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1 00001 Α

Α, Alfa Α, α, αἰ φά, τὸ, the first letter of the Greek alphabet, opening the series which the letter omega ω closes. Hence, the expression ἐγω, εἰμι, τὸ, Α (L T Tr WH αἰ φά) καὶ, τὸ, Ω (+Ω L WH), Rev. 1:8, 11 Rec., which is explained by the appended words ἡ ἀρχὴ, καὶ, τὸ, τέλος, Rev. 21:6, and by the further addition οὐ πρῶτος καὶ, οὐ ἔσχατος, Rev. 22:13. On the meaning of the phrase cf. Rev. 11:17; Isa. 41:4; 44:6; 48:12; (especially B. D. American edition, p. 73). Α, when prefixed to words as an inseparable syllable, is:

1. privative (στερητικόν), like the Latin *in-*, the English *un-*, giving a negative sense to the word to which it is prefixed, as ἀβάρη; or signifying what is contrary to it, as ἀτίμοι, ἀτίμοις; before vowels generally ἀν, as ἀναίτιοι.
2. copulative (ἀσπρωστικόν), akin to the particle ἀφά (cf. Curtius, section 598), indicating community and fellowship, as in ἀδελφοί, ἀκοῦ οὐχοί. Hence, it is:
3. intensive (ἐπιτατικόν), strengthening the force of terms, like the Latin *con* in composition; as ἀτινίζω from ἀτινῆ (yet cf. Winer's Grammar, 100 (95)). This use, however, is doubted or denied now by many (e. g. Lob. Path. Element. i. 34f). Cf. Kühner, i. 741, section 339 Anm. 5; (Jelf, section 342 d.); Alexander Buttmann (1873) Gram. section 120 Anm. 11; (Donaldson, Gram., p. 334; New Crat. sections 185, 213; Liddell and Scott, under the word).*

2 00002 ἸΑαρῶν

ἸΑαρῶν, indeclinable proper name (ὁ ἸΑαρῶν, & whoj in Josephus), Ἰαῶ; (from the unused Hebrew radical יחא' -- Syriac [?] *libidinosus, lascivus* -- enlightened, Furst; according to Dietrich *wealthy, or fluent*, like Ἰμα, according to Philo, de ebriet. section 32, from Ἰη; *mountain* and equivalent to ορεινοί), Ααρὼν, the brother of Moses, the first high priest of the Israelites and the head of the whole sacerdotal order: Luke 1:5; Acts 7:40; Heb. 5:4; 7:11; 9:4.*

3 00003 ἸΑβδδῶν

ἸΑβδδῶν, indeclinable, Ἰαβδᾶ]

1. *ruin, destruction* (from **dba'** to perish), Job 31:12.

2. *the place of destruction* equivalent to Orcus, joined with **lAav**, Job 26:6; Prov. 15:11.

3. as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by **lApol l uwn** *Destroyer*, Rev. 11:11.*

4 00004 **abarhj**

abarhj, **&ej** (**baroj** weight), *without weight, light*; tropically, *not burdensome*: **abarh/ umih**, **emauton ethrhsa** I have avoided burdening you with expense on my account, 2 Cor. 11:9; see 1 Thess. 2:9, cf. 6. (From Aristotle down.)*

5 00005 **lAbba/**

lAbba/ (WH **&ba**), Hebrew **ba'** *father*, in the Chaldean emphatic state, **aB'a**; i. e. **o' pathr**, a customary title of God in prayer. Whenever it occurs in the N. T. (Mark 14:36; Rom. 8:15; Gal. 4:6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee **aB'a**; through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.*

6 00006 **: Abel**

: Abel (WH **{Ab}**) (see their Introductory section 408)), indeclinable proper name (in Josephus (e. g. Antiquities 1, 2, 1) **: Abel oj, &ou**), **l bX**, (breath, vanity), *Abel*, the second son born to Adam (Gen. 4:2ff), so called from his short life and sudden death (cf. B. D. American edition, p. 5), (Job 7:16; Ps. 39:6): Matt. 23:35; Luke 11:51; Heb. 11:4; 12:24.*

7 00007 **lAbia**,

lAbia, indeclinable proper name (Josephus, Antiquities 7, 10, 3; 8, 10, 1 **o' lAbiaj** (Winer's Grammar, section 6, 1 m.), **&a**), **hyb'a**] and **Whyb'a**] (my father is Jehovah), *Abia* (or Abijah, cf. B. D. under the word),

1. a king of Judah, son of Rehoboam: Matt. 1:7 (1 Kings 14:31; 15:1).

2. a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. 24:10), the class *Abia*, the eighth in order, took its name: Luke 1:5.*

8 00008 **lAbiaqar**

lAbiaqar, indeclinable proper name (though in Josephus, Antiquities 6, 14, 6 **lAbiaqaroj, &ou**), **rtyba**, (father of abundance), *Abiathar*, a certain Hebrew high priest: Mark 2:26 -- where he is by mistake confounded with Ahimelech his father (1 Sam. 21:1ff); (yet cf. 1 Sam. 22:20 with 1 Chr. 18:16; 24:6,31; also 2 Sam. 15:24-29; 1 Kings 2:26,27 with 2

Sam. 8:17; 1 Chr. 24:6,31. It would seem that double names were especially common in the case of priests (cf. 1 Macc. 2:1-5; Josephus, Vit. sections 1, 2) and that father and son often bore the same name (cf. Luke 1:5,59; Josephus, the passage cited and Antiquities 20, 9, 1). See McClellan at the passage and B. D. American edition, p. 7).*

9 00009 VAbil hnh,

VAbil hnh, (WH VAbel l) (see under the word ei)), &hʃ, h` (namely, cwʃa, the district belonging to the city Abila). *Abilene*, the name of a region lying between Lebanon and Hermon toward Phoenicia, 18 miles distant from Damascus and 37 (according to the Itin. Anton. 38) from Heliopolis: Luke 3:1. Cf. Lusaniʃaj (and B. D. under the word).*

10 00010 VAbioud

VAbioud, o, indeclinable proper name, dWʃyba] (father of the Jews (others, of glory)), *Abiud*, son of Zerobabel or Zerubbabel: Matt. 1:13.*

11 00011 VAbraam

VAbraam (Rec.^st -Abraam; cf. Tdf. Proleg., p. 106) (Josephus, :Abramoj, &ou), ~hr'ba; (father of a multitude, cf. Gen. 17:5), *Abraham*, the renowned founder of the Jewish nation: Matt. 1:1f; Matt. 22:32; Luke 19:9; John 8:33; Acts 3:25; Heb. 7:1ff, and elsewhere. He is extolled by the apostle Paul as a pattern of faith, Rom. 4:1ff; Rom. 4:17ff; Gal. 3:6 (cf. Heb. 11:8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, Gal. 3:7,29; cf. Rom. 4:11.

12 00012 abussoj

abussoj, in classic Greek an adjective, &oj, &on (from o` bussoj equivalent to buqoj), *bottomless* (so perhaps in Sap. 10:19), *unbounded* (pl outoj abussoj, Aeschylus the Septuagint (931) 950). in the Scriptures h` abussoj (the Septuagint for ~AhT) namely, cwʃa, *the pit*, the immeasurable depth, *the abyss*. Hence, of `the deep' sea: Gen. 1:2; 7:11; Deut. 8:7; Sir. 1:3; 16:18, etc.; of Orcus (a very deep gulf or chasm in the lowest parts of the earth: Ps. 70:21 (Ps. 71:21) ek twh abusswn thʃ ghʃ, Euripides, Phoen. 1632 (1605) tartarou abussa casmata, Clement of Rome, 1 Cor. 20, 5 abusswn anexicniasta klimata, ibid. 59, 3 o` epiblepwn en taij abussoij, of God; (Act. Thom. 32 o` thn abusson tou tartarou oikwn, of the dragon)), both as the common receptacle of the dead, Rom. 10:7, and especially as the abode of demons, Luke 8:31; Rev. 9:1f; Rev. 9:11; 11:7; 17:8; 20:1,3. Among secular authors used as a substantive only by Diogenes Laertius 4 (5) 27 kathl qej eij mej ainan Pl outewj abusson. Cf. Knapp, Scripta var. Arg., p. 554f; (J. G. Müller, Philo's Lehre von der Weltschöpfung, p. 173f; B. D. American edition under the word Deep).*

13 00013 {Agaboj

{Agaboj (on the breathing see WH. Introductory sec. 408), VAgabou, o, the name of a Christian prophet, *Agabus*: Acts 11:28; 21:10. (Perhaps from bg['] to love (cf. B. D. under the word).)*

14 00014 agaçoergew

agaçoergew, &wł (from the unused ERGW -- equivalent to erdw, ergazomai -- and agaçon); *to be agaçoergoj, beneficent* (toward the poor, the needy): 1 Tim. 6:18 (A. V. *do good*). Cf. agaçourgew. Found besides only in ecclesiastical writings, but in the sense *to do well, act rightly*.*

15 00015 agaçopoiēw

agaçopoiēw, &wł 1 aorist infinitive agaçopoiēh̄sai; (from agaçopoiōj);

1. *to do good, do something which profits others*: Mark 3:4 (Tdf. agaçon poiēh̄sai; Luke 6:9); *to show oneself beneficent*, Acts 14:17 Rec.; tina, *to do some one a favor, to benefit*, Luke 6:33, 35, (equivalent to byj iñ; Zeph. 1:12; Num. 10:32; Tobit 12:13, etc.).

2. *to do well, do right*: 1 Pet. 2:15,20 (opposed to amartaw); 3:6,17; 3 John 1:11. (Not found in secular authors, except in a few of the later in an astrological sense, *to furnish a good omen*.)*

16 00016 agaçopoi īa|

agaçopoi īa| (WH &poi īa (see Iota)), &aj, h̄, *a course of right action, well-doing*: en agaçopoi īa| 1 Pet. 4:19 equivalent to agaçopoiouh̄tej acting uprightly (cf. xii. Patr. Jos. sec. 18); if we read here with L Tr marginal reading en agaçopoi īa|j we must understand it of single acts of rectitude (cf. Winer's Grammar, sec. 27, 3; Buttmann, sec. 123, 2). (In ecclesiastical writings agaçopoi īa| denotes *beneficence*.)*

17 00017 agaçopoiōj

agaçopoiōj, &on, *acting rightly, doing well*: 1 Pet. 2:14. (Sir. 42:14; Plutarch, de Isa. et Osir. sec. 42.)*

18 00018 agaçoj

agaçoj, &h, &on (akin to agamai to wonder at, think highly of, agastoj admirable, as explained by Plato, Crat., p. 412 c. (others besides; cf. Donaldson, New Crat. sec. 323)), in general denotes "*perfectus, ... qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege*" (Irmisch ad Herodian, 1, 4, p. 134), *excelling in any respect, distinguished, good*. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general significance can be traced back all those senses which the word gathers from the connection in which it stands;

1. *of a good constitution or nature*: ghł, Luke 8:8; dendron, Matt. 7:18, in sense equivalent to 'fertile soil,' 'a fruitful tree,' (Xenophon, oec. 16, 7 ghł agaqh, ... ghł kakhł an. 2, 4, 22 cwraj pol l h̄j kai, agaqh̄j oushj). In Luke 8:15 agaqh, kardia corresponds to the figurative expression *good ground*, and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (karpouj agaçouj, James 3:17) of a Christian life.

2. *useful, salutary*: dosij agaqh, (joined to dwrhma tel eion) a gift which is truly a gift, salutary, James 1:17; domata agaqa, Matt. 7:11; entol h, agaqoj a commandment profitable to those who keep it, Rom. 7:12, according to a Greek scholium equivalent to eij to, sumferon eishgoumenh, hence, the question in Rom. 7:13: to, oua agaqon emoi, gegone qanatoj; agaqoj merij the 'good part,' which insures salvation to him who chooses it, Luke 10:42; ergon agaqon (differently in Rom. 2:7, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine efficiency, Phil. 1:6 (cf. the commentaries at the passage); eij agaqon for good, to advantage, Rom. 8:28 (Sir. 7:13; panta toij eusebesi eij agaqa, ... toij amartwloij eij kaka, Sir. 39:27; to, kakon ... gignetai eij agaqon, Theognis 162); good for, suited to something: proj oikodomhn, Eph. 4:29 (cf. Winer's Grammar, 363 (340)) (Xenophon, mem. 4, 6, 10).

3. of the feeling awakened by what is good, *pleasant, agreeable, joyful, happy*: hmerai agaqaj 1 Pet. 3:10 (Ps. 33:13 (Ps. 34:13); Sir. 14:14; 1 Macc. 10:55); el pij, 2 Thess. 2:16 (makaria el pij, Titus 2:13); suneidhsij, a peaceful conscience, equivalent to consciousness of rectitude, Acts 23:1; 1 Tim. 1:5,19; 1 Pet. 3:16; reconciled to God, 1 Pet. 3:21.

4. *excellent, distinguished*: so ti, agaqon, John 1:46 (John 1:47).

5. *upright, honorable*: Matt. 12:34; 19:16; Luke 6:45; Acts 11:24; 1 Pet. 3:11, etc.; ponhroi, kai, agaqoi, Matt. 5:45; 22:10; agaqoj kai, dikaioj, Luke 23:50; kardia agaqh, kai, kal h, Luke 8:15 (see kal oj, b.); fulfilling the duty or service demanded, doule agaqe, kai, piste, Matt. 25:21,23; upright, free from guile, particularly from a desire to corrupt the people, John 7:12; preeminently of God, as consummately and essentially good, Matt. 19:17 (Mark 10:18; Luke 18:19); agaqoj qhsauroj in Matt. 12:35; Luke 6:45 denotes the soul considered as the repository of pure thoughts which are brought forth in speech; pistij agaqoj the fidelity due from a servant to his master, Titus 2:10 (WH marginal reading omits); on agaqon ergon, agaqa, erga, see ergon. In a narrower sense, *benevolent, kind, generous*: Matt. 20:15; 1 Pet. 2:18; mnei a, 1 Thess. 3:6 (cf. 2 Macc. 7:20); *beneficent* (Xenophon, Cyril 3, 3, 4; bAj, Jer. 33:11; Ps. 34:9; Cicero, nat. deor. 2, 25, 64 "optimus i. e. beneficentissimus"), Rom. 5:7, where the meaning is, Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors); cf. Winer's Grammar, 117 (111); (Gifford in the Speaker's Commentary, p. 123). The neuter used substantively denotes:

1. *a good thing, convenience, advantage*, and in partic. a. in the plural, external *goods, riches*: Luke 1:53; 12:18f. (Sir. 14:4; Sap. 7:11); ta, agaqa, sou comforts and delights which thy wealth procured for thee in abundance, Luke 16:25 (opposed to kaka, as in Sir. 11:14); outward and inward good things, Gal. 6:6, cf. Wieseler at the passage. b. *the benefits of the Messianic kingdom*: Rom. 10:15; ta, mel lonta agaqwh, Heb. 9:11; 10:1.

2. *what is upright, honorable, and acceptable to God*: Rom. 12:2; ergazesqai to, agaqon Rom. 2:10; Eph. 4:28; prassein, Rom. 9:11; (2 Cor. 5:10); diwkein, 1 Thess. 5:15;

mimeisqai, 3 John 1:11; kol laisqai tw/ agaqw/ Rom. 12:9; ti, me erwtajj peri, tou/ agaqou/ Matt. 19:17 G L T Tr WH, where the word expresses the general idea of right. Specifically, what is *salutary, suited to the course of human affairs*: in the phrase diakonoj eij to, agaqon Rom. 13:4; of rendering service, Gal. 6:10; Rom. 12:21; to, agaqon sou the favor thou conferrest, Philemon 1:14.

("It is to be regarded as a peculiarity in the usage of the Septuagint that βαῖ good is predominantly (?) rendered by kal oj.... The translator of Genesis uses agaqoj only in the neuter, good, goods, and this has been to a degree the model for the other translators. ... In the Greek O. T., where oi dikaioi is the technical designation of the pious, oi agaqoi, or o agaqoj does not occur in so general a sense. The ανηρ agaqoj is peculiar only to the Proverbs (Prov. 13:22,24; 15:3); cf. besides the solitary instance in 1 Kings 2:32. Thus, even in the usage of the O. T. we are reminded of Christ's words, Mark 10:18, ουδεῖς agaqoj ειμη, εις ο Qeoj. In the O. T. the term 'righteous' makes reference rather to a covenant and to one's relation to a positive standard; agaqoj would express the absolute idea of moral goodness" (Zezschwitz, Profangraec. u. Biblical Sprachgeist, Leipz. 1859, p. 60). Cf. Tittm., p. 19. On the comparison of agaqoj see B. 27 (24).)

19 00019 agaqourgew

agaaourgew, &w/ Acts 14:17 L T Tr WH for R agaaopoiw/ The contracted form is the rarer (cf. WH's Appendix, p. 145), see agaaourgew; but cf. kakourgoj, ierourgew.*

20 00020 agaqwsunh

agaaqwsunh, &hj, h' (on its formation see Winer's Grammar, 95 (90); WH's Appendix, p. 152), found only in Biblical and ecclesiastical writings, *uprightness of heart and life* (A. V. *goodness*): 2 Thess. 1:11; Gal. 5:22 (unless here it denote *kindness, beneficence*); Rom. 15:14; Eph. 5:9. (Cf. Trench, sec. lxiii.; Ellicott and Lightfoot on Galatians, the passage cited.)*

21 00021 agalliapmai

agalliapmai, see agalliaw.

22 00022 agalliasij

agalliasij, &wj, h' (agalliaw), not used by secular writers but often by the Septuagint; *exultation, extreme joy*: Luke 1:14,44; Acts 2:46; Jude 1:24; Heb. 1:9 (from Ps. 44:8 (Ps. 45:8)) oil of gladness with which persons were anointed at feasts (Ps. 23:5), and which the writer, alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.*

23 00023 agalliaw

agalliaw, &w/ and &apmai (but the active is not used except in Luke 1:47 (hgal l iasa), in Rev. 19:7 (agalliawmen) L T Tr WH (and in 1 Pet. 1:8 WH Tr marginal reading (agalliate), cf. WH's Appendix, p. 169)); 1 aorist hgal l iasamhn, and (with a middle significance) hgal l iaqhn (John 5:35; Rec. hgal l iasqhn); a word of Hellenistic coinage (from agall omai to rejoice, glory (yet cf. Buttman, 51 (45))), often in the Septuagint

(for $\lambda\gamma\Gamma\#\lambda;[\prime, !\mu\prime, f\mathbb{V}$), *to exult, rejoice exceedingly*: Matt. 5:12; Luke 10:21; Acts 2:26; 16:34; 1 Pet. 1:8; 4:13; $\epsilon\eta\ \tau\iota\eta\iota$, 1 Pet. 1:6, dative of the thing in which the joy originates (cf. Winer's Grammar, sec. 33 a.; B. 185 (160)); but John 5:35 means, 'to rejoice while his light shone' (i. e. *in* (the midst of) etc.). $\epsilon\pi\iota, \tau\iota\eta\iota$, Luke 1:47; followed by $\iota\eta\alpha$, John 8:56 *that he should see*, rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. Winer's Grammar, 339 (318); B. 239 (206). On this word see Gelpke in the Studien und Kritiken for 1849, p. 645f.*

24 00024 agamoj

agamoj, $\&\omicron\eta$ (gamoj), *unmarried*: 1 Cor. 7:8,32; used even of women, 1 Cor. 7:11, 34 (Euripides, Hel. 690 (and elsewhere)), where the Greeks commonly said anandroj.*

25 00025 aganaktew

aganaktew, $\&\omega\iota$ 1 aorist $\eta\gamma\alpha\eta\alpha\kappa\theta\eta\sigma\alpha$; (as $\pi\lambda\epsilon\omicron\eta\kappa\tau\epsilon\omega$ comes from $\pi\lambda\epsilon\omicron\eta\kappa\theta\eta\iota$, and this from $\pi\lambda\epsilon\eta$ and $\epsilon\kappa\omega$, so through a conjectural $\eta\gamma\alpha\eta\alpha\kappa\theta\eta\iota$ from $\eta\gamma\alpha\eta$ and $\alpha\omicron\mu\alpha\iota$ to feel pain, grieve (others besides)); *to be indignant, moved with indignation*: Matt. 21:15; 26:8; Mark 10:14; 14:4; $\rho\epsilon\iota, \tau\iota\eta\omicron\jmath$ (cf. with sec. 33 a.), Matt. 20:24; Mark 10:41; followed by $\omicron\iota\iota$, Luke 13:14. (From Herodotus down.)*

26 00026 aganakthsij

aganakthsij, $\&\epsilon\omega\jmath, \eta$, *indignation*: 2 Cor. 7:11. ((From Plato on.))*

27 00027 agapaw

agapaw, $\&\omega\iota$ (imperfect $\eta\gamma\alpha\pi\omega\eta$); future $\eta\gamma\alpha\pi\eta\sigma\omega$; 1 aorist $\eta\gamma\alpha\pi\eta\sigma\alpha$; perfect active (1 person plural $\eta\gamma\alpha\pi\eta\kappa\alpha\mu\epsilon\eta$, 1 John 4:10 WH text), participle $\eta\gamma\alpha\pi\eta\kappa\omega\jmath$ (2 Tim. 4:8); passive (present $\eta\gamma\alpha\pi\omega\mu\alpha\iota$); perfect participle $\eta\gamma\alpha\pi\eta\mu\epsilon\eta\omicron\jmath$; 1 future $\eta\gamma\alpha\pi\eta\sigma\omicron\mu\alpha\iota$; (akin to $\eta\gamma\alpha\mu\alpha\iota$ (Fick, Part 4:12; see $\eta\gamma\alpha\eta\omicron\jmath$, at the beginning)); *to love*, to be full of good-will and exhibit the same: Luke 7:47; 1 John 4:7f; with the accusative of the person, *to have a preference for, wish well to, regard the welfare of*: Matt. 5:43ff; Matt. 19:19; Luke 7:5; John 11:5; Rom. 13:8; 2 Cor. 11:11; 12:15; Gal. 5:14; Eph. 5:25,28; 1 Pet. 1:22, and elsewhere; used often in the First Epistle of John of the love of Christians toward one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, John 3:16; Rom. 8:37; 2 Thess. 2:16; 1 John 4:11,19; (noteworthy is Jude 1:1 L T Tr WH $\tau\omicron\iota\jmath\ \epsilon\eta\ \text{Qew}\ \rho\alpha\tau\epsilon\iota, \eta\gamma\alpha\pi\eta\mu\epsilon\eta\omicron\jmath$; see $\epsilon\eta$, I. 4, and cf. Lightfoot on Col. 3:12); of the love which led Christ, in procuring human salvation, to undergo sufferings and death, Gal. 2:20; Eph. 5:2; of the love with which God regards Christ, John 3:35; (v. 20 L marginal reading); 10:17; 15:9; Eph. 1:6. When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: Matt. 6:24; 22:37; Rom. 8:28; 1 Cor. 2:9; 8:3; James 1:12; 1 Pet. 1:8; 1 John 4:10,20, and elsewhere. With an accusative of the thing $\eta\gamma\alpha\pi\omega$ denotes "to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it": $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\eta\eta\eta$, Heb. 1:9 (i. e. steadfastly to cleave to); $\tau\eta\eta\ \delta\omicron\chi\alpha\eta$, John 12:43; $\tau\eta\eta\ \rho\omega\tau\omicron\kappa\alpha\eta\delta\iota\epsilon\iota\alpha$, Luke 11:43; $\tau\omicron, \sigma\kappa\omicron\tau\omicron\jmath$; and $\tau\omicron, \text{f}\omega\jmath$, John 3:19; $\tau\omicron\eta\ \kappa\omicron\sigma\mu\omicron\eta$. 1 John 2:15; $\tau\omicron\eta\ \nu\eta\ \alpha\iota\omega\eta\alpha$, 2 Tim. 4:10, --

both which last phrases signify to set the heart on earthly advantages and joys; *thn yuchn autwh*, Rev. 12:11; *zwhn*, 1 Pet. 3:10 (to derive pleasure from life, render it agreeable to himself); *to welcome with desire, long for*: *thn epifaneiān autou*, 2 Tim. 4:8 (Sap. 1:1; 6:13; Sir. 4:12, etc.; so of a person: *hgaphqh*, Sap. 4:10, cf. Grimm at the passage). Concerning the unique proof of love which Jesus gave the apostles by washing their feet, it is said *hgaphsen autouj*, John 13:1, cf. Lücke or Meyer at the passage (but others take *agaphsaj* here more comprehensively, see Weiss's Meyer, Godet, Westcott, Keil). The combination *agaphn agapah tina* occurs, when a relative intervenes, in John 17:26; Eph. 2:4 (2 Sam. 13:15 where *to misoj o emishsen authn* is contrasted; cf. Gen. 49:25 *eul oghse se eul ogian*; Ps. Sal. 17:35 (in manuscript Pseudepig. Vet. Test. edition Fabric. i., p. 966; Libri Apocr. etc., edition Fritzsche, p. 588) *doxan hē edoxasen authn*); cf. Winer's Grammar, sec. 32, 2; (Buttmann, 148f (129)); Grimm on 1 Macc. 2:54.

On the difference between *agapaw* and *filew*, see *filew*. Cf. *agaph*, 1 at the end

28 00028 agaph

agaph, *ἄγῃ*, *h*, a purely Biblical and ecclesiastical word (for Wytttenbach, following Reiske's conjecture, long ago restored *agaphswn* in place of *agaphj*, *wn* in Plutarch, sympos. quaestt. 7, 6, 3 (vol. viii., p. 835, Reiske edition)). Secular authors from (Aristotle), Plutarch on used *agaphsij*. "The Septuagint use *agaph* for *ἡβη*; Cant. 2:4,5,7; 3:5,10; 5:8; 7:6; 8:4,6,7; ("It is noticeable that the word first makes its appearance as a current term in the Song of Solomon; -- certainly no undesigned evidence respecting the idea which the Alexandrian LXX translators had of the love in this Song" (Zezschwitz, Profanraec. u. Biblical Sprachgeist, p. 63)); Jer. 2:2; Eccl. 9:1,6; (2 Sam. 13:15). It occurs besides in Sap. 3:9; 6:19. In Philo and Josephus, I do not remember to have met with it. Nor is it found in the N. T. in Acts, Mark, or James; it occurs only once in Matthew and Luke, twice in Hebrews and Revelation, but frequently in the writings of Paul, John, Peter, Jude" (Bretsch. Lex. under the word); (Philo, deus immut. sec. 14).

In signification it follows the verb *agapaw*; consequently it denotes

1. *affection, good-will, love, benevolence*: John 15:13; Rom. 13:10; 1 John 4:18. Of the love of men to men; especially of that love of Christians toward Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Matt. 24:12; 1 Cor. 13:1-4,8; 14:1; 2 Cor. 2:4; Gal. 5:6; Philemon 1:5,7; 1 Tim. 1:5; Heb. 6:10; 10:24; John 13:35; 1 John 4:7; Rev. 2:4,19, etc. Of the love of men toward God: *h' agaph tou/Qeou* (obj. genitive (Winer's Grammar, 185 (175))), Luke 11:42; John 5:42; 1 John 2:15 (*tou/patroj*); 3:17; 4:12; 5:3. Of the love of God toward men: Rom. 5:8; 8:39; 2 Cor. 13:13 (14). Of the love of God toward Christ: John 15:10; 17:26. Of the love of Christ toward men: John 15:9f; 2 Cor. 5:14; Rom. 8:35; Eph. 3:19. In construction: *agaphn eij tina*, 2 Cor. 2:8 (?); Eph. 1:15 (L WH omit; Tr marginal reading brackets *thn agaphn*); *th/ex umwh en hmi h i. e. love going forth from your soul and taking up its abode as it were in ours, equivalent to your love to us*, 2 Cor. 8:7 (Winer's Grammar, 193 (181f); B. 329 (283)); *meql umwh i. e. is present with (embraces) you*, 1 Cor. 16:24; *meql hmwh i. e. seen among us*, 1 John 4:17. Phrases: *ecein agaphn*

eij tina, 2 Cor. 2:4; Col. 1:4 (L T Tr, but WH brackets); 1 Pet. 4:8; agaphn didonai to give a proof of love, 1 John 3:1; agapah agaphn tina, John 17:26; Eph. 2:4 (see in agapaw, under the end); agaphj tou/ pneumatoj, i. e. enkindled by the Holy Spirit, Rom. 15:30; o' ui'oj thj agaphj the Son who is the object of love, equivalent to agaphtoj, Col. 1:13 (Winer's Grammar, 237 (222); (Buttmann, 162 (141))); o' Qeoj thj agaphj the author of love, 2 Cor. 13:11; kopoj thj agaphj troublesome service, toil, undertaken from love, 1 Thess. 1:3; agaphn thj al hqei'aj love which embraces the truth, 2 Thess. 2:10; o' Qeoj agaph estin God is wholly love, his nature is summed up in love, 1 John 4:8,16; filhma agaphj a kiss as a sign among Christians of mutual affection, 1 Pet. 5:14; dia, thn agaphn that love may have opportunity of influencing thee ('in order to give scope to the power of love,' DeWette, Wies.), Philemon 1:9, cf. Philemon 1:14; en agaph lovingly, in an affectionate spirit, 1 Cor. 4:21; on love as a basis (others, in love as the sphere or element), Eph. 4:15 (where en agaph is to be connected not with al hqeuontej but with auxhswmen), Eph. 4:16; ek agaphj influenced by love, Phil. 1:17 (16); kata, agaphn in a manner befitting love, Rom. 14:15. Love is mentioned together with faith and hope in 1 Cor. 13:13; 1 Thess. 1:3; 5:8, Col. 1:4f; Heb. 10:22-24. On the words agaph, agapah, cf. Gelpke in the Studien und Kritiken for 1849, p. 646f; on the idea and nature of Christian love see Köstlin, Lehrbgr. des Ev. Joh. etc., p. 248ff, 332ff; Rückert, Theologie, ii. 452ff; Lipsius, Paulin. Reehftigungsl., p. 188ff; (Reuss, Theol. Chret. livr. vii. chap. 13).

2. plural, agapai, &wh, agapae, *love-feasts*, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 1:12 (and in 2 Pet. 2:13 L Tr text WH marginal reading), cf. 1 Cor. 11:17ff; Acts 2:42, 46; 20:7; Tertullian, Apology c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 3, 3; Drescher, De vet. christ. Agapis. Giess. 1824; Mangold in Schenkel 1:53f; (B. D. under the word Love-Feasts; Dict. of Christ. Antiq. under the word Agapae; more fully in McClintock and Strong, under the word Agape).

29 00029 agaphtoj

agaphtoj, &hl, &on (agapaw), *beloved, esteemed, dear, favorite*; (opposed to ecqroj, Rom. 11:28): o' ui'oj mou (tou/ Qeou) o' agaphtoj, of Jesus, the Messiah, Matt. 3:17 (here WH marginal reading take o' agaphtoj absolutely, connecting it with what follows); Matt. 12:18; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35 (where L marginal reading T Tr WH o' ekl el egmeno); 2 Pet. 1:17, cf. Mark 12:6; Luke 20:13; (cf. Ascensio Isa. (edited by Dillmann) Luke 7:23f; 8:18, 25, etc.). agaphtoi, Qeou/ (Winer's Grammar, 194 (182f); B. 190 (165)) is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: Rom. 1:7, cf. Rom. 11:28; 1 Thess. 1:4; Col. 3:12 (the Septuagint, Ps. 59:7 (Ps. 60:7); Ps. 107:7 (Ps. 108:7); Ps. 126:2 (Ps. 127:2), agaphtoi, sou and autou/ of pious Israelites). But Christians, bound together by mutual love, are agaphtoi, also to one another (Philemon 1:16; 1 Tim. 6:2); hence, they are dignified with this epithet very often in tender address, both indirect (Rom. 16:5,8; Col. 4:14; Eph. 6:21, etc.) and direct (Rom. 12:19; 1 Cor. 4:14; (Philemon 1:2, Rec.); Heb. 6:9; James 1:16; 1 Pet. 2:11; 2 Pet.

3:1; (1 John 2:7 G L T Tr WH, etc.). Generally followed by the genitive; once by the dative *agapaphtoi*, *himi h*, 1 Thess. 2:8 (yet cf. Winer's Grammar, sec. 31, 2; B. 190 (163)). *agaphtoj en kuri w|* beloved in the fellowship of Christ, equivalent to dear fellow-Christian, Rom. 16:8. (Not used in the Fourth Gospel or the Book of Revelation. In classical Greek from Homer, *Iliad* 6, 401 on; cf. Cope on Aristotle, rhet. 1, 7, 41.)

30 00030 : Agar

: Agar (WH {Agar (see their Introductory sec. 408)), *h*, indeclinable, (in Josephus, *Agara*, &h j), *Ἰγν'* (flight), *Hagar*, a bondmaid of Abraham, and by him the mother of Ishmael (Gen. 16): Gal. 4:24 (25 L text T omit; Tr brackets). Since the Arabians according to Paul (who had formerly dwelt among them, Gal. 1:17) called the rocky Matt. Sinai by a name similar in sound to *Ἰγν'* ([?] i. e. rock), the apostle in the passage referred to employs the name Hagar allegorically to denote the servile sense of fear with which the Mosaic economy imbued its subjects. (Cf. B. D. American edition, pp. 978, 2366 note {a}; Lightfoot's remarks appended to his Commentary on Galatians, the passage cited.)*

31 00031 *aggareuw*

aggareuw; future *aggareusw*; 1 aorist *hggareusa*; *to employ a courier, despatch a mounted messenger*. A word of Persian origin (used by Menander, Sicyon. 4), but adopted also into Latin (Vulgate *angariare*). : *Aggaroi* were public couriers (*tabellarii*), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Herodotus 8, 98 (and Rawlinson's note); Xenophon, *Cyril* 8, 6, 17 (9); cf. Gesenius, *Thesaurus* under the word *trgai* (B. D. under the word *Angareuo*; Vanicek, *Fremdwörter* under the word *aggaroj*). These couriers had authority to press into their service, in case of need, horses, vessels, even men they met (cf. Josephus, *Antiquities* 13, 2, 3). Hence, *aggareuēin tina* denotes to compel one to go a journey, to hear a burden, or to perform any other service: Matt. 5:41 (*oštij se aggareusei mi | ion e h* i. e. whoever shall compel thee to go one mile); Matt. 27:32 (*hggareusan i ha ar h* i. e. they forced him to carry), so Mark 15:21.*

32 00032 *aggeibn*

aggeibn, &ou, to, (equivalent to to, *aggoj*), *a vessel, receptacle*: Matt. 13:48 (R G L); 25:4. (From Herodotus down.)*

33 00033 *aggel ia*

aggel ia, &aj, h (*aggel oj*), *a message, announcement, thing announced*; precept declared, 1 John 1:5 (where Rec. has *epaggel ia*) (cf. Isa. 28:9); 3:11. (From Homer down.)*

34 00034 *agge| l w*

agge| l w; (1 aorist *hggei| a*, John 4:51 T (for *aphgge| l w* R G L Tr brackets)); (*aggel oj*); *to announce*: *agge| l ousa*, John 20:18 L T Tr WH, for R G *apagge| l w*. (From Homer

down. Compare: anagge| l w, apagge| l w, diagge| l w, exagge| l w, epagge| l w, proepagge| l w, katagge| l w, prokatagge| l w, paragge| l w.)*

35 00035 agge| oj
agge| oj, &ou, o,

1. *a messenger, envoy*, one who is sent: Matt. 11:10; Luke 7:24,27; 9:52; Mark 1:2; James 2:25. (From Homer down.)

2. In the Scriptures, both of the Old Testament and of the New Testament, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (Matt. 4:6,11; 28:2; Mark 1:13; Luke 16:22; 22:43 (L brackets WH reject the passage); Acts 7:35; 12:28; Gal. 3:19, cf. Heb. 1:14), now to make them known to men (Luke 1:11,26; 2:9ff; Acts 10:3; 27:23; Matt. 1:20; 2:13; 28:5; John 20:12f); hence, the frequent expressions agge| oj (angel, messenger of God, %a| m) and agge| oi kuriou or agge| oi tou/ Qeoul. They are subject not only to God but also to Christ (Heb. 1:4ff; 1 Pet. 3:22, cf. Eph. 1:21; Gal. 4:14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: Matt. 13:41,49; 16:27; 24:31; 25:31; 2 Thess. 1:7, cf. Jude 1:14. Single angels have the charge of separate elements; as fire, Rev. 14:18; waters, Rev. 16:5, cf. Rev. 7:1f; John 5:4 (R L). Respecting the agge| oj thj abussou, Rev. 9:11, see |Abaddwn,

3. Guardian angels of individuals are mentioned in Matt. 18:10; Acts 12:15. `The angels of the churches' in Rev. 1:20; 2:1,8,12,18; 3:1,7,14 are not their presbyters or bishops, but heavenly spirits who exercise such a superintendence and guardianship over them that whatever in their assemblies is worthy of praise or of censure is counted to the praise or the blame of their angels also, as though the latter infused their spirit into the assemblies; cf. DeWette, Düsterdieck (Alford) on Rev. 1:20, and Lücke, Einl. in d. Offenb. d. Johan. ii., p. 429f, edition 2; (Lightfoot on Philip., p. 199f). dia, touj agge| ouj *that she may show reverence for the angels*, invisibly present in the religious assemblies of Christians, *and not displease them*, 1 Cor. 11:10. wfqh agge| oij in 1 Tim. 3:16 is probably to be explained neither of angels to whom Christ exhibited himself in heaven, nor of demons triumphed over by him in the nether world, but of the apostles, his *messengers*, to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage efanerwqh ... en doxh| seems to have been taken; cf. Winer's Grammar, 639f (594) (for other interpretations see Ellicott, at the passage). In John 1:51 (52) angels are employed, by a beautiful image borrowed from Gen. 28:12, to represent the divine power that will aid Jesus in the discharge of his Messianic office, and the signal proofs to appear in his history of a divine superintendence. Certain of the angels have proved faithless to the trust committed to them by God, and have given themselves up to sin, Jude 1:6; 2 Pet. 2:4 (Enoch c. vi. etc., cf. Gen. 6:2), and now obey the devil, Matt. 25:41; Rev. 12:7, cf. 1 Cor. 6:3 (yet on this last passage cf. Meyer; he and others maintain that agge| oi without an epithet or limitation never in the N. T. signifies other than good angels). Hence,

aggel oj Satah is tropically used in 2 Cor. 12:7 to denote a grievous bodily malady sent by Satan. See daiḡwn; (Sophocles' Lexicon, under the word aggel oj; and for the literature on the whole subject B. D. American edition under the word Angels -- and to the references there given add G. L. Hahn, Theol. des N. T., i., pp. 260-384; Delitzsch in Riehm under the word Engel; Kübel in Herzog edition 2, ibid.).

36 00036 aggoj

aggoj, &ej, to, (plural aggh), equivalent to aggeibn, which see: Matt. 13:48 T Tr WH. (From Homer down; (cf. Rutherford, New Phryn., p. 23).)*

37 00037 age

age (properly, imperative of agw), "Come! Come now!" used, as it often is in the classics (Winer's Grammar, 516 (481)), even when more than one is addressed: James 4:13; 5:1.*

38 00038 age|h

age|h, &hj, h (agw to drive), a herd: Matt. 8:30ff; Mark 5:11, 13; Luke 8:32f. (From Homer down.)*

39 00039 ageneal oghtoj

ageneal oghtoj, &ou, o' (geneal ogew), of whose descent there is no account (in the O. T.) (R. V. without genealogy): Heb. 7:3 (Heb. 7:6 mh, geneal ogoumenoj). Nowhere found in secular authors.*

40 00040 agenhj

agenhj, &ej (&ouj), o, h' (genoj), opposed to eugenhj, of no family, a man of base birth, a man of no name or reputation; often used by secular writers, also in the secondary sense ignoble, cowardly, mean, base. In the N. T. only in 1 Cor. 1:28, ta, agenh/ tou/ kosmou i. e. those who among men are held of no account; on the use of a neuter adjective in reference to persons, see Winer's Grammar, 178 (167); (Buttmann, 122 (107)).*

41 00041 agiazw

agiazw; 1 aorist hgiasa; passive (present agiazomai; perfect hgiasmai; 1 aorist hgiasqh; a word for which the Greeks use agizein, but very frequent in Biblical (as equivalent to **vdqi vydqi**) and ecclesiastical writings; "to make agion, render or declare sacred or holy, consecrate". Hence, it denotes:

1. to render or acknowledge to be venerable, to hallow: to, onoma tou/Qeou/, Matt. 6:9 (so of God, Isa. 29:23; Ezek. 20:41; 38:23; Sir. 33:4 (Sir. 36:4)); (Luke 11:2); ton Criston, 1 Pet. 3:15 (R G Qeon). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, agiazein denotes

2. to separate from things profane and dedicate to God, to consecrate and so render inviolable; a. things (pah prwtotokon, ta, arsenika, Deut. 15:19; hmeran, Exo. 20:8; oikon, 2 Chr. 7:16, etc.): ton cruson, Matt. 23:17; to, dwron, Matt. 23:19; skeubj, 2 Tim. 2:21. b. persons. So Christ is said by undergoing death to consecrate himself to God,

whose will he in that way fulfills, John 17:19; God is said *agiasai* Christ, i. e. to have selected him for his service (cf. *anforizein*, Gal. 1:15) by having committed to him the office of Messiah, John 10:36, cf. Jer. 1:5; Sir. 36:12 (*en autwh hgiase, kai, proj auton hggisen*, of his selection of men for the priesthood); Sir. 45:4; 49:7. Since only what is pure and without blemish can be devoted and offered to God (Lev. 22:20; Deut. 15:21; 17:1), *agiazw* signifies

3. *to purify* (*apo, twh akaqarsiwh* is added in Lev. 16:19; 2 Sam. 11:4); and a. *to cleanse externally* (*proj thn thj sarkoj kaqarothta*), *to purify leuitically*: Heb. 9:13; 1 Tim. 4:5. b. *to purify by expiation*, free from the guilt of sin: 1 Cor. 6:11; Eph. 5:26; Heb. 10:10,14,29; 13:12; 2:11 (equivalent to *ῥᾱψῆσαι* Exo. 29:33,36); cf. *Pfleiderer*, *Paulinismus*, p. 340ff (English translation 2:68f). c. *to purify internally by reformation of soul*: John 17:17,19 (through knowledge of the truth, cf. John 8:32); 1 Thess. 5:23; 1 Cor. 1:2 (*en Cristw/Vlhsou/* in the fellowship of Christ, the Holy One); Rom. 15:16 (*en pneumat i agi w* imbued with the Holy Spirit, the divine source of holiness); Jude 1:1 (L T Tr WH *hgaphmenoi j* (which see)); Rev. 22:11. In general, Christians are called *hgiasmenoi* (cf. Deut. 33:3), as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, Acts 20:32; 26:18. In 1 Cor. 7:14 *agiazesqai* is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander at the passage.*

42 00042 *agiasmoj*

agiasmoj, *ἁγιασμοί*, a word used only by Biblical and ecclesiastical writings (for in Diodorus 4, 39; Dionysius Halicarnassus 1, 21, *agismoj* is the more correct reading), signifying:

1. *consecration, purification*, *to, agiazein*.

2. the effect of consecration: sanctification of heart and life, 1 Cor. 1:30 (Christ is he to whom we are indebted for sanctification); 1 Thess. 4:7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14; *agiasmoj pneumatoj* sanctification wrought by the Holy Spirit, 2 Thess. 2:13; 1 Pet. 1:2. It is opposed to lust in 1 Thess. 4:3f. (It is used in a ritual sense, Judg. 17:3 (Alexandrian LXX); Ezek. 45:4; (Amos 2:11); Sir. 7:31, etc.) (On its use in the N. T. cf. Ellicott on 1 Thess. 4:3; 3:13.)*

43 00043 *agioj*

agioj, *ἅγια, ἁγιον* (from *to, agoj* religious awe, reverence; *azw, azomai*, to venerate, revere, especially the gods, parents (Curtius, sec. 118)), rare in secular authors; very frequent in the sacred writings; in the Septuagint for *vAdq*;

1. properly *reverend, worthy of veneration*: *to, onoma tou/Qeou/* Luke 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Isa. 6:3, etc.), equivalent to *endoxoj*. Hence, used:

a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, Acts 7:33; *topoj aġioj* the temple, Matt. 24:15 (on which passage see *bde|ugma*, c.); Acts 6:13; 21:28; the holy land or Palestine, 2 Macc. 1:29; 2:18; *to, aġion* and *ta, aġia* (Winer's Grammar, 177 (167)) the temple, Heb. 9:1,24 (cf. Bleek on Heb. vol. ii. 2, p. 477f); specifically that part of the temple or tabernacle which is called 'the holy place' (*vDqmi* Ezek. 37:28; 45:18), Heb. 9:2 (here Rec.st reads *aġia*); *aġia aġiwn* (Winer's Grammar, 246 (231), cf. Exo. 29:37; 30:10, etc.) the most hallowed portion of the temple, 'the holy of holies,' (Ex. 26:33 (cf. Josephus, Antiquities 3, 6, 4)), Heb. 9:3, in reference to which the simple *ta, aġia* is also used: Heb. 9:8,25; 10:19; 13:11; figuratively of heaven, Heb. 8:2; 9:8,12; 10:19; *aġia pol ij* Jerusalem, on account of the temple there, Matt. 4:5; 27:53; Rev. 11:2; 21:2; 22:19 (Isa. 48:2; Neh. 11:1,18 (Complutensian LXX), etc.); *to, oroj to, aġion*, because Christ's transfiguration occurred there, 2 Pet. 1:18;

h̄ (Qeou) aġia diaqhkh i. e. which is the more sacred because made by God himself, Luke 1:72; *to, aġion*, that worshipful offspring of divine power, Luke 1:35; the blessing of the gospel, Matt. 7:6; *agiwtath| pistij*, faith (quae creditur i. e. the object of faith) which came from God and is therefore to be heeded most sacredly, Jude 1:20; in the same sense *aġia entol h*, 2 Pet. 2:21; *kl h̄sij aġia*, because it is the invitation of God and claims us as his, 2 Tim. 1:9; *aġiai grafai*, (ta, *bibl ia ta, aġia*, 1 Macc. 12:9), which came from God and contain his Words, Rom. 1:2. b. of persons whose services God employs; as for example, apostles, Eph. 3:5; angels, 1 Thess. 3:13; Matt. 25:31 (Rec.); Rev. 14:10; Jude 1:14; prophets, Acts 3:21; Luke 1:70 (Sap. 11:1); (*oi aġioi (tou) Qeou/ anqrwpoi*, 2 Pet. 1:21 (R G L Tr text); *worthies of the O. T.* accepted by God for their piety, Matt. 27:52; 1 Pet. 3:5.

2. *set apart for God, to be, as it were, exclusively his*; followed by a genitive or a dative: *tw| kuriw|*, Luke 2:23; *tou Qeou* (equivalent to *ekl ektoj tou Qeou*) of Christ, Mark 1:24; Luke 4:34, and according to the true reading in John 6:69, cf. John 10:36; he is called also *o aġioj paij tou Qeou*, Acts 4:30, and simply *o aġioj*, 1 John 2:20. Just as the Israelites claimed for themselves the title *oi aġioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection (Dan. 7:18,22; 2 Esdr. 8:28), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected *ek tou kosmou* (John 17:14,16), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: 1 Pet. 2:9 (Exo. 19:6), cf. Exo. 19:5; Acts 9:13,32,41; 26:10; Rom. 1:7; 8:27; 12:13; 16:15; 1 Cor. 6:1,2; Phil. 4:21f; Col. 1:12; Heb. 6:10; Jude 1:3; Rev. 5:8, etc.; (cf. B. D. American edition under the word Saints).

3. of sacrifices and offerings; *prepared for God with solemn rite, pure, clean* (opposed to *akaqartoj*): 1 Cor. 7:14 (cf. Eph. 5:3); connected with *amwmoj*, Eph. 1:4; 5:27; Col. 1:22; *aparch*, Rom. 11:16; *qusia*, Rom. 12:1. Hence,

4. in a moral sense, *pure, sinless, upright, holy*: 1 Pet. 1:16 (Lev. 19:2; 11:44); 1 Cor. 7:34; *dikaioj kai, aġioj*, of John the Baptist, Mark 6:20; *aġioj kai, dikaioj*, of Christ,

Acts 3:14; distinctively of him, Rev. 3:7; 6:10; of God pre-eminently, 1 Pet. 1:15; John 17:11; *agjai anastrofai*, 2 Pet. 3:11; *nomoj* and *entolh*, i. e. containing nothing exceptionable, Rom. 7:12; *filhma*, such a kiss as is a sign of the purest love, 1 Thess. 5:26; 1 Cor. 16:20; 2 Cor. 13:12; Rom. 16:16. On the phrase *to agion pneuma* and *to pneuma to agion*, see *pneuma*, 4 a. Cf. Diestel, *Die Heiligkeit Gottes*, in *Jahrb. f. deutsch. Theol.* iv., p. 1ff; (Baudissin, *Stud. z. Semitisch. Religionsgesch.* Heft ii., p. 3ff; Delitzsch in Herzog edition 2, see 714ff; especially) Cremer, *Wörterbuch*, 4te Aufl., p. 32ff (translation of 2nd edition, p. 84ff; Oehler in Herzog 19:618ff; Zezschwitz, *Profangrätigkeit* as above with, p. 15ff; Trench, *sec. lxxxviii*; Campbell, *Dissertations*, diss. vi., part iv.; especially Schmidt, chapter 181).

44 00044 *agiothj*

agiothj, *&htoj*, *h*, *sanctity*, in a moral sense; *holiness*: 2 Cor. 1:12 L T Tr WH; Heb. 12:10. (Besides only in 2 Macc. 15:2; (cf. Winer's *Grammar*, 25, and on words of this termination *Lob. ad Phryn.*, p. 350).)*

45 00045 *agiwsunh*

agiwsunh (on the omega *w* see references in *agaqwsunh*, at the beginning), *&hj*, *h*, a word unknown to secular authors (Buttmann, 73 (64));

1. (God's incomparable) *majesty* (joined to *megal oprepeia*, Ps. 95:6, (Ps. 96:6), cf. Ps. 144:5 (Ps. 145:5)): *pneuma agiwsunhj* a spirit to which belongs *agiwsunh*, not equivalent to *pneuma agion*, but the divine (?) spiritual nature in Christ as contrasted with his *sarx*, Rom. 1:4; cf. Rückert at the passage, and Zeller in his *Theol. Jahrb.* for 1842, p. 486 ff; (yet cf. Meyer at the passage; Gifford (in the *Speaker's Commentary*). Most commentators (cf. e. g. Ellicott on *Thess.* as below) regard the word as uniformly and only signifying *holiness*).

2. *moral purity*: 1 Thess. 3:13; 2 Cor. 7:1.*

46 00046 *agkalh*

agkalh, *&hj*, *h* (*agkh*, *agkaj* (from the root *ak* to bend, curve, cf. Latin *uncus*, *angulus*, English *angle*, etc.; cf. Curtius, *sec. 1*; Vanicek, p. 2f)), *the curve* or *inner angle of the arm*: *dexasqai eij taj agkalaj*, Luke 2:28. The Greeks also said *agkaj labei en agkalaij periferen*, etc., see *enagkal izomai*. ((From Aeschylus and Herodotus down).)*

47 00047 *agkistron*

agkistron, *&ou*, *to*, (from an unused *agki zw* to angle (see the preceding word)), *a fish-hook*: Matt. 17:27.*

48 00048 *agkura*

agkura, *&aj*, *h* (see *agkalh*), *an anchor* -- (ancient anchors resembled modern in form: were of iron, provided with a stock, and with two teeth-like extremities often but by no means always without flukes; see Roschach in *Daremberg and Saglio's Dict. des Antiq.* (1873), p. 267; Guhl and Koner, p. 258): *riptein* to cast (Latin *jacere*), Acts 27:29;

ekteinein, Acts 27:30; periairein, Acts 27:40. Figuratively, any stay or safeguard: as hope, Heb. 6:19; Euripides, Hec. 78 (80); Heliodorus vii., p. 352 (350).*

49 00049 agnafoj

agnafoj, &ou, o, h (gnaptw to dress or full cloth, cf. arrafoj), *unmilled, unfulled, undressed*: Matt. 9:16; Mark 2:21. (Cf. Moeris under the word aknapton; Thomas Magister, p. 12, 14.)*

50 00050 agneia

agneia (WH agnia (see Iota)), &aj, h, (agneuw), *purity, sinlessness of life*: 1 Tim. 4:12; 5:2. (Of a Nazarite, Num. 6:2,21.) (From Sophocles O. T. 864 down.)*

51 00051 agnizw