heb. 9:11; 10:20, AV and RV, "that is to say;" in Mark 7:11 the phrase is ho esti, lit., "which is;" the phrase ho legetai, lit., "which is said," John 1:38; 20:16, is rendered "which is to say." (4) In Luke 7:40; Acts 13:15, the imperative mood of eipon and lego, respectively, is rendered "say on." (5) In Mark 6:22, AV, autes, "herself," RV, is rendered "the said." (6) In Heb. 5:11, "we have many things to say" is, lit., "much (polus) is the word (or discourse, logos) for us."

Saying <1,,3056,logos>

"a word," as embodying a conception or idea, denotes among its various meanings, "a saying, statement or declaration," uttered (a) by God; RV, "word" or "words" (AV, "saying"), e.g., in John 8:55; Rom. 3:4; Rev. 19:9; 22:6,7,9,10; (b) by Christ, e.g., Mark 8:32; 9:10; 10:22; Luke 9:28; John 6:60; 21:23; the RV appropriately substitutes "word" or "words" for AV, "saying" or "sayings," especially in John's Gospel e.g. 7:36,40; 8:51,52; 10:19; 14:24; 15:20; 18:9,32; 19:13; (c) by an angel, Luke 1:29; (d) by OT prophets, John 12:38 (RV, "word") Rom. 13:9 (ditto); 1 Cor. 15:54; (e) by the Apostle Paul in the Pastoral Epp., 1 Tim 1:15; 3:1; 4:9; 2 Tim. 2:11; Titus 3:8; (f) by other men, Mark 7:29; Acts 7:29; John 4:37 (in general). See [ACCOUNT](#), and especially [WORD](#).

<2,,4487,rhema>

"that which is said, a word," is rendered "saying" or "sayings" in Mark 9:32; Luke 1:65; 2:17,50,51; 7:1; 9:45 (twice); 18:34. See [WORD](#).

Note: In Acts 14:18, "with these sayings" is, lit., "saying (lego) these things." For lalia, "saying," John 4:42, AV, see [SPEECH](#), No. 2.

Scale <1,,3013,lepis>

from lepo, "to peel," occurs in Acts 9:18.

Scarce, Scarcely * For [SCARCE](#), [SCARCELY](#) see DIFFICULTY

Scarlet <1,,2847,kokkinos>

is derived from kokkos, used of the "berries" (clusters of the eggs of an insect) collected from the ilex coccifera; the color, however, is obtained from the cochineal insect, which attaches itself to the leaves and twigs of the coccifera oak; another species is raised on the leaves of the cactus ficus. The Arabic name for this insect is qirmiz, whence the word "crimson." It is used (a) of "scarlet" wool, Heb. 9:19; cp., in connection with the cleansing of a leper, Lev. 14:4,6, "scarlet;" with the offering of the red heifer, Num. 19:6; (b) of the robe put on Christ by the soldiers, Matt. 27:28; (c) of the "beast" seen in symbolic vision in Rev. 17:3, "scarlet-colored;" (d) of the clothing of the "woman" as seen sitting on the "beast," Rev. 17:4; (e) of part of the merchandise of Babylon, Rev. 18:12; (f) figuratively, of the glory of the city itself, Rev. 18:16; the neuter is used in the last three instances.

Scatter <1,,4650,skorpizo>

is used in Matt. 12:30; Luke 11:23; John 10:12; 16:32; 2 Cor. 9:9, RV. See [DISPERSE](#), No. 2.

<2,,1287,*diaskorpizo*>

"to scatter abroad," is rendered "to scatter" in Matt. 25:24,26, RV (AV, "strawed"); 26:31; Mark 14:27; Luke 1:51; John 11:52; Acts 5:37, RV. See [DISPERSE](#), No. 3.

<3,,1289,*diaspeiro*>

"to scatter abroad" (dia, "throughout," speiro, "to sow seed"), is used in Acts 8:1,4; 11:19, all of the church in Jerusalem "scattered" through persecution; the word in general is suggestive of the effects of the "scattering" in the sowing of the spiritual seed of the Word of life. See [DISPERSE](#), No. 4.

<4,,4496,*rhipto*>

"to throw, cast, hurl, to be cast down, prostrate," is used in Matt. 9:36 of people who were "scattered" as sheep without a shepherd. See [CAST](#), No. 2, [THROW](#).

<5,,3039,*likmao*>

"to winnow" (likmos, "a winnowing fan"), is rendered "will scatter ... as dust" in Matt. 21:44; Luke 20:18, RV (AV, "will grind...to powder"). See [GRIND](#), Note.

<6,,1262,*dialuo*>

"to dissolve," is translated "scattered" in Acts 5:36, AV; see [DISPERSE](#), No. 1.

<7,Noun,1290,*diaspora*>

"a dispersion," is rendered "scattered abroad" in Jas. 1:1, AV; "scattered" in 1 Pet. 1:1, AV; see [DISPERSION](#), B.

Sceptre * For [SCEPTRE](#) see ROD

Schism <1,,4978,*schisma*>

"a rent, division," is translated "schism" in 1 Cor. 12:25, metaphorically of the contrary condition to that which God has designed for a local church in "tempering the body together" (ver. 24), the members having "the same care one for another" ("the same" being emphatic). See [DIVISION](#), No. 3, RENT.

School <1,,4981,*schole*>

(whence Eng., "school") primarily denotes "leisure," then, "that for which leisure was employed, a disputation, lecture;" hence, by metonymy, "the place where lectures are delivered, a school," Acts 19:9.

Schoolmaster * For [SCHOOLMASTER](#), Gal. 3:24,25, see [INSTRUCTOR](#), B, No. 1

Science <1,,1108,*gnosis*>

is translated "science" in the AV of 1 Tim. 6:20; the word simply means "knowledge" (RV), where the reference is to the teaching of the Gnostics (lit., "the knowers") "falsely called knowledge." Science in the modern sense of the word, viz., the investigation, discovery, and classification of secondary laws, is unknown in Scripture. See [KNOW](#), C, No. 1.

Scoff <1,,1592,*ekmukterizo*>

"to hold up the nose in derision at" (ek, "from," used intensively, mukterizo, "to mock;" from mukter, "the nose"), is translated "scoffed at" in Luke 16:14, RV (AV, "derided"), of the Pharisees in their derision of Christ on account of His teaching; in Luke 23:35 (ditto), of the mockery of Christ on the Cross by the rulers of the people. In the Sept., Ps. 2:4; 22:7; 35:16.

Scoffers * For [SCOFFERS](#), 2 Pet. 3:3, AV, see MOCKERS

Scorch, Scorching <A-1,Verb,2739,*kaumatizo*>

"to scorch" (from kauma, "heat"), is used (a) of seed that had not much earth, Matt. 13:6; Mark 4:6; (b) of men, stricken retributively by the sun's heat, Rev. 16:8,9.

<B-1,Noun,2742,*kauson*>

"burning heat" (akin to kaio, "to burn"), is translated "scorching heat" in Matt. 20:12 (AV, "heat"); Luke 12:55 (ditto); in Jas. 1:11, RV, "scorching wind" (AV, "burning heat"), here the reference is to a hot wind from the east (cp. Job 1:19). See [HEAT](#). In the Sept., Job 27:21; Jer. 18:17; 51:1; Ezek. 17:10; 19:12; Hos. 12:1; 13:15; Jonah 4:8.

Scorn * For [SCORN](#) see LAUGH

Scorpion <1,,4651,*skorprios*>

akin to skorpizo, "to scatter" (which see), is a small animal (the largest of the several species is 6 in. long) like a lobster, but with a long tail, at the end of which is its venomous sting; the pain, the position of the sting, and the effect are mentioned in Rev. 9:3,5,10. The Lord's rhetorical question as to the provision of a "scorpion" instead of an egg, Luke 11:12, is firstly, an allusion to the egg-like shape of the creature when at rest; secondly, an indication of the abhorrence with which it is regarded. In Luke 10:19, the Lord's assurance to the disciples of the authority given them by Him to tread upon serpents and scorpions conveys the thought of victory over spiritually antagonistic forces, the powers of darkness, as is shown by His reference to the "power of the enemy" and by the context in vv. 17,20.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Scourge (Noun and Verb) <A-1,Noun,5416,phragellion>

"a whip" (from Latin, flagellum), is used of the "scourge" of small cords which the Lord made and employed before cleansing the Temple, John 2:15. However He actually used it, the whip was in itself a sign of authority and judgment.

<B-1,Verb,5417,phragelloo>

(akin to A: Latin, flagello; Eng., "flagellate"), is the word used in Matt. 27:26; Mark 15:15, of the "scourging" endured by Christ and administered by the order of Pilate. Under the Roman method of "scourging," the person was stripped and tied in a bending posture to a pillar, or stretched on a frame. The "scourge" was made of leather thongs, weighted with sharp pieces of bone or lead, which tore the flesh of both the back and the breast (cp. Ps. 22:17). Eusebius (Chron.) records his having witnessed the suffering of martyrs who died under this treatment.

Note: In John 19:1 the "scourging" of Christ is described by Verb No. 2, as also in His prophecy of His sufferings, Matt. 20:19; Mark 10:34; Luke 18:33. In Acts 22:25 the similar punishment about to be administered to Paul is described by Verb No. 3 (the "scourging" of Roman citizens was prohibited by the Porcian law of 197, B.C.).

<B-2,Verb,3146,mastigoo>

akin to mastix (see below), is used (a) as mentioned under No. 1; (b) of Jewish "scourgings," Matt. 10:17; 23:34; (c) metaphorically, in Heb. 12:6, of the "chastening" by the Lord administered in love to His spiritual sons.

Note: The Jewish method of "scourging," as described in the Mishna, was by the use of three thongs of leather, the offender receiving thirteen stripes on the bare breast and thirteen on each shoulder, the "forty stripes save one," as administered to Paul five times (2 Cor. 11:24). See also SCOURGINGS (below).

<B-3,Verb,3147,mastizo>

akin to No. 2, occurs in Acts 22:25 (see No. 1, above). In the Sept., Num. 22:25.

Scourging (-s) <1,,3148,mastix>

"a whip, scourge," is used (a) with the meaning "scourging," in Acts 22:24, of the Roman method (see above, B, No. 1, Note); (b) in Heb. 11:36, of the "sufferings" of saints in the OT times. Among the Hebrews the usual mode, legal and domestic, was that of beating with a rod (see 2 Cor. 11:25); (c) metaphorically, of "disease" or "suffering:" see [PLAGUE](#), No. 1.

Scribe (-s) <1,,1122,grammateus>

from gramma, "a writing," denotes "a scribe, a man of letters, a teacher of the law;" the "scribes" are mentioned frequently in the Synoptists, especially in connection with the Pharisees, with whom they virtually formed one party (see Luke 5:21), sometimes with the chief priests, e.g., Matt. 2:4; Mark 8:31; 10:33; 11:18,27; Luke 9:22. They are mentioned only once in John's Gospel, John 8:3, three times in the Acts, 4:5; 6:12; 23:9; elsewhere only in 1 Cor. 1:20, in the singular. They were considered naturally qualified to teach in the synagogues, Mark 1:22. They were ambitious of honor, e.g., Matt. 23:5-11, which they demanded especially from their pupils, and which was readily granted them, as

well as by the people generally. Like Ezra (Ezra 7:12), the "scribes" were found originally among the priests and Levites. The priests being the official interpreters of the Law, the "scribes" ere long became an independent company; though they never held political power, they became leaders of the people.

Their functions regarding the Law were to teach it, develop it, and use it in connection with the Sanhedrin and various local courts. They also occupied themselves with the sacred writings both historical and didactic. They attached the utmost importance to ascetic elements, by which the nation was especially separated from the Gentiles. In their regime piety was reduced to external formalism. Only that was of value which was governed by external precept. Life under them became a burden; they themselves sought to evade certain of their own precepts, Matt. 23:16,ff.; Luke 11:46; by their traditions the Law, instead of being a help in moral and spiritual life, became an instrument for preventing true access to God, Luke 11:52. Hence the Lord's stern denunciations of them and the Pharisees (see [PHARISEES](#)).

Note: The word grammateus is used of the town "clerk" in Ephesus, Acts 19:35.

Scrip * For [SCRIP](#) see WALLET

Scripture <1,,1124,graphie>

akin to grapho, "to write" (Eng., "graph," "graphic," etc.), primarily denotes "a drawing, painting;" then "a writing," (a) of the OT Scriptures, (1) in the plural, the whole, e.g., Matt. 21:42; 22:29; John 5:39; Acts 17:11; 18:24; Rom. 1:2, where "the prophets" comprises the OT writers in general; 15:4; 16:26, lit., "prophetic writings," expressing the character of all the Scriptures; (2) in the singular in reference to a particular passage, e.g., Mark 12:10; Luke 4:21; John 2:22; 10:35 (though applicable to all); 19:24,28,36,37; 20:9; Acts 1:16; 8:32,35; Rom. 4:3; 9:17; 10:11; 11:2; Gal. 3:8,22; 4:30; 1 Tim. 5:18, where the 2nd quotation is from Luke 10:7, from which it may be inferred that the Apostle included Luke's Gospel as "Scripture" alike with Deuteronomy, from which the first quotation is taken; in reference to the whole, e.g., Jas. 4:5 (see RV, a separate rhetorical question from the one which follows); in 2 Pet. 1:20, "no prophecy of Scripture," a description of all, with special application to the OT in the next verse; (b) of the OT Scriptures (those accepted by the Jews as canonical) and all those of the NT which were to be accepted by Christians as authoritative, 2 Tim. 3:16; these latter were to be discriminated from the many forged epistles and other religious "writings" already produced and circulated in Timothy's time. Such discrimination would be directed by the fact that "every Scripture," characterized by inspiration of God, would be profitable for the purposes mentioned; so the RV. The AV states truth concerning the completed Canon of Scripture, but that was not complete when the Apostle wrote to Timothy.

The Scriptures are frequently personified by the NT writers (as by the Jews, John 7:42), (a) as speaking with Divine authority, e.g., John 19:37; Rom. 4:3; 9:17, where the Scripture is said to speak to Pharaoh, giving the message actually sent previously by God to him through Moses; Jas. 4:5 (see above); (b) as possessed of the sentient quality of foresight, and the active power of preaching. Gal. 3:8, where the Scripture mentioned was written more than four centuries after the words were spoken. The Scripture, in such a case, stands for its Divine Author with an intimation that it remains perpetually characterized as the living voice of God. This Divine agency is again illustrated in Gal. 3:22 (cp. Gal 3:10; Matt. 11:13).

<2,,1121,*gramma*>

"a letter of the alphabet," etc. is used of the Holy Scriptures in 2 Tim. 3:15. For the various uses of this word see [LETTER](#).

Scroll <1,,975,*biblion*>

the diminutive of biblos, "a book," is used in Rev. 6:14, of "a scroll," the rolling up of which illustrates the removal of the heaven. See [BOOK](#), No. 2.

Sea <A-1,Noun,2281,*thalassa*>

is used (a) chiefly literally, e.g., "the Red Sea," Acts 7:36; 1 Cor. 10:1; Heb. 11:29; the "sea" of Galilee or Tiberias, Matt. 4:18; 15:29; Mark 6:48,49, where the acts of Christ testified to His Deity; John 6:1; 21:1; in general, e.g., Luke 17:2; Acts 4:24; Rom. 9:27; Rev. 16:3; 18:17; 20:8,13; 21:1; in combination with No. 2, Matt. 18:6; (b) metaphorically, of "the ungodly men" described in Jude 1:13 (cp. Isa. 57:20); (c) symbolically, in the apocalyptic vision of "a glassy sea like unto crystal," Rev. 4:6, emblematic of the fixed purity and holiness of all that appertains to the authority and judicial dealings of God; in Rev. 15:2, the same, "mingled with fire," and, standing by it (RV) or on it (AV and RV marg.), those who had "come victorious from the beast" (ch. 13); of the wild and restless condition of nations, Rev. 13:1 (see Rev. 17:1,15), where "he stood" (RV) refers to the dragon, not John (AV); from the midst of this state arises the beast, symbolic of the final gentile power dominating the federated nations of the Roman world (see Dan., chs. 2; 7; etc.).

Note: For the change from "the sea" in Deut. 30:13, to "the abyss" in Rom. 10:7, see [BOTTOM](#), B.

<A-2,Noun,3989,*pelagos*>

"the deep sea, the deep," is translated "the depth" in Matt. 18:6, and is used of the "Sea of Cilicia" in Acts 27:5. See DEPTH, No. 2. Pelagos signifies "the vast expanse of open water," thalassa, "the sea as contrasted with the land" (Trench, Syn., xiii).

<B-1,Adjective,1724,*enaios*>

"in the sea," lit., "of, or belonging to, the salt water" (from hals, "salt"), occurs in Jas. 3:7.

<B-2,Adjective,3882,*paraios*>

"by the sea," Luke 6:17: see [COAST](#).

<B-3,Adjective,3864,*parathalassios*>

"by the sea," Matt. 4:13, see [COAST](#), Note 2.

<B-4,Adjective,1337,*dithalassos*>

primarily signifies "divided into two seas" (dis, "twice," and thalassa); then, "dividing the sea," as of a reef or rocky projection running out into the "sea," Acts 27:41.

Seal (Noun and Verb) <A-1,Noun,4973,*sphragis*>

denotes (a) "a seal" or "signet," Rev. 7:2, "the seal of the living God," an emblem of ownership and security, here combined with that of destination (as in Ezek. 9:4), the persons to be "sealed" being secured from destruction and marked for reward; (b) "the impression" of a "seal" or signet, (1) literal, a

"seal" on a book or roll, combining with the ideas of security and destination those of secrecy and postponement of disclosures, Rev. 5:1,2,5,9; 6:1,3,5,7,9,12; 8:1; (2) metaphorical, Rom. 4:11, said of "circumcision," as an authentication of the righteousness of Abraham's faith, and an external attestation of the covenant made with him by God; the rabbis called circumcision "the seal of Abraham;" in 1 Cor. 9:2, of converts as a "seal" or authentication of Paul's Apostleship; in 2 Tim. 2:19, "the firm foundation of God standeth, having this seal, The Lord knoweth them that are His," RV, indicating ownership, authentication, security and destination, "and, Let every one that nameth the Name of the Lord depart from unrighteousness," indicating a ratification on the part of the believer of the determining counsel of God concerning him; Rev. 9:4 distinguishes those who will be found without the "seal" of God on their foreheads [see (a) above and B, No. 1].

<B-1,Verb,4972,*sphragizo*>

"to seal" (akin to A), is used to indicate (a) security and permanency (attempted but impossible), Matt. 27:66; on the contrary, of the doom of Satan, fixed and certain, Rev. 20:3, RV, "sealed it over;" (b) in Rom. 15:28, "when ... I have ... sealed to them this fruit," the formal ratification of the ministry of the churches of the Gentiles in Greece and Galatia to needy saints in Judea, by Paul's faithful delivery of the gifts to them; this material help was the fruit of his spiritual ministry to the Gentiles, who on their part were bringing forth the fruit of their having shared with them in spiritual things; the metaphor stresses the sacred formalities of the transaction (Deissmann illustrates this from the papyri of Fayyum, in which the "sealing" of sacks guarantees the full complement of the contents); (c) secrecy and security and the postponement of disclosure, Rev. 10:4; in a negative command, Rev. 22:10; (d) ownership and security, together with destination, Rev. 7:3-5 (as with the noun in ver. 2; see A); the same three indications are conveyed in Eph. 1:13, in the metaphor of the "sealing" of believers by the gift of the Holy Spirit, upon believing (i.e., at the time of their regeneration, not after a lapse of time in their spiritual life, "having also believed," not as AV, "after that ye believed;" the aorist participle marks the definiteness and completeness of the act of faith); the idea of destination is stressed by the phrase "the Holy Spirit of promise" (see also Eph. 1:14); so Eph. 4:30, "ye were sealed unto the day of redemption;" so in 2 Cor. 1:22, where the Middle Voice intimates the special interest of the Sealer in His act; (e) authentication by the believer (by receiving the witness of the Son) of the fact that "God is true," John 3:33; authentication by God in sealing the Son as the Giver of eternal life (with perhaps a figurative allusion to the impress of a mark upon loaves), John 6:27.

Note: In Rev. 7, after the 5th verse (first part) the original does not repeat the mention of the "sealing" except in ver. 8 (last part) (hence the omission in the RV).

<B-2,Verb,2696,*katasphragizo*>

No. 1, strengthened by kata, intensive, is used of the "book" seen in the vision in Rev. 5:1, RV, "close sealed (with seven seals)," the successive opening of which discloses the events destined to take place throughout the period covered by chapters 6 to 19. In the Sept., Job 9:7; 37:7.

Seam (without) <1,,729,araphos | arrhaphos> denotes "without seam" (a, negative, and rhapto, "to sew"), John 19:23.

Search <1,,2045,eraunao | ereunao> an earlier form, "to search, examine," is used (a) of God, as "searching" the heart, Rom. 8:27; (b) of Christ, similarly, Rev. 2:23; (c) of the Holy Spirit, as "searching" all things, 1 Cor. 2:10, acting in the spirit of the believer; (d) of the OT prophets, as

"searching" their own writings concerning matters foretold of Christ, testified by the Spirit of Christ in them, 1 Pet. 1:11 (cp. No. 2); (e) of the Jews, as commanded by the Lord to "search" the Scriptures, John 5:39, AV, and RV marg., "search," RV text, "ye search," either is possible grammatically; (f) of Nicodemus as commanded similarly by the chief priests and Pharisees, John 7:52.

<2,,1830,*exeraunao*>

a strengthened form of No. 1 (ek, or ex, "out"), "to search out," is used in 1 Pet. 1:10, "searched diligently;" cp. No. 1 (d).

<3,,1833,*exetazo*>

"to examine closely, inquire carefully" (from etazo, "to examine"), occurs in Matt. 2:8, RV, "search out;" so Matt. 10:11, RV: see [INQUIRE](#), No. 4.

Note: For anakrino, rendered "searched" in Acts 17:11, AV, see [EXAMINE](#).

Seared * For [SEARED](#) see BRANDED

Season (Noun) <A-1,Noun,2540,*kairos*>

primarily, "due measure, fitness, proportion," is used in the NT to signify "a season, a time, a period" possessed of certain characteristics, frequently rendered "time" or "times;" in the following the RV substitutes "season" for the AV "time," thus distinguishing the meaning from chronos (see No. 2): Matt. 11:25; 12:1; 14:1; 21:34; Mark 11:13; Acts 3:19; 7:20; 17:26; Rom. 3:26; 5:6; 9:9; 13:11; 1 Cor. 7:5; Gal. 4:10; 1 Thess. 2:17, lit., "for a season (of an hour);" 2 Thess. 2:6; in Eph. 6:18, "at all seasons" (AV, "always"); in Titus 1:3, "His own seasons" (marg., "its;" AV, "in due times"); in the preceding clause chronos is used.

The characteristics of a period are exemplified in the use of the term with regard, e.g., to harvest, Matt. 13:30; reaping, Gal. 6:9; punishment, Matt. 8:29; discharging duties, Luke 12:42; opportunity for doing anything, whether good, e.g., Matt. 26:18; Gal. 6:10 ("opportunity"); Eph. 5:16; or evil, e.g., Rev. 12:12; the fulfillment of prophecy, Luke 1:20; Acts 3:19; 1 Pet. 1:11; a time suitable for a purpose, Luke 4:13, lit., "until a season;" 2 Cor. 6:2; see further under No. 2. See ALWAYS, Note, OPPORTUNITY, [TIME](#), [WHILE](#).

<A-2,Noun,5550,*chronos*>

whence Eng. words beginning with "chron," denotes "a space of time," whether long or short: (a) it implies duration, whether longer, e.g., Acts 1:21, "(all the) time;" Acts 13:18; 20:18, RV, "(all the) time" (AV, "at all seasons"); or shorter, e.g., Luke 4:5; (b) it sometimes refers to the date of an occurrence, whether past, e.g., Matt. 2:7, or future, e.g., Acts 3:21; 7:17.

Broadly speaking, chronos expresses the duration of a period, kairos stresses it as marked by certain features; thus in Acts 1:7, "the Father has set within His own authority" both the times (chronos), the lengths of the periods, and the "seasons" (kairos), epochs characterized by certain events; in 1 Thess. 5:1, "times" refers to the length of the interval before the Parousia takes place (the presence of Christ with the saints when He comes to receive them to Himself at the Rapture), and to the length of time the Parousia will occupy; "seasons" refers to the special features of the period before, during, and after the

Parousia.

Chronos marks quantity, kairos, quality. Sometimes the distinction between the two words is not sharply defined as, e.g., in 2 Tim. 4:6, though even here the Apostle's "departure" signalizes the time (kairos). The words occur together in the Sept. only in Dan. 2:21; Eccl. 3:1. Chronos is rendered "season" in Acts 19:22, AV (RV, "a while"); 20:18 (RV, "all the time," see above); Rev. 6:11, AV (RV, "time"); so Rev 20:3. In Luke 23:8 it is used with hikanos in the plural, RV, "(of a long) time," more lit., "(for a sufficient number) of times."

In Rev. 10:6 chronos has the meaning "delay" (RV, marg.), an important rendering for the understanding of the passage (the word being akin to chronizo, "to take time, to linger, delay," Matt. 24:48; Luke 12:45). See [DELAY](#), B, Note, SPACE, [TIME](#), [WHILE](#).

<A-3,Noun,5610,hora>

"an hour," is translated "season" in John 5:35; 2 Cor. 7:8; Philem. 1:15: see [HOUR](#).

<B-1,Adjective,4340,proskairos>

"temporary, transient," is rendered "for a season" in Heb. 11:25. See [TEMPORAL](#), [TIME](#), [WHILE](#).

<C-1,Adverb,171,akairos>

denotes "out of season, unseasonably" (akin to akairos, "unseasonable," a, negative, and A, No. 1), 2 Tim. 4:2.

<C-2,Adverb,2122,eukairos>

"in season" (eu, "well"), 2 Tim. 4:2; it occurs also in Mark 14:11, "conveniently."

Note: For oligon, 1 Pet. 1:6, AV, "for a season," see [WHILE](#).

Season (Verb) <1,,741,artuo>

"to arrange, make ready" (cp. artios, "fitted"), is used of "seasoning," Mark 9:50; Luke 14:34; Col. 4:6.

Seat (Noun and Verb) <A-1,Noun,2515,kathedra>

from kata, "down," and hedra, "a seat," denotes "a seat" (Eng., "cathedral"), "a chair," Matt. 21:12; Mark 11:15; of teachers, Matt. 23:2.

<A-2,Noun,4410,protokathedria>

"the first seat," Matt. 23:6; Mark 12:39; Luke 11:43; 20:46; see CHIEF, No. 6. Cp. [ROOM](#).

Note: For thronos, sometimes translated "seat" in the AV, see [THRONE](#).

<B-1,Verb,2521,kathemai>

"to sit, be seated," is translated "shall ... be seated" in Luke 22:69, RV; "is seated," Col. 3:1, RV (AV, "shall ... sit" and "sitteth"). See [SIT](#).

Second, Secondly, Secondly <1,,1208,*deuteros*>

denotes "second in order" with or without the idea of time, e.g., Matt. 22:26,39; 2 Cor. 1:15; Rev. 2:11; in Rev. 14:8, RV only ("a second angel"); it is used in the neuter, deuteron, adverbially, signifying a "second" time, e.g., John 3:4; 21:16; Acts 7:13; Rev. 19:3, RV (AV, "again"); Jude 1:5, "afterward" (RV, marg., "the second time"); used with *ek* ("of") idiomatically, the preposition signifying "for (the second time)," Mark 14:72; John 9:24 and Acts 11:9, RV (AV, "again"); Heb. 9:28; in 1 Cor. 12:28, AV, "secondarily," RV, "secondly."

Note: In Acts 13:33 some mss. have *protos*, "(in the) first (psalm);" the 1st and 2nd Psalms were originally one, forming a prologue to the whole book; hence the numbering in the Sept.

<2,,1206,*deuteraios*>

an adjective with an adverbial sense (from No. 1), is used in Acts 28:13, RV, "on the second day" (AV, "the next day"), lit., "second day (persons we came)."

Note: In Luke 6:1, the AV translates those mss. which have *deuteroprotos*, lit., "second-first," said of a sabbath (see RV marg.).

Secret, Secretly <A-1,Adjective,2927,*kruptos*>

"secret, hidden" (akin to *krupto*, "to hide"), Eng., "crypt," "cryptic," etc., is used as an adjective and rendered "secret" in Luke 8:17, AV (RV, "hid"); in the neuter, with *en*, "in," as an adverbial phrase, "in secret," with the article, Matt. 6:4,6 (twice in each ver.); without the article, John 7:4,10; 18:20; in the neuter plural, with the article, "the secrets (of men)," Rom. 2:16; of the heart, 1 Cor. 14:25; in Luke 11:33, AV, "a secret place" (RV, "cellar"). See [CELLAR](#), [HIDDEN](#), [INWARDLY](#).

<A-2,Adjective,614,*apokruphos*>

(whence "Apocrypha"), "hidden," is translated "kept secret" in Mark 4:22, AV (RV, "made secret"); "secret" in Luke 8:17, RV (AV, "hid"). See [HIDE](#), B, No. 2.

<A-3,Adjective,2928,*kruphaios*>

occurs in the best mss. in Matt. 6:18 (twice; some have No. 1).

<B-1,Adverb,2931,*kruphe*>

akin to A, No. 1, "secretly, in secret," is used in Eph. 5:12.

<B-2,Adverb,2977,*lathra*>

akin to *lanthano*, "to escape notice, be hidden," is translated "secretly" in John 11:28. See [PRIVILY](#).

<C-1,Verb,2928,*krupto*>

"to hide," is translated "secretly" in John 19:38 [perfect participle, Passive Voice, lit., "(but) having been hidden"], referring to Nicodemus as having been a "secret" disciple of Christ; in Matt. 13:35, AV, it is translated "kept secret" (RV, "hidden").

Notes: (1) For *tameion*, translated "secret chambers" in Matt. 24:26, see [CHAMBER](#), No. 1. (2) For the AV rendering of *sigao*, in Rom. 16:25, "kept secret," see [PEACE](#) (hold one's), No. 2, and [SILENCE](#).

(3) For "[I](#) have learned the secret," see [LEARN](#), No. 4.

Sect <1,,139,*hairesis*>

"a choosing," is translated "sect" throughout the Acts, except in 24:14, AV, "heresy" (RV, "sect"); it properly denotes a predilection either for a particular truth, or for a perversion of one, generally with the expectation of personal advantage; hence, a division and the formation of a party or "sect" in contrast to the uniting power of "the truth," held in toto; "a sect" is a division developed and brought to an issue; the order "divisions, heresies" (marg. "parties") in "the works of the flesh" in Gal. 5:19-21 is suggestive of this. See [HERESY](#).

Secure (Verb) <1,,4031,*perikrates*>

an adjective, signifies "having full command of" (peri, "around, about," krateo, "to be strong, to rule"); it is used with ginomai, "to become," in Acts 27:16, RV, "to secure (the boat)," AV, "to come by."

Note: In Matt. 28:14, AV, amerimnos, "without anxiety," with poieo, "to make," is translated "we will ... secure (you)," RV, "we will ... rid (you) of care." The Eng. "secure" is derived from the Latin se, "free from," and cura, "care." See [CARE](#).

Security <1,,2425,*hikanos*>

"sufficient," is used in its neuter form with the article, as a noun, in Acts 17:9, "(when they had taken) security," i.e., satisfaction, lit., "the sufficient." The use of hikanos in this construction is a Latinism in Greek. See Moulton, Proleg., p. 20. Probably the bond given to the authorities by Jason and his friends included an undertaking that Paul would not return to Thessalonica. Any efforts to have the bond cancelled were unsuccessful; hence the reference to the hindrance by Satan (1 Thess. 2:18). See [ABLE](#), C, No. 2.

Sedition <A-1,Noun,4714,*stasis*>

"a dissension, an insurrection," is translated "sedition" in Acts 24:5, AV (RV, "insurrections"). See [DISSENSION](#), [INSURRECTION](#).

<A-2,Noun,1370,*dichostasia*>

lit., "a standing apart" (dicha, "asunder, apart," stasis, "a standing"), hence "a dissension, division," is translated "seditions" in Gal. 5:20, AV. See [DIVISION](#), No. 2.

<B-1,Verb,387,*anastatoo*>

"to excite, unsettle," or "to stir up to sedition," is so translated in Acts 21:38, RV (AV, "madest an uproar"); in Acts 17:6, "have turned (the world) upside down," i.e., "causing tumults;" in Gal. 5:12, RV, "unsettle" (AV, "trouble"), i.e., by false teaching (here in the continuous present tense, lit., "those who are unsettling you"). The word was supposed not to have been used in profane authors. It has been found, however, in several of the papyri writings. See [TURN](#), [UNSETTLE](#).

Seduce, Seducing <A-1,Verb,4105,*planao*>

"to cause to wander, lead astray," is translated "to seduce" in 1 John 2:26, AV (RV, "lead ... astray"); in Rev. 2:20, "to seduce." See [DECEIT](#), C, No. 6.

<A-2,Verb,635,*apoplanao*>

is translated "seduce" in Mark 13:22 (RV, "lead astray"); see LEAD, No. 13.

<B-1,Adjective,4108,*planos*>

akin to A, lit., "wandering," then, "deceiving," is translated "seducing" in 1 Tim. 4:1. See [DECEIVER](#), No. 1.

Seducers * For [SEDUCERS](#) see IMPOSTORS

See, Seeing <A-1,Verb,991,*blepo*>

"to have sight," is used of bodily vision, e.g., Matt. 11:4; and mental, e.g., Matt. 13:13,14; it is said of God the Father in Matt. 6:4,6,18; of Christ as "seeing" what the Father doeth, John 5:19. It especially stresses the thought of the person who "sees." For the various uses see [BEHOLD](#), No. 2; see Note below.

<A-2,Verb,3708,*horao*>

with the form eidon, serving for its aorist tense, and opsomai, for its future tense (Middle Voice), denotes "to see," of bodily vision, e.g., John 6:36; and mental, e.g., Matt. 8:4; it is said of Christ as "seeing" the Father, John 6:46, and of what He had "seen" with the Father, 8:38. It especially indicates the direction of the thought to the object "seen." See [BEHOLD](#), No. 1.

Note: "Horao and blepo both denote the physical act: horao, in general, blepo, the single look; horao gives prominence to the discerning mind, blepo to the particular mood or point. When the physical side recedes, horao denotes perception in general (as resulting principally from vision) ... Blepo, on the other hand, when its physical side recedes, gets a purely outward sense, look (open, incline) towards [as of a situation]" (Schmidt, Grimm-Thayer).

<A-3,Verb,872,*aphorao*>

with apeidon serving as the aorist tense, "to look away from one thing so as to see another" (apo, "from," and No. 2), as in Heb. 12:2, simply means "to see" in Phil. 2:23.

<A-4,Verb,2529,*kathorao*>

lit., "to look down" (kata, and No.2), denotes "to discern clearly," Rom. 1:20, "are clearly seen." In the Sept., Num. 24:2; Job 10:4; 39:26.

<A-5,Verb,1227,*diablepo*>

"to see clearly" (dia, "through," and No. 1), is used in Matt. 7:5; Luke 6:42; in Mark 8:25, RV, "he looked steadfastly" (No. 6 is used in the next clause; No. 1 in ver. 24, and No. 2 in the last part).

<A-6,Verb,1689,*emblepo*>

"to look at" (en, "in," and No. 1), used of earnestly looking, is translated "saw" in Mark 8:25 (last part); "could (not) see" in Acts 22:11. See [BEHOLD](#), No. 3.

<A-7,Verb,308,*anablepo*>

"to look up," is translated "see," of the blind, in Luke 7:22, AV (RV, "receive their sight"). See [SIGHT](#).

<A-8,Verb,2300,*theaomai*>

"to view attentively, to see with admiration, desire, or regard," stresses more especially the action of the person beholding, as with No. 1, in contrast to No. 2; it is used in Matt. 11:7 (RV, "to behold"), while *idein*, the infinitive of *eidon* (see under No. 2), is used in the questions in the next two verses; in verse 7 the interest in the onlooker is stressed, in vv. 8, 9, the attention is especially directed to the object "seen." The verb is translated "to see" in the AV and RV of Matt. 6:1; Mark 16:11,14; John 6:5; Acts 8:18 (in some mss.); 21:27; Rom. 15:24; elsewhere, for the AV, "to see," the RV uses the verb "to behold" bringing out its force more suitably, See BEHOLD, No. 8.

<A-9,Verb,2334,*theoreo*>

denotes "to be a spectator of," indicating the careful perusal of details in the object; it points especially, as in No. 1, to the action of the person beholding, e.g., Matt. 28:1; the RV frequently renders it by "to behold," for the AV, "to see," e.g., John 14:17,19; 16:10,16,17,19. The difference between this verb and Nos. 1 and 2 is brought out in John 20:5,6,8; in ver. 5 *blepo* is used of John's sight of the linen cloths in the tomb, without his entering in; he "saw" at a glance the Lord was not there; in ver. 6 the closer contemplation by Peter is expressed in the verb *theoreo*. But in ver. 8 the grasping by John of the significance of the undisturbed cloths is denoted by *eidon* (see No. 2, and see [WRAP](#)).

<A-10,Verb,3467,*muopazo*>

"to be short-sighted" (*muo*, "to shut," ops, "the eye;" cp. Eng., "myopy," "myopic:" the root *mu* signifies a sound made with closed lips, e.g., in the words "mutter," "mute"), occurs in 2 Pet. 1:9, RV, "seeing only what is near" (AV, "and cannot see afar off"); this does not contradict the preceding word "blind," it qualifies it; he of whom it is true is blind in that he cannot discern spiritual things, he is near-sighted in that he is occupied in regarding worldly affairs.

<A-11,Verb,5316,*phaino*>

"to cause to appear," and in the Passive Voice, "to appear, be manifest," is rendered "(that) they may be seen" in Matt. 6:5; "it was (never so) seen," Matt. 9:33. See [APPEAR](#).

Notes: (1) For *ide* and *idou*, regularly rendered "behold" in the RV, see [BEHOLD](#), No. 4. (2) For *optano*, in Acts 1:3, AV, "being seen," see [APPEAR](#), A, No. 7. (3) For *historeo*, in Gal. 1:18, AV, "to see," see [VISIT](#). (4) For *proorao*, and *proeidon*, "to see before," see [FORESEE](#). (5) For "make ... see" see ENLIGHTEN.

<B-1,Noun,990,*blemma*>

primarily, "a look, a glance" (akin to A, No. 1), denotes "sight," 2 Pet. 2:8, rendered "seeing;" some interpret it as meaning "look;" Moulton and Milligan illustrate it thus from the papyri; it seems difficult, however to take the next word "hearing" (in the similar construction) in this way.

Seed <1,4690,*sperma*>

akin to *speiro*, "to sow" (Eng., "sperm," "spermatic," etc.), has the following usages, (a) agricultural and botanical, e.g., Matt. 13:24,27,32 (for the AV of vv. 19-23, see sow, as in the RV); 1 Cor. 15:38; 2 Cor. 9:10; (b) physiological, Heb. 11:11; (c) metaphorical and by metonymy and for "offspring, posterity," (1) of natural offspring e.g., Matt. 22:24,25, RV, "seed" (AV, "issue"); John 7:42; 8:33,37;

Acts 3:25; Rom. 1:3; 4:13,16,18; 9:7 (twice),8,29; 11:1; 2 Cor. 11:22; Heb. 2:16; 11:18; Rev. 12:17; Gal. 3:16,19,29; in the 16th ver., "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," quoted from the Sept. of Gen. 13:15; 17:7,8, there is especial stress on the word "seed," as referring to an individual (here, Christ) in fulfillment of the promises to Abraham, a unique use of the singular. While the plural form "seeds," neither in Hebrew nor in Greek, would have been natural any more than in English (it is not so used in Scripture of human offspring; its plural occurrence is in 1 Sam. 8:15, of crops), yet if the Divine intention had been to refer to Abraham's natural descendants, another word could have been chosen in the plural, such as "children;" all such words were, however, set aside, "seed" being selected as one that could be used in the singular, with the purpose of showing that the "seed" was Messiah. Some of the rabbis had even regarded "seed," e.g., in Gen. 4:25; Isa. 53:10, as referring to the Coming One. Descendants were given to Abraham by other than natural means, so that through him Messiah might come, and the point of the Apostle's argument is that since the fulfillment of the promises of God is secured alone by Christ, they only who are "in Christ" can receive them; (2) of spiritual offspring, Rom. 4:16,18; 9:8; here "the children of the promise are reckoned for a seed" points, firstly, to Isaac's birth as being not according to the ordinary course of nature but by Divine promise, and, secondly, by analogy, to the fact that all believers are children of God by spiritual birth; Gal. 3:29.

As to 1 John 3:9, "his seed abideth in him," it is possible to understand this as meaning that children of God (His "seed") abide in Him, and do not go on doing (practicing) sin (the verb "to commit" does not represent the original in this passage). Alternatively, the "seed" signifies the principle of spiritual life as imparted to the believer, which abides in him without possibility of removal or extinction; the child of God remains eternally related to Christ, he who lives in sin has never become so related, he has not the principle of life in him. This meaning suits the context and the general tenor of the Epistle.

<2,,4703,sporos>

akin to No. 1, properly "a sowing," denotes "seed sown," (a) natural, Mark 4:26,27; Luke 8:5,11 (the natural being figuratively applied to the Word of God); 2 Cor. 9:10 (1st part); (b) metaphorically of material help to the needy, 2 Cor. 9:10 (2nd part), RV, "(your) seed for sowing" (AV, "seed sown").

<3,,4701,spora>

akin to No. 1, and like No. 2, "a sowing, seedtime," denotes "seed sown," 1 Pet. 1:23, of human offspring. In the Sept. 2 Kings 19:29.

Seeing, Seeing that (conjunction) * For [SEEING](#), SEEING [THAT](#) (conjunction), see +, p. 9

Seek <1,,2212,zeteo>

signifies (a) "to seek, to seek for," e.g., Matt. 7:7,8; 13:45; Luke 24:5; John 6:24; of plotting against a person's life, Matt. 2:20; Acts 21:31; Rom. 11:3; metaphorically, to "seek" by thinking, to "seek" how to do something, or what to obtain, e.g., Mark 11:18; Luke 12:29; to "seek" to ascertain a meaning, John 16:19, "do ye inquire;" to "seek" God, Acts 17:27, RV; Rom. 10:20; (b) "to seek or strive after, endeavor, to desire," e.g., Matt. 12:46,47, RV, "seeking" (AV, "desiring"); Luke 9:9, RV, "sought" (AV, "desired"); John 7:19, RV, "seek ye" (AV, "go ye about"); so John 7:20; Rom. 10:3, RV, "seeking" (AV, "going about"); of "seeking" the kingdom of God and His righteousness, in the sense of coveting earnestly, striving after, Matt. 6:33; "the things that are above," Col. 3:1; peace, 1 Pet. 3:11; (c) "to require or demand," e.g., Mark 8:12; Luke 11:29 (some mss. have No. 4); 1 Cor. 4:2, "it is

required;" 2 Cor. 13:3, "ye seek." See [ABOUT](#), B, Note, DESIRE, B, Note (2) [ENDEAVOR](#), GO, Note (2) (a), [INQUIRE](#), [REQUIRE](#).

<2,,327,anazeteo>

"to seek carefully" (ana, "up," used intensively, and No. 1), is used of searching for human beings, difficulty in the effort being implied Luke 2:44,45 (some mss. have No. 1 in the latter ver.); Acts 11:25; numerous illustrations of this particular meaning in the papyri are given by Moulton and Milligan. In the Sept., Job 3:4; 10:6.

<3,,1567,ekzeteo>

signifies (a) "to seek out (ek) or after, to search for;" e.g., God, Rom. 3:11; the Lord, Acts 15:17; in Heb. 11:6, RV, "seek after" (AV, "diligently seek"); Heb. 12:17, RV, "sought diligently" (AV, "sought carefully"); 1 Pet. 1:10, RV, "sought" (AV, "have inquired"), followed by exeraunao, "to search diligently;" (b) "to require or demand," Luke 11:50,51. See INQUIRE, Note (3), [REQUIRE](#).

<4,,1934,epizeteo>

"to seek after" (directive, epi, "towards") is always rendered in the RV, by some form of the verb "to seek," Acts 13:7, "sought" (AV, "desired"); Acts 19:39, "seek" (AV, "inquire"); Phil. 4:17, "seek for" (AV, "desire"), twice; elsewhere, Matt. 6:32; 12:39; 16:4; Mark 8:12 (in some texts); Luke 12:30; Acts 12:19; Rom. 11:7; Heb. 11:14; 13:14. See DESIRE, [INQUIRE](#).

<5,,3713,orego>

"to reach out, or after," used in the Middle Voice is translated "seeketh" in 1 Tim. 3:1, RV, of "seeking overseership" (AV, "desireth"). See DESIRE, No. 5.

Note: For the RV renderings of zeloo, in Gal. 4:17,18, "they zealously seek," "ye may seek," "to be zealously sought," see [AFFECT](#), Note, and [ZEALOUS](#).

Seem <1,,1380,dokeo>

denotes (a) "to be of opinion" (akin to doxa, "opinion"), e.g., Luke 8:18, RV, "thinketh" (AV, "seemeth"); so 1 Cor. 3:18; to think, suppose, Jas. 1:26, RV, "thinketh himself" (AV, "seem"); see [SUPPOSE](#), [THINK](#); (b) "to seem, to be reputed," e.g., Acts 17:18; 1 Cor. 11:16; 12:22; 2 Cor. 10:9; Heb. 4:1; 12:11; for Gal. 2:2,6,9, see [REPUTE](#); (c) impersonally (1) to think (see THINK), (2) to "seem" good, Luke 1:3; Acts 15:22, RV, "it seemed good" (AV, "it pleased"); 15:25,28 (ver. 34 in some mss.); in Heb. 12:10, the neuter of the present participle is used with the article, lit., "the (thing) seeming good," RV, "(as) seemed good," AV, "after (their own) pleasure." See [ACCOUNT](#), No. 1.

Notes: In Matt. 11:26; Luke 10:21, eudokia, "good pleasure, satisfaction" (eu, "well," and dokeo), is used with ginomai, "to become," and translated "it seemed good," AV (RV, "it was well-pleasing"). (2) In Luke 24:11, AV, phaino, "to appear" (Passive Voice), is translated "seemed" (RV, "appeared").

Seemly, RV * For [SEEMLY](#), RV, see [COMELY](#), B, and Note (2)

Note: In 1 Pet. 2:12, RV, kalos, "good, fair," is rendered "seemly."

Seize <1,,4815,*sullambano*>

lit., "to take together" (sun, "with," lambano, "to take or lay hold of"), chiefly signifies "to seize as a prisoner;" in the following the RV substitutes the more suitable and forceful verb, "to seize," for AV, "to take:" Matt. 26:55; Mark 14:48; Luke 22:54; John 18:12; Acts 12:3; 23:27; 26:21; in Acts 1:16, RV and AV, "took." See [CATCH](#), No. 8, [CONCEIVE](#), [HELP](#).

<2,,4884,*sunarpazo*>

is translated "seized" in the RV of Luke 8:29; Acts 6:12; 19:29; see [CATCH](#), No. 7.

Note: In Matt. 21:38, the best texts have echo, "to have" ("to take," RV); some have katecho, "to lay hold of" (AV, "seize on").

Self, Selves <1,,844,*automatos*>

"of oneself" (Eng., "automatic," "automaton," etc.), is used in Mark 4:28; Acts 12:10. See [ACCORD](#), B, No. 2.

<2,,846,*autos*>

"he," also means "self," in the reflexive pronouns "myself, thyself, himself," etc. (see, e.g., [HE](#)), expressing distinction, exclusion, etc.; it is usually emphatic in the nominative case, e.g., Luke 6:42; 11:4; John 18:28; Rom. 8:16, RV, "Himself."

Note: In John 16:27, "the Father Himself (autos)," Field (Notes on the Translation of the NT) remarks that autos stands for automatos.

Self-condemned * For [SELF](#)-CONDEMNED see [CONDEMN](#), C, No. 1

Self-control (without) <1,,193,*akrates*>

"powerless" (a, negative, kratos, "strength"), is rendered "without self-control," in 2 Tim. 3:3, RV; see [INCONTINENT](#).

Selfsame * Notes: (1) In 2 Cor. 5:5, AV, auto touto, "this thing itself," "this very thing," RV, is rendered "the selfsame;" in 2 Cor. 7:11, RV and AV, "this selfsame thing." (2) In Matt. 8:13, AV, ekeinos, with the article, "that," RV, is rendered "that selfsame." (3) In 1 Cor. 12:11, AV, the article with autos, "the same," RV, is rendered "the selfsame."

Self-willed <1,,829,*authades*>

"self-pleasing" (autos, "self," hedomai, "to please"), denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will, "self-willed," Titus 1:7; 2 Pet. 2:10 (the opposite of epieikes, "gentle," e.g., 1 Tim. 3:3), "one so far overvaluing any determination at which he has himself once arrived that he will not be removed from it" (Trench, who compares and contrasts philautos, "loving self, selfish;" Syn. xciii). In the Sept., Gen. 49:3,7; Prov. 21:24.

Sell <1,,4453,*poleo*>

"to exchange or barter, to sell," is used in the latter sense in the NT, six times in Matthew, three in

Mark, six in Luke; in John only in connection with the cleansing of the Temple by the Lord, 2:14,16; in Acts only in connection with the disposing of property for distribution among the community of believers, 4:34,37; 5:1; elsewhere, 1 Cor. 10:25; Rev. 13:17.

<2,,4097,*piprasko*>

from an earlier form, *perao*, "to carry across the sea for the purpose of selling or to export," is used (a) literally, Matt. 13:46; 18:25; 26:9; Mark 14:5; John 12:5; Acts 2:45; 4:34; 5:4; (b) metaphorically, Rom. 7:14, "sold under sin," i.e., as fully under the domination of sin as a slave is under his master; the statement evinces an utter dissatisfaction with such a condition; it expresses, not the condemnation of the unregenerate state, but the evil of bondage to a corrupt nature, involving the futility of making use of the Law as a means of deliverance.

<3,,591,*apodidomi*>

"to give up or back," also means, in the Middle Voice, "to give up of one's own will;" hence, "to sell;" it is so used in Peter's question to Sapphira as to "selling" the land, Acts 5:8; of the act of Joseph's brothers, Acts 7:9; of Esau's act in "selling" his birthright, Heb. 12:16.

Note: In Jas. 4:13, AV, *emporeuomai*, "to trade" (RV), is rendered "buy and sell."

Seller * For [SELLER](#) see PURPLE

Senate <1,,1087,*gerousia*>

"a council of elders" (from *geron*, "an old man," a term which early assumed a political sense among the Greeks, the notion of age being merged in that of dignity), is used in Acts 5:21, apparently epexegetically of the preceding word *sunedrion*, "council," the Sanhedrin.

Send <1,,649,*apostello*>

lit., "to send forth" (*apo*, "from"), akin to *apostolos*, "an apostle," denotes (a) "to send on service, or with a commission." (1) of persons; Christ, sent by the Father, Matt. 10:40; 15:24; 21:37; Mark 9:37; 12:6; Luke 4:18,43; 9:48; 10:16; John 3:17; 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18 (1st part), 21,23,25; 20:21; Acts 3:20 (future); 3:26; 1 John 4:9,10,14; the Holy Spirit, Luke 24:49 (in some texts; see No. 3); 1 Pet. 1:12; Rev. 5:6; Moses, Acts 7:35; John the Baptist, John 1:6; 3:28; disciples and apostles, e.g., Matt. 10:16; Mark 11:1; Luke 22:8; John 4:38; 17:18 (2nd part); Acts 26:17; servants, e.g., Matt. 21:34; Luke 20:10; officers and officials, Mark 6:27; John 7:32; Acts 16:35; messengers, e.g., Acts 10:8,17,20; 15:27; evangelists, Rom. 10:15; angels, e.g., Matt. 24:31; Mark 13:27; Luke 1:19,26; Heb. 1:14; Rev. 1:1; 22:6; demons, Mark 5:10; (2) of things, e.g., Matt. 21:3; Mark 4:29, RV, marg., "sendth forth," text, "putteth forth" (AV, "... in"); Acts 10:36; 11:30; 28:28; (b) "to send away, dismiss," e.g., Mark 8:26; 12:3; Luke 4:18, "to set (at liberty)." See Note below, No. 2.

<2,,3992,*pempo*>

"to send," is used (a) of persons: Christ, by the Father, Luke 20:13; John 4:34; 5:23,24,30,37; 6:38-40,44; 7:16,18,28,33; 8:16,18,26,29; 9:4; 12:44,45,49; 13:20 (2nd part); 14:24; 15:21; 16:5; Rom. 8:3; the Holy Spirit, John 14:26; 15:26; 16:7; Elijah, Luke 4:26; John the Baptist, John 1:33; disciples and apostles, e.g., Matt. 11:2; John 20:21; servants, e.g., Luke 20:11,12; officials, Matt. 14:10; messengers,

e.g., Acts 10:5,32,33; 15:22,25; 2 Cor. 9:3; Eph. 6:22; Phil. 2:19,23,25; 1 Thess. 3:2,5; Titus 3:12; a prisoner, Acts 25:25,27; potentates, by God, 1 Pet. 2:14; an angel, Rev. 22:16; demons, Mark 5:12; (b) of things, Acts 11:29; Phil. 4:16; 2 Thess. 2:11; Rev. 1:11; 11:10; 14:15,18, RV, "send forth" (AV, "thrust in").

Notes: (1) *Pempo* is a more general term than *apostello*; *apostello* usually "suggests official or authoritative sending" (Thayer). A comparison of the usages mentioned above shows how nearly (in some cases practically quite) interchangeably they are used, and yet on close consideration the distinction just mentioned is discernible; in the Gospel of John, cp. *pempo* in John 5:23,24,30,37, *apostello* in John 5:33,36,38; *pempo* in John 6:38,39,44, *apostello* in John 6:29,57; the two are not used simply for the sake of variety of expression. *Pempo* is not used in the Lord's prayer in ch. 17, whereas *apostello* is used six times.

(2) The "sending" of the Son by the Father was from the glory which He had with the Father into the world, by way of the Incarnation, not a "sending" out into the world after His birth, as if denoting His mission among and His manifestation to the people. "Hofmann, in support of his view that Jesus is called the Son of God only in virtue of His being born of man, vainly urges that the simple accusative after *apostello* also denotes what the Person is or becomes by being sent. What he states is true but only when the name of the object spoken of is chosen to correspond with the purposed mission, as e.g., in Mark 1:2; Luke 14:32; 19:14. We can no more say, 'God sent Jesus that He should be His Son' than we can render 'he sent his servants,' Matt. 21:34, in this manner. That the Sonship of Christ is anterior to His mission to the world ... is clear from John 16:28; cp. especially also the double accusative in 1 John 4:14, 'the Father sent the Son the Savior of the world.' The expression that Jesus is sent by God denotes the mission which He has to fulfill and the authority which backs Him" (Cremer, *Lexicon of NT Greek*).

<3,,1821,*exapostello*>

denotes (a) "to send forth:" of the Son by God the Father, Gal. 4:4; of the Holy Spirit, Gal. 4:6; Luke 24:49 in the best texts (some have No. 1); an angel, Acts 12:11; the ancestors of Israel, Acts 7:12; Paul to the Gentiles, Acts 22:21; of the word of salvation, Acts 13:26 (some mss. have No. 1); (b) "to send away," Luke 1:53; 20:10,11; Acts 9:30; 11:22; 17:14.

<4,,375,*anapempo*>

denotes (a) "to send up" (*ana*, "up," and No. 2), to a higher authority, Luke 23:7,15; Acts 25:21 (in the best texts; some have No. 2); this meaning is confirmed by examples from the papyri (Moulton and Milligan), by Deissmann (*Bible Studies*, p. 229); see also Field, *Notes on the Trans. of the NT*; (b) "to send back," Luke 23:11; Philem. 1:12.

<5,,1599,*ekpempo*>

denotes "to send forth" (*ek*, "out of"), Acts 13:4, "being sent forth;" Acts 17:10, "sent away."

<6,,906,*ballo*>

"to cast, throw," is translated "to send (peace)" in Matt. 10:34 (twice), (RV, marg., "cast"). See [CAST](#).

<7,,1544,*ekballo*>

"to cast out," or "send out," is translated "sent out" in Mark 1:43, RV (AV, "sent away"), and in AV and RV in Jas. 2:25. See [CAST](#), No. 5.

<8,,630,*apoluo*>

"to set free, to let go," is translated "to send away" in Matt. 14:15,22,23; Mark 6:36,45; 8:3,9; Luke 8:38; Acts 13:3, where the "sending" is not that of commissioning, but of letting go, intimating that they would gladly have retained them (contrast *ekpempo*, the act of commissioning by the Holy Spirit in ver. 4).

<9,,3343,*metapempo*>

"to send after or for, fetch" (meta, "after"), is used only in the Acts; in the Middle Voice, translated "to send for" in Acts 10:22,29 (2nd part: Passive Voice in the 1st part); 20:1, RV only (some texts have *proskaleo*); Acts 24:24,26; 25:3; in Acts 10:5; 11:13, RV, "fetch." See [FETCH](#).

<10,,1032,*bruo*>

"to be full to bursting," was used of the earth in producing vegetation, of plants in putting forth buds; in Jas. 3:11 it is said of springs gushing with water, "(doth the fountain) send forth ...?"

<11,,4882,*sunapostello*>

"to send along with," is used in 2 Cor. 12:18. In the Sept., Ex. 33:2,12.

<12,,4842,*sunpempo*>

"to send along with," is used in 2 Cor. 8:18,22.

Notes: (1) In Matt. 13:36, AV, *aphiemi*, "to leave," is translated "He sent ... away" (RV, "He left"); so in Mark 4:36, AV, "they had sent away," RV, "leaving." (2) In Mark 6:46, *apotassomai*, "to take leave of" (RV) is translated "He had sent ... away." (3) In John 13:16 *apostolos* is rendered "one (AV, he) that is sent," RV marg., "an apostle." (4) *Paristemi* is rendered "send" in Matt. 26:53, RV.

Senseless * For [SENSELESS](#) see [FOOLISH](#), No. 4

Senses <1,,145,*aistheterion*>

"sense, the faculty of perception, the organ of sense" (akin to *aisthanomai*, "to perceive"), is used in Heb. 5:14, "senses," the capacities for spiritual apprehension. In the Sept., Jer. 4:19, "(I am pained ... in the) sensitive powers (of my heart)."

Sensual * For [SENSUAL](#) see [NATURAL](#), A, No. 2

Sentence <A-1,Noun,2917,*krima*>

"a judgment," a decision passed on the faults of others, is used especially of God's judgment upon men, and translated "sentence" in 2 Pet. 2:3, RV (AV, "judgment"). See [JUDGMENT](#), No. 2.

<A-2,Noun,2613,*katadike*>

"a judicial sentence, condemnation," is translated "sentence" in Acts 25:15, RV (AV, "judgment"); some mss. have *dike*.

<A-3,Noun,610,*apokrima*>

is translated "sentence" in 2 Cor. 1:9, AV (RV, "answer"). See ANSWER, No. 2.

<B-1,Verb,2919,*krino*>

"to judge, to adjudge," is translated "(my) sentence is" in Acts 15:19, AV, RV, "(my) judgment is," lit., "I (ego, emphatic) judge," introducing the substance or draft of a resolution. See JUDGE, B, No. 1.

<B-2,Verb,1948,*epikrino*>

"to give sentence," is used in Luke 23:24.

Separate <A-1,Verb,873,*aphorizo*>

"to mark off by bounds" (apo, "from," horizo, "to determine;" horos, "a limit"), "to separate," is used of (a) the Divine action in setting men apart for the work of the gospel, Rom. 1:1; Gal. 1:15; (b) the Divine judgment upon men, Matt. 13:49; 25:32; (c) the separation of Christians from unbelievers, Acts 19:9; 2 Cor. 6:17; (d) the separation of believers by unbelievers, Luke 6:22; (e) the withdrawal of Christians from their brethren, Gal. 2:12. In (c) is described what the Christian must do, in (d) what he must be prepared to suffer, and in (e) what he must avoid.* [* From Notes on Galatians, by Hogg and Vine, p. 83.]

<A-2,Verb,5563,*chorizo*>

"to put asunder, separate," is translated "to separate" in Rom. 8:35,39; in the Middle Voice, "to separate oneself, depart" (see DEPART); in the Passive Voice in Heb. 7:26, RV, "separated" (AV, "separate"), the verb here relates to the resurrection of Christ, not, as AV indicates, to the fact of His holiness in the days of His flesh; the list is progressive in this respect that the first three qualities apply to His sinlessness, the next to His resurrection, the last to His ascension. See [PUT](#), No. 14.

<A-3,Verb,592,*apodiorizo*>

"to mark off" (apo, "from," dia, "asunder," horizo, "to limit"), hence denotes metaphorically to make "separations," Jude 1:19, RV (AV, "separate themselves"), of persons who make divisions (in contrast with ver. 20); there is no pronoun in the original representing "themselves."

<B-1,Preposition,5565,*choris*>

"apart from, without" (cp. aneu, "without," a rarer word than this), is translated "separate from" in Eph. 2:12 (AV, "without"). See [APART](#), [BESIDE](#), [WITHOUT](#).

Separations * For [SEPARATIONS](#) see No. 3, above

Sepulchre <1,,5028,*taphos*>

akin to thapto, "to bury," originally "a burial," then, "a place for burial, a tomb," occurs in Matt. 23:27; 23:29, RV (AV, "tombs"); 27:61,64,66; 28:1; metaphorically, Rom. 3:13.

<2,,3418 & 3419,*mnema* & *mnemeion*> see GRAVE.

Sergeant (-s) <1,,4465,*rhabdouchos*>

"a rod bearer" (*rhabdos*, "a rod," echo, "to hold"), one who carries a staff of office, was, firstly, an umpire or judge, later, a Roman lictor, Acts 16:35,38. The duty of these officials was to attend Roman magistrates to execute their orders, especially administering punishment by scourging or beheading; they carried as their sign of office the fasces (whence "Fascist"), a bundle of rods with an axe inserted. At Philippi they acted under the strategoi or pretors (see MAGISTRATE, No. 1.)

Serpent <1,,3789,*ophis*>

the characteristics of the "serpent" as alluded to in Scripture are mostly evil (though Matt. 10:16 refers to its caution in avoiding danger); its treachery, Gen. 49:17; 2 Cor. 11:3; its venom, Ps. 58:4; 1 Cor. 10:9; Rev. 9:19; its skulking, Job 26:13; its murderous proclivities, e.g., Ps. 58:4; Prov. 23:32; Eccl. 10:8,11; Amos 5:19; Mark 16:18; Luke 10:19; the Lord used the word metaphorically of the scribes and Pharisees, Matt. 23:33 (cp. *echidna*, "viper," in Matt. 3:7; 12:34). The general aspects of its evil character are intimated in the Lord's rhetorical question in Matt. 7:10; Luke 11:11. Its characteristics are concentrated in the archadversary of God and man, the Devil, metaphorically described as the serpent, 2 Cor. 11:3; Rev. 12:9,14,15; 20:2. The brazen "serpent" lifted up by Moses was symbolical of the means of salvation provided by God, in Christ and His vicarious death under the Divine judgment upon sin, John 3:14. While the living "serpent" symbolizes sin in its origin, hatefulness, and deadly effect, the brazen "serpent" symbolized the bearing away of the curse and the judgement of sin; the metal was itself figurative of the righteousness of God's judgment.

<2,,2062,*herpeton*>

"a creeping thing" (from *herpo*, "to creep"), "a reptile," is rendered "serpents" in Jas. 3:7, AV (RV, "creeping things," as elsewhere). See [CREEP](#), B.

Servant <A-1,Noun,1401,*doulos*>

an adjective, signifying "in bondage," Rom. 6:19 (neuter plural, agreeing with *mele*, "members"), is used as a noun, and as the most common and general word for "servant," frequently indicating subjection without the idea of bondage; it is used (a) of natural conditions, e.g., Matt. 8:9; 1 Cor. 7:21,22 (1st part); Eph. 6:5; Col. 4:1; 1 Tim. 6:1; frequently in the four Gospels; (b) metaphorically of spiritual, moral and ethical conditions: "servants" (1) of God, e.g., Acts 16:17; Titus 1:1; 1 Pet. 2:16; Rev. 7:3; 15:3; the perfect example being Christ Himself, Phil. 2:7; (2) of Christ, e.g., Rom. 1:1; 1 Cor. 7:22 (2nd part); Gal. 1:10; Eph. 6:6; Phil. 1:1; Col. 4:12; Jas. 1:1; 2 Pet. 1:1; Jude 1:1; (3) of sin, John 8:34 (RV, "bondservants"); Rom. 6:17,20; (4) of corruption, 2 Pet. 2:19 (RV, "bondservants"); cp. the verb *douloo* (see B). See [BONDMAN](#).

<A-2,Noun,1249,*diakonos*>

for which see [DEACON](#) and Note there on synonymous words, is translated "servant" or "servants" in Matt. 22:13 (RV marg., "ministers"); 23:11 (RV marg., ditto); Mark 9:35, AV (RV, "minister"); John 2:5,9; 12:26; Rom. 16:1.

<A-3,Noun,3816,*pais*>

for which see [CHILD](#), No. 4, also denotes "an attendant;" it is translated "servant" (a) of natural conditions, in Matt. 8:6,8,13; 14:2; Luke 7:7 ("menservants" in Luke 12:45); 15:26; (b) of spiritual relation to God, (1) of Israel, Luke 1:54; (2) of David, Luke 1:69; Acts 4:25; (3) of Christ, so declared by God the Father, Matt. 12:18; spoken of in prayer, Acts 4:27,30, RV (AV, "child"); the argument

advanced by Dalman for the rendering "Child" in these passages, is not sufficiently valid as against the RV, "Servant" in Acts 4, and the AV and RV in Matt. 12 (cp., e.g., the use of *pais* in the Sept. of Gen. 41:38; Jer. 36:24). The Matt. 12 passage by direct quotation, and the Acts 4 passages by implication, refer to the ideal "Servant of Jehovah" (Sept., *pais Kuriou*), of Isa. 42:1 and following passages, thus identifying the Servant with the Lord Jesus; for the same identification, cp. Acts 8:35.

<A-4,Noun,3610,*oiketes*>

"a house servant" (*oikeo*, "to dwell," *oikos*, "a house"), is translated "servant" in Luke 16:13 (RV marg., "household servant"); so Rom. 14:4; 1 Pet. 2:18; in Acts 10:7, AV and RV, "household servants."

<A-5,Noun,5257,*huperetes*>

for which see MINISTER, No. 3, and [OFFICER](#), is translated "servants" in the AV of Matt. 26:58; Mark 14:65 (RV, "officers"); in John 18:36, AV and RV (RV, marg., "officers").

<A-6,Noun,2324,*therapon*>

akin to *therapeuo*, "to serve, to heal, an attendant, servant," is a term of dignity and freedom, used of Moses in Heb. 3:5.

<A-7,Noun,4889,*sundoulos*>

"a fellow servant," is used (a) of natural conditions, Matt. 18:28,29,31,33; 24:49; (b) of "servants" of the same Divine Lord, Col. 1:7; 4:7; Rev. 6:11; of angels, Rev. 19:10; 22:9.

Note: For *misthios* and *misthotos*, see [HIRED SERVANT](#).

<B-1,Verb,1402,*douloo*>

"to enslave, to bring into bondage" (akin to A, No. 1), e.g., 1 Cor. 9:19, RV, "[I](#) brought (myself) under bondage (to all)," AV, "[I](#) made myself servant," denotes in the Passive Voice, "to be brought into bondage, to become a slave or servant," rendered "ye became servants (of righteousness)" in Rom. 6:18; "being ... become servants (to God)," Rom. 6:22. See [BONDAGE](#), B, No. 2.

Serve <1,,1247,*diakoneo*>

"to minister" (akin to *diakonos*, No. 2, above), "to render any kind of service," is translated "to serve," e.g., in Luke 10:40; 12:37; 17:8; 22:26,27 (twice); see MINISTER, B, No. 1.

<2,,1398,*douleuo*>

"to serve as a *doulos*" (No. 1, above), is used (a) of serving God (and the impossibility of serving mammon also), Matt. 6:24 and Luke 16:13; Rom. 7:6; in the gospel, Phil. 2:22; (b) Christ, Acts 20:19; Rom. 12:11; 14:18; 16:18; Eph. 6:7; Col. 3:24; (c) the law of God, Rom. 7:25; (d) one another, Gal. 5:13, RV, "be servants to" (AV, "serve"); (e) a father, Luke 15:29 (with a suggestion of acting as a slave); (f) earthly masters, Matt. 6:24; Luke 16:13; 1 Tim. 6:2, RV, "serve;" (g) the younger by the elder, Rom. 9:12; (h) of being in bondage to a nation, Acts 7:7; Gal. 4:25, to the Romans, actually, though also spiritually to Judaizers; (i) to idols, Gal. 4:8, RV, "were in bondage" (AV, "did service"); (j) to "the weak and beggarly rudiments," Gal. 4:9 (RV), "to be in bondage" (aorist tense in the best texts, suggesting "to enter into bondage"), i.e., to the religion of the Gentiles ("rudiments" being used

in ver. 3 of the religion of the Jews); (k) sin, Rom. 6:6, RV, "be in bondage" (AV, "serve"); (l) "divers lusts and pleasures," Titus 3:3; (m) negatively, to any man -- a proud and thoughtless denial by the Jews, John 8:33.

<3,,3000,*latreuo*>

primarily "to work for hire" (akin to *latris*, "a hired servant"), signifies (1) to worship, (2) to "serve;" in the latter sense it is used of service (a) to God, Matt. 4:10; Luke 1:74 ("without fear"); 4:8; Acts 7:7; 24:14, RV, "serve" (AV, "worship"); Acts 26:7; 27:23; Rom. 1:9 ("with my spirit"); 2 Tim. 1:3; Heb. 9:14; 12:28, AV, "we may serve," RV, "we may offer service;" Rev. 7:15; (b) to God and Christ ("the Lamb"), Rev. 22:3; (c) in the tabernacle, Heb. 8:5, RV; 13:10; (d) to "the host of heaven," Acts 7:42, RV, "to serve" (AV, "to worship"); (e) to "the creature," instead of the Creator, Rom. 1:25, of idolatry: see WORSHIP.

Note: In Luke 2:37 the RV has "worshiping," for AV, "served;" in Heb. 9:9, "the worshiper," for AV, "that did the service."

<4,,5256,*hupereteo*>

for which see MINISTER. B, No. 3, is translated "to serve" in Acts 13:36; there is a contrast intimated between the service of David, lasting for only a generation, and the eternal character of Christ's ministry as the One who not having seen corruption was raised from the dead.

Service, Serving <1,,1248,*diakonia*>

is rendered "service" in Rom. 15:31, AV; "serving" in Luke 10:40. See [MINISTRY](#), A, No. 1.

<2,,3009,*leitourgia*>

is rendered "service" in 2 Cor. 9:12; Phil. 2:17,30. See MINISTRY, A, No. 2.

<3,,2999,*latreia*>

akin to *latreuo* (see No. 3, above), primarily "hired service," is used (a) of the "service" of God in connection with the tabernacle, Rom. 9:4; Heb. 9:1, "Divine service;" Heb. 9:6, plural, RV, "services" (AV, "service," and, in italics, "of God"); (b) of the intelligent "service" of believers in presenting their bodies to God, a living sacrifice, Rom. 12:1, RV marg., "worship;" (c) of imagined "service" to God by persecutors of Christ's followers, John 16:2.

Note: For "soldier on service," 2 Tim. 2:3, RV, see SOLDIER, B.

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Relief <1,,1248,*diakonia*>

"ministry," is translated "relief" in Acts 11:29 [RV, marg., "for (eis) ministry"].

<2,,425,*anesis*>

"a loosening, relaxation" (akin to *aniemi*, "to send away, let go, loosen"), is translated "relief" in 2 Cor. 2:13; 7:5 (AV, "rest"). See REST.

Relieve <1,,1884,*eparkeo*>

signifies "to be strong enough for," and so either "to ward off," or "to aid, to relieve" (a strengthened form of *arkeo*, which has the same three meanings, *epi* being intensive); it is used in 1 Tim. 5:10,16 (twice).

Religion <1,,2356,*threseia*>

signifies "religion" in its external aspect (akin to *threskos*, see below), "religious worship," especially the ceremonial service of "religion;" it is used of the "religion" of the Jews, Acts 26:5; of the "worshiping" of angels, Col. 2:18, which they themselves repudiate (Rev. 22:8,9); "there was an officious parade of humility in selecting these lower beings as intercessors rather than appealing directly to the Throne of Grace" (Lightfoot); in Jas. 1:26,27 the writer purposely uses the word to set in contrast that which is unreal and deceptive, and the "pure religion" which consists in visiting "the fatherless and widows in their affliction," and in keeping oneself "unspotted from the world." He is "not herein affirming. ... these offices to be the sum total, nor yet the great essentials, of true religion, but declares them to be the body, the *threskeia*, of which godliness, or the love of God, is the informing soul" (Trench).

<2,,1175,*deisidaimonia*>

primarily denotes "fear of the gods" (from *deido*, "to fear," *daimon*, "a pagan deity," Eng., "demon"), regarded whether as a religious attitude, or, in its usual meaning, with a condemnatory or contemptuous significance, "superstition." That is how Festus regarded the Jews' "religion," Acts 25:19, AV and RV marg., "superstition" (RV, "religion"). See [RELIGIOUS](#), Note (1), and under [SUPERSTITIOUS](#).

Notes: (1) *Threskeia* is external, *theosebeia* is the reverential worship of God (see [GODLINESS](#)), *eusebeia* is piety (see [GODLINESS](#)), *eulabeia* the devotedness arising from godly fear (see [FEAR](#)). (2) For "the Jews' religion," Gal. 1:13,14, see JEWS, B.

Religious <1,,2357,*threskos*>

"religious, careful of the externals of divine service," akin to *threskeia* (see above), is used in Jas. 1:26.

Notes: (1) For *deisidaimon*, Acts 17:22, RV, marg., "religious," see [SUPERSTITIOUS](#). (2) For "religious (proselytes)," AV in Acts 13:43, see [DEVOUT](#), No. 3.

Remain <1,,3306,*meno*>

"to stay, abide," is frequently rendered "to remain," e.g., Matt. 11:23; Luke 10:7; John 1:33, AV (RV, "abiding"); 9:41 (in 15:11, the best texts have the verb to be, see RV); 15:16, AV (RV, "abide");

19:31; Acts 5:4 (twice), RV, "whiles it remained, did it (not) remain (thine own)?" 27:41; 1 Cor. 7:11; 15:6; 2 Cor. 3:11,14; 9:9, AV (RV, "abideth"); Heb. 12:27; 1 John 3:9. See [ABIDE](#).

<2,,1265,*diameno*>

"to remain throughout" (dia, "through," and No. 1), is translated "to remain" in Luke 1:22; Heb. 1:11, AV (RV, "Thou continuest"). See [CONTINUE](#), No. 4.

<3,,620,*apoleipo*>

in the Passive Voice, "to be reserved, to remain," is translated "remaineth" in Heb. 4:6,9; 10:26. See [LEAVE](#), No. 4.

<4,,4035,*perileipo*>

"to leave over," used in the Middle Voice, is translated "remain" in 1 Thess. 4:15,17, AV (RV, "are left"), where it stands for the living believers at the coming (the beginning of the Parousia) of Christ.

<5,,4052,*perisseuo*>

"to abound, to be over and above, to remain over," is rendered "(that which) remained over" in Matt. 14:20, RV; and Luke 9:17, RV (AV, "remained"); John 6:12,13 (AV, "... over and above"). See [ABUNDANCE](#), B, No. 1.

Notes: (1) In Mark 8:8, *perisseuma*, "an abundance," is used in the plural, RV, "(of broken pieces) that remained over" (AV "that was left"). (2) In 1 Cor. 7:29, AV, *loipon*, lit., "(as to) what is left," "(as for) the rest," is translated "it remaineth" (RV, "henceforth"); in Rev. 3:2, *ta loipa*, the plural, "the things that remain."

Remember, Remembrance, Reminded <A-1,Verb,3403,*mimnesko*>

from the older form *mnaomai*, in the Active Voice signifies "to remind;" in the Middle Voice, "to remind oneself of," hence, "to remember, to be mindful of;" the later form is found only in the present tense, in Heb. 2:6, "are mindful of," and Heb. 13:3, "remember;" the perfect tense in 1 Cor. 11:2; 2 Tim. 1:4 (RV, "remembering," AV, "being mindful of"), is used with a present meaning. RV variations from the AV are, in Luke 1:54, RV, "that He might remember" (AV, "in remembrance of"); 2 Pet. 3:2, "remember" (AV, "be mindful of"); Rev. 16:19 (Passive Voice), "was remembered" (AV, "came in remembrance"). The Passive Voice is used also in Acts 10:31, AV and RV, "are had in remembrance." See [MINDFUL OF](#) (to be).

<A-2,Verb,3421,*mnemoneuo*>

signifies "to call to mind, remember;" it is used absolutely in Mark 8:18; everywhere else it has an object, (a) persons, Luke 17:32; Gal. 2:10; 2 Tim. 2:8, where the RV rightly has "remember Jesus Christ, risen from the dead;" Paul was not reminding Timothy (nor did he need to) that Christ was raised from the dead (AV), what was needful for him was to "remember" (to keep in mind) the One who rose, the Source and Supplier of all his requirements; (b) things, e.g., Matt. 16:9; John 15:20; 16:21; Acts 20:35; Col. 4:18; 1 Thess. 1:3; 2:9; Heb. 11:15, "had been mindful of;" Heb. 13:7; Rev. 18:5; (c) a clause, representing a circumstance, etc., John 16:4; Acts 20:31; Eph. 2:11; 2 Thess. 2:5; Rev. 2:5; 3:3; in Heb. 11:22 it signifies "to make mention of." See [MENTION](#).

<A-3,Verb,363,*anamimnesko*>

ana, "back," and No. 1, signifies in the Active Voice "to remind, call to one's mind," 1 Cor. 4:17, "put (AV, bring) ... into remembrance;" so 2 Tim. 1:6; in the Passive Voice, "to remember, call to (one's own) mind," Mark 11:21, "calling to remembrance;" Mark 14:72, "called to mind;" 2 Cor. 7:15, "remembereth;" Heb. 10:32, "call to remembrance."

<A-4,Verb,5279,*hupomimnesko*>

signifies "to cause one to remember, put one in mind of" (hupo, "under," often implying suggestion, and No. 1), John 14:26, "shall ... bring ... to (your) remembrance;" 2 Tim. 2:14, "put ... in remembrance;" Titus 3:1, "put ... in mind;" 3 John 1:10, RV, "I will bring to remembrance" (AV, "I will remember"); Jude 1:5, "to put ... in remembrance." In Luke 22:61 it is used in the Passive Voice, "(Peter) remembered," lit., "was put in mind."

<A-5,Verb,1878,*epanamimnesko*>

"to remind again" (epi, "upon," and No. 3), is used in Rom. 15:15, RV, "putting (you) again in remembrance," AV, "putting (you) in mind." See MIND.

Note: In 1 Tim. 4:6, AV, hupotithemi, "to lay under, to suggest," is translated "put ... in remembrance" (RV, "put ... in mind"). See MIND.

<B-1,Noun,364,*anamnesis*>

"a remembrance" (ana, "up," or "again," and A, No. 1), is used (a) in Christ's command in the institution of the Lord's Supper, Luke 22:19; 1 Cor. 11:24,25, not "in memory of" but in an affectionate calling of the Person Himself to mind; (b) of the "remembrance" of sins, Heb. 10:3, RV, "a remembrance" (AV, "a remembrance again;" but the prefix ana does not here signify "again"); what is indicated, in regard to the sacrifices under the Law; is not simply an external bringing to "remembrance," but an awakening of mind. In the Sept., Lev. 24:7; Num. 10:10; Ps. 38:1; 70:1, Titles.

<B-2,Noun,5280,*hupomnesis*>

denotes "a reminding, a reminder;" in 2 Tim. 1:5 it is used with lambano, "to receive," lit., "having received a reminder," RV, "having been reminded" (AV, "when I call to remembrance"); in 2 Pet. 1:13; 3:1, "remembrance."

Note: A distinction has been drawn between Nos. 1 and 2, in that anamnesis indicates an unassisted recalling, hupomnesis, a "remembrance" prompted by another.

<B-3,Noun,3417,*mneia*>

denotes "a remembrance," or "a mention." See MENTION.

<B-4,Noun,3420,*mneme*>

denotes "a memory" (akin to mnaomai, A, No. 1), "remembrance, mention," 2 Pet. 1:15, "remembrance;" here, however, it is used with poieo, "to make" (Middle Voice), and some suggest that the meaning is "to make mention."

Remission, Remit <A-1,Noun,859,*aphesis*>

"a dismissal, release" (from *aphiemi*, B), is used of the forgiveness of sins and translated "remission" in Matt. 26:28; Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31 (AV, "forgiveness"); 10:43; 13:38, RV (AV, "forgiveness"); 26:18 (ditto); Heb. 9:22; 10:18. See [FORGIVE](#), B, and A, No. 1.

<A-2,Noun,3929,*paresis*>

"a passing by of debt or sin," Rom. 3:25, AV, "remission" (RV and AV marg., "passing over"). See [PASSING OVER](#).

Note: No. 2 is a matter of forbearance, No. 1 a matter of grace.

<B-1,Verb,863,*aphiemi*>

"to send away" (akin to A, No. 1), is translated "to remit" in John 20:23 (twice), AV (RV, "to forgive"). Scripture makes clear that the Lord's words could not have been intended to bestow the exercise of absolution, which Scripture declares is the prerogative of God alone. There is no instance in the NT of this act on the part of the Apostles. The words are to be understood in a "declarative" sense; the statement has regard to the effects of their ministry of the gospel, with its twofold effects of "remission" or retention. They could not, nor could anyone subsequently, forgive sins, any more than that Joseph actually restored the butler to his office and hanged the baker (Gen. 41:13), or any more than that the prophets actually accomplished things when they declared that they were about to be done (Jer. 1:10; Ezek. 43:3). See [FORGIVE](#), No. 1.

Remnant <1,,3062,*loipos*>

an adjective (akin to *leipo*, "to leave") signifying "remaining," is used as a noun and translated "the rest" in the RV, where the AV has "the remnant," Matt. 22:6; Rev. 11:13; 12:17; 19:21. See [OTHER](#), [RESIDUE](#), REST (the).

<2,,3005,*leimma*>

"that which is left" (akin to *leipo*, "to leave"), "a remnant," is used in Rom. 11:5, "there is a remnant," i.e., there is a spiritual "remnant" saved by the gospel from the midst of apostate Israel. While on one sense there has been and is a considerable number, yet, compared with the whole nation, past and present, the "remnant" is small, and as such is an evidence of God's electing grace (see ver. 4). In the Sept., 2 Kings 19:4.

<3,,5259 3005,*hupolemma*>

hupo, "under," signifying "diminution," and No. 2, is used in Rom. 9:27: some mss. have *kataleimma*, which has virtually the same meaning (*kata*, "down, behind"), "a remnant," where the contrast is drawn between the number of Israel as a whole, and the small number in it of those who are saved through the Gospel. The quotation is chiefly from the Sept. of Isa. 10:22,23, with a modification recalling Hosea 1:10, especially with regard to the word "number." The return of the "remnant" is indicated in the name "Shear-Jashub," see Isa. 7:3, marg. The primary reference was to the return of a remnant from captivity to their own land and to God Himself; here the application is to the effects of the gospel. There is stress on the word "remnant."

Remove, Removing <A-1,Verb,3327,*metabanio*>

"to pass over from one place to another" (*meta*, implying "change," and *baino*, "to go"), is translated

"to remove" in Matt. 17:20 (twice). See [PASS](#), No. 7.

<A-2,Verb,3179,*methistemi*>

is used transitively in the sense of causing "to remove," in Acts 13:22, of the "removing" of King Saul, by bringing about his death; in 1 Cor. 13:2, of "removing" mountains. See [PUT](#), No. 23, [TRANSLATE](#), [TURN](#).

<A-3,Verb,3346,*metatithemi*>

"to remove a person or thing from one place to another" (meta, implying "change," tithemi, "to put"), e.g., Acts 7:16, "were carried over," signifies, in the Middle Voice, "to change oneself," and is so used in Gal. 1:6 "([I](#) marvel that) ye are ... removing," RV (not as AV, "removed"); the present tense suggests that the defection of the Galatians from the truth was not yet complete and would continue unless they changed their views. The Middle Voice indicates that they were themselves responsible for their declension, rather than the Judaizers who had influenced them. See [CARRY](#), No. 5.

<A-4,Verb,3911,*paraphero*>

lit., "to bring to or before" (para, "beside," phero, "to carry"), "to take or carry away," is translated "remove" in the Lord's prayer in Gethsemane, Mark 14:36, RV (AV, "take away"); Luke 22:42. See [TAKE](#). In the Sept., 1 Sam. 21:13.

<A-5,Verb,3351,*metoikizo*>

"to remove to a new abode, cause to migrate" (meta, implying "change," oikos, "a dwelling place"), is translated "removed" in Acts 7:4; "[I](#) will carry ... away" (Acts 7:43). See CARRYING AWAY, B.

<A-6,Verb,673,*apochorizo*>

"to separate, part asunder," is used in the Passive Voice in Rev. 6:14, "(the heaven) was removed," RV (AV, "departed"). See DEPART, No. 14.

Notes: (1) In Matt. 21:21; Mark 11:23, airo, "to lift, take up," is translated "be thou removed" (RV, "be thou taken up"). (2) In Rev. 2:5, AV, kineo, "to move" (RV), is translated "will remove." See [MOVE](#).

<B-1,Noun,3331,*metathesis*>

"change of position" (transliterated in Eng., "metathesis," a transposition of the letter of a word), from meta, implying "change," and tithemi, "to place," is used only in Hebrews and translated "removing" in Heb. 12:27; "translation" in Heb. 11:5; "change" in Heb. 7:12. See [CHANGE](#), A.

Rend, Rent (Verb and Noun) <A-1,Verb,4486,*rhegnumi*>

"to tear, rend," is translated "to rend" in Matt. 7:6, of swine. See [BREAK](#), A, No. 6.

<A-2,Verb,1284,*diarrhesso* | *diaresso*> a late form of diarrhegnumi, "to break asunder, rend" (dia, "through," and No. 1), is used of "rending" one's garments, Matt. 26:65; Mark 14:63; Acts 14:14. See [BREAK](#), A, No. 7.

<A-3,Verb,4048,perirrhegnumi | periregnumi> "to tear off all round" (peri, "around"), is said of garments in Acts 16:22.

<A-4,Verb,4977,schizo>

"to split, rend open," translated "to rend" in Matt. 27:51 (twice); Mark 1:10, RV, "rent asunder" (AV, "open"); Mark 15:38; Luke 5:36, RV, "rendeth (from);" the AV follows the mss. which omit it in the 1st part of this verse; Luke 23:45; John 19:24; 21:11, RV, "rent" (AV, "broken"), of a net. See [BREAK](#), A, No. 12.

<A-5,Verb,1288,diaspao>

"to tear asunder," is translated "rent asunder" in Mark 5:4, RV (AV, "plucked asunder"); for Acts 23:10, see [TEAR](#).

Note: In Mark 9:26, AV, sparasso, "to tear" (RV), is rendered "rent." See [TEAR](#).

<B-1,Noun,4978,schisma>

"a rent, division" (akin to A, No. 4), signifies a "rent" in wine-skins in Matt. 9:16; Mark 2:21. See [DIVISION](#), No. 3.

Render <1,,591,apodidomi>

"to give up or back," is translated "to render," (a) of righteous acts, (1) human, Matt. 21:41; 22:21; Mark 12:17; Luke 16:2, RV (AV, "give"); Luke 20:25; Rom. 13:7; 1 Cor. 7:3; (2) Divine, Matt. 16:27, RV, "shall render" (AV, "shall reward"), an important RV change; Rom. 2:6; 2 Tim. 4:14, RV (AV, "reward"); Rev. 18:6 (ditto); 22:12, RV (AV, "give"); (b) of unrighteous acts, Rom. 12:17, RV (AV, "recompense"); 1 Thess. 5:15; 1 Pet. 3:9. See [DELIVER](#), A, No. 3, [RECOMPENSE](#), B, No. 2.

<2,,467,antapodidomi>

"to give in return for," is translated "render" in 1 Thess. 3:9. See [RECOMPENSE](#), [REPAY](#).

<3,,3930,parecho>

"to furnish, provide, supply," is translated "render" in Col. 4:1, RV (AV, "give"), of what is due from masters to servants. See [GIVE](#), No. 8.

<4,,1325,didomi>

"to give," is translated "rendering" in 2 Thess. 1:8, RV (AV, "taking"), of the Divine execution of vengeance at the revelation of Christ from heaven hereafter. See [GIVE](#), No. 1.

Renew, Renewing (Verb and Noun) <A-1,Verb,341,anakainoo>

"to make new" (ana, "back" or "again," kainos, "new," not recent but different), "to renew," is used in the Passive Voice in 2 Cor. 4:16, of the daily renewal of "the inward man" (in contrast to the physical frame), i.e., of the "renewal" of spiritual power; in Col. 3:10, of "the new man" (in contrast to the old unregenerate nature), which "is being renewed unto knowledge," RV (cp. No. 3 in Eph. 4:23), i.e., the true knowledge in Christ, as opposed to heretical teachings.

Note: This word has not been found elsewhere in Greek writings as yet, though No. 2 is, which would prevent the supposition that the Apostle coined a new word.

<A-2,Verb,340,*anakainizo*>

is a variant form of No. 1, used in Heb. 6:6, of the impossibility of "renewing" to repentance those Jews who professedly adhered to the Christian faith, if, after their experiences of it (not actual possession of its regenerating effects), they apostatized into their former Judaism. In the Sept., 2 Chron. 15:8; Ps. 39:2; 103:5; 104:30; Lam. 5:21.

<A-3,Verb,365,*ananeo*>

"to renew, make young" (ana, as in No. 1, and neos, "recent," not different), is used in Eph. 4:23, "be renewed (in the spirit of your mind)." The "renewal" here mentioned is not that of the mind itself in its natural powers of memory, judgment and perception, but "the spirit of the mind," which, under the controlling power of the indwelling Holy Spirit, directs its bent and energies Godward in the enjoyment of "fellowship with the Father and with His Son, Jesus Christ," and of the fulfillment of the will of God. The word is frequent in inscriptions and in the papyri.

<B-1,Noun,342,*anakainosis*>

akin to A, No. 1, "a renewal," is used in Rom. 12:2, "the renewing (of your mind)," i.e., the adjustment of the moral and spiritual vision and thinking to the mind of God, which is designed to have a transforming effect upon the life; in Titus 3:5, where "the renewing of the Holy Spirit" is not a fresh bestowment of the Spirit, but a revival of His power, developing the Christian life; this passage stresses the continual operation of the indwelling Spirit of God; the Romans passage stresses the willing response on the part of the believer.

Renounce <1,,550,*apeipon*>

lit., "to tell from" (apo, "from," eipon, an aorist form used to supply parts of lego, "to say"), signifies "to renounce," 2 Cor. 4:2 (Middle Voice), of disowning "the hidden things of shame." In the Sept. of 1 Kings 11:2 it signifies "to forbid," a meaning found in the papyri. The meaning "to renounce" may therefore carry with it the thought of forbidding the approach of the things disowned.

<2,,657,*apotasso*>

"to set apart, to appoint," a meaning found in the papyri (apo, from, tasso, "to arrange"), is used in the Middle Voice in the sense either of "taking leave of," e.g., Acts 18:18, or "forsaking," Luke 14:33, RV, "renounceth" (AV "forsaketh"). See FORSAKE, [LEAVE](#).

Repay <1,,591,*apodidomi*>

"to give back," is translated "[I](#) will repay" in Luke 10:35. See DELIVER, A, No. 3, [RECOMPENSE](#), B, No. 2, [RENDER](#), No. 1.

<2,,467,*antapodidomi*>

"to give in return for," is translated "[I](#) will repay" in Rom. 12:19, AV (RV, "[I](#) will recompense"). See [RECOMPENSE](#), B, No. 1, [RENDER](#), No. 2.

<3,,661,*apotino* | *apotio*> signifying "to pay off" (apo, "off," tino, "to pay a fine"), is used in Philem.

1:19, of Paul's promise to "repay" whatever Onesimus owed Philemon, or to whatever extent the runaway slave had wronged his master. The verb is very common in the papyri, e.g., in a contract of apprenticeship the father has to pay a forfeit for each day of the son's absence from work. Moulton and Milligan, who draw this and other illustrations in the way of "repayment," point out that "this verb is stronger than *apodidomi* (No. 1), and carries with it the idea of 'repayment' by way of a fine or punishment, a fact which lends emphasis to its use in *Philem.* 1:19."

Repent, Repentance <A-1,Verb,3340,*metanoeo*>

lit., "to perceive afterwards" (*meta*, "after," implying "change," *noeo*, "to perceive;" *nous*, "the mind, the seat of moral reflection"), in contrast to *pronoeo*, "to perceive beforehand," hence signifies "to change one's mind or purpose," always, in the NT, involving a change for the better, an amendment, and always, except in *Luke* 17:3,4, of "repentance" from sin. The word is found in the Synoptic Gospels (in *Luke*, nine times), in *Acts* five times, in the *Apocalypse* twelve times, eight in the messages to the churches, *Rev.* 2:5 (twice),16,21 (twice), RV, "she willeth not to repent" (2nd part); *Rev.* 3:3,19 (the only churches in those chapters which contain no exhortation in this respect are those at *Smyrna* and *Philadelphia*); elsewhere only in *2 Cor.* 12:21. See also the general Note below.

<A-2,Verb,3338,*metamelomai*>

meta, as in No. 1, and *melo*, "to care for," is used in the Passive Voice with the Middle Voice sense, signifying "to regret, to repent oneself," *Matt.* 21:29, RV, "repented himself;" *Matt.* 21:32, RV, "ye did (not) repent yourselves" (AV, "ye repented not"); *Matt.* 27:3, "repented himself" *2 Cor.* 7:8 (twice), RV, "regret" in each case; *Heb.* 7:21, where alone in the NT it is said (negatively) of God.

<B-1,Adjective,278,*ametameletos*>

"not repented of, unregretted" (a, negative, and a verbal adjective of A, No. 2), signifies "without change of purpose;" it is said (a) of God in regard to his "gifts and calling," *Rom.* 11:29; (b) of man, *2 Cor.* 7:10, RV, "[repentance (*metanoia*, see C)] ... which bringeth no regret" (AV, "not to be repented of"); the difference between *metanoia* and *metamelomai*, illustrated here, is briefly expressed in the contrast between "repentance" and "regret."

<C-1,Noun,3341,*metanoia*>

"afterthought, change of mind, repentance," corresponds in meaning to A, No. 1, and is used of "repentance" from sin or evil, except in *Heb.* 12:17, where the word "repentance" seems to mean, not simply a change of Isaac's mind, but such a change as would reverse the effects of his own previous state of mind. Esau's birthright-bargain could not be recalled; it involved an irretrievable loss. As regards "repentance" from sin, (a) the requirement by God on man's part is set forth, e.g., in *Matt.* 3:8; *Luke* 3:8; *Acts* 20:21; 26:20; (b) the mercy of God in giving "repentance" or leading men to it is set forth, e.g., in *Acts* 5:31; 11:18; *Rom.* 2:4; *2 Tim.* 2:25. The most authentic mss. omit the word in *Matt.* 9:13; *Mark* 2:17, as in the RV.

Note: In the OT, "repentance" with reference to sin is not so prominent as that change of mind or purpose, out of pity for those who have been affected by one's action, or in whom the results of the action have not fulfilled expectations, a "repentance" attributed both to God and to man, e.g., *Gen.* 6:6; *Exod.* 32:14 (that this does not imply anything contrary to God's immutability, but that the aspect of His mind is changed toward an object that has itself changed, see under [RECONCILE](#)).

In the NT the subject chiefly has reference to "repentance" from sin, and this change of mind involves both a turning from sin and a turning to God. The parable of the Prodigal Son is an outstanding illustration of this. Christ began His ministry with a call to "repentance," Matt. 4:17, but the call is addressed, not as in the OT to the nation, but to the individual. In the Gospel of John, as distinct from the Synoptic Gospels, referred to above, "repentance" is not mentioned, even in connection with John the Baptist's preaching; in John's Gospel and 1st Epistle the effects are stressed, e.g., in the new birth, and, generally, in the active turning from sin to God by the exercise of faith (John 3:3; 9:38; 1 John 1:9), as in the NT in general.

Repetitions (use vain) <1,,945,battalogeo | battologeo> "to repeat idly," is used in Matt. 6:7, "use (not) vain repetitions;" the meaning "to stammer" is scarcely to be associated with this word. The word is probably from an Aramaic phrase and onomatopoeic in character. The rendering of the Sinaitic Syriac is "Do not be saying battalatha, idle things," i.e., meaningless and mechanically repeated phrases, the reference being to pagan (not Jewish) modes of prayer. Battalos, "the Gabbler," was a nickname for Demosthenes, the great orator, assigned to him by his rivals.

Reply <1,,470,antapokrinomai>

is translated "repliest against" in Rom. 9:20 (anti, "against," apokrinomai, "to answer"); in Luke 14:6, "answer again." See [ANSWER](#), B, No. 2.

Report (Noun and Verb) <A-1,Noun,189,akoe>

"a hearing," is translated "report" in John 12:38; Rom. 10:16, and in the RV of Matt. 4:24; 14:1; Mark 1:28. See [HEARING](#), B, No. 1.

<A-2,Noun,2162,euphemia>

"a good report, good reputation" (eu, "well," pHEME "a saying or report"), is used in 2 Cor. 6:8. Contrast No. 3.

<A-3,Noun,1426,dusphemia>

"evil-speaking, defamation" (dus-, an inseparable prefix, the opposite to eu, "well," see No. 2), is used in 2 Cor. 6:8.

<A-4,Noun,3056,logos>

"a word," is translated "report," i.e., "a story, narrative;" in Luke 5:15 (AV, "fame"); 7:17 (AV, "rumor"); Acts 11:22 (AV, "tidings"). See [WORD](#).

Note: For marturia, rendered "report" in 1 Tim. 3:7, AV, see [TESTIMONY](#), WITNESS.

<B-1,Adjective,2613,euphemos>

akin to A, No. 2, primarily, "uttering words or sounds of good omen," then, "avoiding ill-omened words," and hence "fair-sounding," "of good report," is so rendered in Phil. 4:8.

<C-1,Verb,3140,martureo>

"to be a witness, bear witness, testify," signifies, in the Passive Voice, "to be well testified of, to have

a good report," Acts 6:3, "of good (AV, honest) report," lit., "being well testified of;" 10:22; 16:2; 22:12; 1 Tim. 5:10; in Heb. 11:2,39, AV, "obtained a good report" (RV, "had witness borne to them"); in 3 John 1:12, AV, "hath good report" (RV, "hath the witness"), lit., "witness hath been borne." See [TESTIFY](#), WITNESS.

<C-2,Verb,518,*apangelo*>

"to report" (apo, "from," angello, "to give a message"), "announce, declare" (by a messenger, speaker, or writer), is translated "reported" in Acts 4:23; 16:36, RV (AV, "told"); 16:38 (some mss. have No. 3; AV, "told"); "report" in 1 Cor. 14:25, AV (RV, "declaring"); 1 Thess. 1:9, RV, "report" (AV, "shew"); so Acts 28:21. See [DECLARE](#), No. 2.

<C-3,Verb,312,*anangelo*>

"to bring back word," in later Greek came to have the same meaning as No. 2, "to announce, declare;" it is translated "are reported" in 1 Pet. 1:12, AV (RV, "have been announced"). See [DECLARE](#), No. 1.

<C-4,Verb,191,*akouo*>

"to hear," is used in the Passive Voice, impersonally, in 1 Cor. 5:1, lit., "it is heard" or "there is heard," translated "it is reported." See [HEAR](#).

<C-5,Verb,987,*blasphemeo*>

"to speak slanderously, impiously, profanely" (blapto, "to injure," and pHEME, "a saying"), is translated "we be slanderously reported" in Rom. 3:8 (Passive Voice). See [BLASPHEME](#), B.

Note: In Matt. 28:15, AV, diaphemizo, "to spread abroad" (dia, "throughout," pHEME, "a saying, report"), is translated "is commonly reported" (RV, "was spread abroad"). See [BLAZE ABROAD](#).

Reproach (Noun and Verb), Reproachfully <A-1,Noun,3680,*oneidismos*>

"a reproach, defamation," is used in Rom. 15:3; 1 Tim. 3:7; Heb. 10:33; 11:26; 13:13.

<A-2,Noun,3681,*oneidos*>

akin to No. 1, is used in Luke 1:25 in the concrete sense of "a matter of reproach, a disgrace." To have no children was, in the Jewish mind, more than a misfortune, it might carry the implication that this was a Divine punishment for some secret sin. Cp. Gen. 30:1; 1 Sam. 1:6-10.

<A-3,Noun,819,*atimia*>

"dishonor," is translated "reproach" in 2 Cor. 11:21, AV (RV, "disparagement"). See [DISHONOR](#), [SHAME](#), [VILE](#).

Note: In 2 Cor. 12:10, AV, hubris, "insolence, injury," is translated "reproaches" (RV, "injuries"). See [HARM](#).

<B-1,Verb,3679,*oneidizo*>

akin to A, Nos. 1 and 2, signifies (a), in the Active Voice, "to reproach, upbraid," Matt. 5:11, RV, "shall reproach" (AV, "shall revile"); Matt. 11:20, "to upbraid;" Matt. 27:44, RV, "cast ... reproach"

[AV, "cast ... in (His) teeth"]; Mark 15:32 RV, "reproached" (AV, "reviled"); Mark 16:14 "upbraided;" Luke 6:22 "shall reproach;" Rom. 15:3; Jas. 1:5, "upbraideth;" (b) in the Passive Voice, "to suffer reproach, be reproached," 1 Tim. 4:10 (in some mss. in the 2nd part); 1 Pet. 4:14.

<B-2, Verb, 5195, *hubrizo*>

akin to hubris (see A, Note), used transitively, denotes "to outrage, insult, treat insolently;" it is translated "Thou reproachest" in Luke 11:45. The word is much stronger than "to reproach;" the significance is "Thou insultest (even us)," i.e., who are superior to ordinary Pharisees. The lawyer's imputation was unjust; Christ's rebuke was not hubris, "insult." What He actually said was by way of "reproach" (oneidizo). See **DESPITEFULLY**.

Notes: (1) For anepileptos, "without reproach," RV, in 1 Tim. 3:2; 5:7; 6:14, see [BLAMELESS](#), B No. 5. (2) In 1 Tim. 5:14, AV, loidoria, "reviling" (RV), used in the genitive case with charin, "in respect of," "for," is translated "reproachfully" (RV, "for reviling"). Cp. loidoreo, "to revile." See [RAILING](#).

Reprobate <1, 96, *adokimos*>

signifying "not standing the test, rejected" (a, negative, dokimos, "approved"), was primarily applied to metals (cp. Isa. 1:22); it is used always in the NT in a Passive sense, (a) of things, Heb. 6:8, "rejected," of land that bears thorns and thistles; (b) of persons, Rom. 1:28, of a "reprobate mind," a mind of which God cannot approve, and which must be rejected by Him, the effect of refusing "to have God in their knowledge;" in 1 Cor. 9:27 (for which see [CAST](#), **REJECTED**); 2 Cor. 13:5,6,7, where the RV rightly translates the adjective "reprobate" (AV, "reprobates"), here the reference is to the great test as to whether Christ is in a person; in 2 Tim. 3:8 of those "reprobate concerning the faith," i.e., men whose moral sense is perverted and whose minds are beclouded with their own speculations; in Titus 1:16, of the defiled, who are "unto every good work reprobate," i.e., if they are put to the test in regard to any good work (in contrast to their profession), they can only be rejected. In the Sept., Prov. 25:4; Isa. 1:22.

Reproof, Reprove <A-1, Noun, 1650, *elegmos*>

"a reproof" (akin to B), is found in the best texts in 2 Tim. 3:16 (some mss. have elenchos, which denotes "a proof, proving, test," as in Heb. 11:1, "proving," RV marg., "test"). Cp. elenxis, "rebuke," 2 Pet. 2:16 (lit., "had rebuke").

<B-1, Verb, 1651, *elencho*>

"to convict, rebuke, reprove," is translated "to reprove" in Luke 3:19; John 3:20, RV marg., "convicted;" the real meaning here is "exposed" (AV marg., "discovered"); Eph. 5:11,13, where "to expose" is again the significance; in John 16:8, AV, "will reprove" (RV, "will convict"); in 1 Cor. 14:24, RV, "reproved" (AV, "convinced"); in the following the RV has "to reprove," for AV, "to rebuke," 1 Tim. 5:20; Titus 2:15; Heb. 12:5; Rev. 3:19; for synonymous words see [CONVICT](#) and **REBUKE**.

Reputation, Repute <1, 1380, *dokeo*>

signifies (a) "to be of opinion" (akin to doxa, "an opinion"), "to suppose," e.g., Luke 12:51; 13:2 (see [SUPPOSE](#)); (b) "to seem, to be reputed;" in Gal. 2:2, RV, "who were of repute" (AV, "which were of reputation"); in Gal. 2:6 (twice), 9, RV, "were reputed" and "were of repute" (AV, "seemed"); in each

case the present participle of the verb with the article is used, lit., "(well) thought of" by them, persons held in consideration; in Gal 2:6, RV, "(those) who were reputed to be somewhat" (AV, "who seemed to be somewhat"); so Gal 2:9, where there is no irony [cp. the rendering "are accounted" in Mark 10:42 (i.e., not rulers nominally)], Paul recognized that James, Cephas, and John were, as they were "reputed" by the church at Jerusalem, its responsible guides; (c) impersonally, "to think, to seem good." See [SEEM](#) and [THINK](#).

The first meaning, "to suppose," implies a subjective opinion based on thought; the second meaning, exemplified in the Galatians passages, expresses, from the standpoint of the observer, his own judgment about a matter (Trench, Syn., lxxx).

Notes: (1) In Acts 5:34, AV, timios, "honored, had in honor" (RV), is translated "had in reputation." (2) In Phil. 2:29, AV, entimos, "honorable," with echo, "to have," i.e., "to hold in honor," is translated "hold ... in reputation" (RV, "hold ... in honor"). (3) For kenoo, in Phil. 2:7, AV, "made (Himself) of no reputation," see [EMPTY](#).

Request (Noun and Verb) <A-1,Noun,155,aitema>

denotes "that which has been asked for" (akin to aiteo, "to ask"); in Luke 23:24, RV, "what they asked for" (AV, "as they required"), lit., "their request (should be done, ginomai);" in Phil. 4:6, "requests;" in 1 John 5:15, "petitions." See PETITION, [REQUIRE](#).

<A-2,Noun,1162,deesis>

"an asking, entreaty, supplication," is translated "request" in Phil. 1:4, AV (RV, "supplication"). See [PRAYER](#), [SUPPLICATION](#).

<B-1,Verb,1189,deomai>

akin to A, No. 2, "to beseech, pray, request," is translated "to make request" in Rom. 1:10. See [BESEECH](#), No. 3.

<B-2,Verb,154,aiteo>

"to ask," is translated "to make request" in Col. 1:9, RV (AV, "to desire"). See [ASK](#), No. 1.

<B-3,Verb,2065,erotao>

"to ask," is translated "to make request" in 1 John 5:16. See ASK, No. 2 and remarks on the difference between Nos. 1 and 2.

Require <1,,2212,zeteo>

"to seek, seek after," also signifies "to require, demand," "shall be required," Luke 12:48; in 1 Cor. 4:2, "it is required (in stewards)." See DESIRE, Note (2), [ENDEAVOR](#), GO, Note (2) (a), [SEEK](#).

<2,,1567,ekzeteo>

"to seek out" (ek, "out," and No. 1), also denotes "to demand, require," Luke 11:50,51, of executing vengeance for the slaughter of the prophets (cp. 2 Sam. 4:11; Ezek. 3:18). See SEEK.

<3,,523,apaiteo>

"to ask back, demand back" (apo, "from," or "back," aiteo, "to ask"), is translated "shall be required" in Luke 12:20, lit. "do they require," in the impersonal sense; elsewhere, Luke 6:30, "to ask again." It is used in the papyri frequently in the sense of "demanding, making demands."

<4,,4238,prasso>

"to do, practice, perform," is used financially in the sense of "exacting" payment, in Luke 19:23. See [EXTORT](#), A.

Notes: (1) In Luke 23:23, AV, aiteo, "to ask" (Middle Voice) is translated "requiring" (RV, "asking"); so in 1 Cor. 1:22 (Active Voice, AV, "require" (RV, "ask"). (2) In Luke 23:24, AV, the noun aitema (see REQUEST), "that which is asked for," is translated "as they required" (RV, "what they asked for"). (3) In 1 Cor. 7:36 the rendering "need so requireth" (RV) represents the phrase houtos ("thus") opheilei ("it ought") genesthai ("to become," i.e., "to be done").

Requite <1,,287,amoibe>

"a requital, recompence" (akin to ameibomai, "to repay," not found in the NT), is used with the verb apodidomi, "to render," in 1 Tim. 5:4, and translated "to requite." This use is illustrated in the papyri by way of making a return, conferring a benefaction in return for something (Moulton and Milligan).

Rescue <1,,1807,exaireo>

"to take out" (ek, "from," haireo, "to take"), is used of "delivering" from persons and circumstances, and translated "rescued" in Acts 23:27. See [DELIVER](#), No. 8, PLUCK.

Resemble * For [RESEMBLE](#), Luke 13:18, AV, see [LIKEN](#), B, No. 1.

Reserve <1,,5083,tereo>

"to guard, keep, preserve, give heed to," is translated "to reserve," (a) with a happy issue, 1 Pet. 1:4; (b) with a retributive issue, 2 Pet. 2:4; 2:9, AV (RV, "keep"); 2:17; 3:7; Jude 1:6, AV (RV, "hath kept"); 1:13; (c) with the possibility either of deliverance or execution, Acts 25:21, AV (RV, "kept"). See [KEEP](#).

Note: In Rom. 11:4, AV, kataleipo, "to leave behind, leave remaining," is translated "[I](#) have reserved" (RV, "I have left"). See [LEAVE](#).

Residue <1,,2645,kataloipos>

an adjective denoting "left remaining" (kata, "after, behind," leipo, "to leave"), akin to the verb in the Note above, is translated "residue" in Acts 15:17, from the Sept. of Amos 9:12.

Note: In Mark 16:13, AV, the plural of loipos, "left," is translated "residue" (RV, "rest").

Resist <1,,436,anthistemi>

"to set against" (anti, "against," histemi, "to cause to stand"), used in the Middle (or Passive) Voice and in the intransitive 2nd aorist and perfect Active, signifying "to withstand, oppose, resist," is

translated "to resist" in Matt. 5:39; Acts 6:10, AV (RV, "withstand"); Rom. 9:19, AV (RV, "withstandeth"); 13:2 (2nd and 3rd parts; for 1st part, see No. 3), AV (RV, "withstandeth" and "withstand"); Gal. 2:11, RV (AV, "withstood"); 2 Tim. 3:8 (2nd part), AV (RV, "withstand"); Jas. 4:7; 1 Pet. 5:9, AV (RV, "withstand"); "to withstand" in Acts 13:8; Eph. 6:13; 2 Tim. 3:8 (1st part); 4:15.

<2,,478,*antikathistemi*>

"to stand firm against" (anti, "against," kathistemi, "to set down," kata), is translated "ye have (not) resisted" in Heb. 12:4. In the Sept., Deut. 31:21; Josh. 5:7; Mic. 2:8.

<3,,498,*antitasso*>

anti, "against," tasso, "to arrange," originally a military term, "to range in battle against," and frequently so found in the papyri, is used in the Middle Voice signifying "to set oneself against, resist," (a) of men, Acts 18:6, "opposed themselves;" elsewhere "to resist," of resisting human potentates, Rom. 13:2; (b) of God, Jas. 4:6; 5:6, negatively, of leaving persistent evildoers to pursue their self-determined course, with eventual retribution; 1 Pet. 5:5. See [OPPOSE](#).

<4,,496,*antipipto*>

lit., and primarily, "to fall against or upon" (anti, "against," pipto, "to fall"), then, "to strive against, resist," is used in Acts 7:51 of "resisting" the Holy Spirit.

Resolve <1,,1097,*ginosko*>

"to come to know, perceive, realize," is used in the 2nd aorist tense in Luke 16:4. "[I](#) am resolved," expressing the definiteness of the steward's realization, and his consequent determination of his course of action. See [KNOW](#).

Resort <1,,2064,*erchomai*>

"to come," is translated "resorted" in Mark 2:13; in John 10:41 (RV, "came"). See [COME](#), No. 1.

<2,,1975,*epiporeuomai*>

"to travel or journey to a place" (epi, "to," poreuomai, "to go"), is translated "resorted" in Luke 8:4, RV (AV, "were come").

<3,,4863,*sunago*>

"to gather or bring together" (sun, "with," ago, "to bring"), in the Passive Voice, "to be gathered or come together," is translated "resorted" in John 18:2 (the aorist tense expressing repeated action viewed cumulatively). See [ASSEMBLE](#), [GATHER](#), LEAD, Note (1).

Notes: (1) In the AV of John 18:20; Acts 16:13, sunerchomai, "to come together" (RV), is translated "to resort." (2) In Mark 10:1, AV, sumporeuomai, "to come together" (RV), is translated "resort."

Respect (Noun and Verb) <A-1,Noun,3313,*meros*>

"a part," has occasionally the meaning of "a class" or category," and, used in the dative case with en, "in," signifies "in respect of," 2 Cor. 3:10, "in (this) respect;" 2 Cor. 9:3, RV, AV, "in (this) behalf;" Col. 2:16, "in respect of (a feast day)."

<B-1,Verb,578,*apoblepo*>

"to look away from all else at one object" (apo, "from"), hence, "to look steadfastly," is translated "he had respect" in Heb. 11:26, AV (RV, "looked"). See [LOOK](#).

<B-2,Verb,1914,*epiblepo*>

"to look upon" (epi), is translated "have respect" in Jas. 2:3 (RV "regard"); see [LOOK](#), No. 6.

Notes: (1) The following prepositions are translated "in respect of:" peri, "concerning," in John 16:8, RV; epi, "upon, over," in Heb. 11:4, RV; marg., "over (his gifts);" kata, "in regard to," in Phil. 4:11. (2) For "respect of persons" and "respector of persons" see [PERSON](#).

Rest (Noun and Verb) <A-1,Noun,372,*anapausis*>

"cessation, refreshment, rest" (ana, "up," pauo, "to make to cease"), the constant word in the Sept. for the Sabbath "rest," is used in Matt. 11:29; here the contrast seems to be to the burdens imposed by the Pharisees. Christ's "rest" is not a "rest" from work, but in work, "not the rest of inactivity but of the harmonious working of all the faculties and affections, of will, heart, imagination, conscience, because each has found in God the ideal sphere for its satisfaction and development" (J. Patrick, in Hastings' Bib. Dic.); it occurs also in Matt. 12:43; Luke 11:24; Rev. 4:8, RV, "(they have no) rest" [AV, "(they) rest (not)"], where the noun is the object of the verb echo, "to have;" so in 14:11.

<A-2,Noun,2663,*katapausis*>

in classical Greek, denotes "a causing to cease" or "putting to rest;" in the NT, "rest, repose;" it is used (a) of God's "rest;" Acts 7:49; Heb. 3:11,18; 4:1,3 (twice), RV (1st part), "that rest" (the AV, "rest," is ambiguous), Heb 4:5,11; (b) in a general statement, applicable to God and man, Heb. 4:10.

<A-3,Noun,425,*anesis*>

for the significance of which see [EASE](#), B, is translated "rest" in 2 Cor. 2:13, AV (RV, "relief"); 7:5 (ditto); in 2 Thess. 1:7, the subject is not the "rest" to be granted to the saints, but the Divine retribution on their persecutors; hence the phrase "and to you that are afflicted rest with us," is an incidental extension of the idea of recompense, and is to be read parenthetically. The time is not that at which the saints will be relieved of persecution, as in 1 Thess. 4:15-17, when the Parousia of Christ begins, but that at which the persecutors will be punished, namely, at the epiphany (or out-shining) of His Parousia (2 Thess. 2:8). For similar parentheses characteristic of epistolary writings see 1 Thess. 4:10; 1:6; 2:15,16.

<A-4,Noun,4520,*sabbatismos*>

"a Sabbath-keeping," is used in Heb. 4:9, RV, "a sabbath rest," AV marg., "a keeping of a sabbath" (akin to sabbatizo, "to keep the Sabbath," used, e.g., in Exod. 16:30, not in the NT); here the sabbath-keeping is the perpetual sabbath "rest" to be enjoyed uninterruptedly by believers in their fellowship with the Father and the Son, in contrast to the weekly Sabbath under the Law. Because this sabbath "rest" is the "rest" of God Himself, Heb. 4:10, its full fruition is yet future, though believers now enter into it. In whatever way they enter into Divine "rest," that which they enjoy is involved in an indissoluble relation with God.

<A-5,Noun,2838,*koimesis*>

"a resting, reclining" (akin to *keimai*, "to lie"), is used in John 11:13, of natural sleep, translated "taking rest," RV.

Note: In Acts 9:31, AV, *eirene*, "peace" (RV), is translated "rest."

<B-1,Verb,373,*anapauo*>

akin to A, No. 1, in the Active Voice, signifies "to give intermission from labor, to give rest, to refresh," Matt. 11:28; 1 Cor. 16:18, "have refreshed;" Philem. 1:7, "are refreshed;" in the Middle Voice, "to take or enjoy rest," Matt. 26:45; Mark 6:31; 14:41; Luke 12:19, "take thine ease;" 1 Pet. 4:14; Rev. 6:11; 14:13. See [REFRESH](#). In the papyri it is found as an agricultural term, e.g., of giving land "rest" by sowing light crops upon it. In inscriptions it is found on gravestones of Christians, followed by the date of death (Moulton and Milligan).

<B-2,Verb,2664,*katapauo*>

akin to A, No. 2, used transitively, signifies "to cause to cease, restrain," Acts 14:18; "to cause to rest," Heb. 4:8; intransitively, "to rest," Heb. 4:4,10. See [CEASE](#), A, No. 6, RESTRAIN.

<B-3,Verb,1981,*episkenoo*>

"to spread a tabernacle over" (*epi*, "upon," *skene*, "a tent"), is used metaphorically in 2 Cor. 12:9, "may rest upon (me)," RV, marg., "cover," "spread a tabernacle over."

<B-4,Verb,2681,*kataskenoo*>

"to pitch one's tent, lodge," is translated "shall rest," in Acts 2:26, AV (RV, "shall dwell"). See [LODGE](#).

<B-5,Verb,2270,*hesuchazo*>

"to be still, to rest from labor," is translated "they rested" in Luke 23:56. See [PEACE](#) (hold one's), No. 3.

<B-6,Verb,1879,*epanapauo*>

"to cause to rest," is used in the Middle Voice, metaphorically, signifying "to rest upon" (*epi*, "upon," and No. 1), in Luke 10:6; Rom. 2:17.

Note: For "find rest" Rom. 15:32, RV, see [REFRESH](#), No. 2.

Rest (the) <1,3062,*loipos*>

"remaining" (for which see [REMNANT](#)), is frequently used to mean "the rest," and is generally so translated in the RV (AV, "others" in Luke 8:10; Acts 28:9; Eph. 2:3; 1 Thess. 4:13; 5:6; 1 Tim. 5:20; AV, "other" in Luke 18:11; Acts 17:9; Rom. 1:13; 2 Cor. 12:13; 13:2; Gal. 2:13; Phil. 1:13; 4:3); the neut. plur., lit., "remaining things," is used in Luke 12:26; 1 Cor. 11:34.

<2,1954,*epiloipos*>

signifying "still left, left over" (*epi*, "over," and No. 1), is used in the neuter with the article in 1 Pet.

4:2, "the rest (of your time)."

Restitution * For [RESTITUTION](#) see RESTORATION

Restless <1,,182,*akatastatos*>

"unsettled, unstable, disorderly" (a, negative, *kathistemi*, "to set in order"), is translated "unstable" in Jas. 1:8; "restless" in Jas. 3:8, RV [in the latter, the AV "unruly" represents the word *akataschetos*, signifying "that cannot be restrained" (a, negative, *katecho*, "to hold down, restrain"). In the Sept., Job 31:11.]. See [UNRULY](#), [UNSTABLE](#). In the Sept., Isa. 54:11.

Restoration <1,,605,*apokatastasis*>

from apo, "back, again," *kathistemi*, "to set in order," is used in Acts 3:21, RV, "restoration" (AV, "restitution"). See under REGENERATION, concerning Israel in its regenerated state hereafter. In the papyri it is used of a temple cell of a goodess, a "repair" of a public way, the "restoration" of estates to rightful owners, a "balancing" of accounts. Apart from papyri illustrations the word is found in an Egyptian reference to a consummating agreement of the word's cyclical periods, an idea somewhat similar to that in the Acts passage (Moulton and Milligan).

Restore <1,,591,*apodidomi*>

"to give back," is translated "[I](#) restore" in Luke 19:8. See DELIVER, A, No. 3.

<2,,600,*apokathistemi*>

or the alternative form *apokathistano* is used (a) of "restoration" to a former condition of health, Matt. 12:13; Mark 3:5; 8:25; Luke 6:10; (b) of the Divine "restoration" of Israel and conditions affected by it, including the renewal of the covenant broken by them, Matt. 17:11; Mark 9:12; Acts 1:6; (c) of "giving" or "bringing" a person back, Heb. 13:19. In the papyri it is used of financial restitution, of making good the breaking of a stone by a workman by his substituting another, of the reclamation of land, etc. (Moulton and Milligan).

<3,,2675,*katartizo*>

"to mend, to furnish completely," is translated "restore" in Gal. 6:1, metaphorically, of the "restoration," by those who are spiritual, of one overtaken in a trespass, such a one being as a dislocated member of the spiritual body. The tense is the continuous present, suggesting the necessity for patience and perseverance in the process. See FIT, [MEND](#), PERFECT.

Restrain <1,,2664,*katapauo*>

See REST, B, No. 2.

<2,,2722,*katecho*>

"to hold fast or down," is translated "restraineth" in 2 Thess. 2:6,7. In ver. 6 lawlessness is spoken of as being "restrained" in its development: in ver. 7 "one that restraineth" is, lit., "the restrainer" (the article with the present participle, "the restraining one"); this may refer to an individual, as in the similar construction in 1 Thess. 3:5, "the tempter" (cp. 2 Thess. 1:10, lit., "the Deliverer"); or to a number of persons presenting the same characteristics, just as "the believer" stands for all believers, e.g., Rom. 9:33; 1 John 5:10. Ver. 6 speaks of a principle, ver. 7 of the principle as embodied in a

person or series of persons; cp. what is said of "the power" in Rom. 13:3,4, a phrase representing all such rulers. Probably such powers, i.e., "constituted governments," are the "restraining" influence here intimated (specifications being designedly withheld). For an extended exposition see Notes on Thessalonians, by Hogg and Vine, pp. 254-261.

Resurrection <1,,386,*anastasis*>

denotes (I) "a raising up," or "rising" (ana, "up," and histemi, "to cause to stand"), Luke 2:34, "the rising up;" the AV "again" obscures the meaning; the Child would be like a stone against which many in Israel would stumble while many others would find in its strength and firmness a means of their salvation and spiritual life; (II) of "resurrection" from the dead, (a) of Christ, Acts 1:22; 2:31; 4:33; Rom. 1:4; 6:5; Phil. 3:10; 1 Pet. 1:3; 3:21; by metonymy, of Christ as the Author of "resurrection," John 11:25; (b) of those who are Christ's at His Parousia (see COMING), Luke 14:14, "the resurrection of the just;" Luke 20:33,35,36; John 5:29 (1st part), "the resurrection of life;" John 11:24; Acts 23:6; 24:15 (1st part); 1 Cor. 15:21,42; 2 Tim. 2:18; Heb. 11:35 (2nd part), see [RAISE](#), Note (3); Rev. 20:5, "the first resurrection;" hence the insertion of "is" stands for the completion of this "resurrection," of which Christ was "the firstfruits;" Rev. 20:6; (c) of "the rest of the dead," after the Millennium (cp. Rev. 20:5); John 5:29 (2nd part), "the resurrection of judgment;" Acts 24:15 (2nd part), "of the unjust;" (d) of those who were raised in more immediate connection with Christ's "resurrection," and thus had part already in the first "resurrection," Acts 26:23; Rom. 1:4 (in each of which "dead" is plural; see Matt. 27:52); (e) of the "resurrection" spoken of in general terms, Matt. 22:23; Mark 12:18; Luke 20:27; Acts 4:2; 17:18; 23:8; 24:21; 1 Cor. 15:12,13; Heb. 6:2; (f) of those who were raised in OT times, to die again, Heb. 11:35 (1st part), lit., "out of resurrection."

<2,,1815,*exanastasis*>

ek, "from" or "out of," and No. 1, Phil. 3:11, followed by ek, lit., "the out-resurrection from among the dead." For the significance of this see [ATTAIN](#), No. 1.

<3,,1454,*egersis*>

"a rousing" (akin to egeiro, "to arouse, to raise"), is used of the "resurrection" of Christ, in Matt. 27:53.

Retain <1,,2902,*krateo*>

"to be strong, obtain, hold, hold fast," is translated "to retain," of sins, John 20:23 (twice); see on [REMIT](#). See [HOLD](#), [KEEP](#), [OBTAIN](#), [TAKE](#).

Notes: (1) In Philem. 1:13, AV, katecho, "to hold fast, hold back, detain," is translated "to retain" (RV, to keep). (2) In Rom. 1:28, AV, echo, "to have" (RV), is translated "to retain."

Return <1,,360,*analuo*>

"to depart" in Phil. 1:23, signifies "to return" in Luke 12:36, used in a simile of the "return" of a lord for his servants after a marriage feast (RV). See [DEPART](#), No. 16.

<2,,390,*anastrepho*>

"to turn back," is translated "to return" in Acts 5:22; 15:16. See [ABIDE](#), [BEHAVE](#).

<3,,1994,*epistrepho*>

"to turn about," or "towards," is translated "to return" in Matt. 12:44; 24:18; Mark 13:16, RV (AV, "turn back again"); Luke 2:39; 8:55, RV (AV, "came again"); 17:31; Acts 15:36, RV (AV, "go again"). See [CONVERT](#), A, No. 2, [TURN](#).

<4,,5290,*hupostrepho*>

"to turn behind," or "back" (*hupo*, "under"), is translated "to return" (in some texts in Mark 14:40) in Luke 1:56; 2:20,43; Luke 2:45, RV (AV, "turned back again"); 4:1,14; 7:10; 8:37; 10:17; 11:24, AV (RV, "[I](#) will turn back"); 17:18; 19:12; 23:48,56; Acts 1:12; 12:25; 13:13; 13:34; 20:3; 21:6; 22:17, RV (AV, "was come again"); 23:32; Gal. 1:17; Heb. 7:1. See TURN (back).

<5,,344,*anakampto*>

"to turn or bend back," occurs in Matt. 2:12; Luke 10:6 (i.e., as if it was unsaid); Acts 18:21; Heb. 11:15.

<6,,1877,*epanago*>

"to bring up or back" (primarily a nautical term for "putting to sea;" see [LAUNCH](#), [PUT](#)), is used intransitively, in Matt. 21:18, "He returned."

Note: In Luke 19:15, AV, *epanerchomai*, "to come back again" (RV) is translated "returned." See [COME](#), No. 4.

Reveal <1,,601,*apokalupto*>

signifies "to uncover, unveil" (*apo*, "from," *kalupto*, "to cover"); both verbs are used in Matt. 10:26; in Luke 12:2, *apokalupto* is set in contrast to *sunkalupto*, "to cover up, cover completely." "The NT occurrences of this word fall under two heads, subjective and objective. The subjective use is that in which something is presented to the mind directly, as, (a) the meaning of the acts of God, Matt. 11:25; Luke 10:21; (b) the secret of the Person of the Lord Jesus, Matt. 16:17; John 12:38; (c) the character of God as Father, Matt. 11:27; Luke 10:22; (d) the will of God for the conduct of His children, Phil. 3:15; (e) the mind of God to the prophets of Israel, 1 Pet. 1:12, and of the Church, 1 Cor. 14:30; Eph. 3:5.

"The objective use is that in which something is presented to the senses, sight or hearing, as, referring to the past, (f) the truth declared to men in the gospel, Rom. 1:17; 1 Cor. 2:10; Gal. 3:23; (g) the Person of Christ to Paul on the way to Damascus, Gal. 1:16; (h) thoughts before hidden in the heart, Luke 2:35; referring to the future, (i) the coming in glory of the Lord Jesus, Luke 17:30; (j) the salvation and glory that await the believer, Rom. 8:18; 1 Pet. 1:5; 5:1; (k) the true value of service, 1 Cor. 3:13; (l) the wrath of God (at the Cross, against sin, and, at the revelation of the Lord Jesus, against the sinner), Rom. 1:18; (m) the Lawless One, 2 Thess. 2:3,6,8." * [* From Notes on Galatians, by Hogg and Vine, pp. 41,42.]

<2,,5537,*chrematizo*>

"to give Divine admonition, instruction, revelation," is translated "it had been revealed," in Luke 2:26. See [ADMONITION](#), B, No. 3, [CALL](#).

Revelation <1,,602,*apokalupsis*>

"an uncovering" (akin to *apokalupto*; see above), "is used in the NT of (a) the drawing away by Christ of the veil of darkness covering the Gentiles, Luke 2:32; cp. Isa. 25:7; (b) 'the mystery,' the purpose of God in this age, Rom. 16:25; Eph. 3:3; (c) the communication of the knowledge of God to the soul, Eph. 1:17; (d) an expression of the mind of God for the instruction of the church, 1 Cor. 14:6,26, for the instruction of the Apostle Paul, 2 Cor. 12:1,7; Gal. 1:12, and for his guidance, Gal. 2:2; (e) the Lord Jesus Christ, to the saints at His Parousia, 1 Cor. 1:7, RV (AV, 'coming'); 1 Pet. 1:7, RV (AV, 'appearing'), 13; 4:13; (f) the Lord Jesus Christ when He comes to dispense the judgments of God, 2 Thess. 1:7; cp. Rom. 2:5; (g) the saints, to the creation, in association with Christ in His glorious reign, Rom. 8:19, RV, 'revealing' (AV, 'manifestation'); (h) the symbolic forecast of the final judgments of God, Rev. 1:1 (hence the Greek title of the book, transliterated 'Apocalypse' and translated 'Revelation')." * [* From Notes on Thessalonians, by Hogg and Vine, pp. 228, 229.] See [APPEARING](#), [COMING](#), [LIGHTEN](#), B, Note, [MANIFESTATION](#).

Revel, Reveling <1,,5172,*truphe*>

"luxuriousness, daintiness, reveling," is translated freely by the verb "to revel" in 2 Pet. 2:13, RV (AV, "to riot"), lit., "counting reveling in the daytime a pleasure." In Luke 7:25 it is used with *en*, "in," and translated "delicately." See [DELICATELY](#), [RIOT](#).

<2,,2970,*komos*>

"a revel, carousal," the concomitant and consequence of drunkenness, is used in the plural, Rom. 13:13, translated by the singular, RV, "reveling" (AV, "rioting"); Gal. 5:21; 1 Pet. 4:3, "revelings." See [RIOT](#).

Note: For *entruphao*, 2 Pet. 2:13, RV, "to revel," see [SPORTING](#).

Revenge and Revenger * For [REVENGE](#) and [REVENGER](#) see [AVENGE](#) and [AVENGER](#)

Reverence (Noun and Verb) <A-1,Verb,1788,*entrepo*>

lit., "to turn in" (i.e., upon oneself), "to put to shame," denotes, when used in the Passive Voice, "to feel respect for, to show deference to, to reverence," Matt. 21:37; Mark 12:6; Luke 20:13; Heb. 12:9. See [ASHAMED](#), A, No. 4, [REGARD](#).

<A-2,Verb,5399,*phobeo*>

"to fear," is used in the Passive Voice in the NT; in Eph. 5:33 of reverential fear on the part of a wife for a husband, AV, "reverence" (RV, "fear"). See [FEAR](#), D, No. 1.

<B-1,Noun,2124,*eulabeia*>

"caution, reverence," is translated "reverence" in Heb. 12:28 (1st part in the best mss; some have *aidos*). See [FEAR](#).

Reverent <1,,2412,*hieroprepes*>

"suited to a sacred character, reverend" (*hieros*, "sacred," *prepo*, "to be fitting"), is translated "reverent" in Titus 2:3, RV (AV, "as becometh holiness"). See [BECOME](#), B.

Reville, Reviling, Reviler <A-1,Verb,3058,*loidoreo*>

denotes "to abuse, revile," John 9:28; Acts 23:4; 1 Cor. 4:12; 1 Pet. 2:23 (1st clause).

<A-2,Verb,3679,*oneidizo*>

"to reproach, upbraid," is translated "to revile" in Matt. 5:11, AV, and Mark 15:32 (RV, "reproach"). See REPROACH.

<A-3,Verb,987,*blasphemeo*>

"to speak profanely, rail at," is translated "reviled" in Matt. 27:39, AV (RV, "railed on"); Luke 22:65, RV, "reviling" (AV, "blasphemously")

<A-4,Verb,486,*antiloidoreo*>

"to revile back or again" (anti, and No. 1), is found in 1 Pet. 2:23 (2nd clause).

Note: For *epereazo*, 1 Pet. 3:16, RV, "revile," see ACCUSE, B, No. 3.

<B-1,Adjective,3060,*loidoros*>

akin to A, No. 1, "abusive, railing, reviling," is used as a noun, 1 Cor. 5:11, RV, "a reviler" (AV "a railer"); 1 Cor. 6:10, "revilers." In the Sept., Prov. 25:24; 26:21; 27:15.

<C-1,Noun,3059,*loidoria*>

akin to A, No. 1, and B, "abuse, railing," is used in 1 Tim. 5:14, RV, "for (charin, 'for the sake of') reviling" (AV, "to speak reproachfully," a paraphrase); 1 Pet. 3:9 (twice), RV, "reviling" (AV, "railing"). See [RAIL](#), B.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

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Sunder (asunder) * For SUNDER (Asunder) see [CUT](#), No. 6

Sundry * For [SUNDRY](#) see [PORTION](#), C

Sup <1,,1172,*deipneo*>

"to sup" (said of taking the chief meal of the day), occurs in Luke 17:8; 22:20 (in the best texts), lit., "(the) supping;" so 1 Cor. 11:25; metaphorically in Rev. 3:20, of spiritual communion between Christ and the faithful believer.

Superfluity * For [SUPERFLUITY](#) see [ABUNDANCE](#), A, No. 2, B, No. 1

Superfluous <1,,4053,*perissos*>

"abundant, more than sufficient," is translated "superfluous" in 2 Cor. 9:1. See [ABUNDANT](#), C, No. 1, [ADVANTAGE](#), [MORE](#), B, No. 2.

Superscription <1,,1923,*epigraphe*>

lit., "an over-writing" (epi, "over," grapho, "to write") (the meaning of the anglicized Latin word "superscription"), denotes "an inscription, a title." On Roman coins the emperor's name was inscribed, Matt. 22:20; Mark 12:16; Luke 20:24. In the Roman Empire, in the case of a criminal on his way to execution, a board on which was inscribed the cause of his condemnation, was carried before him or hung round his neck; the inscription was termed a "title" (titlos). The four Evangelists state that at the crucifixion of Christ the title was affixed to the cross, Mark (Mark 15:26) and Luke (Luke 23:38) call it a "superscription;" Mark says it was "written over" (epigrapho, the corresponding verb). Matthew calls it "His accusation;" John calls it "a title" (a technical term). The wording varies: the essential words are the same, and the variation serves to authenticate the narratives, showing that there was no consultation leading to an agreement as to the details. See further under [TITLE](#).

Superstition * For [SUPERSTITION](#) see RELIGION

Superstitious <1,,1175,*deisidaimon*>

"reverent to the deity" (deido, "to fear;" daimon, "a demon," or "pagan god"), occurs in Acts 17:22 in the comparative degree, rendered "somewhat superstitious," RV (AV, "too superstitious"), a meaning which the word sometimes has; others, according to its comparative form, advocate the meaning "more religious (than others)," "quite religious" (cp. the noun in Acts 25:19). This is supported by Ramsay, who renders it "more than others respectful of what is divine;" so Deissmann in *Light from the Ancient East*, and others. It also agrees with the meaning found in Greek writers; the context too suggests that the adjective is used in a good sense; perhaps, after all, with kindly ambiguity (Grimm-Thayer). An ancient epitaph has it in the sense of "reverent" (Moulton and Milligan).

Supper <1,,1173,*deipnon*>

denotes "a supper" or "feast" (for an analysis of the uses see FEAST, [NO](#). 2). In John 13:2 the RV, following certain texts, has "during supper" (AV, "supper being ended").

Note: For "supper" in Luke 22:20 see [SUP](#).

Supplication <1,,1162,*deesis*>

is always translated "supplication," or the plural, in the RV. See [PRAYER](#), B, No. 3.

<2,,2428,*hiketeria*>

is the feminine form of the adjective hiketerios, denoting "of a suppliant," and used as a noun, formerly "an olive branch" carried by a suppliant (hiketes), then later, "a supplication," used with No. 1 in Heb. 5:7. In the Sept., Job 40:22 (Eng. Vers. Job 41:3).

Supply (Noun and Verb) <A-1,Verb,5524,*choregeo*>

primarily, among the Greeks signified "to lead a stage chorus or dance" (choros, and hegeomai, "to lead"), then, "to defray the expenses of a chorus;" hence, later, metaphorically, "to supply," 2 Cor. 9:10 (2nd part; see also No. 2), RV, "supply" (AV "minister"); 1 Pet. 4:11, RV, "supplieth" (AV, "givetg"). See [GIVE](#), Note (4), MINISTER, B, Note (1).

<A-2,Verb,2023,*epichoregeo*>

"to supply fully, abundantly" (a strengthen form of No. 1), is rendered "to supply" in the RV of 2 Cor. 9:10 (1st part) and Gal. 3:5 (for AV, "to minister"), where the present continuous tense speaks of the work of the Holy Spirit in all His ministrations to believers individually and collectively; in Col. 2:19, RV, "being supplied" (AV, "having nourishment ministered"), of the work of Christ as the Head of the church His body; in 2 Pet. 1:5, "supply" (AV, "add"); in 2 Pet. 1:11, "shall be ... supplied" (AV, "shall be ministered"), of the reward hereafter which those are to receive, in regard to positions in the kingdom of God, for their fulfillment here of the condition mentioned.

Note: In 2 Cor. 9:10 (see Nos. 1 and 2 above) the stronger verb No. 2 is used where the will and capacity to receive are in view.

<A-3,Verb,378,*anapleroo*>

"to fill up, fulfil," is rendered "to supply" in 1 Cor. 16:17; Phil. 2:30. See [FILL](#), [FULFILL](#), [OCCUPY](#).

<A-4,Verb,4322,*prosanapleroo*>

"to fill up by adding to, to supply fully" (pros, "to," and No. 3), is translated "supplieth" in 2 Cor. 9:12, AV (RV, "filleth up the measure of"); in 2 Cor. 11:9, RV and AV, "supplied."

Note: In Phil. 4:19, AV, pleroo, to fulfill (RV), is rendered "shall supply."

<B-1,Noun,2024,*epichoregia*>

"a full supply," occurs in Eph. 4:16, "supplieth," lit., "by the supply of every joint," metaphorically of the members of the church, the body of which Christ is the Head, and Phil. 1:19, "the supply (of the Spirit of Jesus Christ)," i.e., "the bountiful supply;" here "of the Spirit" may be taken either in the subjective sense, the Giver, or the objective, the Gift.

Support * Notes: (1) In Acts 20:35, AV, antilambanomai, "to help" (RV), is translated "support." See [HELP](#), B, No. 1. (2) In 1 Thess. 5:14, antechomai signifies "to support:" see [HOLD](#), No. 3.

Suppose <1,,3543,nomizo>

"to consider, suppose, think," is rendered "to suppose" in Matt. 20:10; Luke 2:34; 3:23; Acts 7:25; 14:19; 16:27; 21:29; 1 Tim. 6:5; in 1 Cor. 7:26, AV (RV, "[I](#) think"); in Acts 16:13, the RV adheres to the meaning "to suppose," "(where) we supposed (there was a place of prayer);" this word also signifies "to practice a custom" (nomos) and is commonly so used by Greek writers. Hence the AV, "was wont (to be made);" it is rendered "to think" in Matt. 5:17; 10:34; Acts 8:20; 17:29; 1 Cor. 7:36. See [THINK](#).

<2,,1380,dokeo>

"to be of opinion," is translated "to suppose" in Mark 6:49; Luke 24:37; John 20:15; Acts 27:13; in the following, AV "suppose," RV, "think," Luke 12:51; 13:2; Heb. 10:29. It is most frequently rendered "to think," always in Matthew; always in John, except John 11:31, "supposing," RV [where the best texts have this verb (for lego, AV, "saying")], and John 20:15 (see above).

<3,,5274,hupolambano>

when used of mental action, signifies "to suppose," Luke 7:43; Acts 2:15. See [ANSWER](#), [RECEIVE](#).

<4,,5282,huponoeo>

"to suspect, to conjecture," is translated "suppose ye" in Acts 13:25, RV (AV, "think ye"); "[I](#) supposed" in Acts 25:18. See DEEM.

<5,,3633,oiomai | oimai> signifies "to expect, imagine, suppose;" it is rendered "to suppose" in John 21:25; Phil. 1:17, RV (AV, ver. 16, "thinking"); "think" in Jas. 1:7. See [THINK](#).

Notes: (1) In 2 Cor. 11:5, AV, logizomai, "to reckon" (RV), is rendered "[I](#) suppose;" so in 1 Pet. 5:12, AV, RV, "(as) I account (him);" Silvanus was not supposed by Peter to be faithful, he was "reckoned" or regarded so. (2) In Phil. 2:25, AV, hegeomai, "to reckon, deem," is rendered "[I](#) supposed" (RV, "[I](#) counted").

Supreme <1,,5242,huperecho>

"to be superior, to excel," is translated "supreme" in 1 Pet. 2:13: see [EXCEL](#), No. 3.

Sure <A-1,Adjective,804,asphales>

"safe," is translated "sure" in Heb. 6:19. See [CERTAIN](#), B.

<A-2,Adjective,949,bebaios>

"firm, steadfast," is used of (a) God's promise to Abraham, Rom. 4:16; (b) the believer's hope, Heb. 6:19, "steadfast;" (c) the hope of spiritual leaders regarding the welfare of converts, 2 Cor. 1:7, "steadfast;" (d) the glorying of the hope, Heb. 3:6, "firm;" (e) the beginning of our confidence, Heb. 3:14, RV, "firm" (AV, "steadfast"); (f) the Law given at Sinai, Heb. 2:2, "steadfast;" (g) the testament (or covenant) fulfilled after a death, Heb. 9:17, "of force;" (h) the calling and election of believers, 2 Pet. 1:10, to be made "sure" by the fulfillment of the injunctions in 2 Pet. 1:5-7; (i) the word of prophecy, "made more sure," 2 Pet. 1:19, RV, AV, "a more sure (word of prophecy);" what is meant is not a comparison between the prophecies of the OT and NT, but that the former have been confirmed

in the person of Christ (2 Pet. 1:16-18). See [FIRM](#).

<A-3,Adjective,4103,*pistos*>

"faithful," is translated "sure" in Acts 13:34. See [FAITHFUL](#).

Note: In 2 Tim. 2:19, AV, stereos, "firm," is translated "sure," and connected with "standeth," RV, "the firm (foundation of God standeth)," i.e., "however much the faith may be misrepresented or denied, the firm foundation of God's knowledge and truth, with its separating power, remains."

<B-1,Verb,805,*asphalizo*>

"to make safe or sure" (akin to A, No. 1), is rendered "to make sure" in Matt. 27:64-66, of the sepulchre of Christ; elsewhere, Acts 16:24, of making feet fast in the stocks. See [FAST](#).

Note: In the AV of John 16:30; Rom. 2:2; 15:29, the verb oida, "to know," is translated "to be sure" (RV, in each place, "to know"). So with ginosko, "to know," in John 6:69. For the difference between the verbs see [KNOW](#).

Surely * Notes: (1) In the AV of Matt. 26:73; Mark 14:70; John 17:8, alethos, "truly," is rendered "surely" (RV, "of a truth"); so pantos, "at all events, altogether," in Luke 4:23 (RV, "doubtless"), and nai, "yea," in Rev. 22:20 (RV, "yea"). (2) In Heb. 6:14, "surely" represents the phrase ei men (so the best texts; some have e men). (3) For Luke 1:1, AV, see [BELIEVE](#), C, Note (4). (4) For "surely" in 2 Pet. 2:12, RV, see [CORRUPT](#), A, No. 2 (b).

Surety (Noun) <1,,1450,*enguos*>

primarily signifies "bail," the bail who personally answers for anyone, whether with his life or his property (to be distinguished from mesites, "a mediator"); it is used in Heb. 7:22, "(by so much also hath Jesus become) the Surety (of a better covenant)," referring to the abiding and unchanging character of His Melchizedek priesthood, by reason of which His suretyship is established by God's oath (Heb. 7:20,21). As the Surety, He is the Personal guarantee of the terms of the new and better covenant, secured on the ground of His perfect sacrifice (Heb. 7:27).

Surety * For [SURETY](#) (of a), Acts 12:11, AV, see [TRUE](#), D, No. 1

Surfeiting <1,,2897,*kraipale*>

signifies "the giddiness and headache resulting from excessive wine-bibbing, a drunken nausea," "surfeiting," Luke 21:34. Trench (Syn. lxi) distinguishes this and the synonymous words, methe, "drunkenness," oinophlugia, "wine-bibbing" (AV, "excess of wine," 1 Pet. 4:3), komos, "revelling."

Surge * For [SURGE](#), Jas. 1:6, RV, see [RAGE](#) and WAVE

Surmise * For [SURMISE](#), SURMISINGS, see DEEM

Surname <1,,1941,*epikaleo*>

"to put a name upon" (epi, "upon," kaleo, "to call"), "to surname," is used in this sense in the Passive

Voice, in some texts in Matt. 10:3 (it is absent in the best); in Luke 22:3, in some texts (the best have kaleo, "to call"); Acts 1:23; 4:36; 10:5,18,32; 11:13; 12:12,25; in some texts, Acts 15:22 (the best have kaleo).

Notes: (1) In Mark 3:16,17, "He surnamed" is a translation of epitithemi, "to put upon, to add to," with anoma, "a name," as the object. (2) In Acts 15:37, AV, kaleo, "to call" (RV, "called"), is rendered "whose surname was." (3) The verb eponomazo, translated "bearest the name" in Rom. 2:17, RV, finds a literal correspondence in the word "surname" (epi, "upon," == sur), and had this significance in Classical Greek.

Surpass * For [SURPASS](#), 2 Cor.3:10, see [EXCEED](#), A, No. 1

Suspense * For [SUSPENSE](#) (hold in) see [DOUBT](#), No. 6

Sustenance <1,,5527,chortasma>

"fodder" (akin to chortazo, "to feed, fill," see [FEED](#), No. 4), is used in the plural in Acts 7:11, "sustenance." In the Sept., Gen. 24:25,32; 42:27; 43:24; Deut. 11:15; Jud. 19;19.

Swaddling clothes <1,,4683,sparganoo>

"to swathe" (from sparganon, "a swathing band"), signifies "to wrap in swaddling clothes" in Luke 2:7,12. The idea that the word means "rags" is without foundation. In the Sept., Job 38:9; Ezek. 16:4.

Swallow (Verb) <1,,2666,katapino>

"to drink down" (kata, and pino, "to drink"), "to swallow," is used with this meaning (a) physically, but figuratively, Matt. 23:24; Rev. 12:16; (b) metaphorically, in the Passive Voice, of death (by victory), 1 Cor. 15:54; of being overwhelmed by sorrow, 2 Cor. 2:7; of the mortal body (by life), 2 Cor. 5:4. See [DEVOUR](#), No. 3, [DROWN](#), No. 2.

Swear, Sworn <1,,3660,omnumi | omnua> is used of "affirming or denying by an oath," e.g., Matt. 26:74; Mark 6:23; Luke 1:73; Heb. 3:11,18; 4:3; 7:21; accompanied by that by which one swears, e.g., Matt. 5:34,36; 23:16; Heb. 6:13,16; Jas. 5:12; Rev. 10:6. Cp. [ADJURE](#).

Note: For "false swearers," 1 Tim. 1:10, see [FORSEWEAR](#).

Sweat <1,,2402,hidros>

is used in Luke 22:44. In the Sept., Gen. 3:19.

Sweep <1,,4563,saroo>

occurs in Matt. 12:44; Luke 11:25; 15:8.

Sweet <1,,1099,glukus>

(cp. Eng., "glycerine," "glucose"), occurs in Jas. 3:11,12 (AV, "fresh" in this verse); Rev. 10:9,10.

Sweet smelling * For [SWEET SMELLING](#) see SAVOR, No. 1

Swell, Swollen <1,,4092,*pimpremi*>

primarily, "to blow, to burn," later came to denote "to cause to swell," and, in the Middle Voice, "to become swollen," Acts 28:6. In the Sept., Num. 5:21,22,27.

Note: Some, connecting the word *prenes* in Acts 1:18 with *pimpremi*, give it the meaning "swelling up:" see HEADLONG.

Swelling <1,,5450,*phusiosis*>

denotes "a puffing up, swelling with pride" (akin to *phusioo*, "to puff up"), 2 Cor. 12:20, "swellings."

<2,,5246,*huperonkos*>

an adjective denoting "of excessive weight or size," is used metaphorically in the sense of "immoderate," especially of arrogant speech, in the neuter plural, virtually as a noun, 2 Pet. 2:18; Jude 1:16, "great swelling words," doubtless with reference to gnostic phraseology.

Swerve <1,,795,*astocheo*>

"to miss the mark," is translated "having swerved" in 1 Tim. 1:6. See [ERR](#), No. 3. Moulton and Milligan illustrate the use of the verb from the papyri, e.g., of a man in extravagant terms bewailing the loss of a pet fighting cock, "(I am distraught, for my cock) has failed (me)."

Swift, Swiftly <1,,3691,*oxus*>

denotes "swift" in Rom. 3:15. See [SHARP](#).

<2,,5036,*tachus*>

"swift, speedy," is used in Jas. 1:19. Cp. *tacheos*, *tachu* and *tacheion*, "quickly," *tachos*, "quickness, speed."

<3,,5031,*tachinos*>

a poetical and late form of No. 2, "of swift approach," is used in 2 Pet. 1:14, RV, "swiftly" (AV, "shortly"), lit., "(the putting off of my tabernacle is) swift," i.e., "imminent;" in 2 Pet. 2:1, "swift (destruction)." In the Sept., Prov. 1:16; Isa. 59:7; Hab. 1:6.

Swim <1,,2860,*kolumbao*>

"to dive, plunge, into the sea," hence, "to swim," occurs in Acts 27:43. Cp. *kolumbethra*, "a pool."

<2,,1579,*ekkolumbao*>

"to swim out of" (*ek*), occurs in Acts 27:42.

Swine <1,,5519,*choiros*>

"a swine," is used in the plural, in the Synoptic Gospels only, Matt. 7:6; 8:30-32; Mark 5:11-13,16; Luke 8:32,33; Luke 15:15,16. It does not occur in the OT.

Sword <1,,3162,*machaira*>

"a short sword or dagger" (distinct from No. 2), e.g., Matt. 26:47,51,52 and parallel passages; Luke 21:24; 22:38, possibly "a knife" (Field, Notes on the Translation of the NT); Heb. 4:12 (see [TWO-EDGED](#)); metaphorically and by metonymy, (a) for ordinary violence, or dissensions, that destroy peace, Matt. 10:34; (b) as the instrument of a magistrate or judge, e.g., Rom. 13:4; (c) of the Word of God, "the sword of the Spirit," probing the conscience, subduing the impulses to sin, Eph. 6:17.

<2,,4501,*rhomphaia*>

a word of somewhat doubtful origin, denoted "a Thracian weapon of large size," whether a sword or spear is not certain, but usually longer than No. 1; it occurs (a) literally in Rev. 6:8; (b) metaphorically, as the instrument of anguish, Luke 2:35; of judgment, Rev. 1:16; 2:12,16; 19:15,21, probably figurative of the Lord's judicial utterances.

Sycamine <1,,4807,*sukaminos*>

occurs in Luke 17:6. It is generally recognized as the black mulberry, with fruit like blackberries. The leaves are too tough for silkworms and thus are unlike the white mulberry. Neither kind is the same as the mulberry of 2 Sam. 5:23,24, etc. The town Haifa was called Sycaminopolis, from the name of the tree.

Sycamore <1,,4809,*sukomorea*>

occurs in Luke 19:4. This tree is of the fig species, with leaves like the mulberry and fruit like the fig. It is somewhat less in height than the sycamine and spreads to cover an area from 60 to 80 feet in diameter. It is often planted by the roadside, and was suitable for the purpose of Zacchaeus. Seated on the lowest branch he was easily within speaking distance of Christ.

Synagogue <1,,4864,*sunagoge*>

properly "a bringing together" (sun, "together," ago, "to bring"), denoted (a) "a gathering of things, a collection," then, of "persons, an assembling, of Jewish religious gatherings," e.g., Acts 9:2; an assembly of Christian Jews, Jas. 2:2, RV, "synagogue" (AV, marg.; text, "assembly"); a company dominated by the power and activity of Satan, Rev. 2:9; 3:9; (b) by metonymy, "the building" in which the gathering is held, e.g. Matt. 6:2; Mark 1:21. The origin of the Jewish "synagogue" is probably to be assigned to the time of the Babylonian exile. Having no temple, the Jews assembled on the Sabbath to hear the Law read, and the practice continued in various buildings after the return. Cp. Ps. 74:8.

Synagogue (put out of the) <1,,656,*aposunagogos*>

an adjective denoting "expelled from the congregation, excommunicated," is used (a) with ginomai, "to become, be made," John 9:22; 12:42; (b) with poieo, "to make," John 16:2. This excommunication involved prohibition not only from attendance at the "synagogue," but from all fellowship with Israelites.

Synagogue (ruler of the) <1,,752,*archisunagogos*>

denotes "the administrative official," with the duty of preserving order and inviting persons to read or speak in the assembly, Mark 5:22,35,36,38; Luke 8:49; 13:14; Acts 13:15; "chief ruler" (AV) in Acts 18:8,17.

Note: In Luke 8:41, "ruler of the synagogue" represents archon, "ruler," followed by the genitive case of the article and sunagoge.

Syrophoenician <1,,4949,surophoinikissa | surophunissa> occurs in Mark 7:26 as the national name of a woman called "a Canaanitish woman" in Matt. 15:22, i.e., not a Jewess but a descendant of the early inhabitants of the coastland of Phoenicia. The word probably denoted a Syrian residing in Phoenicia proper. There is a tradition that the woman's name was Justa and her daughter Bernice (Clementine Homilies, 2:19; 3:73). In Acts 21:2,3, the two parts of the term are used interchangeably.

Tabernacle <1,,4633,skene>

"a tent, booth, tabernacle," is used of (a) tents as dwellings, Matt. 17:4; Mark 9:5; Luke 9:33; Heb. 11:9, AV, "tabernacles" (RV, "tents"); (b) the Mosaic tabernacle, Acts 7:44; Heb. 8:5; 9:1 (in some mss.); 9:8,21, termed "the tent of meeting," RV (i.e., where the people were called to meet God), a preferable description to "the tabernacle of the congregation," as in the AV in the OT; the outer part, Heb. 9:2,6; the inner sanctuary, Heb. 9:3; (c) the heavenly prototype, Heb. 8:2; 9:11; Rev. 13:6; 15:5; 21:3 (of its future descent); (d) the eternal abodes of the saints, Luke 16:9, RV, "tabernacles" (AV, "habitations"); (e) the Temple in Jerusalem, as continuing the service of the tabernacle, Heb. 13:10; (f) the house of David, i.e., metaphorically of his people, Acts 15:16; (g) the portable shrine of the god Moloch, Acts 7:43.

<2,,4636,skenos>

the equivalent of No. 1, is used metaphorically of the body as the "tabernacle" of the soul, 2 Cor. 5:1,4.

<3,,4638,skenoma>

occurs in Acts 7:46; 2 Pet. 1:13,14; see [HABITATION](#), No. 6.

<4,,4634,skenopegia>

properly "the setting up of tents or dwellings" (No. 1, and pegnumi, "to fix"), represents the word "tabernacles" in "the feast of tabernacles," John 7:2. This feast, one of the three Pilgrimage Feasts in Israel, is called "the feast of ingathering" in Exod. 23:16; 34:22; it took place at the end of the year, and all males were to attend at the "tabernacle" with their offerings. In Lev. 23:34; Deut. 16:13,16; 31:10; 2 Chron. 8:13; Ezra 3:4 (cp. Neh. 8:14-18), it is called "the feast of tabernacles" (or "booths," sukkoth), and was appointed for seven days at Jerusalem from the 15th to the 22nd Tishri (approximately October), to remind the people that their fathers dwelt in these in the wilderness journeys. Cp. Num. 29:15-38, especially Num. 29:35-38, for the regulations of the eighth or "last day, the great day of the feast" (John 7:37).

Note: For skenoo, "to spread a tabernacle over," Rev. 7:15, RV, see [DWELL](#), No. 9.

Table <1,,5132,trapeza>

is used of (a) "a dining table," Matt. 15:27; Mark 7:28; Luke 16:21; 22:21,30; (b) "the table of shewbread," Heb. 9:2; (c) by metonymy, of "what is provided on the table" (the word being used of that with which it is associated), Acts 16:34; Rom. 11:9 (figurative of the special privileges granted to Israel and centering in Christ); 1 Cor. 10:21 (twice), "the Lord's table," denoting all that is provided

for believers in Christ on the ground of His death (and thus expressing something more comprehensive than the Lord's Supper); "the table of demons," denoting all that is partaken of by idolaters as the result of the influence of demons in connection with their sacrifices; (d) "a moneychanger's table," Matt. 21:12; Mark 11:15; John 2:15; (e) "a bank," Luke 19:23 (cp. trapezites: see [BANKERS](#)); (f) by metonymy for "the distribution of money," Acts 6:2. See [BANK](#).

<2,,4109,*plax*>

primarily denotes "anything flat and broad," hence, "a flat stone, a tablet," 2 Cor. 3:3 (twice); Heb. 9:4.

Note: Some texts have the word *kline*, "a couch," in Mark 7:4 (AV, "tables").

Table (at the) <1,,345,*anakeimai*>

"to recline at a meal table," is rendered "sat at the table" in John 12:2, AV, RV, "sat at meat" (some texts have *sunanakeimai*); "sat," of course does not express the actual attitude; in John 13:23, RV, "at the table reclining;" AV, "leaning;" in John 13:28, "at the table" (AV and RV), lit., "of (those) reclining."

Tablet * For [TABLET](#) see [WRITING](#) TABLET

Tackling <1,,4631,*skeue*>

denotes "gear, equipment, tackling" (of a ship), Acts 27:19.

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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Foreign, Foreigner <1,,1854,*exo*>

an adverb, signifying "outside, without," is used in Acts 26:11, RV, "foreign," for AV "strange," of cities beyond the limits of Palestine, lit., "unto (the) cities without," including Damascus. See [FORTH](#), [OUTWARD](#), [STRANGE](#), [WITHOUT](#).

Note: In Eph. 2:19, paroikos, lit., "dwelling near" (para, "near," oikos, a "dwelling"), denotes "an alien, a sojourner," in contrast to fellow-citizens, RV, "sojourners" (AV, "foreigners"); in 1 Pet. 2:11, AV, "strangers;" see also Acts 7:6,29. See [SOJOURNER](#), [STRANGER](#). Cp. allotrios, e.g., Acts 7:6; Heb. 11:9,34; allophulos, Acts 10:28; xenos, Matt. 25:35,38,43; 27:7; Acts 17:21, etc.

Foreknow, Foreknowledge <A-1, Verb, 4267, *proginosko*>

"to know before" (pro, "before," ginosko, "to know"), is used (a) of Divine knowledge, concerning (1) Christ, 1 Pet. 1:20, RV, "foreknown" (AV, "foreordained"); (2) Israel as God's earthly people, Rom. 11:2; (3) believers, Rom. 8:29; "the foreknowledge" of God is the basis of His foreordaining counsels; (b) of human knowledge, (1) of persons, Acts 26:5; (2) of facts, 2 Pet. 3:17.

<B-1, Noun, 4268, *prognosis*>

"a foreknowledge" (akin to A.), is used only of Divine "foreknowledge," Acts 2:23; 1 Pet. 1:2. "Foreknowledge" is one aspect of omniscience; it is implied in God's warnings, promises and predictions. See Acts 15:18. God's "foreknowledge" involves His electing grace, but this does not preclude human will. He "foreknows" the exercise of faith which brings salvation. The Apostle Paul stresses especially the actual purposes of God rather than the ground of the purposes, see, e.g., Gal. 1:16; Eph. 1:5,11. The Divine counsels will ever be unthwartable. Cp. FORESHEW.

Foreordain * For [FOREORDAIN](#) see [DETERMINE](#), No. 3, [FOREKNOW](#), A

Forepart * For [FOREPART](#) see FORESHIP

Forerunner <1,,4274, *prodromos*>

an adjective signifying "running forward, going in advance," is used as a noun, of "those who were sent before to take observations," acting as scouts, especially in military matters; or of "one sent before a king" to see that the way was prepared, Isa. 40:3; (cp. Luke 9:52; and, of John the Baptist, Matt. 11:10, etc). In the NT it is said of Christ in Heb. 6:20, as going in advance of His followers who are to be where He is, when He comes to receive them to Himself. In the Sept., Num. 13:21, "forerunners (of the grape);" Isa. 28:4, "an early (fig)."

Foresail <1,,736, *artemon*>

from artao, "to fasten to," is rendered "mainsail" in Acts 27:40, AV; RV, "foresail." As to the particular kind of sail there mentioned, Sir William Ramsay, quoting from Juvenal concerning the entrance of a disabled ship into harbor by means of a prow-sail, indicates that the artemon would be a sail set on the bow.

Foresee, Foreseen <1,,4308, *proorao*>

with the aorist form proeidon (used to supply tenses lacking in proorao), "to see before" (pro, "before," horao, "to see"), is used with reference (a) to the past, of seeing a person before, Acts 21:29;

(b) to the future, in the sense of "foreseeing" a person or thing, Acts 2:25, with reference to Christ and the Father, RV, "beheld" (here the Middle Voice is used).

<2,,4275,*proeidon*>

an aorist tense form without a present, "to foresee," is used of David, as foreseeing Christ, in Acts 2:31, RV, "foreseeing" (AV, "seeing before"); in Gal. 3:8, it is said of the Scripture, personified, personal activity being attributed to it by reason of its Divine source (cp. ver. Gal. 3:22). "What saith the Scripture?" was a common formula among the Rabbis. In the Sept., Gen. 37:18; Ps. 16:8 (proorao); 139:3.

<3,,4265,*problepo*>

from pro, "before," and blepo, "to see, perceive," is translated "having provided" in Heb. 11:40 (Middle Voice), marg., "foreseen," which is the lit. meaning of the verb, as with Eng. "provide." In the Sept., Ps. 37:13.

Foreshew <1,,4293,*prokatangelo*>

"to announce beforehand" (pro, "before," katangelo, "to proclaim"), is translated "foreshewed" in Acts 3:18, RV (AV, "before had shewed"); in Acts 7:52, AV and RV, "shewed before."

Foreship <1,,4408,*prora*>

denotes the forward part of a ship, "the prow," Acts 27:30; in ver. Acts 27:41 (AV, "forepart") in contrast to prumna, "the stern."

Foretell <1,,4302,*prolego*>

with the aorist form proeipon, and a perfect form proeireka (from proereo), signifies (1) "to declare openly" or "plainly," or "to say" or "tell beforehand" (pro, "before," lego, "to say"), translated in 2 Cor. 13:2 (in the first sentence), RV, "I have said beforehand," AV, "I told ... before;" in the next sentence, AV, "I foretell," RV, "I do say beforehand" (marg., "plainly"); not prophecy is here in view, but a warning given before and repeated (see under [FOREWARN](#)): (2) "to speak before, of prophecy," as "foretelling" the future, Mark 13:23, AV, "have foretold," RV, "have told ... beforehand;" Acts 1:16 (of the prophecy concerning Judas); Rom. 9:29; 2 Pet. 3:2; Jude 1:17; some inferior mss. have it in Heb. 10:15. See [FOREWARN](#), [SPEAK](#), TELL.

Note: In Acts 3:24 some mss. have prokatangelo (see FORESHEW); the most authentic have katangelo, RV, "told."

Forewarn <1,,4302,*prolego*>

with verbal forms as mentioned above, is translated "I forewarn" and "I did forewarn," in the RV of Gal. 5:21, AV, "I tell (you) before" and "I have told (you) in time past;" here, however, as in 2 Cor. 13:2; 1 Thess. 3:4 (see below), the RV marg., "plainly" is to be preferred to "beforehand" or "before" (see under [FORETELL](#)); the meaning in Gal. 5:21 is not so much that Paul prophesied the result of the practice of the evils mentioned, but that he had told them before of the consequence and was now repeating his warning, as leaving no possible room for doubt or misunderstanding; in 1 Thess. 3:4, the subject told before was the affliction consequent upon the preaching of the Gospel; in 1 Thess. 4:6,

"we forewarned," the warning was as to the consequences of whatsoever violates chastity.

Note: In Luke 12:5 the verb *hupodeiknumi*, "to shew, teach, make known," is translated "will warn" in the RV (AV, "forewarn"). See [EXAMPLE](#) (B, [NO. 2](#)), [SHEW](#), [WARN](#).

Forfeit <1,,2210,*zemioo*>

in the Active Voice, signifies "to damage;" in the Passive, "to suffer loss, forfeit," Matt. 16:26; Mark 8:36, of the "life," RV; AV, and RV marg., "soul;" in each place the RV has "forfeit," for AV, "lose;" Luke 9:25, "his own self" (RV. "forfeit," AV, "be cast away;" here the preceding word "lose" translates *apollumi*, "to destroy"). What is in view here is the act of "forfeiting" what is of the greatest value, not the casting away by Divine judgment, though that is involved, but losing or penalizing one's own self, with spiritual and eternal loss. The word is also used in 1 Cor. 3:15; 2 Cor. 7:9; Phil. 3:8. See [CAST](#), [LOSE](#), [LOSS](#) (suffer).

Forget, Forgetful <A-1,Verb,2990,*lanthano*>

"to escape notice," is translated "they (wilfully) forget" in 2 Pet. 3:5, RV, lit., "this escapes them (i.e., their notice, wilfully on their part)," AV, "they willingly are ignorant of;" in ver. 2 Pet. 3:8, RV, "forget not," lit., "let not this one thing escape you" (your notice), AV, "be not ignorant of." See [HIDE](#), [IGNORANT](#), [UNAWARES](#).

<A-2,Verb,1950,*epilanthanomai*>

"to forget, or neglect" (*epi*, "upon," used intensively, and No. 1), is said (a) negatively of God, indicating His remembrance of sparrows, Luke 12:6, and of the work and labor of love of His saints, Heb. 6:10; (b) of the disciples regarding taking bread, Matt. 16:5; Mark 8:14; (c) of Paul regarding "the things which are behind," Phil. 3:13; (d) of believers, as to showing love to strangers, Heb. 13:2, RV, and as to doing good and communicating, ver. Heb. 13:16; (e) of a person who, after looking at himself in a mirror, forgets what kind of person he is, Jas. 1:24.

<A-3,Verb,1585,*eklanthanomai*>

"to forget utterly" (*ek*, "out," intensive), is used in the Middle Voice in Heb. 12:5, of "forgetting" an exhortation.

<B-1,Noun,3024,*lethe*>

"forgetfulness" (from *letho*, "to forget," an old form of *lanthano*, see A, No. 1; cp. Eng. "lethal," "lethargy," and the mythical river "Lethe," which was supposed to cause forgetfulness of the past to those who drank of it), is used with *lambano*, "to take," in 2 Pet. 1:9, "having forgotten," lit., "having taken forgetfulness" (cp. 2 Tim. 1:5, lit., "having taken reminder"), a periphrastic expression for a single verb.

<B-2,Noun,1953,*epilesmone*>

"forgetfulness" (akin to A, No. 2), is used in Jas. 1:25, "a forgetful hearer," RV, "a hearer that forgetteth," lit., "a hearer of forgetfulness," i.e., a hearer characterized by "forgetfulness."

Forgive, Forgave, Forgiveness <A-1,Verb,863,*aphiemi*>

primarily, "to send forth, send away" (*apo*, "from," *hiemi*, "to send"), denotes, besides its other

meanings, "to remit or forgive" (a) debts, Matt. 6:12; 18:27,32, these being completely cancelled; (b) sins, e.g., Matt. 9:2, 5,6; 12:31,32; Acts 8:22 ("the thought of thine heart"); Rom. 4:7; Jas. 5:15; 1 John 1:9; 2:12. In this latter respect the verb, like its corresponding noun (below), firstly signifies the remission of the punishment due to sinful conduct, the deliverance of the sinner from the penalty Divinely, and therefore righteously, imposed; secondly, it involves the complete removal of the cause of offense; such remission is based upon the vicarious and propitiatory sacrifice of Christ. In the OT atoning sacrifice and "forgiveness" are often associated, e.g., Lev. 4:20,26. The verb is used in the NT with reference to trespasses (paraptoma), e.g., Matt. 6:14,15; sins (hamartia), e.g., Luke 5:20; debts (see above) (opheilema), Matt. 6:12; (opheile), Matt. 18:32; (daneion), Matt. 18:27; the thought (dianoia) of the heart, Acts 8:22. Cp. kalupto, "to cover," 1 Pet. 4:8; Jas. 5:20; and epikalupto, "to cover over," Rom. 4:7, representing the Hebrew words for "atonement."

Human "forgiveness" is to be strictly analogous to Divine "forgiveness," e.g., Matt. 6:12. If certain conditions are fulfilled, there is no limitation to Christ's law of "forgiveness," Matt. 18:21,22. The conditions are repentance and confession, Matt. 18:15-17; Luke 17:3.

As to limits to the possibility of Divine "forgiveness," see Matt. 12:32, 2nd part (see [BLASPHEMY](#)) and 1 John 5:16 (see DEATH). See [FORSAKE](#), [LAY](#), Note (2) at end, [LEAVE](#), [LET](#), OMIT, PUT, No. 16, Note, [REMIT](#), [SEND](#), Note, (1), [SUFFER](#), [YIELD](#).

<A-2,Verb,5483,charizomai>

"to bestow a favor unconditionally," is used of the act of "forgiveness," whether Divine, Eph. 4:32; Col. 2:13; 3:13; or human, Luke 7:42,43 (debt); 2 Cor. 2:7,10; 12:13; Eph. 4:32 (1st mention). Paul uses this word frequently, but No. 1 only, in Rom. 4:7, in this sense of the word. See [DELIVER](#).

Note: Apoluo, "to let loose from" (apo, "from," luo, "to loose"), "to release," is translated "forgive," "ye shall be forgiven," Luke 6:37, AV (RV, "release," "ye shall be released"), the reference being to setting a person free as a quasi-judicial act. The verb does not mean "to forgive." See DISMISS, [RELEASE](#).

<B-1,Noun,859,aphesis>

denotes "a dismissal, release" (akin to A, No. 1); it is used of the remission of sins, and translated "forgiveness" in Mark 3:29; Eph. 1:7; Col. 1:14, and in the AV of Acts 5:31; 13:38; 26:18, in each of which the RV has "remission." Eleven times it is followed by "of sins," and once by "of trespasses." It is never used of the remission of sins in the Sept., but is especially connected with the Year of Jubilee (Lev. 25:10, etc.). Cp. the RV of Luke 4:18, "release" (AV, "liberty"). For the significance in connection with remission of sins and the propitiatory sacrifice of Christ, see A, No. 1. See [DELIVERANCE](#), LIBERTY, [RELEASE](#), [REMISSION](#). Cp. the different word paresis, "a passing over, a remission," of sins committed under the old covenant, Rom. 3:25. The RV should be used here. This passing over, or by, was neither forgetting nor "forgiving;" it was rather a suspension of the just penalty; cp. Acts 17:30, "the times of ignorance God overlooked," RV; see also, e.g., Ps. 78:38.

Form (Noun) <1,,3444,morphe>

denotes "the special or characteristic form or feature" of a person or thing; it is used with particular significance in the NT, only of Christ, in Phil. 2:6,7, in the phrases "being in the form of God," and

"taking the form of a servant." An excellent definition of the word is that of Gifford: "morphe is therefore properly the nature or essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual itself exists. ... Thus in the passage before us morphe Theou is the Divine nature actually and inseparably subsisting in the Person of Christ. ... For the interpretation of 'the form of God' it is sufficient to say that (1) it includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it; and (2) that it does not include in itself anything 'accidental' or separable, such as particular modes of manifestation, or conditions of glory and majesty, which may at one time be attached to the 'form,' at another separated from it. ...

The true meaning of morphe in the expression 'form of God' is confirmed by its recurrence in the corresponding phrase, 'form of a servant.' It is universally admitted that the two phrases are directly antithetical, and that 'form' must therefore have the same sense in both." * [* From Gillford, "The Incarnation," pp. 16,19,39.]

The definition above mentioned applies to its use in Mark 16:12, as to the particular ways in which the Lord manifested Himself.

Note: For the synonymous word schema, see [FASHION](#). For the verb morphoo, see [FORMED](#), No. 1, below.

<2,,3446,*morphosis*>

"a form or outline," denotes, in the NT, "an image or impress, an outward semblance," Rom. 2:20, of knowledge of the truth; 2 Tim. 3:5, of godliness. It is thus to be distinguished from morphe (No. 1); it is used in almost the same sense as schema, "fashion" (which see), but is not so purely the outward "form" as schema is.

<3,,5179,*tupos*>

"the representation or pattern" of anything (for which see ENSAMPLE), is rendered "form" in Rom. 6:17, "that form (or mold) of teaching whereunto ye were delivered," RV. The metaphor is that of a cast or frame into which molten material is poured so as to take its shape. The Gospel is the mould; those who are obedient to its teachings become conformed to Christ, whom it presents. In Acts 23:25, it is used of a letter, RV, "form" (AV, "manner"), with reference to the nature of the contents.

<4,,1491,*eidos*>

lit., "that which is seen" (eidon, "to see"), "an appearance or external form," is rendered "form" in the RV of Luke 3:22, of the Holy Spirit's appearance at the baptism of Christ; in John 5:37, in the Lord's testimony concerning the Father; in Luke 9:29 it is said of Christ Himself; it is translated "sight" in 2 Cor. 5:7, the Christian being guided by what he knows to be true, though unseen; in 1 Thess. 5:22 Christians are exhorted to abstain from "every form of evil," RV (the AV, "appearance" is inadequate), i.e., from every kind of evil. See [FASHION](#), [SHAPE](#), SIGHT.

<5,,5296,*hupotuposis*>

"an outline, sketch" (akin to hupotupoo, "to delineate," hupo, "under," and No. 3), is used metaphorically to denote "a pattern, example," "form," in 2 Tim. 1:13, "of sound words" (RV,

"pattern"); in 1 Tim. 1:16, "pattern" and "ensample." See [ENSAMPLE](#).

Formed <A-1,Verb,3445,*morphoo*>

like the noun (A, No. 1), refers, not to the external and transient, but to the inward and real; it is used in Gal. 4:19, expressing the necessity of a change in character and conduct to correspond with inward spiritual condition, so that there may be moral conformity to Christ. Cp. *metamorphoo*, "to transform, transfigure," *summorphizo* and *suschematizo*, "to conform to."

<A-2,Verb,4111,*plasso*>

"to mold, to shape," was used of the artist who wrought in clay or wax (Eng., "plastic," "plasticity"), and occurs in Rom. 9:20; 1 Tim. 2:13.

<B-1,Noun,4110,*plasma*>

denotes "anything molded or shaped into a form" (akin to A, No. 2), Rom. 9:20, "the thing formed." Cp. the adjective *plastos*, "made up, fabricated, feigned," 2 Pet. 2:3.

Former <1,4413,*protos*>

"first," is translated "former" in Acts 1:1, of Luke's first treatise; in Rev. 21:4, RV, "first" (AV, "former"). See [BEFORE](#), [FIRST](#).

<2,4387,*proteros*>

"before, former," is translated "former" in Eph. 4:22; Heb. 10:32; 1 Pet. 1:14. See [BEFORE](#).

Fornication, Fornicator <A-1,Noun,4202,*porneia*>

is used (a) of "illicit sexual intercourse," in John 8:41; Acts 15:20,29; 21:25; 1 Cor. 5:1; 6:13,18; 2 Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; Rev. 2:21; 9:21; in the plural in 1 Cor. 7:2; in Matt. 5:32; 19:9 it stands for, or includes, adultery; it is distinguished from it in 15:19; Mark 7:21; (b) metaphorically, of "the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith," Rev. 14:8; 17:2,4; 18:3; 19:2; some suggest this as the sense in Rev. 2:21.

<A-2,Noun,4205, *pornos*>

denotes "a man who indulges in fornication, a fornicator," 1 Cor. 5:9,10,11; 6:9; Eph. 5:5, RV; 1 Tim. 1:10, RV; Heb. 12:16; 13:4, RV; Rev. 21:8; 22:15, RV (AV, "whoremonger").

<B-1,Verb,4203,*porneuo*>

"to commit fornication," is used (a) literally, Mark 10:19; 1 Cor. 6:18; 10:8; Rev. 2:14,20, see (a) and (b) above; (b) metaphorically, Rev. 17:2; 18:3,9.

<B-2,Verb,1608,*ekporneuo*>

a strengthened form of No. 1 (*ek*, used intensively), "to give oneself up to fornication," implying excessive indulgence, Jude 1:7.

Forsake <A-1,Verb,2641,*kataleipo*>

a strengthened form of *leipo*, "to leave," signifies (a) "to leave, to leave behind," e.g., Matt. 4:13; (b) "to leave remaining, reserve," e.g., Luke 10:40; (c) "to forsake," in the sense of abandoning,

translated "to forsake" in the RV of Luke 5:28; Acts 6:2; in Heb. 11:27; 2 Pet. 2:15, AV and RV. In this sense it is translated "to leave," in Mark 10:7; 14:52; Luke 15:4; Eph. 5:31. See [LEAVE](#), [RESERVE](#).

<A-2,Verb,1459,*enkataleipo*>

from en, "in," and No. 1, denotes (a) "to leave behind, among, leave surviving," Rom. 9:29; (b) "to forsake, abandon, leave in straits, or helpless," said by, or of, Christ, Matt. 27:46; Mark 15:34; Acts 2:27,31 (No. 1 in some mss.); of men, 2 Cor. 4:9; 2 Tim. 4:10,16; by God, Heb. 13:5; of things, by Christians (negatively), Heb. 10:25. See [LEAVE](#).

<A-3,Verb,863,*aphiemi*>

sometimes has the significance of "forsaking," Mark 1:18; 14:50 (RV, "left"); so Luke 5:11. See [FORGIVE](#).

<A-4,Verb,657,*apotasso*>

primarily, "to set apart" (apo, off, "from," tasso, "to arrange"), is used in the Middle Voice, meaning (a) "to take leave of," e.g., Mark 6:46, (b) "to renounce, forsake," Luke 14:33, AV, "forsaketh," RV, "renounceth" ("all that he hath"). See [BID FAREWELL](#), [RENOUNCE](#), [SEND](#), Note (2) at end, [TAKE](#), Note (14).

<B-1,Noun,646,*apostasia*>

"an apostasy, defection, revolt," always in NT of religious defection, is translated "to forsake" in Acts 21:21, lit., "(thou teachest) apostasy (from Moses);" in 2 Thess. 2:3, "falling away." See [FALL](#).

Forsomuch * For [FORSOMUCH](#) see + p. 9

Forswear <1,,1964,*epirkeo*>

signifies "to swear falsely, to undo one's swearing, forswear oneself" (epi, "against," orkos, "an oath"), Matt. 5:33. Cp. epiorkos, "a perjured person, a perjurer," 1 Tim. 1:10, "false swearers."

Forth <1,,1854,*exo*>

"outside, without" (from, ek, "out of, from"), frequently signifies "forth," especially after verbs of motion, e.g., John 11:43; 19:4,13. See [OUTWARD](#), [STRANGE](#), [WITHOUT](#).

Notes: (1) For the word "forth" in combination with various verbs, see, e.g., [BREAK](#), [BRING](#), [COME](#), [PUT](#). (2) In Matt. 26:16, the RV omits "forth," as the similar apo tote, "from then," simply means "from that time;" in the similar phrase "from that day forth," Matt. 22:46; John 11:53, there is no word in the original representing "forth." (3) In John 2:11 the RV rightly omits "forth."

Forthwith <1,,1824,*exautes*>

"at once" (from, ek, "out of," and autes, the genitive case of autos, "self or very," agreeing with "hour" understood, i.e., "from that very hour"), is translated "forthwith" in the RV in Mark 6:25 (AV, "by and by"); Acts 10:33 (AV, "immediately"); 11:11 (ditto); 21:32 (ditto); 23:30 (AV, "straightway"); Phil. 2:23 (AV, "presently"). The word is frequent in the period of the koine Greek (see Preface). See [IMMEDIATELY](#), [PRESENTLY](#), STRAIGHTWAY.

<2,,2112,eutheos>

"at once, straightway" (from the adjective, euthus, "straight"), is translated "forthwith," in the AV of Matt. 13:5; 26:49; (it occurs in some mss. in Mark 5:13; the RV omits it); Acts 12:10; 21:30 (RV, "straightway," in each place). See [IMMEDIATELY](#), [SHORTLY](#), [STRAIGHTWAY](#).

<3,,2117,euthus>

an alternative adverb to No. 2, is translated "forthwith" in the AV of Mark 1:29; 1:43 (in the best mss.), and John 19:34 (RV, "straightway"). See [ANON](#), [IMMEDIATELY](#), [STRAIGHTWAY](#). Note: Parachrema, a synonymous word denoting "instantly, on the spot," is not translated "forthwith" in AV or RV. See [IMMEDIATELY](#).

Forty <1,,5062,tessarakonta>

is used in circumstances in Scripture which indicate the number as suggesting probation, separation or judgment, e.g., Matt. 4:2; Acts 1:3; Heb. 3:9,17. Note: Tessarakontaetes, "forty years" (etos, "a year"), is found in Acts 7:23; 13:18.

Forward (be), Forwardness * Notes: (1) The verb thelo, "to will, wish," is translated "to be forward," in the AV of 2 Cor. 8:10, which the RV corrects to "to will." (2) In Gal. 2:10, spoudazo, "to be zealous," is so rendered in the RV (AV, "[I](#) was forward"). (3) In 2 Cor. 8:17, the corresponding adjective spoudaios, "earnest," is so rendered in the RV (AV, "forward"). So in ver. 2 Cor. 8:8, the noun spoude, "earnestness," is thus rendered in the RV (AV, "forwardness"). (4) In 9:2, RV, the noun prothumia, "readiness" (pro, "before," thumos, "impulse"), is so rendered (AV, "forwardness of mind"). (5) For the combination of this word with verbs see GO, [PUT](#), [SET](#), [STRETCH](#).

Foster-brother <1,,4939,suntrophos>

primarily denotes "one nourished or brought up with another" (sun, "with," trepho, "to rear"); it is rendered "foster-brother" in Acts 13:1, RV. It has, however, been found in Hellenistic usage as a court term, signifying an intimate friend of a king (Deissmann), and this would seem to be the meaning regarding Manaen and Herod the Tetrarch.

Foul <1,,169,akathartos>

denotes "unclean, impure" (a, negative, and kathairo, "to purify"), (a) ceremonially, e.g., Acts 10:14,28; (b) morally, always, in the Gospels, of unclean spirits; it is translated "foul" in the AV of Mark 9:25; Rev. 18:2, but always "unclean" in the RV. Since the word primarily had a ceremonial significance, the moral significance is less prominent as applied to a spirit, than when poneros, "wicked," is so applied. Cp. akatharsia, "uncleanness." See [UNCLEAN](#).

Note: In Rev. 17:4 the best mss. have this word in the plural, RV, "the unclean things" (akathartes, "filthiness," in some mss.).

Foundation (to lay), Founded <A-1,Noun,2310,themelios | themelion> is properly an adjective denoting "belonging to a foundation" (connected with tithemi, "to place"). It is used (1) as a noun, with lithos, "a stone," understood, in Luke 6:48,49; 14:29; Heb. 11:10; Rev. 21:14,19; (2) as a neuter noun in Acts 16:26, and metaphorically, (a) of "the ministry of the Gospel and the doctrines of the

faith," Rom. 15:20; 1 Cor. 3:10,11,12; Eph. 2:20, where the "of" is not subjective (i.e., consisting of the apostles and prophets), but objective, (i.e., laid by the apostles, etc.); so in 2 Tim. 2:19, where "the foundation of God" is "the foundation laid by God," -- not the Church (which is not a "foundation"), but Christ Himself, upon whom the saints are built; Heb. 6:1; (b) "of good works," 1 Tim. 6:19.

<A-2,Noun,2602,katabole>

lit., "a casting down," is used (a) of "conceiving seed," Heb. 11:11; (b) of "a foundation," as that which is laid down, or in the sense of founding; metaphorically, of "the foundation of the world;" in this respect two phrases are used, (1) "from the foundation of the world," Matt. 25:34 (in the most authentic mss. in 13:35 there is no phrase representing "of the world"); Luke 11:50; Heb. 4:3; 9:26; Rev. 13:8; 17:8; (2) "before the foundation of the world," John 17:24; Eph. 1:4; 1 Pet. 1:20. The latter phrase looks back to the past eternity.

<B-1,Verb,2311,themelioo>

"to lay a foundation, to found" (akin to A, No. 1), is used (a) literally, Matt. 7:25; Luke 6:48; Heb. 1:10; (b) metaphorically, Eph. 3:17, "grounded (in love);" Col. 1:23 (ditto, "in the faith"); 1 Pet. 5:10, AV, "settle." See [GROUND](#), [SETTLE](#).

Fountain <1,,4077,pege>

"a spring or fountain," is used of (a) "an artificial well," fed by a spring, John 4:6; (b) metaphorically (in contrast to such a well), "the indwelling Spirit of God," John 4:14; (c) "springs," metaphorically in 2 Pet. 2:17, RV, for AV, "wells;" (d) "natural fountains or springs," Jas. 3:11,12; Rev. 8:10; 14:7; 16:4; (e) metaphorically, "eternal life and the future blessings accruing from it," Rev. 7:17; 21:6; (f) "a flow of blood," Mark 5:29.

Four (-th), Fourteen (-th), Four Hundred <1,,5064,tessares>

"four," is not found in the NT outside the Gospels, the Acts and Apocalypse; in the last it is very frequent. Tetartos, "fourth," is found in Matt. 14:25; Mark 6:48 and seven times in the Apocalypse; also in Acts 10:30, "four days ago," lit., "from a fourth day." Dekatessares, "fourteen" (lit., "ten-four"), is found in Matt. 1:17; 2 Cor. 12:2; Gal. 2:1; tessareskaidekatos, "fourteenth" (lit., "four-and-tenth"), Acts 27:27,33; tetrakosia, "four hundred," Acts 5:36; 7:6; 13:20; Gal. 3:17. In Acts 7:6 the 400 years refers to Abraham's descendants and to the sojourning and the bondage. This agrees with Gen. 15:13. In Exod. 12:40 the 430 years dates from the call of Abraham himself. Likewise the giving of the Law was 430 years from the promise in Gen. 12:3, which agrees with Gal. 3:17. In John 11:39 tetartaios, lit., "a fourth day (one)," is rendered "four days."

Fourfold <1,,5073,tetraploos>

an adjective, is found in Luke 19:8.

Fourfooted <1,,5074,tetrapous>

from tetra, "four" (used in compound words), and pous, "a foot," is used of "beasts," Acts 10:12; 11:6; Rom. 1:23.

Fourscore <1,,3589,ogdoekonta>

from ogdoos, "eighth," is found in Luke 2:37; 16:7.

Foursquare <1,,5068,*tetragonos*>

"four-cornered" (from tetra, see above, and gonia, "a corner, or angle"), is found in Rev. 21:16.

Fowl * For [FOWL](#) see BIRD

Fox <1,,258,*alopex*>

is found in Matt. 8:20; Luke 9:58; metaphorically, of Herod, in Luke 13:32.

Fragments * For [FRAGMENTS](#) see [PIECE](#), No. 4

Frame (Verb) <1,,2675,*katartizo*>

"to fit, to render complete," is translated "have been framed" in Heb. 11:3, of the worlds or ages. See FIT.

<2,,4883,*sunarmologeo*>

"to fit or frame together" (sun, "with," harmos, "a joint," lego, "to choose"), is used metaphorically of the church as a spiritual temple, the parts being "fitly framed together," Eph. 2:21; as a body, Eph. 4:16, RV, "fitly framed," (for AV, "fitly joined").

Frankincense <1,,2030,*libanos*>

from a Semitic verb signifying "to be white," is a vegetable resin, bitter and glittering, obtained by incisions in the bark of the arbor thuris, "the incense tree," and especially imported through Arabia; it was used for fumigation at sacrifices, Exod. 30:7, etc., or for perfume, Song of Sol., 3:6. The Indian variety is called looban. It was among the offerings brought by the wise men, Matt. 2:11. In Rev. 18:13 it is listed among the commodities of Babylon. The "incense" of Rev. 8:3 should be "frankincense." Cp. INCENSE.

Frankly * Note: In Luke 7:42, the verb charizomai, "to forgive" (as a matter of grace), is rendered "frankly forgave," so as to bring out the force of the grace in the action. Older versions had "forgave," and to this the RV returns.

Fraud <1,,575 5302,*aphustereo*>

"to keep back, deprive" (apo, "from," hustereo, "to be lacking"), is used in Jas. 5:4, "is kept back by fraud" (some mss. have apostereo, "to defraud"). The word is found in a papyrus writing of A.D. 42, of a bath insufficiently warmed (Moulton and Milligan, Vocab.). The Law required the prompt payment of the laborer, Deut. 24:15.

Free, Freedom, Freely, Freeman, Freedman, Freewoman <A-1, Adjective, 1658, *eleutheros*>

primarily of "freedom to go wherever one likes," is used (a) of "freedom from restraint and obligation" in general, Matt. 17:26; Rom. 7:3; 1 Cor. 7:39, RV, "free," of the second marriage of a woman; 9:1,19; 1 Pet. 2:16, from the Law, Gal. 4:26; from sin, John 8:36; with regard to righteousness, Rom. 6:20 (i.e., righteousness laid no sort of bond upon them, they had no relation to it); (b) in a civil sense, "free" from bondage or slavery, John 8:33; 1 Cor. 7:21,22, 2nd part (for ver. 22, 1st part, see C, No. 2); 1 Cor. 12:13; Gal. 3:28; Eph. 6:8; Rev. 13:16; 19:18; as a noun, "freeman,"

Col. 3:11, RV; Rev. 6:15; "freewoman," Gal. 4:22,23,30,31. RV.

Notes: (1) In Matt. 15:6; Mark 7:11, the words "he shall be free," AV, have nothing to represent them in the Greek. (2) In Heb. 13:5, RV, "be ye free from the love of money," is an abbreviated rendering of the adjective *aphilarguros* ("not loving money") with the noun *tropos*, "turn (of mind);" hence the marg., "let your turn of mind be free, etc.," for AV, "let your conversation be without covetousness."

<B-1,Verb,1659,*eleutheroo*>

"to make free" (akin to A), is used of deliverance from (a) sin, John 8:32,36; Rom. 6:18,22; (b) the Law, Rom. 8:2; Gal. 5:1 (see, however, under C); (c) the bondage of corruption, Rom. 8:21. See [DELIVER](#).

Note: In Rom. 6:7, the verb *dikaioo*, translated "is freed," signifies "to justify," as in the RV, "is justified," i.e., in the legal sense; death annuls all obligations. The death penalty which Christ endured holds good for the believer, through his identification with Christ in His death; having been crucified as to his unregenerate nature, and justified from sin, he walks in newness of life in Christ.

<C-1,Noun,1657,*eleutheria*>

"liberty" (akin to A and B), is rendered "freedom" in Gal. 5:1, "with freedom did Christ set us free." The combination of the noun with the verb stresses the completeness of the act, the aorist (or point) tense indicating both its momentary and comprehensive character; it was done once for all. The RV margin "for freedom" gives perhaps the preferable meaning, i.e., "not to bring us into another form of bondage did Christ liberate us from that in which we were born, but in order to make us free from bondage."

The word is twice rendered "freedom" in the RV of Gal. 5:13 (AV, "liberty"). The phraseology is that of manumission from slavery, which among the Greeks was effected by a legal fiction, according to which the manumitted slave was purchased by a god; as the slave could not provide the money, the master paid it into the temple treasury in the presence of the slave, a document being drawn up containing the words "for freedom." No one could enslave him again, as he was the property of the god. Hence the word *apeleutheros*, No. 2. The word is also translated "freedom" in 1 Pet. 2:16, RV. In 2 Cor. 3:17 the word denotes "freedom" of access to the presence of God. See [LIBERTY](#).

<C-2,Noun,558,*apeleutheros*>

"a freed man" (*apo*, "from," and A), is used in 1 Cor. 7:22, "the Lord's freedman." See the illustration above under No. 1. Here the fuller word brings out the spiritual emancipation in contrast to the natural "freedman."

Note: (1) In Acts 22:28, the word *politeia*, rendered "freedom" (AV), denotes citizenship, as in the RV (see [CITIZENSHIP](#)); in the next sentence the Greek is, lit., "But I was even born;" the necessary word to be supplied is "Roman," from the previous verse; hence the RV, "But I am a Roman born." (2) For "free gift" (*charisma*), Rom. 5:15,16; 6:23, see [GIFT](#).

<D-1,Adverb,1432,*dorean*>

from *dorea*, "a gift," is used as an adverb in the sense "freely," in Matt. 10:8; Rom. 3:24; 2 Cor. 11:7

(RV, "for nought"); Rev. 21:6; 22:17. Here the prominent thought is the grace of the Giver. See [CAUSE](#).

Notes: (1) In Acts 26:26 *parrhesiazomai*, "to be bold in speech," is translated, "to speak freely." (2) In Acts 2:29 the noun *parrhesia* with the preposition *meta*, "with," is rendered "freely," lit., "with free-spokenness." (3) For *charizomai*, "to give freely," Rom. 8:32; 1 Cor. 2:12, see [GIVE](#). (4) In 2 Thess. 3:1, AV, the verb *trecho*, "to run," is rendered "may have free course;" this the RV corrects to "may run." (5) For *charitoo*, "to bestow freely," Eph. 1:6, see [ACCEPT](#), Note. (6) For "have drunk freely," John 2:10, RV, see [DRINK](#), B, No. 2.

Freight <1,,1546,*ekbole*>

lit., "a throwing out" (from *ekballo*, "to throw out"), denotes "a jettison, a throwing out of cargo," Acts 27:18, lit., "they made a throwing out," RV, "they began to throw the freight overboard," AV, "they lightened the ship." In the Sept., Exod. 11:1; Jonah 1:5.

Frequent * For [FREQUENT](#), 2 Cor. 11:23, see [ABUNDANT](#), D

Fresh <1,,3501,*neos*>

"new" (in respect of time, as distinct from *kainos*, "new," in respect of quality), is translated "fresh" in the RV of Matt. 9:17; Mark 2:22; Luke 5:38, with reference to wineskins. See NEW.

Note: *Glukus*, "sweet," is used in Jas. 3:11,12 (in this verse, AV, "fresh," RV, "sweet," as in both elsewhere); Rev. 10:9,10. See [SWEET](#).

Friend (make one's) <A-1,Noun,5384,*philos*>

primarily an adjective, denoting "loved, dear, or friendly," became used as a noun, (a) masculine, Matt. 11:19; fourteen times in Luke (once feminine, Luke 15:9); six in John; three in Acts; two in James, Jas. 2:23, "the friend of God;" Jas. 4:4, "a friend of the world;" 3 John 1:14 (twice); (b) feminine, Luke 15:9, "her friends."

<A-2,Noun,2083,*hetairos*>

"a comrade, companion, partner," is used as a term of kindly address in Matt. 20:13; 22:12; 26:50. This, as expressing comradeship, is to be distinguished from No. 1, which is a term of endearment. Some mss. have the word in Matt. 11:16; the best have *heterois*, others, AV and RV, "fellows." See [FELLOW](#).

Notes: (1) The phrase *hoi para autou*, in Mark 3:21, "his friends," lit. means "the (ones) beside Him," i.e., those belonging to him. (2) In Mark 5:19, "thy friends" represents the phrase *hoi soi*, lit., "the (ones) to thee," i.e., "thine own."

<B-1,Verb,3982,*peitho*>

"to persuade, influence," is rendered "having made ... their friend" in Acts 12:20, of the folks of Tyre and Sidon in winning the good will of Blastus, Herod's chamberlain, possibly with bribes. See [ASSURE](#), B, No. 3.

Friendship <1,,5373,*philia*>

akin to philos, "a friend" (see above), is rendered in Jas. 4:4, "the friendship (of the world)." It involves "the idea of loving as well as being loved" (Mayor); cp. the verb in John 15:19.

Fro and From * For FRO and FROM see + p. 9

Frog <1,,944,*batrachos*>

is mentioned in Rev. 16:13. Quacks were represented as "frogs" and were associated metaphorically with serpents.

Froward * For [FROWARD](#) see CROOKED

[vine's](#) | [library](#) | [projects](#) | [people](#) | [interhack](#)

[Matt Curtin](#)

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