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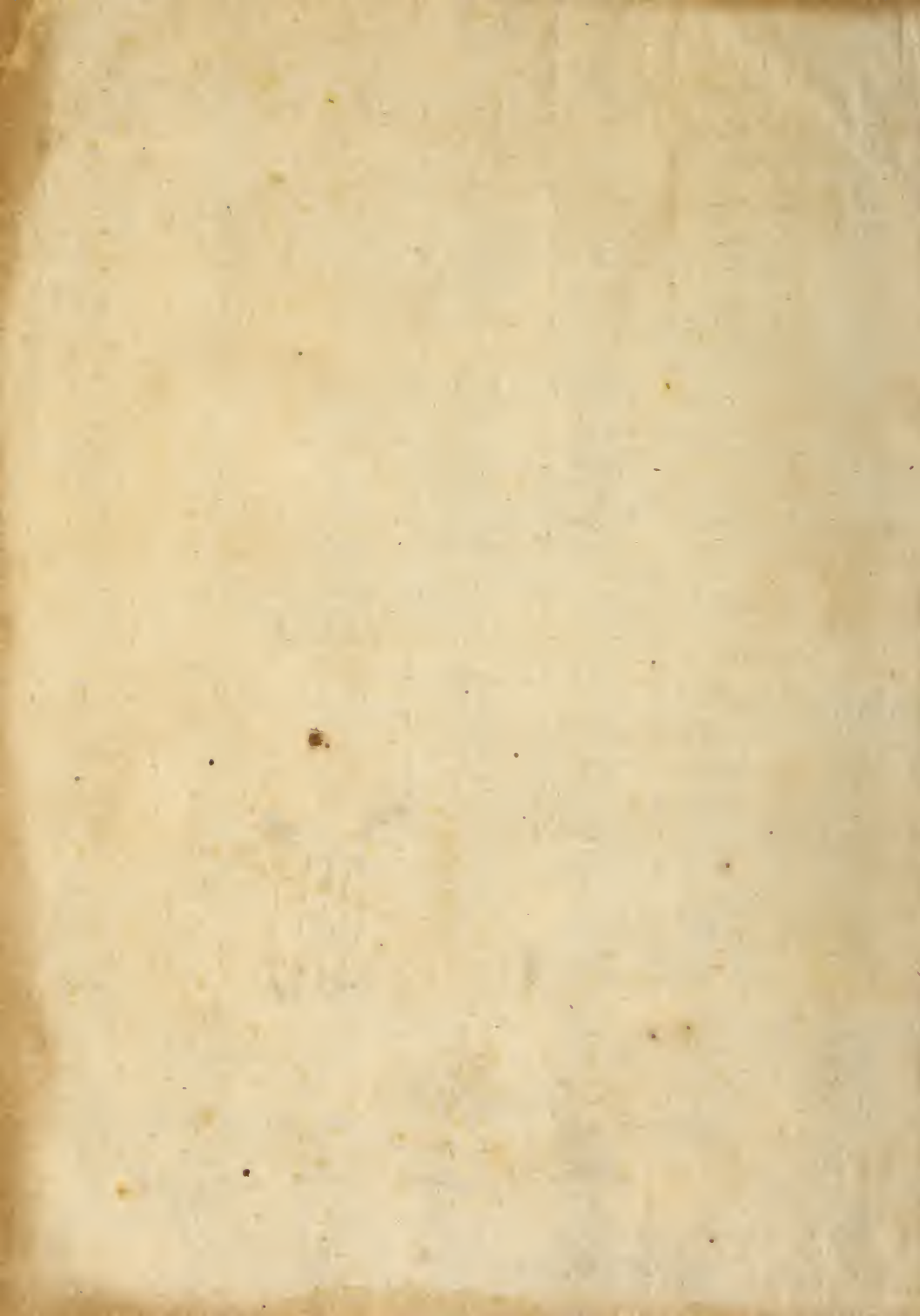


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Ἐπιχειροῖς amici cujusdam doctissimi, juxta
atque piissimi.

Erudite vir,

Perlegi (ut per alia negotia licuit) horis subcisiuis LEXICON
tuum SACRUM, sive CRITICA SACRA; & videtur mihi certè
opus elaboratissimum, & multiplici eruditione refertissimum, & ab
authore τὰ ἀδελφεία διὰ τῆ ἕν ἡεῖν ἡεῖν ἀσμεῖνα ἔχοντι αἰετῶς διάνεισιν καλῶς τε καὶ κακῶς,
concinatum. Verbo dicam, Non solum tyronibus in lingua Græca, sed
etiam Criticissimis Philologis, imò & Theologis, & politioris litera-
tura studiosis quibuscunque, addo etiam, toti Reipublicæ Christianæ &
literariæ, summè profuturum esse judico.

Tibi devotissimus,
C. C.

Cum placuerit insigni viro EDVARDO LEIGH Armigero, &
in utraque Academia Artium Magistro, Observationes
quasdam libro apprimè utili, quem CRITICA SACRA appellavit,
attexere; easdem bono publico inservire cupiens, imprimendas
judico.

Jacobus Cranford Ecclesia Christophori Rector.



John Brookes hunc tunc, ex dono M^o J^oh^oni

CRITICA SACRA:

OR, *Sam^l. Miller.*

Philologicall and Theologicall

OBSERVATIONS

UPON

ALL THE GREEK WORDS

OF THE

NEW TESTAMENT,

In order Alphabeticall.

Wherein usually the Etymon of the word is given, its Force and Emphasis observed, and the severall acceptions of it in Scripture, and the versions by Expositors are set downe.

By **EDWARD LEIGH** Esquire, Master of Arts, and a Member of the House of COMMONS.

LUTHERUS Tom.2. Jen.Germ. fol.474.

Hac vagina sacra est, (Linguae authenticas & originales intelligens) in qua gladius Spiritus Sancti reconditus; haec cista, in qua κειμήλιον verbi nobile depositum; hoc vasculum, in quo potus vitae contentus; hoc penurarium, in quo cibus saluus asservatus.

The second Edition corrected, and much enlarged by the Authour.

L O N D O N,

Printed by *James Young*, for *Thomas Underhill*, and are to be sold at the Signe of the Bible in Wood-street.

M. DC. XLVI.

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Sam^l. Miller.



TO
THE REVEREND, PIOUS,
and Learned Assembly of DIVINES
conven'd at WESTMINSTER:

AND,
To all such as are studious of know-
ledge in the Originall Text-of the
NEW TESTAMENT.



T was a laudable and Princely work, well
beseeming both a learned and religious King,
to appoint all our English Translations of
the Scripture to be reviewed, and the best of
them corrected, by neereſt reduction to the
Originall. It was likewise a worthie task for
our Parliament-Worthies, aſſiſted with a Sy-
nod of judicious Divines, both to order the speedy publiſhing of
excellent Notes and Animadverſions upon the whole Bible, and
alſo to provide (in the Directory for Ordination of Miniſters)
that all ſuch as ſhall hereafter undertake the holy function of the
Miniſtry, ſhall firſt be examined touching their ſkill in the O-

*Quis non magni
faceret, & clogia
digne extolleret
Philippi 2^{di}
Hispaniarum
Regis ſtudium,
quo ſumptibus
immensis tam ni-
tidum nobis dari
& vulgari cu-
ravit opus Bibli-
cum? Glaſſius
Philol. Sac.
Linguarum be-
neſicio haud pau-
lo melius quam
olim ſolent, ſa-*

*eras literas nunc intelligimus. Hoc qui negat, neget idem Solem lucere in meridie, &c. Ipſa, ipſe lingue, quas dico,
ſatis ulciſcuntur contemptum ſui, dum eos, quibus tantopere exoſa ſunt adoleſcentibus doctis, atq; adeo nonnunquam
ipſis pueris deridendos propinant, Druf. in Adag. Ebr.*

iginall

riginall Tongues, and their sufficiency that way tried, by reading the Hebrew and Greek Testaments, and rendering some portions of them into Latine. For here, if ever, that speech is true, *Dulcius ex ipso fonte. Inspectio fontium* (saith *Augustine, De Doctrina Christiana*) is a special help for the understanding of the Scripture: No translation is absolutely perfect, but it may and ought more and more to be perfected; for we are to examine *Exemplum ex scriptum*, ἄκρον, *ad exemplar primum*, πρωτότυπον, and the Apographical Translations should answer the Autographical and primary Originals: and if there be any mistakings, they must still be corrected by the Fountains themselves. The two Testaments are the two paps of the Church, from which we suck the sincere milk of the Word: one pap is not more like to another, than are these two for substance; but for language they vary, as two breasts may differ in colour. The Old Testament was written in Hebrew, which is the most ancient and maternall Language; and the New Testament in Greek, a most copious and fertile Tongue, which was then *lingua communis* ^a to the Jewes, although not *vulgaris*. However, the Hebrew (I say) is the most ancient and maternall Language; for *Adam* used it, and all men before the flood, as is manifest from the ^b Scripture, and ^c Fathers. Besides, every other language hath borrowed some words of the ^d Hebrew: this is ^e *Hieromes* reason. And *Mercer* upon *Pagnine* proves it hence; because the Hebrew word טק is the same almost in all Languages; as likewise אמן, כפיר, קנמן, and divers others. I will therefore exemplifie in some words, which seeme to be derived from the Hebrew. From the Hebrew אגר *Agar*, comes the Greek ἀγρῆσ. from ארץ *Eretz*, the Greek ἔργ, and English *earth*. אש *Esh*, the English word *ashes*. בוי Bohu, the Italian word *Bay*, light and vain. בוצ Butz, λυαός & byssus. בוש Bosh, ἄβασψ. גבן Gibben, Gibbosus. דור Dur, the Latine *Duro*. הן Hen, the Latine *En*. חרש Charash, the Greek χαρῆσ. טמא Tame, the Latine *Tamino*. טמן Taman, the Greek ταμῆσ. טרף Tagraph, the English *teare*. פין Fajin, οἶν & Vinum. היליל Heilil, ἁλο-

Non est hic dissimulandus insignis lapsus Caceriani viri aliquin egregie doctus, qui ex Erasmo male intellecto, credit Apostolum pro de die in diem, scripsisse novè, ac in ea verè subtiliter philosophatur, quum Erasmus tantum dicat, novè scriptum ab Apostolo ἡμέρας, ἡμέρας, pro ἡμέρας. Id admonendum duxi, ut intelligat Lector quàm facile aberret in Scripturis interpretandis, qui lingua originalis ignarus, tantum ex aliis autoribus venatur, quid Græca, quid Hebræa habeant. Estius in Epi. 2 ad Cor. 4. 16. Omnes ineptiarum numeros implevit Thomas, qui in com. in Gen. 4. 26. Enos interpretatur invocatio: q. scilicet in sequentibus, quæ Vulgata sic legit, Iste cepit invocare nomen Domini, ratio imposuit istius nominis redderetur, Amama Antibarb Bib. * Weems Exercit. Divin. b Gen. 11. 1. See Mercer and Ainsworth in loc. c Aug. in lib. de mirabil. Script. cap. 9. Hieron. in cap. 3. Sophronia. d This Language is a lender to all, and a borrower of none, Deut. 28. 12. e Ubi supra. Nôsse (inquit) possumus, esse Hebraicam linguam omnium matricem, &c.

The Epistle Dedicatory.

λύλο, *Ejulo*, and *Ululo*. כֶּתֶנֶת *Ketoneth*, χιτών *Mum* the Chaldee
Muma f, and Greek μῶμ. from סָנוּר *Sanvere*, in the Plurall Num-
 ber *Sanvarim*, **landblinde**. סָפָר *Saphar*, **cipher**. עֵדֶן *Heden*, ἵδωρί.
 גְּנוֹלָם *Gnolam*, *Olim*. פֶּגַע *Fag*, **figge**. פִּיגְגֵר *Pigger*, *Piger*. פִּלְגֵשֶׁת
Pille- gish, πᾶλλανθῖς and *Pellex*. פֶּסַח *Pesach*, πᾶσῶν, *Passus*, and **pace**. פְּרָא
Phere, *Fera*. פְּרָדִים *Pardes*, παρθέσις. פֶּרֶךְ *Pherek*, our English word
fierecnesse. פֶּשַׁע *Peshang*, the French word *Pechè*. קֶבֶר *Keber*, the
 Germane *Grab*, and our English **grave**. שֶׁבֶט *Shebet*, whence
 σκῆπτρον, *Sceptrum*, and **scepter**. שֶׁבַע *Shebang*, whence **seven**. שֶׁבַר
Shabar, whence **shiber**. שַׁבָּת, whence σαββατον, *Sabbatum*, **sabbath**.
 שֵׁר, whence the French *Sire*, and English **Sir**. שָׂנֵר, whence
 σικερα, & *Sicera*. הוֹךְ *Toc*, whence τόκος. הוֹר *Tor*, whence the French
Tour, the Latine *Turtur*, and English **Turtle**. תּוֹפֵן *Toph*, whence
tophet. The whole Hebrew Tongue is contained in the Bible,
 and no one book else in the world contains in it a whole Lan-
 guage. The Holy Ghost translateth one Hebrew word by man-
 ny Greek, to shew what ample wisdome is comprised in the Mo-
 ther Tongue: The מִנְחָה *Mincha*, or *Meat-offering* (as we English
 it) in the Law, is turned into Greek, θυσία, *sacrifice*, Act. 7. 42.
 from *Amos* 5. and ὁλοκαυτωμένη, *Oblation*, Hebr. 10. 5. from *Psal.* 40.
 The Hebrew word פִּינָה *Pinnah*, *Isai.* 40. 3. is εὐθύω, *To make*
straight, Joh. 1. 23. ἐπιτιμᾶζω, *To prepare*, Matth. 3. 3. and ἕτοιμασάμεθα,
To make ready, Matt. 11. 10. Yea, one Hebrew word, סוֹרֵר *Sorer*, in
Isai. 65. 2. is expressed of Saint Paul by two Greek words toge-
 ther, ἀπειθήνα & ἀπίνακτονα, i. *Disobedient* or *unperswaded*, and *gain-*
saying, Rom. 10. 21. the one noting the rebelliousnesse of the
 heart, the other of the mouth and the carriage.

The authentick Edition of the New Testament was to be in
 Greek, for two reasons: 1. That all Nations, by the reading and
 preaching of it, might be brought to the Church of Christ: for,
 although at that time the Romans obtained a most large Domi-
 nion, yet ^h *Tully* himself confesseth, that the Greek Language did
 spread further than the Latine. 2. That it might more easily re-
 prove the Idolatry of the Gentiles, and the wisdome of the Gre-
 cians. These two Languages, the Hebrew and Greek (being the
 immediate Dialects of the Holy Ghost) are the two * *Spectacles*
 (that I may not say, *Eyes*) of a Divine. *A good* ⁱ *Text-man* a good

f But Schindler
 in his *Lexicon*
 shewes how di-
 vers Chaldee,
 Syriack and A-
 rabick words
 are derived
 from the He-
 brew.

g E quo vulga-
 res linguæ, Brit-
 tanica imprimis
 & Gallica, no-
 mina vicina ex-
 presserunt,
 Heinf. Excer.
 fac. li. 3. ca. 7.

h In Orat. pro
 Archia Poëta.
 * Patrum & Scho-
 lasticorum Com-
 mentaria docent,
 quid sit sacras
 literas & Dei
 oracula ex ore
 Interpretis ac-
 cepta, sine origi-
 nali Linguarum noi-
 tia explicare, Amama in Parænesi.

i Bonus textualis bonus Theologus, clamant quamplurimi, qui nec de
 Textu, nec de Theologia, nec de Bonitate sunt solliciti, D. Prideaux in exord. Concionis ad Clerum.

Divine,

The Epistle Dedicatory.

Divine, say many, that care neither for *Text*, *Divinity*, nor *Goodnesse*. Of the Text of the Old Testament there were two famous Versions, the Greek and Chaldee; the first of them being in the world about three hundred yeers before Christs coming, the second soon after; both of great authoritie, especially the Greek, translated by seventy two Interpreters, (whom, for brevity sake, wee call the *Seventy*,^k as the Romans the hundred and five Officers, *Centumviri*.) This was the first that ever was of the Bible, and it prepared the way for our Saviour among the Gentiles by written preaching, as *John Baptist* did among the Jews by vocall. And although they were not *desig-*
nato tamen no- immediately inspired by the holy Ghost in writing, yet the
mine) ex Ebræo Church hath ever accounted their Translation next unto the
ita convertunt, holy Scriptures. This Greek^l Version is of great authoritie,
Druf. in Ob- honoured by the Apostles in their so often following not onely
servat. fac. the words, but even the Theologicall exposition, as these places
^l *Ainsworth's* shew: In *Isa. 10. 11.* Christ is promised for an *Ensigne of the*
Preface to the *peoples*; this the Greek Version explaineth, *To rule over the*
five books of *nations*, and so doth Saint *Paul* alledge it in *Rom. 15. 12.* In *Prov.*
Moses. *3. 34.* *God scorneth the scorner*; the Greek translateth, *He resisteth*
the proud, and *James* followeth their very words, *James 4. 6.* In
Prov. 11. 31. *The righteous is recompenced in the earth*; the Greek
saith, Hee is scarcely saved, and *Peter* saith the same, *1 Pet. 4. 18.*
In Isa. 42. 4. *The Isles wait for Christs law*; the Greek interpreteth
it, The Gentiles shall trust in his Name, and the holy Ghost appro-
veteth this in Matth. 12. 21. When *Moses* saith of man and wife,
They shall be one flesh, Gen. 2. 24. the Greek^m addeth, *They two*,
and so the words are cited in Matt. 19. 5. Mark 10. 8. Ephes. 5. 31.
1 Corin. 6. 16. Where Christ saith (in *David*) *My eares thou hast*
digged, or opened, P^{sal.} 40. 7. the Greek expoundeth it, *A body thou*
hast fitted me, and the same words *Paul* bringeth as Scripture in
Hebr. 10. 5. So many Greek words are found in the Apostles
writings, according to the Greek Version of the Prophets, as
ἀγαπᾷς, praises, in *1 Pet. 2. 9.* from *Isa. 42. 12.* and *43. 21.* and *63. 7.*
θαυμάζωτες δεῖξωσα, in Jude v. 16. are such as *regard, accept*, or *ho-*
nour the persons of men, from *Deut. 10. 17. Prov. 18. 5. Job 22. 8.*
Κουβερνήσεις, Counsels, (i.e. *Counsellours*) in *1 Cor. 12. 28.* from *Prov.*
11. 14. and 20. 18. and 24. 6. *Μαμωνὰ τῆς ἀμίας, in Luke 16. 9.* is
False, or deceitfull riches, opposed in *vers. 11.* to the true, as the
Hebrew

^k Lud. Viv. in Aug. de Civit. Dei.

Lxx Interpretes (liceat mihi ita eos appellare, si non verè, at usitato tamen nomine) ex Ebræo ita convertunt, Druf. in Ob-
servat. fac.

^l Ainsworth's Preface to the five books of Moses.

^m Ambrose saith, We have found that many things are not idly added of the 70. Greek Interpreters: Hee meaneth where their addition serveth for the explication of that which is contained in the Hebrew, and not that they had authoritie to adde any thing which Moses had omitted.

The Epistle Dedicatory.

Hebrew שֶׁקֶר *Sheker* is often turned *adversitas*, ⁿ *Psal.* 119. 29, 69, ⁿ *Vide plura de hoc argumento in libro nuperrimè edito, qui inscribitur, Examen præfationis Morini, Sect. 3, 4, 5, 6, & 8.*
 104, 163. The first ° Translation of the New Testament was into the Syriack Tongue, which was *Lingua vernacula* to Christ and the Apostles: many pure Syriack words are used in the New Testament; as *Matth.* 27. 46. *Sabaethani*: *Mark* 7. 11. *Corban*: *Matth.* 16. 17. *Bar-jona*; so *Bartimeus*, *Bar-jesus*: *Mar.* 3. 17. *Boanerges*: *Luke* 16. 9. *Mammon*: *Mark* 5. 41. *Talitha Cumi*: *Acts* 5. 1. *Sapphira*: *Acts* 9. 36. *Tabitha, Dorcas*: *John* 1. 43. *Kephas*: *Mark* 14. 33. and *Rom.* 8. 15. *Abba*: *Acts* 1. 19. *Akeldama*: *1 Cor.* 16. 22. *Maranatha*. The true sense also of many phrases used in the New Testament is to be sought from the Syriack Tongue. The principall Latine Versions of it, are *Erasmus* and *Beza*: The Vulgar Latine (however the Papiſts magnifie it) hath many grosse errors; *Isidorus Clarus*, a Spanish Monk, hath noted unto us 8000. mistakings in it: Our Learned * *Whitaker* spends one whole Chapter in recounting the places ^p corrupted in the Latine Edition of the New Testament. *Lyranus, Valla, Eugubinus, Isidore, Cajetane, Erasmus, Faber, Ludovicus Vives*, and many other learned Divines have reprehended it. The errors there are so manifest and manifold, as that the Councell of *Trent*, and, after it, Pope *Sixtus Quintus*, took order for correcting it: *Clement* the Eighth corrected the corrections of his Predecessour *Sixtus Quintus*, setting forth another Bible, which one called, *The new Transgression*. Every Language hath indeed its severall Idioms, and there is still in the Originall a certain *genuina venustas*, a peculiar and native elegancie, which cannot be well expressed in the Translation: so that Translations are not unfitly compared by one, to the wrong side of Arras hangings. This is true likewise in the New Testament, where there are many *Paranomasia's*, sweet Allusions, and Cadences of words, rich and lofty expressions in the Originall, which the most exquisite Translation doth not fully attain unto. *Paul* was much delighted with elegant

Vide plura de hoc argumento in libro nuperrimè edito, qui inscribitur, Examen præfationis Morini, Sect. 3, 4, 5, 6, & 8.
 ° Weems.

Tremellius testatur de Syriaca Versione, quòd majori ex parte ex Archetypo Græco (eòs antiquissimo) fidelissimè expressa sit.

Antiquissimum illud monumentum nec unquam satis laudatum, Versio nempe Syriaca, Fuller. Miscell. Sac. lib. 3. c. 7.

Waserus Tigurinus, Præfatione in Grammaticam suam Syram colligit, primo statim nascentis Christianismi seculo, vel ab Apostolis ipsi, vel à discipulis eorum Paraphrasi Syram esse conscriptam.

Hebræa Lingua appellata est Syriaca illa quæ utebatur Hebræi, sive Ju-

*dæi, Christi temporibus, licet in tantum mutata esset ab Hebræa pristina, ut alia videretur, ut Actor. 21. ult. Nam & Dominus noster eâ usus est, Salmastius de Hellenistica. D^r. Fulke in his Præface to his defence of the English Translation. * Whitak. Controv. 1. de Script. quest. 2. cap. 12.*

^p The Vulgar Latine Translation (beside all other manifest corruptions) is found defective in more then an hundred places, D^r. *Fulke* in his Preface of his Defence of English Translations against *Gregorie Martin*. The Latine Interpretour, as it appeareth in many places, had no perfect understanding of the Greek Tongue, but in the Latine it is manifest, that hee was very rude, in so much that *Lindanus* thinketh, hee was a Græcian, rather then a Latinist.

The Epistle Dedicatory.

Paulus isto-
rum verborum
paranomasia de-
lectatus fuit,
Piscat. in Rom.
1.29. & Heb.
11.37.

In the old Te-
stament there
be some such
fine agnomi-
nations: as
Gen. 1.2.
וַיְהִי וַיְבָרֶךְ
and Isai. 5.7.

וַיְהִי וַיְבָרֶךְ
וַיְהִי וַיְבָרֶךְ
וַיְהִי וַיְבָרֶךְ
וַיְהִי וַיְבָרֶךְ

Adjungi ut de
similibus qui-
dem, sed impa-
ribus: Cōjungi
verd ut de pari-
bus dictum hoc
loco accipere
oportet, Beza
in loc.

Triplex nega-
tio est adhibita
(ut annotat E-
rasmus) empha-
seως causa,
quum Latinis
contra vel du-
plex negatio
affirmet.

See these
words in the
book, Ανατο-
λη, Σπονδυλισ-
μοσισιον, ἀσ-
φάλεια, ἀρετῆς,
διασέλλομαι,
εὐδοκίω, εὐδο-
κία, κλιμαξο-
βδω, κλιμαξίω,
κηρύσσω, λογία,
σαδνδάλων,
σαδνδάλω,
συμπολιτης,
χάρισμα.
Vide Salmaf.
de Hellenist.
p. 85, 86. &c.

9 Agnominations: Rom. 1.29. Πορεύει, πορευθείς, φθόνος, φόβος. and ver. 31.
'Ασωβήτες, ασωβήτες. 1 Tim. 1.9. Παβαλάφους, κη μηβαλάφους. Tit. 1.8. Φιλόξενον,
φιλόξενον. and c. 2. v. 4. Φιλάνδρους είναι φιλόξενους. Βρώσις, κη πόσις, Rom. 14. 17.
2 Cor. 4. 8. Ἀπερέμφοι, ἀλλ' ἔκ ἐξαπορέμφοι, *Premimur difficultatibus,*
sed non opprimimur, Steph. 2 Cor. 10. 12. Οὐ γὰρ πολμάμεν ἐγκείναι, ἢ
συγκείναι ἑαυτὸς, *Non enim audemus nos ⁊ adungere, vel conjungere*
cum quibusdam, Beza. *Hoc tam eleganter, & tam proprie dictum ut*
nihil supra, hac periphrasi adumbrare possum: Non enim audemus in
numerum illum nos inferre, aut cum illis conferre, Steph. in Præf. ad
Nov. Test. Φιλήδονοι μάλλον ἢ φιλόθεοι, 2 Tim. 3. 4. Εὐκαίρας, ἀκαίρας, Ὀρ-
portunè, importunè, 2 Tim. 4. 2. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους,
Nihil agentes, sed inaniter satagentes, 2 Thes. 3. 11. *Elegans paranom-*
asia, qualis etiam exstat Rom. 12. 3. Μη ὑπερφρονεῖν παρ' ὃ δέει φρονεῖν, ἀλλὰ
φρονεῖν εἰς τὸ σωφρονεῖν. Matth. 24. 21. Ἐδ' ἔ μὴ γένη, 1 *Triplex negatio,*
quæ fortissimè negat. Heb. 13. 5. Οὐ μὴ σε ἀνά, ἔδ' ἔ μὴ σε ἐγκαταλίπω,
Nequaquam te deseram, nequē, unquam te derelinquam. In the Origi-
nall there are five Negatives, to assure Gods people that he will
never forsake them: *Eph. 4. 30.* there are three words, and three
articles, τὸ πνεῦμα τὸ ἅγιον τῷ Θεῷ, *The Spirit, not a Spirit; and not*
Holy, but the holy; nor of God, but of the God. So *Ephes. 1. 13.*
τὸ πνεῦμα τὸ ἅγιον τῷ Θεῷ. Matth. 16. 16. ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
Joh. 6. 69. and 1. 29. ὁ ἀμνὸς τοῦ Θεοῦ ὁ ἀγνὸς τὴν ἀμαρτίαν τοῦ κόσμου. 1 Pet.
1. 4. Καὶ ἀμίαντον, κη ἀμάεγοντον, *Undefiled, that withereth not*: where the
Apostle useth two words, the one a name of a durable precious
stone, and the other of a pleasant flower, whose colour fadeth
not: the one sheweth *quam permanens*, how that it is an everla-
sting inheritance, the other *quam placens*, how amiable and dele-
ctable it is. There are words and peculiar phrases in the New
Testament, which are in no other Greek Writers: εἰς, *primus,*
Matth. 28. 1. καὶ εἰσω, *Gratosum facio*, Ephes. 1. 6. Ἐνωρίξομαι, *Exau-*
dio, Act. 2. 14. Ἰκανῶ, *Idoneum & sufficientem reddo*, 2 Cor. 3. v. 6.
Col. 1. 12. Ὁρθεῖξω, *Summo mane venio*, Luc. 21. 38. Εὐλοήτης, κατ'
ἐξοχῶ, *Deus*, Matth. 14. 61. And these phrases, Joh. 1. 12. πισθεῖν
εἰς Θεόν, *Credere in Deum*. Matth. 3. 12. Οὐ τὸ πύον ἐν τῇ χεῖρ αὐτοῦ, *Cu-*
jus ventilabrum in manu ejus. 1 Pet. 2. 24. Οὐ τῷ μάλαπι αὐτοῦ ἰάθηντε,
Cujus vibicibus ejus sanati estis. Apoc. 2. 17. Τῷ νικῶντι δώσω αὐτῷ, *Vin-*
centi dabo ei. Mar. 6. 55. Ὅπως ἦκεον ὅτι ἐκεῖ ἔστι. Mat. 12. 4. Εἰ μὴ *pro illa,*
Sed. Matth. 10. 32. ὁμολογήσει ἐν ἐμοί. Matth. 18. 23. Συναίρειν λόγον. Mar.
16. 15. Κτίσις ponitur *pro homine*. Mar. 9. 26. Σπλαγχνίζομαι, *Misericor-*
diā

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diâ tangor. Marc. 13. 19. *Οἷα ἔ γίνετ τὰύτη, Qualis non contigit talis.* In these and the like Examples there is something redundant; yet (though the Originall be full fraught with many speciall Elegancies) there is a great necessity and use of Translations: " Translation openeth the window, to let in the light; breaketh the shell, that we may eat the kernell, putteth aside the curtain, that we may look into the most holy place; removeth the cover of the Well, that we may come by the water. It is the manner of our last accurate * Translation of the English Bible, to set all the Idiotismes of either Language, and divers readings, in the Margin. There are many things that a Translatour should observe, and also eschew in his Translation: He must not affect *νεωροπονία*, i. newnesse of words. This was the fault of *Castalio*, who translated *Sequester* for *Mediator*, *Genius* for *Angelus*, *Infundere* for *Baptizare*, *Histrion* for *Hypocrita*, *Respublica* for *Ecclesia*, and such. The *Rhemists* Translation of the New Testament, is so full of affected phrases and y^e inke-horne termes, obscure and strange words, that it is easie to perceive they desired rather to be admired than understood by the common people: and what ^z *Aristotle* said of his book, may most fitly be applyed to this: It is *editus quasi non editus*, published and not published. Words appropriated should ^a not be translated to any other use, but unto the use to which they are appropriated. *Rahab* received into her house *ἄγγελοι*: a Translatour cannot translate it, *Angels*, because that word is appropriated to the blessed Angels; but, *Messengers*: Phil. 2. 25. *Epaphroditus ἀπόστολος ἰωάννης*: a Translatour cannot translate it, *Your Apostle*, for that word is appropriated to the Apostles; but, *Your Messenger*. So Act. 19. 32. *ἡ ἐκκλησία συγκρομένη*: a Translatour cannot translate it, *The Church was confused*, because the word *Church* is appropriated to the

" Our learned Translators in their Preface to the Reader.

* *Verbo Anglicana eximia, serenissimi & literatissimi Regis Jacobi auctoritate & auspiciis correcta.* Spanhem. *Novæ Anglicanæ versionis auctores viros omni laude majores fuisse arguit accurata illa, & ad invidiam aliarum gentium elaborata versio.* Sixtinus Amama Præfat. ad Druſium in Pentateuchum. As *Junius* his Translation had the advantage of all former from whom it borrowed light; so this; for the same reason, had the

advantage of *Junius* his Translation, and is undoubtedly the most correct Translation extant, Dr *Featly* in his Preface to *Newmans* Concordance. ^v *Superſubſtantiall*, Matth. 6. 11. *Paſche*, Matth. 26: 2. *Day of Azymes*, verſ. 17. *Paraſceve*, Matth. 27. 6. *Avarices, Impudicities*, Mar. 7. 21. *Paraclete*, Joh. 14. 16. *Prevaricated*, Act. 1. 25. *Gods Coadjutours*, 1 Corinth. 3. 9. He exinanited himſelfe, Phil. 2. 7. *Dominicall Day*, Revel. 1. 10. ^z *Plut. in vit. Alexand. Magn.* ^a Luke 18. 2. *I faſt twice in the week*: In the Greeke it is, *In the Sabbath*; yet we cannot translate it ſo, becauſe *Sabbath* is a word appropriated to the Sabbath Day. Mark 7. ver. 4. *The Pharifees waſh the cups*: In the Greeke it is *Baptiſes* them; yet we cannot translate it *Baptiſe*, becauſe it is a word appropriated to Baptiſme. Matth. 20. *Διδάκων* cannot bee translated *Deacon*, but a *Servant*, becauſe this word *Deacon* is appropriated, through uſe, to Church-ſervants.

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meeting of the Saints of God for his Worship; but only, *the assembly was confused*. Words that are degenerate, we cannot use them in a Translation: as 1 Corinth. 14. 6. *He that occupieth the roome ἡ ἰδιότης*, it cannot be translated *Idiot* here, but *Unlearned*: So the word μάγῳ is a degenerate word in our Language, and taken in an evil sence: We cannot translate it, *The Magicians came from the East*; but, *The Wise men came from*

^a *weemse Exerc. Divin. l. 1. exercit. 15. Vide Beza Annot. major. in Mat. 5. 26. Piscat. Latinum Indicem versūs finem. Scultet. Exercit. Evang. lib. 2. c. 16. d* Lucas *ceteris Gracè peritior, Hieron. Gerh. in Harm. Sic purum Hellenismum aliquando diligentius quam ceteri Evange lista observat. Alsted. Paratit. e* Bud. *Grac. Comment. Steph. Thesaur. Grac. Ling. Scapula Lexic. Paforis Lexicon Græcolatinum Herborn. Naf. soviorium 8º.*

the East, Matth. 2. 1. There are many Latine words which are made Greek in the New Testament, and these are to be translated, ^c as κλῆρος, *Census*, Mat. 17. 25. κεντήριον, *Centurio*. *Quadrans*, κοδωνίτης, Matth. 5. 26. So *Colonia* κολώνια, Act. 16. 12. So *Custodia*, κυσσῳδία, Matt. 27. 65. So *Legio*, *Linteum*, *Macellum*, *Membrana*, *Moldius*, *Prætorium*, Mat. 27. *Sudarium*, Luc. 19. 20. *Spiculator*, Mat. 6. 27. *Semicinctium*, Act. 19. 12. and *Sicarius*, Act. 21. 38. *Angaria*, a Persick word is made Greek, Matt. 5. 41 All these should be translated. ^d *Luke* of all the rest is most studious of the Greek elegancie, and doth most abhorre strange and exotick Terms: his speech, both in the *Gospel* and *Acts*, is more compt, and favours of secular eloquence. But (lest I should transgress the bounds of an Epistle) I will now speak somewhat of my Book.

This work (I confesse) would better have become some Greek Reader in the University, then so weak a Grecian as my selfe: But abounding with leisure, and being desirous to imploy my studies some way for the publick good, rather then *bonas horas male collocare*, it pleased the Lord to pitch my thoughts upon this excellent subject. Which when I had entred upon (finding it a burden too heavie for my shoulders) I endeavoured to supply my defect of skill in the Greek Tongue, with indefatigable diligence and industry. I have ^e perused Lexicographers, Scholi-

& Manuale Græcarum vocum Novi Testamenti, Lugduni Batavorum. *Calepin. Minshew. Oecumen. Piscat. & Vorst. Schol. Victorin. Strigel. & Heinsius* in Nov. Test. *Bullingerus* in Nov. Test. *Eras. & Beza Annotat.* in Nov. Test. *Aret.* in N. T. & Problem. *Illyr.* in N. Test. & Clav. Script. *D. Fulk.* and *Cartwright* on Rhem. Test. *Camerar. Casaub. Zanchii* Not. in Test. *Cameron Myroth* Evang. *Drus. Præterit.* & *pars altera. Scult. Exercit. Evang. Novarini* Matth. expensus. *Lud. de Dieu.* Animadvers. five Comment. in quatuor Evang. & A& Apost. *Calvin. Harm. Evang. Chermit. Harm. cum Polyc. Lys. & Gerh. Harm. Evang. & in 1 Pet. Grotius* in Evang. *Gagneus. Jansen. Conc. Evang. Salmemon* in Parab. *Cornel. à Lap. & Lorin. Estius, & Hyper.* in Epist. *Parei Opera. Par. Sclat. Willet* in Rom. *Perkins* on Gal. *Episc. Dav. & alii* in Col. with many other Criticks, as *Fulleri* Miscel. Sac. *Mayeri* Philol. Sac. *Martin. Lexic. Philol. Spanhem.* de Dub. Evang. *Drus. Observat. Sac. & de quaesitis per Epist. Amama* Antibarb. Bib. & in Pentateuch. *Scult. Delit. Evang. & in Tim. & Tit. Tarnovii* Exercit. Bib. *Drusii* Quæst. Hebr. *Glassii* Philol. Sac. *Caninii* loci Nov. Test. *Paulus Tarnovius* on John. *Laurent.* on James and Peter. *Salmastius* de Ursuris, de Coma, de Episcopis, de Hellenistica.

asts,

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afts, Expositors on the whole Testament, the Harmonie, the Epistles, the severall books; many of which Authours I have here mentioned in the Margin, not by way of vain ostentation, but because *Pliny* saith, *Ingenuum est fateri per quos proficerimus*: and I have placed *Budæus* in the forefront, having read a most singular *Elogium* of him above the rest. *Doctissimus* *Budæus* (saith *Beza* often of him.) *Guilielmus Budæus, immortale sue gentis decus, utpote vir non solum omnium quos Gallia unquam genuit eruditissimus, verum etiam diligentissimus*, *Eras. Annot. in Mat. 5. Quo viro Gallia, acutiore ingenio, acriore judicio, exactiore diligentia, majore eruditione, nullum unquam produxit; hac vero ætate ne Italia quidem. Nihil est usquam, vel Græcorum, vel Latinorum Scriptorum, quod ille non evoluerit, legerit, excusserit; Græca & Latina juxta & summè callet. Tam facile utraq; Linguâ loquitur quàm Gallicâ, quæ est ei vernacula, hand scio an etiam facilius.* This and much more saith *Ludovicus Vives in August. de Civit. Dei lib. 2. cap. 17.* Three other Frenchmen (whom I often cite in this Treatise) are deservedly extolled likewise for their great knowledge and exquisite learning, especially in the Greek Tongue; viz. *Casaubon*, *Beza*, and *Stephanus*. *Magnus ille literariæ rei Atlas* *Isaacus Casaubonus*, saith *Scultetus* of him in his *Evangel. Exercit.* This *Putean* himselfe (though he satyrically inveigh against him) cannot deny: and *Lipsius* (*Putean's* Master) saith thus: *Mi Casaubone, perge te & ævum tuum illustrare, & fugitivas jam penè è Gallia Musas, certè per bellum jacentes, sistere & excitare.* Again he saith elsewhere, *Animadversiones in Athenæum tuas nuper vidi, & nunc legi; quid sentio? tuas esse, & vel ad invidiam laboriosas & eruditas.* For *Beza*, hear what *Casaubon* himself saith of him: *Doctissimus Interpres Theodorus Beza, vir cum ceterâ summus, tum etiam Linguae Græcæ cognitione maximus.* *Lud. de Dieu* saith also thus of him: *Magnus vir fuit Beza, eximia eruditionis, acerrimi judicii, quiq; suis in Novum Testamentum laboribus, nunquam laudatam satis operam Ecclesiis navavit, eternumque, & super invidiam nomen comparavit.* *Henricus Stephanus* also a French-man (whom *Scapula* a-

^f Gallia, quod Græca est, quod Græcia barbarâ non est, utraq; Budæo debet utrumque suo. Buchan.

^g Puteani Strituræ.
^h Lipsius Epist. 41. ad Germ.
ⁱ Idem, Epist. 74. ad Germ. & Gallos.
Vebementer doctissimus vir Isaacus Casaubonus, Beza in Act. 6.
Magnum Illud Gallie & Literarum ornamentum, Isaacus Casaubonus, Montaigne in

Epist. ad Analect. ^k Casaubon non invidiosus suspitione dictum esto) tales sunt, tantumque luminis attulerunt vere Novi Testamenti intelligentia, ut nemo sit, aut futurus sit hominum sacras literas profitentium, qui tibi non debeat plurimum, neque unquam interibunt. Hæc & plura dicit *H. Zanchius* in *Epistola ad Bezam*. *Beza* eruditionem, & candorem, & utilissimos in *Nov. Test.* labores, omnes boni & docti cum voluptate & fructu semper agnoscunt, *Spanhem. de Dubiis Evangel.*

bridgeth)

bridgeth) is by our Fuller said to be *Linguae Graecae sine ulla controversia peritissimus*: that voluminous Work, and rich Treasure of the Greek Tongue by him published, evidently proveth the same. There are very few words in the Greek Testament for which I have not consulted him. But of all these, and many other learned Authours, by me frequently quoted, I confesse my

^a *Theologorum illud Decus & Lumen, omni commendatione majus, Glassius Praefat. Philol. sac.*

^o *Every way accomplished Gerbard, so he is stiled in Sacra Nemesis.*

Reverendus plurimum & longè omnium celebratus, deq; universa Ecclesia perquam meritiſſimus Theologus, Glassius.

^p *Voces appellativa in Novo Testam. 4768.*

Nomina verò propria 478. Itaque in universum, voces Graecae Nov. Testam.

sunt 5241. quas tyro spatio bimestri memoria mandabit, si quotidie 29. fideliter animo suo imprimat, Pafor.

^q *Some words afford but*

little.

^{*} *Ἀπαξ ἅλιως.*

ἅλιως.

self most beholding every way to *Chemnitius* ⁿ, a German Divine, whose Harmony *Whitaker* calleth *Caput Veneris*; and *Gerhardus* ^o, the glory of the *Lutherans*; who, in his History, and Supplement of the Harmony lately put forth, hath done excellently this way. They two have the most fully and substantial-

ly written of this subject, because they deliver the Etymologie, set forth the force and emphasis of the word, shew the severall acceptions of it both in the New Testament, and by the Septuagint likewise in the Old. This work (I conceive) may be of double use unto Scholars: 1. It may serve as a reall *Concordance*, since I shew for the most part in what places the word is used in Scri-

pture, and how it is taken in those places. 2. As a *Lexicon*, to which both Divines, Schoolmasters, and other Scholars, upon emergent occasions, may have recourse. Therefore I have chosen to set down all the ^p words in the New Testament (some of which are neither in *Stephanus* his *Concordance*, nor *Pafor's* *Lexicon*) that I could meet withall, rather then to leave out any (though

little be said of ^q some) because I intended it for that double use before specified. When I say least of a word, I render it by a proper Latine word, according as it is used in Scripture, and shew

in what places the word is used, if it be lesse then ten times mentioned in Scripture; but if it be used so many times, or above, I

frequently say, *often*; and if but once, I mention the place, and sometimes say, ^{*} *onely*. My Observations are somewhat miscel-

laneous, Greek, Latine, and English being intermixed here and there: For I did desire at the first, to have translated the Greek

word by some proper English one; but, finding it many times very copious, and of various significations in Scripture, and also

English Tongue not so fit as the Latine to render it by, I chose rather to follow in good a guide as *Stephanus* in his *Con-*

cordance (with whom also usually *Beza* and *Piscator* concur) to render the Greek word in Latine after him, and to expresse likewise the word in English, when a fit one was offered, than

by

by tying my self still to the English, to have hazzarded the misinterpreting of the Originall. The Observations which I excerpted out of English Writers, I altered not; but such as I met with in Latine Authors, where I could (without wrong to the elegant expression of the Writer) translate them into English, I did not faile to doe it; because I desired to be as plain as such a subject would suffer. And therefore I chose rather (when there was roome sufficient) to put the Latine, and such Notes as were most difficult, in the Margin, than in the Text. If any should object, that *Illyricus in Clav. Script.* *Erasmus*, and *Beza* in their Annotations, and *Pasor in Lexic.* have done well already this way, and therefore this is but *actum agere*; I thus reply: For the first, the Authors own words shall be mine answer, * *Mei instituti non est Græcæ voces explicare*: The other three (I confesse) have done well this way, but not fully; for they handle but some words, and those but in part. *Valla* and *Erasmus* did *glaciem scindere*, as it were; *Beza* followed them, and ^f *Pasor* him. Now such a great Work is not so soon begun and perfected: for I have left no stone unmoved, having searched them, and (I think) above a hundred more, some of which observe many things that they took not notice of; yet thou seest still *desiderantur nonnulla*. That similitude, though obvious, is yet fit for my purpose: Even a Dwarf upon a Giants shoulder is able to see further than the Giant himself.

If I have diligently searched all or the most Authours that have written of this argument, and gleaned out of them many usefull Observations, the better to accomplish this great and difficult task: I think the free acknowledgement of that will not derogate from the Work; for it behoveth him to make use of many Writers, that intendeth to publish such a booke in any kinde, that shall be *instar omnium* for that particular subject: And to comprize in so little a roome, the summe of all that which divers other Authors have dispersed in their larger volumes, concerning so profitable a Theme, must needs be, as a difficult province to the undertaker, so a beneficiall and usefull Work (I suppose) for the Reader; who may now for a little cost purchase, and a little paines acquire, that knowledge which is most precious, *viz.* the knowledge of the Scripture in the pure fountaine and immediate Dialect of the Holy Ghost. What ever the worke

* In verb.
πληροποιεω.

^f *Pasor* saith little or nothing of the severall Versions, and seldome names the Septuagint.

be,

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be, I wish there were the like done for the Old Testament, not doubting but Divines and other Scholars would reape much benefit by the same. The old saying is, *In magnis voluisse sat est*: where the worke is excellent, the very attempt may be laudable. I shall submit my selfe for the performance of it, to the judgement of this venerable Assembly, and all such who are addicted to, and versed in this kinde of learning, and withall are of an ingenuous and candide disposition. I looke not to please all, nor am I ambitious of popular breath: if my labours may profit many, and please the wise, I have obtained the utmost end of my desires. Which that they may, I have both humbly implored the assistance of the Almighty, and still earnestly crave his blessing on them: and therefore committing the successe of all to him, I rest

Tours, to his utmost abilitie

in such kind of employment,

EDVVARD LEIGH.

CRITICA

SACRA.

A

a Prima Alphabeti litera dicitur. Heb. אָלֶפֶת, *aleph*, Chal. אָלֶפֶת, *aleph*, Syris אָלֶפֶת, *aleph*, Arabibus اَلِف, *elif*; Græc. ἄλφα, *alpha*, ex Hebræa litera *Aleph*; deinde *Alpha*, & per Synopen *Alpha*.
 b. *Not onerosus*, Steph. in Conc. Minime onerosus, Beza, b. Pisc. ex a privativa particula, & *belega omis*.
 c. *Abyssus*, c. Lat. *Abyssus*, Gal. id est, *infinita profunditatis vorago*, Steph. in Conc. & Beza in Luc. 8. 31. quasi *αβυδος*, sine fundo. *Vorago* à *vorando*: altissima profunditas, hiatus impenetrabilis, *Taycus*. Ita describit Mantuanus, *Abyssum intrare profundam*. Vel ab *a sine*, & *byssus*, quod est genus lini candidissimi; & sic *Abyssus* dicitur, quasi *sine claustris*, Alex. de Ales. Videtur aliquam emphasin habere *Abyssus* in sacris literis, ideoque retineri solet etiam à Latinis interpretibus hoc vocabulum, *Stephanus in Theol. Græc.* Quod Hebræi *Tehom*, Sept. vertunt *αβυδος*, & plerumque de mari ea vox usurpatur; solet tamen & ad alia transferri: Nam & divina judicia *αβυδος* vocantur, quia sunt impervestigabilia. Hic *αβυδος* nomine *Tartarus* est intelligendus. Nam & in *Apocalypsi* Johannis *αβυδος* hoc significatu sumi manifestissimum arbitror; præsertim cap. 20. 3 ubi eisdem vinculorum est mentio, ut apud Petrum, *Grozius in Luc. 8. 31.*

A Is put for the beginning, Rev. 1. 8, 11. and 2. 1. 6. and 2. 2. 13. because that is the first letter in the Greek, and Ω the last: they by a Metaphor signify there, *the beginning, and the end; or the first, and the last*, as it appeareth by the words following, which are added to these two *exegetically*. In composition it is diversly taken: it is either 1. *Privative*, as *αποστις*, 1 Pet. 4. 18. 2. *Negative*, as *αβυσσος*, Rom. 1. 23. *αβυσσος*, 1 Tim. 1. 17. 3. *Intensive*, as *αβυσσος*. 4. *Congregative*, as *αβυσσος*, Mat. 1. 16. *αβυσσος* in compositis privat, conjungit, & auget.

αβυσσος, non onerosus, 2 Cor. 11. 9. *Not burthensome*, so the Greek, and our Translation: Metaphorically, *Not troublesome*.

the depth of the earth, or the waters locally, as Psal. 106. 9. 2. for Hell, and it is translated *deep*, as Luc. 8. 31. *bottomless pit*, Rev. 9. 1, 2, 11. and 11. 7. & 17. 8. & 20. 1, 3. 3. for *the whirlpool of death*, as Ps. 71. 20. and so some would have it taken Rom. 10. 7.

* *αγαθος*, *Bonus*, often: 1. *Good*, Mat. 19. 17. 2. *Honest*, or *godly*, Acts 11. 24. 3. *Bountifull*, Mat. 20. 15. 4. *Profitable*, Ephes. 4. 29. 5. *Fruitifull*, Mat. 7. 17. Luc. 8. 8. 6. *Pure*, Acts 23. 1. ab *auctivo*, & *αγαθος*, *Doricè* *αγαθὸς* *lator*, quod boni tantum habeant unde lætentur.

d *αγαθὸς*, *Bonus*: 1. *Good*, Rom. 3. 8. 2. *Profit*, Rom. 8. 28. 3. *Vertue*, 1 Pet. 3. 13. 4. *Christian liberty*, Rom. 14. 16.

αγαθοποιέω, 1 Tim. 6. 18. only. *Benefacio*, Beza, Steph. Pisc. *Bene ago*, Vulg. male: for the Apostle speaks properly of *Liberality* and *Beneficence*.

αγαθοποιέω, *Benefacio*, item *rectè ago*. It doth not alwaies simply signifie to do any work which is good in it self; but sometimes is as it were transitive, as *Profum* amongst the Latines. It is used Mar. 3. 4. Luke 6. 9, 33, 35. Act. 14. 17. 3. Joh. 11. 1 Pet. 2. 15, 20. & 3. 17.

αγαθοποιία, *Benefactum*, 1 Pet. 4. 19. *boni efficientia*, seu *beneficiorum collatio*.

c *αγαθωσύνη*, *Bonitas*, Rom. 15. 14.

& *benevolus affectus ad benefaciendum proximo*, Lap. Consule Bezam in locum.

The Latine Translation rendreth it dilectio, love: and they which follow the Latine Interpreter, as *Lycan, Gorran, Tolet*, understand it of goodnesse, gentleness, a good charitable opinion which one hath of another. But it rather signifies, as *Chrysostome* noteth, *universalem virtutem, a general goodnesse*, including the other also. 2 Theſ. 1. 11. by this word (saith *Beza* there) *ſingularis & omnibus numeris absoluta Dei bonitas declaratur.* Gal. 5. 22.

f Of ἀγαπή
ἐκδοσις, val-
de ſilio Mat-
thew ſaith,
Rejoyce and
be glad, chap.
5. 12. Luke
ſaith, Rejoyce
and leape
chap. 6. 13.
rather from
the Hebrew
גל, ſaith
Avenarius.

Ἀγαλλίσσομαι, Exulto, geſtio, tripudio. The word ſignifieth exceeding joy, ſuch as we uſe to expreſſe by outward ſignes in the body, as ſkipping, dancing; as *David*, 2 Sam. 6. 14, 16. *Cherem*. upon *Matth.* 5. 12. The word is uſed alſo *Luke* 1. 47. by which *Mary* expreſſeth her joy for being mother to *Chriſt*; and *10. 21. John* 5. 35. and *8. 56. Act.* 2. 26. and *16. 34. 1 Pet.* 1. 8. and *4. 13. Apoc.* 19. 7. It ſignifieth to dance a galliard.

g Geſticulationem
magis ſonat
le-tantis, quam
ipſum gau-
dium, *Evaſ-
mus & Fan-
ſen.* There-
fore the ſenſe
may be, ver-
44. (ſaith
Fanſen.) Ex-
iilit cum ge-
ſticulatione,
id eſt, geſti-
endo. Signi-
ficat tripud-
dia in gau-
dio in *Matt.* 5.
h Ex a pri-
vativa, & ἀ-
μος nuptiæ,
cœlebs vel
fœmina in-
nupta, *Ho-
mer. Xenop-
horus.*

Ἀγαλλίζομαι, Exultatio, *Luke* 1. 14, 44. Answerable to the Hebrew *alaz*, both the Greek and the Latine word ſignifie an exceeding great joy, with an outward leaping as it were of the heart and body. Our Translation renders it, *Jude* 24. exceeding joy. The word is alſo uſed *Acts* 2. 46. *Heb.* 1. 9. *Exultatio eſt gaudium geſtuofum*, ab *ex* & *ſalto*, *Bechman.*

Ἀγαυός, Cœlebs, *Steph.* *Viduus*, *Beza*, 1 *Cor.* 7. 8, 11, 32, 34. Ἀγαυός etiam dicitur, qui, uxore mortuâ, ſit factus cœlebs, *Beza* in 1 *Cor.* 7. 8, 11.

Ἀγανακτέω, indignor, of ἀγαν valde, and ἀγομαι agrè ſero, ind gnor, dolco: or of ἀγομαι frangor, becauſe *Sorrow* breaks the heart, *Gerh* in *harm. Evangel.* It ſignifies properly *doloris ſenſu aſfici*, to grieve. It is uſed alſo pro *indignari, ſtomachari, & conqueri*. All which ſignifications may be applied to *Mat.* 26. 8. *Mark* 14. 4. yet propriely it is there uſed by the Evangelists to expreſſe the inward griefe and indignation of the mind. The word is alſo uſed *Mat.* 20. 24. *Mark* 10. 14, 41. *Luke* 13. 14.

Ἀγανάκτησις, Indignatio, ſtomachatio, 2 *Cor.* 7. 11. onely.

Ἀγάπη, Charitas, often; of ἀγαπῶμαι

εἶν, becauſe love is alwayes operative: or, ἀγαπῶμαι ὡς ἅπαντα, omni modo ſeſe movere ad rem amatam, becauſe he that loveth, is with all his affection and deſire carried to the thing beloved, to be partaker of it. Some derive it of ἀγαπῶ and ἀγαπῶμαι, becauſe hee that loveth is contented, and reſteth, and taketh pleaſure in the thing which he loveth. It ſignifieth a vehement affection and ardent love whereby one joynes himſelfe heartily to another, and reſts fully contented with him, *Zanchie.* Differunt amor, charitas, dilectio: Amor aliarum rerum eſt, Charitas inter ſolos homines, Dilectio ad Deum ſpectat. Sic diligimus Deum; Charos habemus parentes, liberos, fratres, amicos; benefactores; *Amamus illos omnes*, *Aret.* in *Problem.*

Ἀσπῆται, Convivia, Love-feaſts, *Jude* 12. The common feaſts of Chriſtians; ſo called, becauſe they were inſtituted for the retaining of mutuall love and ſociety, *Steph.* in *Theſ.* They are elegantly deſcribed by *Tertullian* in *Apologetico*, cap. 39.

Ἀσπῆδω, Diligo, often. It hath two principall ſignifications, ſaith *Suidas*: 1. Generally it ſignifieth the ſame with φιλέω, diligo, and ſimply amo, ſeu aliquem amore complector, & cum aliquo amicitiam colo: as 1 *John* 2. 10. 2. Specially and properly, it ſignifieth to love ſomething by adhering to it with the mind and heart, ſo to be content and fully ſatisfied with it, that one deſires nothing elſe: Therefore the Lord doth as it were ſhew the force of this word *Mat.* 6. 24. *Either hee will hate the one, and love the other; or adhere to the one, and deſpiſe the other.* And *Matth.* 22. 37. *Thou ſhalt love the Lord thy God with all thy heart*: teaching us, that, according to this ſpeciall and proper ſignification of the word, God only is to be loved. So the word is taken 1 *Joh.* 2. 7. *Mar.* 10. 21. ἠγάπησεν αὐτὸν, *Chriſt* loved him. The word there ſignifieth, *friendly to ſpeak to him, and, to deal gently with him.* There fore ſome ſay it is leſſe then φιλέω, as diligo amongſt the Latines is leſſe then amo. Whereas *S. John* (*Joh.* 21.) uttered *Chriſt* demand by the

i Dilectio, benevolus erga proximum affectus, quo non tantum volumus, ſed etiam facimus illi bene. *Aret.* in 2 *Tim.* 2. 22. Latius patet Charitatis, quam miſericordie nomen. Deinde fortassis illo vocabulo ſignificatur animi affectus; iſto verò officia quæ ex illo affectu proficiuntur. Is enim verè diligit, qui re ipſâ juvat quos diligit, *Luk.* 10. 27, 37. *Beza* in 2 *Ter.* 1. 7.

k Me aut amabis, aut quo contentus ſum, diliges, Cic. Dollebam aurea diligebam, amore amo. 1 *Lud. Viv.* in Aug. de Civ. Dei, lib. 14. cap. 7.

m Steph.in Theof. n Alsted in Lex. Significat consentum esse, acquiescere, Calaub. in Mar. 10. 2. 1. See Beza's Annot. major. in Joh. 21. 15.

O Omnino plus quiddam indicat quam dilectus, Eras.

* Gen. 22. 2. וְיָבֹרֵךְ אֶת אֲבְרָהָם. Vide ibid. v. 12. & 16. Sic Prov. 4. 3. Zach. 12. 10. Unde & proverbium,

וְיָבֹרֵךְ אֶבְרָהָם. מִן הַיָּד. Mercor on Gen. 22. saith, that the Lxx. perhaps read וְיָבֹרֵךְ, for וְיָבֹרֵךְ.

p Helychius, Plur. Arist. Rhet. 1. Steph. in Theof.

A'αμνός, seu paganos videas five Hellenistas, idem quod μονοθεός est; unicus, five unigenitus.

Ita Homero Αἰθναξ, ἀγαμνός dicitur: non enim alium habebat Hector. Heinsius in Exercit. Sacr. Vide Gronium in Marc. 12. 6.

ὁ υἱός, id est, ille filius, scilicet unicus seu singularis: ὁ ἀγαμνός, id est, ille dilectus, scilicet unice, Eras. Sa. Syrus vertit, dilectissimus.

one word, and Peters answer by the other, it seemeth that hee useth the words indifferently, D. Rainolds Confer. cap. 3. But as that difference amongst the Latines, so this amongst the Greeks is often confounded. Others say it is more then εἰλῶ, as compounded of ἀγαυα valde, and παύουα acquiesco: qua enim diligimus, in eis acquiescimus, Budæus. Ducam etiam (& quidem magis ἀναλόγως) ἀβ ἀγαυ, & παύ possideo: avidè enim possidemus & amplectimur ea que amamus, Harmarus in Lexic. Etym. Ἀγαμνός apud Lxx. Interpretes non semper pro diligere, sed & pro amicis blandisque verbis compellare & laudare sumitur, ut Cant. 1. 14. 2 Paral. 18. 2. Lud. de Dieu Comment. in quatuor Evangelia.

Ἀγαμνός, Dilectus, often. Ephes. 5. 1. τέκνα ἀγαμνός. We translate it, dear children. The Greek word is very emphaticall: it is properly attributed to an onely childe. The Seventy that translated the Hebrew Bible into Greek, do with this word interpret that phrase, onely son. For where in Hebrew it is thus said to Abraham *, Take thy onesthine onely son; they thus translate it, Take thy son, thy dear one, or, thy beloved one. Other Greek Authours do so attribute the same word to an onely child; yea also, and to an onely eye, as when a man hath but one eye, they call it a beloved eye. This word then sheweth, that God so respecteth all his children, as if they were but one, a darling child. This word by a propriety is attributed to Christ, ὁ υἱός μου ὁ ἀγαμνός, Mat. 3. 17. and 17. 5. Mar. 1. 11. and 9. 7. Luke 3. 22. and 9. 35. The English is too short for the Greek, where wee find two articles: and it foundeth thus, This is that my Sonne, that my beloved, or, This is my dearly beloved Son. Beza expresseth the double article, [Filius ille meus, dilectus ille.] And there is a very great emphasis in it: not so much to distinguish him from other sons (for

hee is the only begotten) as to shew his dignitie: for wee are sonnes, not by nature, but by adoption. 2 Tim. 1. 2. Jerome rendreth it charissimo; Tremellius and Beza, dilecto; but neither sufficiently answers the Greek: for it signifieth amabilem, amare dignum, quiddam quod affectare, desiderare honestissimum sit. Quum ἀγαμνόν ap-pellat, duo nobis indicat: 1. Singulare suum desiderium erga Timotheum 2. Ipsum Timotheum ingenii candore, doctrinâ, aliisque virtutibus ornatum fuisse, ita ut dignum amore fuerit.

Ἀγγαδός, Angaris. Cogo ad currentem vel ferendum. Vocabulum origine Persicum. Angari enim, (ut notant Erasmus & Budæus) Persis dicebantur, quos hodie Postas vocamus. As in our Common-wealth we have Post-masters, so in Persia there were like officers, who, by authority from their Kings or Emperours, might take mens cattle, nay, men themselves, and use them for travell and carriage at their pleasure: And this custome the Jews had got among them, as may appear, Mat. 27. 32. Mar. 15. 21. Christ, in Matth. 5. 41. speaks of the abuse of this authority, saying, that if a man compell thee wrongfully, under colour of the Magistrates authority, to go with him one mile, goe with him two; that is, rather then by resisting thou shouldst revenge thy selfe, goe with him two miles, M. Perkins. This word is not used by the Septuagint in the old Testament.

Ἀγγέριον, Liqueoris capax vas, Eras. Mar. 1. 3. 48. and 25. 4.

Ἀγγελία, Denunciatio, Steph. Beza. 1 Joh. 3. 11. Messager, or commandment, as the margin hath it in our new translation.

Ἄγγελος, Angelus; servato nomine a Latinâ retinet Persicum, five Græco-Persicum angariare, tum quod Ulpirius id non reputavit, tum quod Latinum nullum habeat, quod factis vim illius exprimeret. Respondet Persicum ἀγγαδός Hebraico Nagas & Nages: significat exactorem publicorum onerum, Exod. 3. 8. & 5. 7. Job. 3. 18. Isa. 9. 5. Zac. 9. 8. & 10. 5. Dixerim ἀγγαδός esse Cogo inivium, Sculter exactor. Evang. lib. 2. cap. 28. f Diminuit ab ἀγγαδός. t From ἀγγαδός natio. They are Messengers to men, Justus Martyr. Nomen non naturæ, sed officii, Aug. Lat. Angelus. Gal. Ange. Angl. An-gell. Nuntius Dei καὶ ἰσχυρῶς. Steph. in Theof.

q. Ἀγαμνός, Aereus in locum. Dilectum & dilectissimum significat. Cornelius a Lap.

r Angaras nemo nescit Persis dictos fuisse Tabellarios Regibus, literas sibi invicem perferentes: nam certis itinerum spatium mutabantur. Vide Drusum observat. Sacr. l. 12. cap. 19. Hoc vocabulum primum in Græcum, deinde in Latinum Idiomata transiit.

Ἀγγαδός, inde verbum ἀγγαδός, ad tale ministerium compellere. Nos trates Postas, quasi Postos collocat ôsq; certis in locis, & semper in pro-cinctu excubantes, appellat. Doctissimus Beza in versione

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pu^d Latinos Theologos, ut servarunt in Apostolus, in Martyr, often. It significeth, 1. A Messenger, James 2. 25. so it may be translated, Acts 12. 15. ὁ ἀγγελος, Nobile est absurdū si statuamus nuncium eo loco Angelum dici. Quid si dicemus hunc fuisse peculiarem Angelum Petri custodem, necesse est etiam ut dicamus Angelos custodes vocem, figuram, gestum, & reliquarum quorum sunt custodes assumere; quæ quorsum pertinent, non facile est despiciere. Cameron. A messenger from him, as in a like place, Luk. 7. 24. 2. Spiritus created, 1. In general, Rom. 8. 38. 2. In speciall. 1. Good, Heb. 1. 4, 5, 6, 7, 13. Mat. 4. 6, 11. and 13. 39, 41, 49. with an Epithet, holy, Mat. 25. 31. elect, 1 Tim. 5. 31. 2. Evil, Mat. 25. 41. 1 Cor. 6. 3. 2 Pet. 2. 4. 3. The Son of God, ἡσυχία, Zech. 4. 4. 4. Faithfull Ministers, Mal. 3. 1. Matth. 11. 10. Revel. 1. 19. and 2. 1.

^u ἄγος, (unde Latinum age) agendum, ageris, eja: quando appellatur unus. Steph. Non tantum adverbium hortandi, sed etiam corripiendi; ut Jacobi 4. 13. & 5. 1. Etiam quando plures compellantur, ut ista Jacobi loca indicant.

ἡ παρὰ τοῦ ἀγγέλου, ab agendo, seu dicendo, ut agmen, Latinis ab ago. Potius ab Hebræo Engel, id est, vitulus, bos, qui gregem faciunt.

^u ἄγλις, Grex, proprie boum, Homer. It is used Matth. 8. 30, 31, 32. Mar. 5. 11, 13. Luke 8. 32, 33. Dicitur & de avibus, Soph. Arist. & de hominibus, ut Lat. Grex.

^u ἄγενος, Sine genere, Hebr. 7. 3. cuius generis origo non potest reddi, Erasms. One whose beginning cannot be found: ex a privativa, & γενεαλογίης.

^u ἄγενος, Ignobile, 1 Cor. 1. 28. only. Ex a priv. & γενος, genus, progenies. One whose genealogie is not expressed or mentioned; so Hierome expoundeth this word.

^u ἁγιόσω, ἁγιάζομαι, Sanctifico, sanctifico. They are often used. Kiddesh, ἁγιάζω inter cetera, valet ἁεσοφείην, & dicitur tum de vicinis, tum de aliis rebus quæ Deo consecrantur, Exo. 13. 2. Levit. 22. 2. Ecclesiastici 35. 8. Grotius in Joh. 17. 19.

^u ἁγιασμός, Sanctimonia, Rom. 6. 19. 22. 1 Cor. 1. 30. 1 Thes. 4. 3, 4, 7. 2 Thes.

2. 13. 1 Tim. 2. 15. 1 Pet. 1. 2. Heb. 12. 14.

^x ἁγίος, Sanctus, often. It significeth, Not earthly, according to the usual Etymologie given of it. Some derive it of ἄγιος, veneror, qui ob summam suam integritatem & perfectionem reverendus sit omnibus, Janfen. Mihi placet (si pace Grammaticorum liceat pronunciare) dictos esse ἁγίους ἀπὸ τοῦ ἁγείν, quasi altivos dicas, & certaminibus acutios. Hinc ἁγίος & inde, interpositio ἰώτα, ἁγίος, & spiritu mutato, ἁγίος, Aret. in probl. Nec solūm dicitur purus, sed pollutus, & inquinatus: quia vox ἁγίος in bonam & malam cadit significacionem: aliquando enim significat crimen, scelus, rem pollutam; aliquando factum pium, sanctum. ut Latini sacrum pro execrando appellant. Hinc, Auri sacra fames, &c. Idem ubi supra.

x Ab a privo & ἡν terra. Extra terram, vel sine terra, Beda.

Sanctus a fancio, ut sanctum sit idem quod fancium & firmum. Ger. Aret. in Problema.

^u ἁγίον, Sanctuarium, Heb. 9. 1. ἁγίον ἁγίων, sanctum sanctorum, Exod. 33. 36. ἁγία ὡν τῶν, tabernaculum primum, Heb. 9. 2. Item secundum, Heb. 9. 25. Item celum tertium cuius typus erat, Heb. 9. 12. ἁγία the holies. The most holy place was called in Hebrew, Kodesh Hakodaschim, Sanctum sanctorum, The holy of holies, and by the Septuagint ἁγία τῶν ἁγίων, and by the Apostle in the plural ἁγία, the holies. D. willet on Levit. 16. 2.

^u ἁγιότης, Sanctimonia, Heb. 12. 10. ἁγιωσύνη, Sanctificatio, Rom. 1. 4. 2 Cor. 7. 1. 1 Thes. 3. 13. potestas Hellenistis, Psal. 95. 6.

^u ἁγίασμα, ulna, Luk. 2. 28. ἁγισσόν, hamus, Mat. 17. 27.

^u ἁγκυρα, Anchora, per metaph. Presidium, Euripid. ut & anchora apud Lat. Acts 27. 29, 30. 40. Heb. 6. 19.

^u ἁγροφός, Impexus, The word properly significeth new cloth, which as yet hath not passed the hands of the fuller, Mat. 9. 16. Mark 2. 21.

^u ἁγίος, Purus, 1 Tim. 5. 2. Ex a privativa, particulâ, & γινώσκω, Nescio, quod

γ. Of ἁγίος, aduncus, curvus, quia urco, morfu alligat navem, & ἁγίος, Impolitus, & impexus, qui se non dūm à fullonibus apparatus est; veluti cum panus à

textore venit, Eras. Janfen. Componitur ex a privativa, & γινώσκω, quod fullonem significat. Cui fallo manum non adhibuit, ac proinde novus à consequenti. Scilicet in exerc. Evang. Gerh. in harm. Evang.

mulierem

mulierem non novit. From whence (say some) comes the Latine *Agnus*, because it was a pure sacrifice. It is used also 2 Cor. 11. 2. Phil. 4. 8. Tit. 2. 5. James 3. 17. 1 Pet. 3. 2. 1 Joh. 3. 3.

* *Ἀγνός*, *Purè*, Phil. 1. 16.

* *Ἀγνότης*, *Puritas*, 2 Cor. 6. 6.

* *Ἀγνίστω*, *Purificatio*. It signifies properly to *purifie*, *expiate*, *sanctifie*, Joh. 11. 55. It hath respect to the Leviticall Ceremonies, by which the Leviticall purification and sanctification was finished. It is taken for the purification of the Nazarites after the full time of their vow, Acts 21. 24, 26. It is used also Jam. 4. 8. 1 Pet. 1. 22. 1 Joh. 3. 3. It is a Metaphor either from the Gold Smith, or Physician, or else from the ceremoniall law.

* *Ἀγνίστουαι*, *Purificor*, Acts 21. 24, 26. and 24. 18.

* *Ἀγνισμός*, *Sanctificatio*, Acts 21. 26. only.

* *Ἀγνοια*, *Ignorantia*, Acts 3. 17. & 17. 30. 1 Tim. 4. 12. and 5. 2. want of the knowledge of God and heavenly things, Ephes. 4. 18. *unbelieve*, 1 Pet. 1. 14. * *Ἀγνοια* apud Lxx. idem est quod *אִשָּׁה* & *אִשָּׁה* quæ voces etiam atrox scelus significant, estq; id ipsum quod *קָשָׁה* rebellio. *Camero*. *Myroth*. ad Heb. 9. 7.

* *Ἀγνοέω*, *Ignoror*, often. Being put absolutely, it signifieth, *to be rude and ignorant*, 1 Corinth. 12. 1. and 14. 38. Heb. 5. 2. *Ex a priv.* & *verbo* intelligo, *per epenb. sin.* τὸ γένηται.

* *Ἀγνοομαι*, *Ignoror*, 2 Cor. 6. 9. only.

* *Ἀγνόημα*, *Erratum*. Hebr. 9. 7. only. Sometimes it signifieth any sin which cometh from ignorance and error, as in that place of the Hebrewes.

* *Ἀγνοήματα*, *Errors dems of ignoran. e.* It is used Gen 43. 12.

* *Ἀγνοσία*, *Ignorantia*, 1 Corin. 15. 34. 1 Pet. 2. 15. *Ex a priv.* & *γνώσις* notitia.

* *Ἀγνοσθε*, *Ignoratus*, Acts 16. 23. only. *Nouunquam de persona dicitur pro ignobilis, inceleber inglorius apud Poll.* *Ex a privativa*, & *γνώσις* notus.

* *Ἀγορά*, *Forum judiciale*, Acts 16. 19. a From *ἀγορεύω*. It is used Matth. 11. 16. and 20. 3. and 23. 7. Mark 6. 5, 6. and 7. 34. and 12. 38. Luk. 7. 30. and 11. 43. and 20. 46. *ἐν ταῖς ἀγοραῖς*, *Recentior, in foris.* Imò, *foris*, live in plateis & publico: quomodo τὸ ἀγορὰ passim accipi hic solet. *Quod & Syrus vidit, Heinsius.* Acts 17. 17. Sometimes it is taken for the place into which the people are gathered. Sometimes it signifieth the people gathered together: and sometimes the oration which is made unto them: *Eustath.* The same three-fold signification also hath *Contio* in Latine. See *Aul. Gel.* l. 8. cap. 7.

b * *Ἀγοράζω*, *Emo*: *pretio numerato emo*: b *Ab ἀγορῆς*, *res venales emo pretio reddito*, *Aret.* *Forum.* Luk. 14. 19. It is often used in Scripture besides.

c * *Ἀγορεύω*, *Circumforaneus*, *Stephan.* c *Homo ἀβ.* *Beza.* Acts 17. 5. * *Ἀγορεύω*, *viles* & *est qui* *venales ex face plebis, quos solet Cicero sentinam urbis vocare*, *Beza in locum.* *Certain Vautneans*, *Fr. B.* *totos dies forum conuert.* *Casaub.*

d * *Ἀγορεύω*, *subaudi συναγωγῆς*, *Con-* d *Ἀγορεύω* *from ἀγορεύω*, *ventus forenses*, Acts 19. 38. *Agitur* *as Foras* *from forum.* *forum*: ἀγορεύω ἀγορεύω, *ad verbum* *forenses agant, vel aguntur, seu coguntur*: *pro quo dicimus in vernaculo sermone*, *On tient les plaids, id est, (ut loquitur Cicero) forum agunt Appellatione verò τὸ ἀγορεύω intelliguntur vel ipsi forensium causarum Judices, vel Causidici, ut rectè explicant Græca Scholia: illi denique qui forensia solent tractare, Beza in locum.* *Syros ἀγορεύω non sunt forenses conventus ubi jus dicitur, nec forenses Judices, nec fasti dies, sed accepit eodem sensu quo capitur Acts 17. 4. sunt enim ἀγορεύω plebei, qui manu victum querunt, suaque manuficia in foro venum exponunt. Eo sensu vertendum esset circumforanei, vel forenses habentur.* *Ludov. de Dieu in loc.*

e * *Ἀγορεύω*, *Agitur*, Acts 4. 13. only. *Vide e* *Fr a &* *Drusium.* *Illiteratus, literarum rudis, γένηται licet* *aut qui nò ipsa quidem literarum ele-* *74.* *menta novit: Lucian. & Athenæus, & Steph in Thef.*

* *Ἀγορεύω*, *Captura, venatio.* *Significat unum ipsum venandi actum, tum rem quam venamur* *Gerh. in h. b. mon.*

Stephan. in Thef.

venamur & capimus. *Plut.* useth it in the former sense, and *Lucian* in the latter: *ab ἀγρῆς ager*, Luke 5. 4, 9. onely. *Capturam hoc loco vocat ipsas res captas, ut ostendit relativum proximum. Sic nomen capturæ usurpatur pro re capta apud Plin. lib. 10. cap. 40. ut annotarunt Grammatici.*

Bezæ in loc.

Propriè est venari, seu venatu capere feras. *Ger. in haim.*

² Ἀγρῶ, *Capto*. It properly signifieth to hunt, or catch beasts, or birds, or fishes, Xenoph. Also *Capto*, by a Metaphor, as amongst the Latines *venor* and *aucupor*. It is said of him which taketh the prey hee hunted for; *Bezæ* on Mark 12. 13. The Syriack word there signifieth to hunt: his meaning is, They did, after the manner of huntsmen, lay wait for him, that they might entrap and catch him in his speech, *Tremel*.

Casaub. Ex. 2. ad animales Eccles. & Spanhem. Dub. Evang. Ab ἀγρῆς & αὐλῆς, Theophil. id est, In agro iudicia vel fistula cano. Rather from ἀγρῆς, ager, & αὐλῆς, stabulum, as Eras. Fan. Rusticor. In villa dego, In urbe non habito, Budæus. Stabulor in agro, Pernoctio in agro, Scap. Excubare, quasi extra cubare, dicitur, id est, foris, atque adeo sub dio pernoctare, Bezæ.

² Ἀγροῦ, Luke 2. 8. onely; *excubo*. It is referred both to the day and night, and simply signifieth, *Vitam in agris sub dio agere*, *ἡδὲ τὸ ἐν ἀγρῆς αὐλιζέσθαι*, id est, à degendo in agris; which notheth no lesse a diurnall then a nocturnall mansion. *Vulg. Erasim. & Ambros. Vigilantes, malè. Aliud enim est vigilare, aliud ἀγροῦ λειῖν, sub dio agere: Nam vigilat etiam qui in lecto insomnem ducit noctem. Bezæ, Excubantes, ubi vi non satis expressit. Scultet. Exerc. Evang. & Delit. Evang. c. 14. Alii pernoctantes. Latimorum, rusticari non malè attingit, sed satiis videtur ut explicemus per phrasin, In agro morari; aut, In agro degere. Arabs vertit pascentes in agris & vigilantes. Arias Mont. in agro agentes, Bechman. Manuduct. ad Ling. Lat.*

² Ἀγριον, *Sylvestre*, Matth. 3. 4. Mar. 1. 6. *Ἀγριον, quicquid in agro sponte nascitur; & opponitur interdum simpliciter illi, quod hortense, quod sativum, quod curâ & arte ex parte paratum. Prout Latini etiam agreste vocant quicquid vel in agro est, vel ex agro. Mel ergo comestum Johanni, agreste potius fuit quàm sylvestre, ut bene vertit eruditissimus Bezæ. Non omne verò quod agreste etiam sylvestre est, est omne sylvestre dici possit agreste. Sic Syrus Interpres utitur hic voce genericâ,*

& vocat mel, quo usus Johannes, mel agri, vel campi, non sylvæ tantum. Spanhem. in Dub. Evang.

² Ἀγρίελοι, *Oleaster*, Rom. 11. 17, 24. *Ex ἀγρῆς & ἐλαιῶν, olea.*

² Ἀγρῆς, *ager*. This word is often used in the new Testament, from whence cometh *ager*, saith *Fabius*, *ab ἀγρῶ duco, quod illinc pecora ducantur.*

² Ἀγρυπνέω, *Vigilo*. This word, according to the proper notation of it, signifieth to awake, and abstaine from sleep. It is properly attributed to the body: so the substantive is used, 2 Cor. 6. 5. and 11. 27. Metaphorically, and by way of resemblance unto the soule, Ephes. 6. 18. Heb. 13. 17. Of which signification there are examples in *Lucian*, and other profane Authors. The Septuagint used it *pro corde vigilavit*, Cant. 5. 2. The Syriack hath rendered it by a word which signifieth the waking both of body and mind. It is used also of both kinds of watching, sometimes in one and the same place of Scripture, as Prov. 8. 34. The word is used also Mark 13. 33. and Luke 21 36.

f Insomnem noctem duco, pervigilo.

² Ἀγρυπνία, *Insomnia, vigilia*, Xenoph. 2 Cor. 6. 5. and 11. 27.

² Ἄγω, *Duco, adduco, eo*, often. *Quum de animatis dicitur, duco; quum de inanimatis, affero, Scap. ut Latinis duco, sic & ἄγω Græcis aliquando pro existimo, habeo usurpatur, Lud. de Dieu.*

g Of ἀγρῶ, and ὕπνος, Græc. ἄγω, Lat. Gery minimum quiddam significat, unde, Ne gry quidem. h Duco, adduco, ago, modo, deror, formo, instituo. Sic Horat. Agere noxem, & gubernare. Sic Plautus, Ad huc tenellas formare, ut in modum condecentem naturæ suæ creascent & expandantur.

² Ἀγορεύω, *Agor, ducor*, often.

² Ἄωρον, *Vitæ ratio*. 2 Tim. 3. 10. only. *Nulla modo assentiri se Erasino, veteris interpreti recenior testatur, qui institutionem reddunt; ipse autem vitæ rationem dixit. Quantum autem inter vitæ rationem, & educationem interstiti, sciunt qui quid sit vitæ ratio non ignorant, Heinhus.*

i Est vitæ ratio, moves, conversatio, Corn. à Lap. k Idem est quod certamen, studium, contentio, labor cum difficultate conjunctus. Accipitur & pro loco ipsius certaminis, Calep. l B. Dav.

² Ἄσων, *Certamen*, Col. 2. 1. It is diversly rendered: Some render it *cave* or *solicitude*; so *Erasim.* and the *Vulg.* but improperly: Some, *danger*. Sometimes it signifieth a *race*, Heb. 12. 1. But *Colos. 2.* ¹ and in divers places, it is fitly rendered, *A fighting, or combating*. It signifieth both

m Of a & γωνία, quòd in loco non anguloso, sed rotundo haberi solet, Marminus.

both a ^m place to run in, which the Latines call Stadium, a race-plot; and also the action it selfe of running therein, Pareus and Beza on Heb. 12. 1. And in the propriety of the signification thereof, it pointeth out the manner of a race which wee are to run, viz. that it must be performed with labour and striving, more athleticum, after the manner of champions, wrestlers, or runners; so the word is used Heb 12. 1. It is used also Phil. 1. 30. 1 Thessal. 2. 2. 1 Tim. 6. 12. 2 Tim. 4. 7.

^A ἄνωια, Angor. Propriè Græci hanc vocem usurpant de eo motu animi ad grave periculum, qui tamen fortitudinem non expectat, Grotius in loc. It is used for fear of mind †, Arist in Prob. So Luke 22. 24. where onely in Scripture it is used. Syrus vertit, Cum esset in timore ac pavore. Constitutus in angore, Beza. Significat hic tum anxietatem quandam aut metum afflictionemque illam qui corripit solent homines, urgente gravi discrimine, tum & luctam contra pugnantem, Illyr. in Nov. Test. Significat summam Christi luctantis angustiam, Beza. Commodissimè accipitur pro acerivis motibus animi, lucta ac dimicatione cogitationum, adeoq; pro gravissimis perturbationibus, quales conspici solent in illis, qui grave aliquod certamen iniviti sunt, vel illud aggressi in eo laborant, Gerh. in harm.

^A ἄνωια, Contendo, Luk. 13. 24. This simple verb implies, 1 a power and strength whereby to strive: 2. an using that power by way of resisti g, and opposing the contrary: 3. such opposing as overcomes. Ἄνωια ἐσθι, contendite, agonizate, & quasi in agone & agonia contendite, extremas summisque vires velut agonizantes exerite, quasi pro vita, si vincitis, vel morte, si vincimini, luctaturi, Cornel. à Lap. in loc. Strive as wrestlers, as those that prove masteries, Col. 4. 12. This word there used sheweth the vehemency and fervour of Epaphras his prayer for the Colossians: Immit certamen & quasi luctam cum Deo ipso, Episc. Dav. It is used also Col. 1. 29. John 18. 36.

† ἄνωια, Of ἀνωια, certain, Arist. in Prob. scilicet, in is timor quidam, quo percellimur opus aliquid aggressuri. Laertius exponit per timorem rei incertæ atq; dubiæ Hestichus dicit significare palem bellum. Propriè est timor quo corripit solent in certamen descensuri; sed per C tacè resin ponitur pro, quovis timore, Stephan. in Thes. in Propriè, in publicis certaminibus certare, veluti palæstrâ, Erasor.

1 Tim. 6. 12. and 2 Tim. 4. 7. 1 Cor. 9. 25.

^o ἄδεια, 1 Cor. 9. 18. Gratuitus, propriè, inemptus. Absque pecunia vel sumptu paratus. Quasi dicat, Nullo vestro sumptu vobis predicatus.

^A ἄδελφός, Frater, often. 1. Frater naturalis, Mat. 4. 18. & 10. 2. 2. Cognatus, seu consanguineus, Matth. 12. 46, 47. Rom. 9. 3. Genes. 14. 14. & 27. 32. 3. Proximus, Matth. 7. 34. 4. Christianus, Mat. 12. 50. and 28. 10. Rom. 8. 29. Col. 4. 9. Luk. 17. 3. Rom 8. 1. Heb. 2. 11. Acts 11. 1. 5. Popularis, Deut. 23. 30. 6. Qui est ejusdem sectæ, Acts 22. 5. 1 Thes. 2. 1. This sheweth that Paul tended the Thessalonians as hee did his mothers womb, or his own bowels; as brethren, Squire.

^A ἄδελφὴ, Soror germana, soror ex eadem matre, Mat. 13. 56. 1. Soror, Mat. 19. 29. Joh. 1. 13. Acts 23. 16. 2. uxor, 1 Cor. 9. 5.

^A ἄδελφότης, Fraternitas, Steph. Fratrum cætas, Beza. 1 Pet. 2. 17. and 5. 9.

^A ἀδηλός, Qui non apparet, incertus, Luk. 11. 44. 1 Cor. 14. 8. Ex a privat. & ἀδηλός manifestus.

^A ἀδηλος, In incertum, 1 Cor 9. 26. non manifeste.

^A ἀδηλοτης, Incertitudo, 1 Tim 6. 17.

^A ἀδημονέω, Matth. 26. 37. Gravissimè angor, Steph. Beza. Vulg. Mæstus sum. Afficitur mæstitudine, Eras. To faint or fall away in his soul. Imponentem animi molestiam significat. Eras. Pene exanimor & desicio præ dolore. Id. Præ dolore pene concidere animo, & inopem consilii esse, Beza. Est ita vehementi obiecti discriminis metu angere, ut quasi exanimis & extra te sis. It is used also Mark 14. 33. Phil. 2. 26. Mæstus erat, Vulg. sed non satis exatpressè. Erat anxius animi, Eras. Impatienter sollicitus erat, Ambros. Gravissimè angebatur, Beza.

^r ἄδης, Inferi. This Greek word (saith Bellarmine) always significeth Hell, the Grave never. Learned Cameron observes, that this word in

^o Ab a & ἀπείν sumptus, Gratuitum consilium Evangelium, Beza. p. ἄδελφός ab a conjunctiv. & ἀδελφός, uterque Brethren being properly used, the fruit of one womb. Sic Latinis frater dicitur, quasi fere alter, Aul. Gell. q. Of a privat. & ἀδελφός, id est, Extra populi confortium dego. Men in sorrow love to be alone, as the poet saith, Ipse suam corpeat hominum vestigia vitans. Qui præ tristitia animi, populi frequentiam fugit. Zanchius in Phil. 2. 26. Eustathius derives it from ἀδός, sarietas, ut sit quasi nimia dolorum satietate fastidire. r See the Rhemists ca. 12. loc. 4. in their Annotations on Act. 2. 27. f. Myroth. Evangel. & Prælect. in Mat. 6. 18. Tomo 2. It properly significeth the other world,

the place or state of the dead, whether in respect of the soule, or of the body; so that Heaven it selfe may be comprehended in it. B. 1. 1. 1.

the Scripture never (save only in one place) signifieth *Hell*, but constantly either *the Grave*, or *the state and condition of a man deceased*. This word (as some observe) signifieth three things in the new Testament: 1. *The Sepulchre*, Acts 2.27. For first, *Peter* makes an opposition between the *grave* into which *David* was shut up, and the *hell* out of which *Christ* was delivered, ver. 29, and 31. Secondly, *Peter* saith expressly, that the words must be understood of the resurrection of *Christ*, ver. 31. Thirdly, this appeareth by *Pauls* citing of it, Acts 13. 34, 35. Fourthly, it is so expounded (Psal. 16. 12.) by many of the Popish writers, *inferno*, id est, *sepulchro*. In the *Septuagint* it is usually so taken. *Eman. Sa* confesseth it to be so taken in Gen. 42. 38. 1 Sam. 2. 6. Job 7. 9. and 21. 13. Psal. 29. 4. and 93. 17. and 114. 3. and 140. 7. Prov. 1. 12. and 23. 14. Eccles. 9. 10. This word is likewise so taken Acts 2. 31. 1 Cor. 15. 55. Revel. 1. 18. and 6. 8. and 20. 13, 14. *Death* and *hell* are cast into the lake of fire: now we cannot say *hell* is cast into *hell*, but the *grave* into *hell*. Secondly, it signifieth *the place of torment*, Luke 16. 23. Thirdly, it is taken for *the Divell himself*, Matth. 16. 18. and so it is sometimes taken amongst profane Authors. Both the *Septuagint* in the Old Testament, and the Apostles in the New, Acts 2. 27. 1 Corinth. 15. 55. doe use the Greeke word *hades*, and the Latine Interpreters the word *infernus*, or *inferi*, and the English the word *hell*, for that which in the Hebrew text is na-

t Variablis, Pagninus, Arius Montanus, and Isidor. Clar. on this Acts 2.
 "Adus & Tartarus non recte confunduntur, Nam Adus non pertinet ad demonia, sed tantum ad homines mortuos bonos, malosque, & quidem medio duntaxat tempore inter mortem & resurrectionem. Tartarus autem, Græcorum exemplo, Tartarus dicitur eam regionem in qua impuri spiritus a i temporis iudicii, velut captivi asservantur. *Grotius* in Luc. 8. ver. 31. "Adus est locus visibus nostris substractus, & de corpore quidem cum accipitur, sepulchrum in quo est corpus sine animo: de animo verò, totam illam regionem in quo est animus sine corpore. Itaque fuit *Dives* quidem in *Adus*, sed fuit in *Adus* etiam *Lazarus*, determinatis *Adus* regionibus. Nam & *Paradisus*, & *Geheena*; sive, ut loquebantur Græci, *Elysi* & *Tartarus* sunt in *Adus*. *Grotius* in Luc. 17. vers. 23. "Adus (sicut *Ambrose*) significat locum invisibilem defunctis præparatum. u *Cameron*. *Myroth. Etzagal*. *Perkins* on the Creed. *Picador* in *Schol.* in Luc. 16. 23.

med * *Sheol*. The Kings Translators of the Bible do render the word *Sheol* in the old Testament usually *hell*, Deut. 32. 22. Psal. 9. 17. and 86. 13. yet in divers places they call it the *pit*, as Job 17. 18. and in sundry places the *grave*: and it cannot otherwise well be rendered, as Gen. 37. 35. and 42. 38. 1 King. 2. 6. Psalm 49. 15. and 65. Isa. 38. 18. For all learned Hebricians know, that *Sheol* is more proper for the *grave* then *hell*, and that the Hebræws have no word proper for *hell*, as we take *hell*; but either they use figuratively *Sheol*, or more certainly *Topheth*, or *Gebinnom*. For *Sheol* is in no place so necessarily to be taken for *hell*, but that it may also be taken for the *grave*, D. Fulks defence of the English Translation of the Bible, against Gregory Martin. But although that Hebræw word properly significeth a receptacle of the bodies after death, yet when mention is of the wicked, by consequence it may signifie *hell*; as the day signifieth light, the night darkness, fire heat, peace prosperity. Id. ib. Again, the Hebrew word *Sheol* signifieth a place which is dark and obscure, where nothing can be seen, such as the *grave* or *pit* is in which the dead is laid, which therefore of Job chap. 10. is called the *Land of darkness*. The Latine word *infernus* significeth generally a low place. D. Fulk against Martin. "Adus likewise in the new Testament

ferenda dicta est, ut putat Cl. Furius, tam sepulchrum quam Geheenam denotare potest. Ut enim in hanc animam, ita in illa corpora inferuntur. *Amami Antibar. Bibl.* l. 3. Profani verò Authores *Orcum* nominare solent. We in English call it *hell* (as some say) from the old Saxon or German word *helle*; in which tongues originally *hell* signifieth *deep*, *low*; and so it meaneth a low, or deep place, and agrees with the Hebrew *Sheol*, which is said to be low and deep, Deut. 32. 22. Job 11. 8. *Veslegans* derivation (saith Dr. *Wiser*) is the most probable, from being *helled over*, (that is to say) *hidden*, or *covered*. For in the old German tongue, (from whence our English was extracted) *hell* signifieth *to hide*: and in this Country with them that retain the ancient language which their fore-fathers brought with them out of England, to *hell the head*, is as much as, to *cover the head*. So that, in the original propriety of the word, our *hell* doth exactly answer to the Greek *Adus*, which denoteth a place *unseen*. Dr. *Uthers* Answer to Jesuit. Challenge.

they

they translate in most places *hell*, yet in one place the *grave*, viz. 1 Cor. 15.55.

* *Ἀδικεῖν* Θ , qui est absq. disceptatione, Jam. 3. 17. Ex a. privat. & διακεινομαι, dubito, discepto.

* *Ἀδικεῖν* Θ , Non intermissus, perpetuus, Rom 9. 2. 2 Tim. 1. 3.

* *Ἀδικεῖν* Θ , Indefinenter, sine intermissione. Continually, 1 Theff. 5. 17. The word signifieth such a performance of this duty, that thou doe not cease to doe it at such times as God requires it at thy hands. The same word is used Rom. 1. 9. 1 Theff. 1. 3. and 2. 13.

* *Ἀδιαφορα*, Integritas, Tit. 2. 7. Incorruptibilitas, integritas in actionibus & contrastibus, Aret. in loc. Hieronymus vertit incorruptionem, & translulit ad pudicitiam carnalem: quemadmodum virgo corrupta dicitur, quæ virgo esse desit; ita incorruptio virginitatem significaret. Præstiterit latiore significatione integritatem accipere, ut intelligatur requisita esse integritas, non corporis tantum, sed animi potius, & omnium affectuum; quemadmodum & integrum virum dicimus Latine, qui quam minime fucatus, bono affectu, candidus, nullâ notâ criminis vitiat, Hyperius in locum.

* *Ἄδικος*, Injustus, iniquus, improbus. Ex a. priv. & δίκη jus. Dicitur tam de re quam de persona. 1. An Infidel, or Pagan, 1 Cor. 6. 1. 2. An unrighteous person, 1 Corinth. 6. 9. It is used also Mat. 5. 45. Luke 16. 10. and 18. 11. Acts 24. 15. Rom 3. 5. Hebr. 6. 10. 1 Pet. 3. 8. 2 Pet. 2. 9.

* *Ἄδικία*, Injustitia, quod injustum est: very often. It signifieth all such injustice as is joyned with the wrong of our neighbour, Calvin. * *Ἄδικία* opponitur τῇ ἀληθείᾳ, 1 Cor. 13. 6. & sic à Lex. pro mendacio & falsitate (Hebr. שקר) sumitur, Psal. 119. 2. & alibi.

* *Ἄδικος*, Injuste, inique, immeritè, 1 Pet. 2. 19.

* *Ἀδικεῖν*, Injuriâ afficio, Coloff. 3. 25. Doth wrong, that is, hee that deales unjustly with another. For the word properly signifieth, he that doth hurt

or harme another, or others: and the Apostle puts these together, 1 Cor. 6. 8. *Ye your selves doe wrong, and doe harme.* It is used in many other places.

* *Ἀδικεῖσθαι*, Injuriam patior, 1 Cor. 6. 7.

* *Ἄδικημα*, Injuria, injustè factum. Acts 18. 14. and 24. 20. Apoc. 18. 5.

* *Ἄδίκη* Θ , Judicii expers, reprobus, Steph. Conc. 1 Corin. 9. 27. Vulg. *Reproba. Rejettanea*, Beza. It doth not signifie *reprobate*, as the word is opposed to the *elect*. For Paul was elect, and knew himselfe to be so, and therefore could not become a *reprobate*; but *reproved, reproveable, or unapproved*. So the word is taken, 2 Cor. 13. 7. Heb. 6. 8. for it is opposed to the word *δίκη* Θ , which signifieth *approved*; and therefore is not so much to be referred to the person of Paul, as to his *Ministerie*, lest his ministry should be rejected, and himselfe be worthy to be reprovèd; or (as Hierome speaketh) *Nè quod aliis præcipiat, ipse non servet.* 2 Cor. 13. 5. that is, *unfound, not found or approved* Christians, but hypocrites: see ver. 6, 7. It may be understood either actively, that they disprove all good courses; or passively, that they are disfavoured of God. It is a metaphor taken from Gold-smiths in trying of metals, *reprobate silver.* Our late excellently learned Translators, ver. 7. translated the same word in the affirmative, *approved.* Therefore the privative particle being added, the translation may well be *unapproved, or without praise.* Rom. 1. 28. it is taken actively. *Beza* and *Piscator* therefore render it,

z Non simpliciter significat injuriâ affici, sed injuriam quam acciperis ita ferre, ut damnum pati non recusēs, potius quàm cum Ecclesiæ officulo jus in judicio persequaris, Beza in loc.

a *Minima probus, non probandus, adulterinus, Arist. Rejettaneus, Beza. Vulg. & Erasmi. Reprobos.* Quâ voce Theologi intelligunt Electis oppositos. Hic autem ἀδίκην simpliciter opponitur probò & sincero Dei servo, sicut pecuniâ probam vocamus minimè adulterinam, ut Jer. 6. 30. Beza ibid.

Reprobi. id est, improbativis moribus, seu sine probatione, Sabin. v. 5. & 7. Velut Reprobi, id est, non probati. Rejettanei, Beza

in all the three verses: quos Gallicè sicut appellare, *Ceuz qui ne sont pas de mise, ni recevables.* Vulg. & Erasmi. *Reprobos*: quod mutavi, ut periculosam homonymiam vitarem. Beza in 2 Cor. 13. 5. *Rejettanei*, Beza renders it, Tit. 1. 16. & 2 Tim. 3. 8. where he addeth this explication, *id est, Falsæ & adulterinæ doctrinæ doctores*, quos oportet ab omnibus rejici: sicut *Rejettulas oves* appellant rei rustice scriptores, propter morbum vel aliud vitium rejiciendas. Vulgata *Reprobi*, quæ vox apud Theologos significat Electis oppositos, ac proinde quorum est prorsus desperata salus: quod mihi videtur paulò durius, quamvis hæc agatur de valde sceleratis. Beza in Annotat. maj.

Propriè significat, alicui facere injuriam, aliquid quem per vim opprimere, Alsted. in Paratit. Agere quæ injusta sunt ex habitu injustitiæ, id est, certo animi proposito & consilio, Mag. in Arist. Ethic.

Mentem omnis iudicii expertem. The Syriack, *mentem inanitatis*, hoc est, inanem: nempe, vacuum iudicio. *A reprobate mind*, we have in the text; but the margin well renders it, *A mind void of judgement*: and the *Vulg.* and *Erafm.* *Reprobam mentem.* Heb. 6.8.

b In quo adulterando nullus intercessit dolus; sicut qui vendunt lac, interdum illud adulterant admista aqua, *Piscat.*

^b Ἀδόλον, *Sincereum*: ex α & δόλ. *Sincere milk of the word.* The Greek is τὸ λογικὸν ἀδόλον γάλα, *reasonable milk without deceit.* The French Bible renders it, *Le lait d' intelligence, & qui est sans fraude.* Steph. and Beza, *Lac illud sermonis sincerum.* Arias Mont. *Rationale sine dolo lac.* But λόγος is as well *ᾠροεκούδος*, as ἐνδιδέξασθαι, as well *speech or word*, as *reason.* Our translation therefore is not unfit, as Rom. 12.1. *λογικὴ λαβεία, service of the word*, or, *according to the word*, that is, such as is prescribed by the word, which onely is acceptable unto God.

^c Ἀδύνατος, *Exuberantia*, 2 Cor. 8.20. ^d Ἀδύνατος, *Non possum*, Mat. 17.20. The *Septuagint* use it commonly about miracles, which exceed reason, and are done above the common course of nature, and cannot be done by any humane art or facultie; as Gen. 18.14. 2 Chr. 14.11. Deut. 17.8.

Chemiis. in harm.

^e Ἀδύνατος, *Impossibilis*, Acts 14.8. ἀδύνατος τοῖς ποσίν, *pedibus captus*: *Vulgata, infirmus*: *Erafm. debilis*: *neuter satis expressè.* Ad verbum, *impotens*: ut Gallicè dicere solemus, *impotent*: Latinè, non item, *Beza in loc.* *Eodem sensu, sed ad animum translatus usurpatur* Rom. 15.1. *ibi etiam simplex δύνασις non possibile, sed potentes, seu validos significat.*

c Ex a priv. & δύναμις, possum: vulgò impossibile, quod extat etiam apud Quintilianum, & alios: at vix usurpatur nisi docendi causâ, *Bechmanus de orig. verb.*

^e Ἀδύνατος, *Impossibile*, Heb. 6.4. It signifieth *Impossible to be.* But the Rhemists there interpret it, which can hardly be. It is used in other places, viz. *Math.* 19.26. *Mark* 10.27. *Luke* 18.27. *Rom* 8.3. and 15.1. *Hebr.* 6.18. and 10.4. and 11.6.

^f Ἄδω, *Cano.* *Ephes.* 5.19. *Coloss.* 3.16. *Apoc.* 5.9. and 14.3. and 15.3. *Ex aeiδω factum, unde & a habet i subscriptum.*

^d Ἀετός, *Aquila.* *Mat.* 24.28. *Luk.* 17.37. *Rev.* 4.7. and 12.14.

d Some derive it of *αετός τὸ ἰσχυρόν, imperu feror.* Others of a *intens.* & ἐνθουσιασμός, *an-nus, quod d'vax:* unde est *Adagium, Vici-vaciior aquila.* *Aquila,* ab *aquilo colore,* *She is of a dux coloris.* e Ab a priv. & ζύμα, *fermentum.* f Ab ἀίρω, *rollo,* because creatures fly in it; or because air is light: or of ἀέριος, *because it is a and a, the beginning and end of mans life,* or because *ejus motus venturum efficiat.* Quoniam *ἀετός*, id est, in perpetuo motu est.

^e Ἀεί, *Semper*: *Adverbium temporis.* *Mar.* 15.8. *Acts* 7.51. 2 *Cor.* 6.10. *Heb.* 3.10. 1 *Pet.* 3.15. 2 *Pet.* 1.12. *Ab a intens.* & ἰσχυρόν. *Hinc Ἄνε Angli quod in Anglica Psalms versione saepe occurrit.* *Harmarus in Lexico Etymolog.*

^e Ἄζυμα, *Azuma, Fermenti expertia.* *Math.* 26.17. *Mark* 14.1, 12. *Luke* 22.1, 7. *Acts* 12.3. and 20.6. 1 *Cor.* 5.7, 8.

^f Ἄνε, *Aer.* *Acts* 22.23. 1 *Cor.* 14.9. *Ephes.* 2.2. 1 *Thess.* 4.17. *Rev.* 9.2. and 16.17.

^g Ἀθανασία, *Immortalitas*, 1 *Corin.* 15.53, 54. 1 *Tim* 6.16.

^g Ἀθέμιλος, *Nefarius*, 1 *Pet.* 4.3.

^g Ἀθεός, *Dei expers.* *Ephes.* 12.2. *Ex a priv.* & Θεός.

^h Ἀθεσμιος, *Nefarius.* The proper signification of the word is *Exlex, one lawlesse.* *One that observes not the law,* or (as some will) *For whom no law is put and appointed.* It is used 2 *Pet.* 2.7. & 3.17.

ⁱ Ἀθεσία, *Rejicio.* *Apud Græcos Interpretes crebrò usurpatur; sed ita, ut non uni semper Hebræo respondeat;* *Exod.* 21.8. & *Jud.* 9. v. 23. *redditur pro verbo Hebræo, quod significat prævaricationem cum injuria & contumelia alicujus conjunctam.* *Sicuti ibi accipitur de Abimelecho, & de serva Hebræa seu captiva,* *Deut.* 21. ver. 14. *Postea, 1 Reg.* 2. ver. 17. *de filii Eli.* *Respondet verbo Hebræo, quod significat talem contemptum qui irriteret & provocet indignationem.* *Rursus, 3 Reg.* 8. v. 50. *significat defectionem seu rebellionem, qualis seditiosis tribuitur: Et ita etiam usurpatur* 4 *Reg.* 1.1. & cap. 3. v. 7. & 8. v. 21. *Respondet verbo Hebræo, quod manifestam excussionem dominationis significat.* 2 *Paral.* 36. v. 13. & *Psal.* 32. v. 10. *Ita usurpatur à Græcis, Chemiis.* This

g Tam de re quam de persona dicitur. *Θέμις* Dea putabatur esse, quæ præcipere hominibus, id petere quod fas esset. Item, *jus & justitia;* Metonymicòs *Lex, Jus, Fas.* *Qui Deum non timet, non colit.* *Aret.* h Ab a privativæ & τήμις, as if we should say in English, *Un-ferred, Lorianus, Barlow.*

Potius ab a priv. & θεός, *Lex.* 2 *Pet.* 3.17. *ἀθεσμιος nefariorum,* qui nullo jure, nullisque legibus in ordine retineri possunt, sed omnia volunt sibi licere. *Estius ad loc.* i Hoc vocabulum propriè rei inanimatæ tribuitur, & declarat loco suo amovere, *Beza.* Vide illum in *Mark* 6. v. 26.

k **HA** rem aliquam ita aspernari & abjicere, ut nullo in loco ponatur: Est penitus rejicere, *Zanch.*
 l **Gerh.** in *harm. Evangel.*
 Mark 6. 26. *Rejicio*, Beza.
 But 1 Corinth. 1. 19. *Tollo e medio*: (Vetus Interpr. *reprobo*: & *Erasm.* *Rejicio*) neque enim quicquid rejicitur, sed vanescit, fenequod e medio tollitur, ut nusquam appareat, *Beza in loc.*
 m *Innocentius*; ex a priv. & *Dei*, nullus, dampnum alicui impositum, Poena que perfolvi debeat, Infons qui nullam poenam promeritus; *Gerh.*
 n *Παρά το δειν* ἢ ἀλα, à *frangendo mari*. *Littus* Latine proprie de mari, Ripa vero de amne seu fluvio.
 o *Ab dei*, sicut *sempiternus*, à *sempeternus* dicitur, quasi *extra terminum*. p *Ab a privat.* & *ειδω*, id est, *video*. Pudore enim suffusi, oculos dejiciunt. *Pudor* in oculis, *Proverb.* *Minsbew*, *Steph.* in *Thest.* *Aisgm* est metus ob aliquid turpiter commissum: *ehis*, metus ob expectationem vituperii. *Latin.* *Reverentia*, *Gall.* *Reverence*, *Angl.* *Reverence*.

word signifieth, 1. to *contemne*, as Heb. 10. 28. 2. to *reject*, as John 12. 48. 3. to *disannul*, or *abrogate*; as Galat. 3. 15. Heb. 10. 28. It is a general word, used to note the utter undoing of any thing that is established. *Tollo* k *e medio*, 1 Cor. 1. 19. John 12. 48. ὁ ἀθετῶν ἑμὲ, *qui spernit me*. *Cyprianus* vertit, *Qui rejicit me*. It signifieth both ¹; viz. to *repudiate* or *reject*, Galat. 2. 21. and to *despise*, Luk. 7. 30. and 10. 16. Galat. 3. 15. 1 *Thest.* 4. 8. *Jude* 8. For that which is despised, is also rejected. Gal. 2. 21. *Non sum ingratus gratiæ Dei*, *Ambros.* *Non irritam facio gratiam Dei*, *August.* *Est imperfectum pronunciaré, cassare, delere, ut delentur adulterini versus*, *Aret.* in locum.
 A *ἀθέτησις*, *Abrogatio*, Heb. 7. 18. *Eodem sensu quo leges dicuntur abrogari, cum vim suam amittant*, Heb. 9. 26.
 B *ἀθέω*, *Certo*. 2 *Tim.* 2. 5. *Græcum verbum ἀθεῖν, unde athletæ, significat certare quocumque certandi genere quod corpore exercetur; velut luctâ, cursu, pugnis, disco, saltu*. Estius in loc.
 C *ἀθλον*, *Certamen*. Heb. 10. 32. *Certatio* *athletarum*.
 D *ἀθυμέω*, *Animum despondeo*. *Coloss.* 3. 21. *rendred discouraged*. It signifieth, *to be put out of all heart, cast down in their minds*.
 E *ἄθω*, *Innoxius*, *Steph.* *Beza*. *Mat.* 27. 4, 24.
 F *ἄγριος*, *Caprinus*. Heb. 11. 37.
 G *Ἀγιάδος*, *Littus*, *Ora maris*. *Matth.* 13. 2, 48. *John* 2. 14. *Acts* 21. 5. and 27. 39, 40.
 H *ἄιδος*, *Verecundia*. 1 *Tim.* 2. 9. Heb. 12. 28. *ubi significat pudorem illum honestum, qui homines in officio continet*, *Beza*.
 I *ἄθιο*, *Ethiops*. *Acts* 8. 27. *Ex ἄθιο* uro, & ἄθιο vultus; *quia usâ & nigra facie*. An *Æthiopian* is so cal-

led of his burnt face and black skin, *Jer.* 13. 23.
 K *Αἷμα*, *Sanguis*, often. 1. *Bloud*, *Luk.* 13. 1. *John* 19. 34. 2. *Metonymically*, *Death*, or *slaughter*, *Matth.* 23. 30, 35. *Matth.* 27. 24. 3. *The guilt of bloud*, *Matth.* 27. 25. *Acts* 5. 28. 4. *Humane seed*, *Acts* 17. 26. so *Ho-mer* useth it. 5. *Carnall generation*, *John* 1. 13. 6. *The Corrupt reason of man*, *Mat.* 16. 17. 7. *The Mortall and corruptible body*, 1 *Cor.* 15. 50. 8. *Any man whatsoever*, *Gal.* 1. 16. 9. *The Death and whole sufferings of Christ*, by a *Synecdoche*, as *Rom.* 3. 25. and 5. 9. and often in the Hebrewes.
 L *Αἷμα λεχυσία*, (ex *αἷμα* sanguis, & *ἐκχυσίσις* effusio) *Sanguinis effusio*. Heb. 9. 22. It signifieth a powring of the bloud out of his body.
 M *Αἰμορροῶν*, ex *αἷμα* sanguis, & *ρῆν* fluo, *Sanguinis profluvio laborans*. *Mat.* 9. 20.
 N *Αἶψα*, *Laus*. *Mat.* 21. 16. *Luk.* 18. 43.
 O *Αἰνῶ*, *Laudo*. *Luk.* 2. 13, 20. and 19. 37. and 24. 53. *Act.* 2. 47. & 3. 8, 9. *Rom.* 15. 11. *Rev.* 19. 5.
 P *Αἰνεσις*, *Laus*. Heb. 13. 15. only.
 Q *Αἰνύγμα*, *Enigma*, 1 *Cor.* 13. 12. only. *Vocabulum hoc Latini etiam recinent*.
 R *Αἰετομα*, *Eligo*. *Phil.* 1. 22. 2 *Thest.* 2. 3. Heb. 11. 25.
 S *Αἰεσις*, *Setta*. At the beginning it was a word of a middle significati- on, and generally signified any opi- nion either good or bad. *Non sum in eadem cum illo hæresi*, i. e. *sententia*. *Tull.* *Paradox.* *Setta odiosius est vocabulum quàm hæresis; à secan- do dicitur*. *Hæresis Græcis dicitur ab e- ligendo*. *Ecclesiasticall Writers* take it for an *error in Religion*; and so it may be thus defined, *Hærese is an error in the foundation of Christian Religion, taught and defended with ob- sinacie*. For two things make here-

q *Cades*, *hæ- macidum*; so *Demosth.* *Sophoc.* *Eurip.* use it. *ἀπὸ* ἢ *αἰθῆν*, pro- pter calo- rem, cuius sanguis fo- mes est. *Vide* *Græcuma* *Matth.* 23. 35.
 r *Obscura allegoria vel quaestio, que difficile intel- ligitur nisi aperitur, ab ἀνίθω, ob- scure loquor*. *Calepin.* *Quintilianus* *lib.* 8. *cap.* 6. *Allegoriam obscuriorem ait dici* *Enigma*.
 s *Nomen αἰεσις, ut & Latinis* *Settae*, non semper in vicio ad- huc usurpa- tur, nisi ali- quo addito, unde istud in- telligeretur, 1 *Corinth.* 11. 19. *Gal.* 5. 20. *Tit.* 3. 10. *Beza* in *Act.* 2. 14. *Græco usu appellantur* *Settae* *Hæreses*, ut *hæreses* *Platonice*, *Peripateticæ*. *Cajetan.* t *Non dubium est quin hoc vo- cabulum proprie declaret electionem, ab αἰεσω*. Inde factum ut pro eo accipiatur quod Latini *Settam* vocant; id est, (ut definit *Cicero*) pro certa qua- dam & peculiari, quam sibi aliqui delegerint *disiplinæ formula*, *castione*, *studio*, *ratione* *viz.* *Puitque initio vocabulum hoc me- dium, ut pleraque alia; sed tandem non nisi in vicio po- ni* *cepit*.

se: 1. It must respect and concern the Articles of our faith. 2. There must be a stubborn and pertinacious affirmation: there must be *error in ratione, & pertinacia in voluntate*. In the Scripture it is taken generally, *in malam partem*, for opinions repugnant to the word of God, 1 Cor. 11. 19. Galat. 5. 20. 2 Pet. 2. 1. It is used Acts 5. 17. and 15. 5. for a *sect*. It is used also Acts 24. 5. and 28. 22.

Aiçetw, *Hæreticus*. Tit. 3. 10. *Ita dictus ab eligendo, quod dogmata cum fundamento salutis pugnantia eligat, eaq; mordicus defendat*. Heretick in this place doth not simply signifie him who defendeth erroneous and false opinions; but it means him to whom it is a pleasure so to do: For that is the property of Greek names ending in *ω*, that they not onely use to designe a quality, but also to shew the delight which hee takes in it, whose quality it is, *Cameron in Myrob. Evangel.* 1. An heretick must profess Christ. 2. He must maintain an error in doctrine, and this error must be fundamentall. 3. He must wilfully and obstinately maintain it, to make him an heretick. In which sense it may be derived ab *αἰεῖν*, significante deturbare, evertre, expugnare, *ut αἰεῖν ἄδων, apud Herodot. & Thucid.* *Hæresis enim evertit fundamentum. Hæreticus est is, qui fidei Christianæ elementis institut-*

u Phraſi Biblicâ *Hæresis* vox semper in malam partem accipitur. Afferuntur quidem in contrarium quædam loca, in quibus videtur in bonam partem accipi: sed ad ea ex circumstantiis textus facillè responderi potest. *Estius ad Gal. 5. 20.* allegat locum illum Act. 24. 14. At non simpliciter & suo sensu *Paulus* Christianam religionem *hæresin* vocat, sed sensu aliorum: discretè enim addit, *quæ vocant hæresin*, *Agor. 26. 5.* At Pharisæus revera erat perniciosa hæresis; vocat enim exquisitissimam hæresin, quia hypocritis suâ singularem sanctitatis opinionem *Sectæ* suæ conciliare studebant. In Lxx. Interpretum versione *hæresis* vox sumitur pro pessimo proposito, Gen. 49. ver. 6. *Gerh. in 2 Pet. 2. 2.* x *Gregor. v. M. in* findeth fault with our English Translation, for translating (Tit. 3.) *an heretick, an author of sects*: and Gal. 5. for saying *sects* for *heresie*, favouring that name (saith hee) for their owne sakes, and dissembling, as though the holy Scripture spake not against *heresie* or *hereticks*. But yet their Vulgar Latine Translator commonly translateth it *sectas*; and namely, Galat. 5. 2 Pet. 2. Act. 24. (divers times) 26. and 28. in all which places they themselves translate *sectas*. Dr. *Fulke.* y Act. 5. ver. 17. *Hæresis* pro ipsis illius sedatoribus ponitur, quod obscurius fuisse, servato *hæresis* vocabulo, *Beza in locum.* z *Aiçetw* & *Aiçetwωc* sunt Græca nomina, quæ à Latinis postea, tanquam pro suis & propriis, fuerunt usurpata. *Hæresin* enim & *Hæreticum* etiam vulgò Latini dicunt, atque *Hæresis* nomine usus est etiam *Cicero in præfatione libelli paradoxorum*, *Danzæus.*

tus & imbutus, in aliquo vere fidei articulo, & capite non solum errat, verum etiam pertinaciter illi suo insistit errori. *Danzæus* *Isag. Christ. parte quartâ cap. 38.* *Errare possum, Hæreticus esse nolo.*

Aiçetw, Eligo, deligo, *Math. 12. 18.* *Item, Sectæ hæreticorum adhareo, Suidas.*

Aiçeo, Tollo: often. This Greeke a *Aiçw* Græcè duo significat, nempe aliquid tollere, seu levare humos; & quia id non fit, nisi ut rem sublatam aliò feras, ideo significat etiam auferre, *Camer. prælect. in Matt. 16. 14.* Ut Latine *Tollo*, erigo, & transfero. De medio tollo. *Bud. llyr. in nov. Test.*

b *Quis neget Æneæ magni de stirpe Neronem? Sustulit hic Matrem, sustulit ille Patrem.*

So Christ, *John 1. 29.* *Tollit peccata*; takes away the sins of the world, by carrying them (imputed to him, *Isa. 53. 6.*) in his body (as *Æneas* his father) when he suffered the punishment for them: and *tollit etiam*, hee takes them away also, by destroying and abolishing them, as *Nero* did his mother. This Greek word, and the Latine *Tollo*, comprehends both.

c The word *John 1. 29.* of the present time, signifieth a continuall act, taking up, and triumphantly carrying them away, as *Samson* did the gates. *Tollo & aufero*; item *perdo & evertio*, both significations may agree to that *John 11. 48.* *Atollo*, *Beza. Mat. 4. 5.* It doth not signifie there, to lift one up being down, but to carry anything in the hands; the original of the signification being drawn from them, who being to carry any burden, lift it up on their shoulders *, *Beza in loc.* and hee interprets it, *in manus*, not *in manibus*. So *Mat. 9. 6.* the Vulg hath *Tollo*, but *Beza Atollo*; id est, *Tollo in humeros*; ut apparet de viribus penitus ipsi restitutis: quod simpliciter tollendi verbo non satis exprimitur, *Beza in locum.* It signifieth, 1. *Manibus tollere*, *Mat. 4. 6. Mar. 2. 3. Luk. 4. 11.*

2. *Anno-*

2. *Amovere, auferre*, Matth. 13. 12. and 21. 43. and 25. 28. John 2. 16. The Greek Interpreters use the word two ways : 1. *Quando aliquid ex uno loco transfertur in alium*, ut 1 Reg. 4. 3. & 3 Reg. 18. 12. 2. *Quando prorsus auferatur aliquid*, 4 Reg. 9. 25. Deinde, *usurpatur quando onus aliquod portatur*, ut 3 Reg. 5. 15. 2 Paralip. 2. 18. 1 Reg. 14. 1. & 17. 7. Chemnit. *Potest Nasha Hebraicum, cui respondet Græcum ἀπειν, & veniæ impetrationem significare, & animorum emundationem. ut posterioriorem significationem his præferam facit locus 1 Pet. 1. 18. Grotius in Joh. 1. 29.*

Αἰδύνομαι, *Sentio*. Luke 9. 45. Αἰδύνομαι, *Sensus*. Phil. 1. 9. It is used there improperly, Beza.

Αἰδύσιελον, *Sensus*. Heb. 5. 14. As the senses discern between colour and colour, between taste and taste; so there is an ability in the perfect to discern between good and evil.

Αἰσχύν, *Pudor*. Ex α privat. & ἴσχω, *Continuo, inhibeo, quum quis se non continet*. This Greek word significeth both *honesty and shams*; dishonesty will be shame in the event, 2 Corin. 4. 2. *Proprie in malam partem sumitur, ab αἰσχέρι. Ob turpia erubescimus. Pudor*, Luke 14. 9. *Ignominia*, 2 Cor. 4. 2. Philip. 3. 19. *Detecus*, Jude 13. It is used also Hebr. 12. 2. and Revel. 3. 18.

Αἰσχύνομαι, *Pudescio*. Sed Latinus, *Me pudet*. Luke 16. 3. 1 Joh. 2. 28. 2 Corin. 10. 8. Philip. 1. 20. 1 Pet. 4. 16.

Αἰσχέρις, *Turpis*. Tit. 1. 11. Αἰσχέριον, *Turpe*. 1 Cor. 11. 6. and 14. 35. Ephes. 5. 12.

Αἰσχέρις, *Obscœnitas*. Ephes. 5. 4. It is properly a filthiness and deformity in the body, Zanch. ^f *Significat non solum verborum obscœnitatem, verum etiam omnem aliam in actionibus turpitudinem; uti sunt actiones chorearum, vestitus personatorum hominum in bacchanalibus, Id. ibid.*

Αἰσχροκερδής, *Turpem quæstum faciens*, ^g *lucrum*. Dicitur à turpi & lucro composita, sonat *Turpilucrum*, turpiter quæstusum, inhonesto quæstui detentum.

Steph. in conc. Beza. 1 Tim. 3. 3, 8. Tit. 1. 7. Erasmi. *vertit, Turpiter lucrari cupidum*. Vulg. versio habet, *Turpis lucrari cupidum*. Hieron. *Turpilucrum* vertit.

Αἰσχροκερδῶς, *Turpiter affectato lucro*. 1 Pet. 5. 2.

Αἰσχρολογία, *Turpitudine verborum*. Col. 3. 8.

Αἰτέω & αἰτέομαι, *Peto* often. It significeth not only *petere*, but also *postulare*. So it is used Mark 6. 23. Luk. 1. 36. Acts 13. 21. The Septuagint use it for, *magno studio & conatu quæsit*, Esth. 7. 7. and usually for *postulavit*.

ⁱ This word insinuates *want, or necessity*, saith Luther. *Suppliciter aliquid peto: unde qui Græce πεισιχρήτης dicitur, Latine dicitur mendicus, Camer. de Eccles.* Significat *mendicare*, as Acts 3. 2. and Psal. 10. 9, 10. It significeth *humbly to beg any thing, and earnestly to desire it*, as beggars are wont to beg an almes, Acts 3. 2. and inferiours of their superiours, Acts 12. 20. Christ useth this word of the prayers of children begging any thing of their parents, Mat. 7. 9. Luke 11. 11.

Αἰτήμα, *Petitio*, Luke 23. 24. 1 Joh. 5. 15.

Αἰτία, *Causa, crimen*, Steph. Janf. Beza. ⁿ *oft n. Hoc Græcum nomen est ποῦλον, non minus, ac Latinum causa*. It is a generall word, but it is used in profane Authors and in Scripture especially, of *a crime which may be the cause of death*; so Acts 10. 21. and 13. 28. John 18. 38. but there it may admit of the generall signification.

^k *Nullam invenio causam, scilicet, in hoc homine, propter quam ultimo supplicio afficiendus sit.* Syrus emphaticè vertit, *Ego n̄ unam quidem causam in eo invenio*. So likewise Mat. 27. 37. *Cause* in that place is *crime*, of which Christ was falsely accused, although it was a true inscription. It signifies also a *crime*, John 19. 4. Acts 28. 18. It is used for *cause*, Luk. 23. 4. Mat. 19. 3. Αἰτία, & *causam, & crimen* denotat. *Causæ nomen potius converit*, Beza in loc. It significeth the *small cause*, Act. 10. 21. The *impulsive cause*, Mat. 19.

^h Turpilucrum, sive in uno verbo, sive in oratione positum sit, Zanchius. Ex αἰσχέρις turpis, & λόγος sermo.

ⁱ Qui non eget, non petit, vel certè petere non debet. Ger. in harm. Evang.

^k Οὐδέμιας αἰτίας ἐπέσκο, Gerh. in harm. Evang.

^l Cameron. in Myr. Evang.

d *Sensus*, & quidem generali significatione, ita ut omnes (ac præsertim intelligendi ac judicandi) facultates comprehendantur: Alioqui τὰ αἰδύσιελον quæ vulgò *senso-ria* convertunt, Græci appellant ipsa sensuum organa; ut aures, oculos, linguam, & alia hujusmodi, Beza in loc.

e *Quicquid in verbis, vel in factis, vel in gestibus, ab honestate & decore recedit, illud αἰσχέριον vocatur, Zanch.* f *Obscœnitas* (ut Varroni placet) dicitur à scœna, quod ibi omnia turpia fierent, ac dicerentur.

g Ab αἰσχέρι, *Turpi, obscœni, & κέρδος lucrum*. Dicitur à turpi & lucro composita, sonat *Turpilucrum*, turpiter quæstusum, inhonesto quæstui detentum.

Matth. 19. 3. A condition, Matth. 19. 10. *εἰ ἕτως ἐστὶν ἢ αἰτία τὸ ἀνθρώπου καὶ ἡ γυναῖκός· Si ea est conditio viri cum uxore.* Steph. in marg. Before a man was convicted, all that they objected against him was but *αἰτία*; by Demosthenes (*contra Androt.*) term'd *ψιλὸς λόγος*, a bare report: but after proof, *ἔλεγχος* after judgement past, *ἀδίκημα*. An indictment of sacrilege, theft, &c. is but *αἰτία*, the evidence and conviction makes it *ἔλεγχος*, and the sentence *ἀδίκημα*. Rous Archæol. Attic.

Αἰτία, Criminatio. Acts 25. 7.

Αἴτιος, Causa, autor. Heb. 5. 9.

Αἴτιον, Noxa, causa. A general word, yet it is used in Scripture specially for a crime which may be the cause of death, Luke 23. 4, 22. Acts 19. 40. It is used also Luke 23. 14.

Αἰφύδιος, Repentinus. Luke 21. 34. 1 Theff. 5. 3. Improvisus, vel ex improviso adveniens: sit ab Adverbio *αἰφύς*, hoc ab *ἀφνω* ex improviso, repente, per syncopen, ex *ἀφνωός*, ita ut non appareat, occultè, obscurè; quoniam repentina sunt quæ nobis ex occulto adveniunt. Berchet. in Catech.

Αἰχμαλωσία, Captivitas. Ephes. 4. 8. Apoc. 13. 10.

Αἰχμαλώτης, Captivus, Luk. 4. 18. The Romans called such servants *Mancipia*, quasi manu capta.

Αἰχμαλωσίω, Captivum duco, abduco. Eph. 4. 8. 2 Tim. 3. 6. Bello captum in servitutem abduco.

Αἰχμαλωσίω, Captivum duco. Roman. 7. 23. 2 Cor. 10. 5.

Αἰχμαλωτίζομαι, Captivus ducor. Luk. 21. 24.

Αἰών, (unde *ævum*) *Seculum, ætas, annus, & æternitas.* Vox hæc diversimodè sumitur apud authores, & in ipsa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conspicuus est. Horatius,

Serviet æternum, qui parvo nec sciet uti.

& Deut. 15. v. 17. Deinde, sumitur vox æternum, pro eo quod finem non habet, etsi principium habuerit; ut *vita æterna, mors æterna. Sed proprie accipitur pro eo quod nec principium*

ortus sui, nec finem suæ durationis habet. *Æternitas* (inquit Boethius) est indeterminabilis vitæ tota simul & perfecta possessio. *Waleus in locis communibus*: Tully, and others translate it all these ways. It signifieth the space of seventy, or an hundred yeers; *Eternity*. Sometimes things measured by time; and so it is taken, 1. For the world *, Heb. 1. 2. and 11. 3. Joh. 9. 32. Acts 3. 21. and by a figure, For worldly men, additèd to the world, Rom. 12. 2. So this world is called the evil world, Gal. 1. 4. 2. For the time of this present life, Luke 20. 34. Matth. 12. 32. and 13. 39. 3. For life, Ephes. 2. 2. and the Syriack and Tremel. read it: *Secularitatem hujus seculi*, Zanchius.

4. For *eternity*, Matt. 6. 13. and 21. 19. Mark 3. 29. Joh. 4. 14. and 5. 35. and 6. 51, 58. and 8. 51. and 10. 28. and 11. 26. and 12. 34. and 13. 8. Matth. 12. 32. *αἰών*, and the

Latine † *seculum* used there, signifie rather *time* than *place*. By this *world*, is meant the time of a mans *senescence*. It profle here upon earth: by the *world to come*, all the time from his death, proceeding on without end to eternity. *Marke* expounds it by this general particle *never*, or, in no age, as the Greek signifieth. *Athanasius, Hierome, Hilary, and Ambrose* render these words *æternum*, their punishment shall be eternal. *Non effugient penam*, Chrysostome. *Non remittetur hic vel alibi, sed & hic & alibi punietur*, Theoph. That other speech in *Mark* makes it plaine, *Guilty of everlasting judgement*: or, as the old Translation, *Cyprian*, and one Greek copie reads it, *Reus erit æterni peccati, id est nunquam delendi*.

Αἰώνιος, *Æternus*, often. It is used Rom. 16. 25. Since the beginning of the world. Our last Translation and great English Bible, *From everlasting time*. Greek, and so Vulg. *Tempori*

* Pro mundi do adhibe- tur, quia vox Hebræa *Gnolam*, & *seculum* & *mundum* significet. *Amama* *Antib. Bibl.* l. 3. Vide *Camerton* *Myst.* in Hebr. l. 2. & *Tom.* 3. *prolept.* in *Epist.* ad Hebr. p. *Αἰών*, quasi *æternus*, *semper existens*, *Arist.* lib. 1. de *cælo*.

† *Seculum* à *sequendo*, *Id est or, à mundo*, is meant the time of a mans *senescence*. It profle here upon earth: by the *world to come*, all the time from his death, proceeding on without end to eternity. *Marke* expounds it by this general particle *never*, or, in no age, as the Greek signifieth. *Athanasius, Hierome, Hilary, and Ambrose* render these words *æternum*, their punishment shall be eternal. *Non effugient penam*, Chrysostome. *Non remittetur hic vel alibi, sed & hic & alibi punietur*, Theoph. That other speech in *Mark* makes it plaine, *Guilty of everlasting judgement*: or, as the old Translation, *Cyprian*, and one Greek copie reads it, *Reus erit æterni peccati, id est nunquam delendi*.

‡ *Eis* & *αἰώνια*, *Non habebit remissionem in æternum*, *Arias Montanus.* *N^a aura a point de pardon éternellement*, French *Bibl.* r *Verf.* 29. *ἄνατος*, *αἰώνιος*, *αἰώνιος*, *αἰώνιος* est *æterni* *judicii*, *Arias Montanus.* *Sera culpabile de condemnation æternelle*, Fr. B.

1 *Captivitas* nomen duo significat, & à liberare *captivum*, & absolute *captivum*. m *Of* *αἰχμῶν* *εὐστῆς*, *micros*, & *αἰώνιος*, *captus* *hæsta*, vel *hæsta* *cuspside* *captus*, *armis* *captus*, *captivus*. n *Αἰχμαλωτίζω* dicitur, cum ita quis capitur, ut nequeat relucere, nec se capienti obfistere, *Sclero* in 2 *Cor.* 10. o *Mar.* 13. 39 It is translated *generatio*, and the Greek word signifieth the space of 100. yeers, albeit this came to passe before 50. yeers.

bus aternis. Beza, Temporibus secularibus: ubi qui sint...

f Quicquid est fœdum, sordidum, honestis auribus, oculis, sensibus inimicum, rationi adversum, Parvus in com. ad Rom. t Impuritatis nomine complexi voluit Ap. stolus fœdiora omnia libidinum genera; ut adulterium, incestum, stuprum, & speciatim illa luxurie peccata à quibus vel ipsa natura abhorret, Epif. De. u Est desitui, i. opprobriate. 2 opibus, Cornel. à Lap. x Qui expers est fraudis ac suspitionis, Eras. It is used Heb. 7. 26. Simple, Roman. 16. 18. or, Innocent, as the Vulgar, being so called, Non à puritate conscientia, sed à defectu industria, Lyra. Significat proprie alienum ab omni malitia, dolo, fraude, vel voluntate nocendi. Κακια significat studium nocendi; quæ vox sæpe invenitur in scriptis Apostolicis: Itaque per contrarium, ratione particula privativa, ἀκακος, q. i. à studio nocendi quam longissime abest. Hyperius in Epist. Pauli ad Hebr. 7.

Ακαθαρσία, Impuritas. Matth. 23. 27. Rom. 1. 24. and 6. 10. 2 Cor. 12. 21. Gal. 5. 19. Coloss. 3. 5. 1 Thess. 2. 3. and 4. 7. It is taken pro scelere, aut maleficio; sicut apud Latinos impurus accipitur pro scelerato. Alioquin ἀκαθαρσίαν ad libidinum spurcitiem solet Apostolus accommodare, Beza in locum. Coloss. 3. 5. uncleanesse, that is, all external pollution or filthiness, besides whoredome, adultery, incest, and specially those sins of luxury, from which even nature it selfe abhorret. It is used also Ephes. 4. 19. and 5. 3. Ακαθάρτης, Impurus, often. Ex a privativa, & καθαρός, purgatus. Ακαθάρτης, Immunditia, Rev. 17. 4. Ακαρβομαι, Opportunitate destitutor. Phil. 4. 10. Ακαίρος, Intempestivè. 2 Tim. 4. 2. Ακακός, Innocens. The word significeth such as do no hurt; but is taken for fooles, that do neither good nor harme, as innocent in English. It is such a one (saith Par) who having a desire to doe well, yet wanteth wisdom to discern the subtilties and ends of such who make di-

visions in the Church. Ex a priv. & κακός malus.

Ακανθα, Spina. It is taken not only for thornes, but likewise for briars and brambles, and any thing that hath pricks. It is often used in Scripture. See of it in Pliny, l. 22. c. 22. & 24. Ακαθύνω, Spineus, ex spinis factus, ex spinis contextus, Mark 15. 17. John 19. 5.

Ακαρπός, Infructuosus, fructus expers, Matth. 13. 22. Virg. — Steriles dominantur avena.

It is used also Mark 4. 19. Vide Beza. 1 Corinth. 14. 14. Ephes. 5. 11. Tit. 3. 14. 2 Pet. 1. 8. Jude 12. Ex a priv. & καρπός fructus.

Ακαίριος, Qui damnari non potest, Tit. 2. 8. Ex a privat. & κατακρίνω, decerno contra aliquem, condemno.

Ακατακλύσις, Non operatus, non velatus, 1 Cor. 11. 5, 13. Ex a priv. & κατακλύσις, tegeo, operio.

Ακαίκελος, Cui indicta causa, Acts 16. 37. and 22. 25. Ex a privativa, & καίκελος, damnatus; quod est à κατακείνω, judico adversus aliquem.

Ακαίλυτος, Indissolubilis, Heb. 7. 16. Ex a priv. & κατάλυτος.

Ακαλίπανος, Cessare nescius, 2 Pet. 2. 14. Ex a priv. & καταπαύω, cohibeo, item requiesco.

Ακαταστασία, Seditio, tumultuatio, agitatio, quæ res in quiete aliqua consistere non potest, Scap. Ex a priv. & κάταστασις, collocatio ejusque rei in sedem suam, à καθίστημι, colloco, constituo, significat inconstantiam, frequentem mutationem: propter motus vel pernicula, ob quæ non licet certo hæere loco. Hyperius. 2 Cor. 6. 5. It significeth either seditions, tumults, or often changing of the place. Therefore our last Translation hath it, in tumults, and Marg. or, in tossings to and fro. Exagitationes, Beza. Seditiones, Vulg. & Eras. b 2 Cor. 12. 20. Status incompositi, five tumult-

Ακαταστασία non significat instabilitatem loci, sed hominum commotionem, ipsorum tumultuationem. Quare multò probabilius est etiam hoc loco (ut Luc. 25. 9 & 2 Cor. 12. 20.) seditiones, seu tumultus populares intelligi debere, Estius ad 2 Cor. 6. 5.

γ Dicitur ab ακυ, acuminis, vel aculeo, & ακθος flos; armatur acuminis. Ακαθυ δicitur sunt per metaph. (ut Lat. spinæ) difficultates, molestiæ, falcibræ.

z Sermo qui damnari irrideri, subfannari justè non possit, Arer.

a Turbatus ordo, qualis est in tumultu, Cornel. à Lap. b Illic (c. 6.) Apostolus suas arumnas; hic verò Corinthiorù vitia commemorat, Beza. The Law is called κατάστασις, because it bringeth quietnesse to the Commonwealth. Seditiones overthrows this. suationes.

tuationes, Beza. Seditiones, Vulg. & Eras. Seditio, Luke 21.9. It is used also 1 Cor. 14.33. Jam. 3.16. Propriè significat confusionem; hic autem tumultuationem intelligit, unde confusio oritur, Vorstius.

c Incompositus, confusus, certo in loco seu statu non collocatus, vel non sedatus, tumultuans, *Scap.*

^c Ἀκλίσταλ, Inconstans, Jam. 1.8. Like a man that stands upon one leg, wavereth, and is unsteady, and easily overturned.

^c Ἀκλίσταλ, Qui coerceri non potest, James 3.8. Ex α priv. & κλίσταλ, qui tenetur. Sentit B. Jacobus linguam, quamvis ei natura septimum duplex opposuerit, labiorum, & dentium, coerceri tamen non posse, quin solutus repagulis, erumpat. Allusio est ad feras quæ dentibus & unguibus sunt infestæ, & nè noceant, cancellis inclusa tenentur. Estius ad Jacob. 3.8.

^d Ἀκλόγητος, Innocens, Matth. 10.16. Haymlessè, being without horns, that is, hath no power to do hurt: or rather *facere*, without mixture of deceit or guile, Bish. Down. Significat, non mixtos; ad animum translata, vox significat sincerum & simplicem, Zanchius in loc. *Vulgata versio & Genevensis, simplices: Beza, innocentes: Tremellius & Lutherus, satis apposite, sinceri. Tossanus in loc.* It is used also Rom. 16.19. Phil. 2.15.

d Christus noluit suos esse cornuatas qui cornuferant, *Pol. Lys. 1.* Est cavens cornu, id est, placidus. 2. *Inmissus, purus, simplex,* Cornel. à Lap. Ex α priv. & κλέω, cornu, id est, cornibus non ferrens: vel (ut alii malunt) ex α priv. & verbo κλέω, misero, Beza on Matt. 10. Sincerus, qui sine cera Honey, the purer it is, and the more without wax, the pleasanter. Nulla est sincera voluptas, id est, Nulla voluptas quæ non habeat dolorem aliquem in seipsum.

^d Ἀκλόν, Non vacillans, Hebr. 10. 23. Qui non inclinatur, qui neque huc neque illuc inclinatur & vergit, Greg. Item metaphorice, rigidus, & qui flexi nequit. Ex α privat. & κλίω, flecto.

^e Ἀκμάτω, Maturus sum, Rev. 14.18.

^e Ἀκμῶν, Adhuc, Matth. 15.16. Ellipticòs, pro καὶ ἀκμῶν.

e From ἀκμάω, ætas consistens, five Vigor ætatis.

^f Ἀκρόν, Fama, auditus, rumor, sermo. 1. Hearing, Acts 28.26. Gal. 3.2. vide Beza. 2. The preaching of the Gospel, * Rom. 10.16, 17. who hath believed our hearing, that is, our report, preaching, or word preached. 3. Speech, Joh. 12.38. 4. The eare, Mark 7.35. Luke 7.1. 2 Tim. 4.3. 5. Fame, rumor, Matth 4.24. Mark 1.28. his hearing, that is, his fame

f Auditus, sensus audiendi, vel ipsa facultas audiendi, vel ipsa audien. si actio, *Scap.* * Rom. 10.16. Passivè accipitur pro sermone qui ab auditore excipitur ex loquentis ore.

spread, Matth. 14.1. Ad verbum, *Auditio*, which is used in Latine by *Cæsar* and *Tully*, pro fama & rumore; as Tenuem auditionem † de ea re accipi: † *Cicero.* Rumor ejus, Eras. on Mar. 1.28. Fama hominis dicimus, sed non rumor enim magis ad rem refertur; ut *Rumor belli: Fama generale nomen est.*

^b Ἀκούω, Rumores, Mark 7.35. and 13.7. Matth. 24.6. Luke 7.1. Acts 17.20. Heb. 5.11.

^e Ἀκούω, Audio, ausculto, often. In Scripture it significeth not onely to *heare*, as Matth. 2.22. and many other places: but 1. To obey, John 8.47. 2. To understand, Mat. 11.15. 1 Cor. 14.2. 3. To *heare profitably*, James 1.19.

^b Ἀκολουθεῖν, Sequor, often. To follow, imitate, Joh. 13.36. It is taken generally to follow Christ, yet so as it comprehendeth an imitation of his virtues, Joh. 8.12. and 10.27. Rev. 14.4. But in Joh. 12.26. it properly and specially significeth a following of Christ to the crosse, and to death: and so it is taken Matth. 10.38. and sequi præ. 16.24. Mar. 10.21. and 13.36. Rev. 14.13. *their works follow them] goe with them;* the words well weighed found so, *D. Clerk.* There is a peculiar acceptation of this word, Rev. 18.5. where sins are said ἀκολουθήσαι, because following one another mutually, and rising one from another, they grew to such an heap, that they reached even to heaven. *Vulgata and Eras. Pervenium: non satis expressè, say Beza and Drusus. Accumulata pertigerunt, Beza.*

^b Ἀκροσίζ, Intemperance, Matth. 23.25. Incontinence, 1 Corin. 7.5. For so it is better rendred, when *de matrimonio agitur*, Beza: and so it is used by *Aristotle.* Ex α privat. & κροσίζ, mixtio, temperamentum.

^b Ἀκροσίζ, Intemperans, 2 Tim. 3.3.

^b Ἀκροσίζ, Merum, Revel. 14.10. Est vinum alterum, non mistum, non dilutum aquâ Misred. Ex α privat. & κροσίζ, mixtio, misceo.

^b Ἀκροσίζ, Exquisita forma, Acts 22.3.

^b Ἀκροσίζ, Exquisitius, Acts 18.26.

It

It is used also Acts 23. 15, 20. and 24. 22.

Ἀρετῆς αὐτοῦ, *Exquisitissimus*, Acts 26. 5.

i A Græcis dicitur *ἀρετή* τὸ εἶναι ἀρετῆς ἰσχυρῶν, quod ab imo ad supremum ascendatur, quod est exquisitæ & Perfectæ diligentia, *Scap. Beza in Luc. 1. 3.* Aliter dici potest *ἀρετῆ* τὸ εἶναι ἀρετῆς τὸ εἶναι ἀρετῆς. Qui enim exactè vivunt, nolunt vel in minimo cedere: solent enim vel minutissima observare, *Favorinus.*

Ἀρετῆς, *Penitus, diligenter*, Eph. 5. 15. *Significat accuratum studium & diligentiam, quam debemus adhibere in traducenda vita nostra, ita ut neminem offendamus, sed lumine fidei & bonorum operum omnes ædificemus, Zanch. in locum.* It comes of two words, which signifie to goe to the extremity of a thing: wee must be willing to goe to the utmost of every command. **Ἀρετῆς** ἀκριβοῦς, *Walke exactly, or precisely.* No word fits the Greek better then this. *Vulgata, cantè. Eras. circumspectè. Beza, accuratè. Fr. B. soigneusement* It is used also *Matth. 2. 8. Acts 18. 25. 1 Theff. 5. 2. Syriacus, certè. Beza, penitus. Græcum hoc vocabulum (ut etymologia ostendit) illi Latino prorsus respondet. Penitus enim Latinis idem declarat atque intrinsicus, & ad intima usque, ut Virg. Æneid. 3.*

— *Et penitus causas tentare latentes.*

Ἀρετῆς. To doe a thing with exact diligence, *Matth. 2. 7. Exquiro, Beza, Steph. Diligenter disco, Vulg. Accuratè perquiro, Eras. Matth. 2. 16. ineluctabile, sedulo sciscitatus est, & quasi cum exacta quadam diligentia, Henricus Steph. in margine novi Testamenti.*

Ἀρετῆς, *Locusta.* The Greek word significeth two things: 1. *A Locust:* 2. *The tops of herbs, so the Æthiopick; or trees. Isid. Pelus. interpret it the tops of trees; Matth. 3. 4. Theophylact sheweth that a certaine kind of wilde herb or shrub is there meant; and so Euthymius. Hilary and Lyranus take it rather for a living creature. Vulgata vertit, Locustas: and the most learned follow that; so the Syriack, and Arabick. Cornelius à Lapide, and Scultetus interpret it of the Locust without wings. It was a meat in the East, as appears by Levitic. 11. 23. This*

word is used also *Mark 1. 6. Revel.*

9. 3, 7.

Ἀρετῆς ἡκούων, *Auditorium.* Acts. 25. 23.

Ἀρετῆς ἡκούων, *Auditor, qui audit, Isocrat. & Demosth. Rom. 2. 13. James 1. 22, 23, 25. & discipulus, Isocrat. Quemadmodum & Latinis dicitur Platonis auditor, pro Platonis discipulo.*

Ἀρετῆς ἡκούων, *Præputium.* It is the superfluity which is on the top of mans flesh, viz. on the member of generation, the fore-skin that covereth the secret part, *Ainsw. on Gen. 17. Ex ἀρετῆς, extremus, & βύω tego, quod extremum pudendi partem tegat. Hebræis Gnorlah, id est, clausura, à verbo Gnoral, id est, claudit, quod illo velut operculo membrum clauditur.* It is used often in Scripture.

Ἀρετῆς ἡκούων, *Imus angularis, summangularis.* Septuaginta usurpant, *Isa. 28. v. 16.*

Ἀρετῆς ἡκούων, *(q. d. summangularis) is dicitur, qui in extremo angulo fundamenti positus, duos parietes, ex diverso venientes, conjungit & continet. Itaque per hujus nominis metaphoram, non solum significat Apostolus Christum esse præcipuum fundamentum totius Ecclesie, verum etiam in illo, tanquam in angulari lapide, conjungi duos populos, Judaicum & Gentilem; eosque sic conjunctos, consurgere in unum ædificium Ecclesie, Estius ad Ephes. 2. 20. Significare potest & summum, & imum angularem lapidem. Nam ἀρετῆς utrinque extremum notat, tum summum, tum imum, Beza, Illyric. in Nov Test. Ephes. 2. 20. Summus angularis, Vulg. Imus angularis. Beza, Pise. Steph. For Christ is there considered, as hee which alone doth hold up all the building: As Architects begin with the foundation; so the structure of the Church begins from Christ, that one most firme stone, Beza in loc. It is used also 1 Pet. 2. 6. Ex ἀρετῆς extremus, & γωνία angulus.*

n Juristorum fulcrum verbum, pro loco in quo cognoscendæ controversiæ causâ Judices conveniunt; quamvis alicubi Quintilianus *Auditorium & Judicium* inter se opponat, *Beza.*

o Est pellicula in extremo membri virilis. Unde ab *Αριστ.* vocatur *ἀποτομή*, ex ἀρετῆς, extremum, & μέν, membrum virile.

Itaque Paulinam hanc vocem ex illa Aristotelica corruptam esse probabile est. Latini dixerunt *præputium* à *præputando*, quia Judæi pelliculam istam præputabant, i. e. amputabant, atque ita membrum circumcidebant, *Piscar. in cap. 2. Epist. ad Rom. ver. 26. Præputium non à præputando dictum; nam & syllabæ modulus refragatur, & prius ei parti id nomen imposterunt Romani, quâ n scirent à Judæis eam præsecari*

k Significat accuratè exactâque curâ quippam agere, ubi quis omnibus rebus incumbit, *Eras. annot. in Mat. 2. 7.*

l Vox inde dicta ab ἀρετῆς summus, quod id animal summus aristas volans depascatur *Eras. in annotat. Tit. car. in Schol.*

m *Exercit. Evangel. lib. 1. cap. 15. Vide Scultetii Delic. Evangel. cap. 9. Et Spanhem. dub. Evang. partem secundam, Dub. 99. Cibus vilis ac parabilis. See Pliny Nat. Hist. l. 1. cap. 29. and 6. 30.*

solitam; sed à μέν, unde præputium, quasi ἀρετῆς, extritico sigma, *Scultet. Exercit. Evangel. lib. 1. cap. 13.*

D

P Ἀρετῆς

P Vox dicta p est vel a tan-
gendis sum-
mis, vel ab a-
κεν, sum-
mum, & σί-
τες, acervi-
frumento-
rum aut hor-
dei; quasi τὰ
ἀκρὰ ἄνω,
summitates
acervi, quod
Primitiæ ex
summitate a-
cervi excer-
pantur, Eras.
q See Beza
on the place,
and Carver,
on Rhemilt
Test.
r Vulg. & E-
ras. obscurè,
A summis
calorum us-
que ad termin-
os eorum :
quàm inter-
pretationem
meritò Vallæ
reprehendit.

f A celo-
rum extremo
ad eorum ex-
tremum, Be-
za, Tusc.
Depuis l'un
des bouts des
cieux jusques
a l'autre
bout, Fr. B.
From one
end of hea-
ven to ano-
ther, The
Kings trans-
lation.

r Irritum
reddo, abro-
go, antiquo.
Significat, ro-
bore suo priv-
are, & inva-
lidum red-
dere, Chem-
nir. Beza in
Matth. 15. 6.
u Of a pri-
vat. & λατίν,
as hard to be
held for the
slipperiness,
p being added by a Pleonasmus, Bullinger. Or,
ex a & λατίν, ansa: quod vas illud unguentarium esset sine
ansa. Epiphanius ait esse vas ad unguenta vitreum. Latini
mutato genere enuntiant, Alabaſter plenus unguentis eis
putere videtur, Cicero.

Ἀκροθίνα, Spolia præcipua, primitia
frugum. The uppermost of the heap,
Heb. 7. 4. Propriè que mercatores in lit-
tore solvabant pro mercibus conserva-
tis, Hyperius in loc.

Ἀκρῶς, Extremus, Matth. 24. 31. Mark
13. 27. Summus, ab ἀκρῶ. Summi-
tates enim verum sunt acutæ. Hinc Lat-
tin. acris duci posse videtur.

Ἀκρῶν, Substant. signifieth & summum,
& terminum, sive extremum, Luk. 16.
24. q Heb. 11. 21. whence ariseth
a two-fold translation of those
words, Matth. 24. 31. ἀπ' ἀκρῶν ἕ-
ρσων ἕως ἀκρῶν αὐτῶν, 1. A sum-
mis calorum ad summa eorum, id est,
Ab una summitate, usque ad alteram.

2. A terminis calorum, usque ad termi-
nos eorum; id est, Ab uno cæli termino,
usque ad alterum. Those which fol-
low the former version, per τὰ ἀκρῶν,
understand the two Poles opposite
to one another, the Arctick, and An-
tartic: and so the Syriack seems to
take it, which renders it so; A ca-
pite calorum usque ad caput eorum, id
est, from one Pole to another. Those
which follow the later version, per
τὰ ἀκρῶν, understand the extremi-
ties, or termes of the heaven; and
so the sense should be, From one end
of the heaven to another, viz. from
East to West, from North to South.

Ἀκροῦσθαι, Abrogo. It is derived either
from α and κροῦσθαι, sum: or α and
κροῦσθαι, whereby full authority and
rule is declared: therefore it pro-
perly signifieth, *Omni imperio & au-
thoritate spoliare*, To deprive of all
rule and authority. It is used also,
Mark 7. 13.

Ἀκροῦσθαι, Nemine prohibente, Acts
28. 31. Ex α priv. & κροῦσθαι, qui
prohiberi potest, a th, κωλύω, impedio,
cohibeo.

Ἀλαβαστρῶν, Alabastrum. It is vascu-
lum unguentarium, and will keep
ointments uncorrupted, as Pliny re-
lateth, lib. 13. cap. 2. and 35. 8. It is

being added by a Pleonasmus, Bullinger. Or,
ex a & λατίν, ansa: quod vas illud unguentarium esset sine
ansa. Epiphanius ait esse vas ad unguenta vitreum. Latini
mutato genere enuntiant, Alabaſter plenus unguentis eis
putere videtur, Cicero.

used Matth. 26. 7. Mark 14. 3. Luk.
7. v. 37. Inde Anglicum Alabaſter.
See Grotius.

Ἀλαζονεία, Fastus, sive arrogantia. Est
mendacium quo nobis plura arrogamus
& tribuimus, quam reverè possidemus,
Keck. Ethic. It is used James 4. 16.
1 Joh. 2. 16. Ab α intensiva, & λα-
ζονεῖν sumo: superbus enim magnum
quiddam sibi assumit. Superbire est
quasi super ire.

Ἀλαζών, Gloriosus, jactabundus, id est,
ἐν ἀληθείᾳ ζῶν, In errore vivens. A
vain-glorious man, which boasteth
of that hee hath not. It is the E-
pithet of the Peacock. It is used
Rom. 1. 30. 2 Tim. 3. 2. Ultra usita-
tum modum elatus. Ulpianus ait, α-
λαζονείαν eorum esse, qui plura promit-
tunt quam præstare possunt; vel plura
assumunt quam par est.

Ἀλαλάζω, Ejulo, tinnio, 1 Cor. 13. 1.
To cry Alala. Perpetuo sonitu strepo
ac tinnio, sono sonum excipiente, Erasim.
Inconditum & confusum sonum edo; si-
cilitio verbo deducto ab incondita voce
ἀλαλά. Τινεα pugnam inermes cla-
mant, Alla, Alla, Allahu, Schind.
Lex. Pentaglot. Mark 5. 38. ἀλα-
λάζοντες. Rectius fortassis ἀλαλάζον-
τας, ut Jac. 5. 1. Sic enim ista disse-
runt, ut illud exultationi, istud tri-
sticia tribuatur; sicut apud Hebræos
Jalal & Hillel differunt: unde &
Gallica vox Helas in lamentatione, ut
Lala in letitia, Beza in loc. Sed nec,
quod corrigunt docti vini, ἀλαλάζοντες,
convenire potest, si propriam illius vocis
significationem spectes. (Vide ἀλαλάζω)

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significationem spectes. (Vide ἀλαλάζω)
Glossarii auctor ἀλαλάζων explicat e-
tiam ejulare, quod huic loco convenit,
Casaub. ad Marc. 5. 38. Helleniste,
qui non tam Græci sermonis ἀλαβαστρο-
γίαν sequuntur, quam id curant, ut,
quæ proximè fieri potest, exprimant
viam Lingue Hebrææ, ut redderem Hei-
lil, quod Hebræis clamorem, præ-
sertim vero lugubrem, significat, voces
Græcæ quæ fuerunt sono affines: Sunt
autem due, ἀλαλάζων & ἀλαλάζων.
quorum illam in sacris, istam in bello
maximè Græci usurpabant, Grotius in
Marc. 5.

Ἀλαλάζω, Non tantum pro latè voci-
ferari,

* Alala, Vox
quædam in-
articulata,
quæ à mi-
litibus an-
te pugnam
editur.
Est onoma-
topœia, quasi
dicas, sonans
Alala, Ala-
la. Sic Ap-
pian Gram-
maticus, ob
garrulitatem,
dictus est,
Cymbalum
orbis, teste
Suetonio.
Est propriè
clamorem
tollo cum a-
nimi alacri-
tate, & exul-
tatione, ac-
tione in signum
victoriae. Dic-
untur au-
tem ἀλαλά-
ζων, quicun-
que exultan-
tes clamorem
tollunt Scap.
Interdum
pro, clamore
tristem
tollo; unde &
ululo exponit-
ur, Mar. 5.
item Hierem.
cap. 4. Non-
nus.

ferari, à Lxx. Interpretibus usurpatur, ut passim in P'salmis; sed & pro uiristè lamentari, ut Jer. 25. 34. Item Jer. 47. 3. Lud. de Dieu.

¹ Ἀλάλιος, Inenarrabilis, Rom. 8. 26. Ineffabilis. Ex α privat. & ἀληθῶς, dictus.

² Ἀλάλῳ, Mutus, Mark 7. 37. & 9. 17. 25. Qui prorsus fari non potest, ut infans. Κῶρῳ, Cui nulla est omnino vox, Erasim. Ex α privat. & ἀλάλῳ, vocalis.

³ Ἀλας, Sal, is 1. Naturall, Mark 9. 50. 2. Spirituall, Col. 4. 6. It is used also Matth. 5. 13. Luk. 14. 34.

⁴ Ἀλείῳ, ungo. usurpatur de unctioe olei, Marc. 6. ver. 13. Luc. 7. ver. 46. Jac. 5. v. 14. ac unguenti, Luc. 7. ver. 38, 46. Joh. 11. ver. 2. & 12. ver. 3. uisus scilicet adhibet; sed de unctioe corporibus defunctorum praesita, in N. T. non occurrit. Lxx. usurpant, Ruth. 3. v. 3. 2 Sam. 12. v. 12. & 14. ver. 2. Gen. 31. ver. 13. Exod. 40. ver. 12. Num. 3. 3. Gerhardus. It is used Matth. 6. 17. Mark 16. 1.

⁵ Ἀλέκῳ, Gallus, Matth. 26. 34, 74, 75. Mark 14. 30, 68, 72. Luke 22. 34, 60, 61. Joh. 13. 39. and 18. 27.

⁶ Ἀλεξοφραγία, Gallicinium, Mark 13. 35. q. d. φωνὴ ἀλέκτορος.

⁷ Ἀλέρον, Farina, Matth. 13. 33. Luke 13. 21.

⁸ Ἀλήθεια, Veritas, very often. 1. Verity, John 8. 31. 2. Sincerity, 2 John ver. 1, 3. Philip. 1. 18. 3. Integrity, Ephes. 4. 24. Joh. 8. 44. 4. Justice, or righteousness, 1 Cor. 13. 6. 5. The true doctrine of salvation, 1 Tim. 3. 5. 6. The knowledge of God, Rom. 1. 18. 7. The fulfilling of the ceremonies of the old Testament, John 1. 14, 17. 8. The constancy of God in keeping his promises, Rom. 3. 7. 9. The whole word of God, both Law and Gospel, Joh. 17. 17. John 8. 31, 32. Col. 1. 5. Galat. 5. 7. 10. The light of nature left in man since his fall, Rom. 1. 18, 28. 11. True

y Ex α pri-
vat. & λέγω,
cubo, quod
suo cantu
homines ex-
citet ex suo
cubili. Or,
from λέγω,
lectus; Gal-
lus à Galea,
id est, cristā
quam in ca-
pite gestat.
z Ex α pri-
vat. & λήθη,
oblivio; ut sit
quasi dicas,
carentia ob-
livionis; vel
quasi ἀλά-
θεια, quod
semel eruta,
minimè late-
re possit; aut
contra, quod
veritate nihil
sit occultiu-
us: ut hic α
sit epitheticum, illic verò privativum. Platonem autem in Graeco dicta videtur, quasi θεῖα ἀληθία, divina quaedam animi vagatio & anxietas, Scarp. By an ease and unconstrained derivati-
on, it implieth the breath of God, D-Hackwell. Col. 1. 6. ἐν ἀ-
ληθείᾳ, vere, Beza. (ut Phil. 4. ver. 19. In gloria, pro gloriose)
Vulg. & Erasim. Ad verbum, In veritate; quem Hebraicum
in Gallico sermone usurpamus, Beza.

Religion, Galat. 3. 1. Tit. 1. 1. 12. Plainness and simplicity of speech, Eph. 4. 25.

⁹ Ἀληθῆς, Verus, verax, idoneus, often. Faithfull, Joh. 8. 26. Sincere, John 7. ver. 18.

¹⁰ Ἀληθῶς, Verè, often.

¹¹ Ἀληθινός, Verus, often.

¹² Ἀληθῶς, Vera loquor. It significeth a Vel praestare quae dixeris, vel vera loqui, Erasim. not onely, To follow the truth of doctrine; but sincerely, truly, and candidly to carry himselfe; both in doctrine and words, in love and all his actions, Zanchy on Eph. 4. 15.

¹³ Ἀληθῶδες, Veritatem facientes, Vulg. Sincerè nos gerentes, Beza. Vel constantè perseverantes. Quam interpretationem secutus est Syrus Interpres. 4. 15. Beza Nam τὸ ἀληθῶδες omnino respondet in loc. Hebraeo verbo Aman, quod in Niphal declarat, firmum & constantem esse. It is used also Gal. 4. 16.

¹⁴ Ἀλήθω, Molo, Matth. 24. 41. Luke 17. v. 35.

¹⁵ Ἀλιός, Piscator, Marinator, Matth. 4. 18, 19. Mark 1. 16, 17. Luke 5. 2. ἀβῶς, mare.

¹⁶ Ἀλιόθεν, Piscari, Joh. 21. 3.

¹⁷ Ἀλιζομαι, Salior, Matth. 5. 13. Mark 9. 49.

¹⁸ Ἀλισγῆμα, Pollutio, Acts 15. 20. Hic significat ipsa Idolothyta, & idololatrum convivium, Illyric. in Nov. Test. Non de pollutione quavis, sed ciborum ac potus usurpatur, ut Dan. 1. 8. Apud Malachiam haec vox aliquoties extat, cap. 1. ver. 6, & 7. Ἀλισγῆμα ἴγνυται, cibi vetiti, de quibus lex agebat. Quales ante omnes εἰδωλόθυτα, quae non esse impura non poterant. Hein-
d It comes (say some) from the Syriack word Ello: Others derive it from εἰδωλόθυτα. Sed, quinimo, venimus asper Latinè mutari solet in synonymum, quinpotius. So it is used Matth. 5. 39. & 8. and 21. 21. and 27. 24. and Rom. 9. 16. Mar. 9. 8. novè significat nisi. Interrogandi particula, Matth. 1. 18. Itaque, Ephes. 5. 24. Suè naturà est particula adverbatiua, Gal. 2. 14. & Joh. 10.

¹⁹ Ἀλλήθω, Muto, Acts 6. 14. Rom. 1. 23. Gal. 4. 20.

²⁰ Ἀλλήθωμαί, Mutor, 1 Corinth. 15. 51. Heb. 1. 12.

²¹ Ἀλλομαι, Salio: quod hinc est; Spiritus enim asper Latinè mutari solet in synonymum, quinpotius. Sic Latini pro ἰσῆρ, dicunt super; pro ἰσῆρ, sudor. John 4. 14. Acts 3. 8. and 14. 10.

²² Ἀλλῶ, Sed, very often. It is diversely used & 8. and 21. 21. and 27. 24. and Rom. 9. 16. Mar. 9. 8. novè significat nisi. Interrogandi particula, Matth. 1. 18. Itaque, Ephes. 5. 24. Suè naturà est particula adverbatiua, Gal. 2. 14. & Joh. 10.

used in Scripture, 1. *Exclusively*, Joh. 17. 9. 2. *Inclusively*, 2 Tim. 4. v. 8. 3. *Discretively*, Gen. 4. 5. 22. 4. *Oppositively*, Joh. 18. 40. *Not Jesus, but Barabbas*, 2 Tim. 1. 17. Joan. 16. 2. *ἀλλ' ἐπεὶ λέγει ὡς ἐστὶν* c.] Sensus postulat ut loco, scd, diceret enim. Itaque si docuerimus solere in sacris literis ἀλλὰ accipi pro ὅτι, nemo dubitabit ita hoc loco accipi debere. Atqui Lxx. sæpè solent Hebræum וְ uteretur ἀλλὰ, 1 Reg. 6. 3. & 8. 7. & 2 Reg. 13. 32, 33. & 24. 24. & 3 Reg. 22. 18. & 2 Paral. 6. 9. Maldonat. ad locum. Ego verò potius arbitror ἀλλὰ positum pro ἀλλὰ καὶ, quinimo, quin etiam, vide Bezzam ad loc.

e Hæc particula hic est augmentis; ut imo apud Latinos. Sic ἀλλὰ sumitur, 2 Cor. 7. 11. Grotius in loco

* *Ἄλλο*, *Alius, alter*, often. It never noteth a certain Individuum, unless an article be added, or by an expresse circumscription. Examples of the first kind there are, John 20. v. 30. Revel. 17. 10. And of the second, Matth. 4. 21. Joh. 19. 24. It doth not onely signifie *alium*, but sometimes also *alterum*, and *secundum*, Matth. 12. 13. Luke 6. 29. Joh. 19. 32. Revel. 6. 4. and 17. 10. Mark 12. 3. John 5. 43. * it is used commonly and indefinitely, not of any determinate individuum, but generally of all impostors *hujus farinae, vel potius furfuris*. Therefore in another Evangelist it is said, *Many shall come in my Name*.

* Gerh. in barn. Evam.

* *Ἄλλως, aliter*, 1 Tim. 5. 25. *Alio modo, aliâ ratione*.

* *Ἄλλοχόθεν, Aliunde*, John 10. 1.

* *Ἄλλη γένημα*, *Per quæ aliud figuratur*, Beza. *Quæ sunt per allegoriam dicta*, Vulg. *Quæ allegoricam interpretationem habent*, Junius. Gal. 4. 24. only. *Allegories, id est, being the things that they were, signified the things that they were not. Allegoriam definit Ambrosius, cum aliud geritur, & aliud figuratur.*

f Exponitur Latine interdum per adverbia, in vicem, aut mutuo; interdum per nomina, *Alium, vel Alii alios*, Scap.

* *Ἄλλοθεν*, *Alienigena*, Luke 17. 18. *A stranger, or, Of another stock, an alien, or one of another generation.* It is used in Zech. 9. 6. ἐξ ἄλλης γένους, *ex alia gente oriens*.

* *Ἀλλήλων*, *Alius alium, One to another*, James 5. 16. *Mutually, reciprocal-*

ly. It is used very often in Scripture.

* *Ἀλλότριον*, *Alienus*, often.

* *Ἀλλότριον*, *Alienarum rerum inspector*, Steph. Beza. *Alienarum rerum curiosus inspector*, Cornelius à Lap. *Alieni speculator*, Tertull. *Curas alienas agens*, Cyprian. 1 Pet. 4. ver. 15. *As a busse-body, or (as the word originally importeth) as a Bishop in another's Diocese.* Tale hominum genus nullus elegantius descripserit, quam Terentianus ille senex his verbis;

g Composita est vox, & de verbo ad verbum significat, *Alienarum rerum inspectorum*, Bullinger. h Alienum inspector, five curator; Composita vox ab alieno & Eπισκοπο, id est, Inspectore, Eras.

Tantumne est abs re tua oculi tibi, Aliena ut cures, eaque nihil quæ ad te attinent?

Alienarum rerum inspector, id est, qui sese alienis rebus immiscet, atque ingerit, suas negligens, aut etiam curiosè, & malitiosè, insidiosèque aliena scrutatur.

Idem est ferme quod, Polypragmon, aut Ardelio. Cum sola curiositas alienarum rerum non sit inter crimina quæ publicis legibus castigari soleant (nam de his loquitur Apostolus) bene, & ad mentem Apostoli respiciens, Interpretes noster transiit, alienorum appetitor, scil. cum effectu: i. e. cupidè rebus alienis inhians, & tollens ubi potest. Nam rapaces homines limis oculis (ut ait Horat.) in res alienas inquirunt. Contemptor autem pecuniæ (ut idem alibi loquitur)

Thyr. in nov. Test.

Auri

Ingentes oculo irretorto spectat acervos.

Estius ad 1 Pet. 4. 15. *At contra hanc expositionem facit, quod ante in eodem versu κλέπτης habeatur.* Ἀλλότριον ἐπίσκοπον in suo Marrucino Afsinio eleganter descripsit Catullus, qui insidiari negligentibus solitus, lintea ac mappas tollebat. Quare nec rejiciendus temerè antiquus Interpretes, qui alienorum appetitor reddidit: quamquam fortè melius hoc sensu eum qui alienis insidiatur, dicas: quod ad thorum quoque alienum referri potest. Tantum abest, ut curiosos intelligamus, aut hoc illud Comici referendum arbitremur. Vox præclara, quæ præcepta aliquot, ut septimum, octavum, & decimum tangit. Tertullianus ἀλλότριον ἐπίσκοπον,

επίσκοπον, alieni insidiatorem dixit. Qui alienarum rerum inspectores dicunt, minus dicunt, Heinfius in locum.

Ἀλλόφυλ, Alienigena, ad alienam tribum pertinens, Acts 10. 28. One of another Tribe or Nation. ἐξ ἄλλης φύλης, ex alia gente. Vide Drufii observat. sacr. l. 9. c. 14. Hæc vox in usu Septuaginta Sævum in vet. Testament. significat, propriè Philistæum, ut Jes. 2. ver. 6. Ita Sulpitius sæpe usurpat, Vid. etiam Isidor. lib. 9. Orig. cap. 2.

Ἀλογία, Rationis expertus, Acts 25. 27. 2 Pet. 2. 12. Jude 10. q. d. ἀλόγος, mutus, Judæ 10. λόγος significat sermonem & rationem.

Ἀλόη, Aloë, Joh. 19. 39.

Ἀλόη, Trituror, 1 Cor. 9. 9, 10. 1 Tim. 5. 18. per metaph. verò, percutio, cædo. Videtur derivari à nomine ἄλων, vel ἄλωνι, in qua tritura perficitur. Verbum trituro videtur dictum, quasi triticum tero; à terendo quidem certè dictum est, Piscat.

Ἄλς, Sal, Mark 9. 49. It properly significeth the salt sea. Sal, per Metathesin, from this word.

Ἄλυκος, Salsus, James 3. 12.

Ἄλυπότερος, Minus dolens, Philip. 2. ver. 28.

Ἄλυσιελές, Inutile, Heb. 13. 17. ἀπὸ τοῦ εἰς privat. & λυσιτελέως, quod componitur ἀπὸ τοῦ λύειν τὸ τέλει, quod reddi potest commodè in nostra lingua, It will not quit the cost, Darius.

Ἄλυσις, Catena, Mar. 5. 34. Luk. 8. 29. Acts 12. 6, 7. and 21. 33. and 28. 20. 2 Tim. 1. 16. Rev. 20. 1. Ephes. 6. 20. περιεσδέω ἐν ἀλύσει, I doc my embassy in bonds, or (word for word) in a chain.

Cogitare mecum solco, an non vincula sua, quorum passim meminit, nonnunquam pro calamitate aut persecutione usurpet: quemadmodum tùm Regius Propheta, διερχόμενος τὰ δεσμέα μου, ac similia, non semel dixit; quem in vinculis fuisse aut custodia, ex eo, nisi fallor, nemo iudicat. An non igitur eodem modo hæc cum scriberet, ἐν ἀλύσει, hoc est, maxima angustiis, insidiis, ac delatoribus,

quibus tenebatur undique, ὡς ἐστὶν ὑπερβαλὺς περιεσδέω, se dicat? Heinf. in exercit. sacr. At Rome (where Paul was a prisoner) such prisoners as were not closed up in prisons, but had liberty to go abroad, * had a long chaine, the one end whereof was fastened to their right hand, and the other end was tied to a souldiers left hand; so as the prisoner could goe no whither without that souldier, who was a keeper to him. Thus it was likely that Paul was chained; for hee mentioneth there but one chain in the singular number.

Lipsius in li. Taciti 3.

See Acts 28. 16.

Ἄλων, Avea, in qua teruntur fruges, Mat. 3. 12. Luk. 3. 17.

Ἀλώπηξ, Vulpes, Matth. 8. 20. Luke 9. 58. Per Metaphoram, homo versutus, callidus, in pluribus linguis, Luke 13. 32. Sic & Galli hominem astutum vocant Renard, aliquando, Ulfen Renard, quasi dicas, astutam Vulpem: Et nos Anglicè dicimus, A crafty as a Fox. It is a Latine Proverb, Si Leonina pellis non sufficit, Vulpina assuenda est: and a French one, Amiens fut prinse en Renard, reprinse en Lion, Amiens was taken by a Fox, and re-taken by a Lion: because the Arch-Duke overcame it by a stratagem, and Henry the fourth regained it by force.

K Ab ἄλς, decipio, & ἄψ, vulpes, quia vulpe decipio. Est enim vulpes perquam versuta creatura, quia per ambages & gyros curitando, fallit quasi oculos.

Alopecia, The falling of the haire; fo called, because it often happens to the Fox, Euch. in institui. med.

Ἄλωσις, Captura, 2 Pet. 2. 12.

Ἄμα, Simul, cum, Math. 13. 29. and 20. 1. and 24. 27. and 27. 40. Rom. 3. 12. Coloss. 4. 3. 1 Thessal. 4. 17. and 5. 10. 1 Tim 5. 13. Philem 22. Differt ab ὁμῆ, simul, quòd ἄμα sit Adverbium temporis, ὁμῆ verò loci.

Ἄμαθής, Indoctus, 2 Pet. 3. 16. Not onely hee which is unlearned, & literas nescit; † but hee which is of a cruell and inhumane disposition: for learning teacheth us humanity, & mores non sinit esse feros.

* Of εἰς priv. & μωθῆνος, Disco. † Cf. asaub. in Aethi.

Ἀμαράντινον, Immarscibilis, 1 Pet. 5. ver. 4. τὸν ἀμαράντινον τὸ δόξης στεφανον. Each word hath his weight, Crown of glory, That crown of glory, That unfadable crown of glory. Corona amarantina, Beza. In which versison hee hath departed from the Vulgar Interpreter, the Syriack, and the

Legatione fungor catenatum, Beza. Legatione fungor in catena, Vulg. Fe suis ambassadeur en la chain, F. B.

the French version : For the Vulgar Interpreter turneth it, *Coronam immarcescibilem* ; The Syriack, *Corona que non marcescit* ; The French, *Qui ne se peut flestrir*. Quod verò movit doctissimum Interpretem ut sic verterit, fuit insolentia derivationis hujus nominis ἀμαρτυνῶ. Nam Amaranthus¹ est herba, ex cujus flore texuntur Corollæ. Attamen Hesychius, Grammaticorum Græcorum facillè princeps, ἀμαρτυνῶν, ἀντιλον exponit, hoc est, quod computrescere non potest. Neque videtur commodum ut corona ex Amarantho (cujus mentio fit apud lascivos † Poetas) dicta fuerit Petro gloria beatorum. Itaq; potius videtur significasse Petrus quod dixit initio cap. 1. ejusdem Epistolæ, Hereditatem ἀποβαλεῖτον, ἀμύλατον, καὶ ἀμαρτυνῶν, servatam in calis.

1 Quidam inter ἀμαρτυνῶν & ἀμαρτυνῶν hoc discrimen constituunt, quòd ἀμαρτυνῶν significat non marcescens, ἀμαρτυνῶν verò, immarcescibile. Sed ἀμαρτυνῶν non formatur ex ἀμαρτυνῶν, quatenus est nomen appellativum, sed quatenus est nomen certi floris proprium, Gerhard. in 1 Pet. 1.4. *Cameron de Eccles. & in Myr. Evang. † Tubul. l.3. El.4.*

2 Nunquam marcescens. Item peculiariter flos qui nunquam marcescit, dicitur inde immortalis, ab α & μαρτυνῶν, unde Latin. *mures*. See *Plin. lib. 21. cap. 11. Dioscor. lib. 4. cap. 57.* 3 Componitur à particula privat. α, & verbo μαρτυνῶν, scopum præfixum attingi & attingere. Hinc Theologi metaphoricè (est enim Metaphora desumpta à sclopetariis ad scopum collimantibus) utuntur eâ voce pro eo quod fit contra legem Dei, *Alsted. in Lex. Theol.*

4 ἀμαρτυνῶν, Adject. Non marcescens, 1 Pet. 1.4. This Greek word is a Latine word also, and not onely appellative, being the Epithet of this crown, but proper. It is the proper name of a flower. *Clemens Alexandrinus* writeth, that there is a flower called *Amaranthus*, which being a long time hung up in the house, yet still is fresh and green : to which (say some) the Apostle alludeth.

5 ἀμαρτυνῶν, Pecco. It signifieth, to erre from the prefixed mark. So the Hebrew verb *Chata* signifieth a missing of a mark one should aim at. It is so properly used, *Judg. 20. 16. Mat. 18. 21.* Hoc verbo propriè significatur quodvis peccatum, cum in proximum, tum in Deum : quocumque modo perpetratur : per violentiam, vel per fraudem : verbis, vel factis : consulto, aut imprudenter : manifestè, sive occultè. Atque eam esse propriam significationem verbi ἀμαρτυνῶν, id est, peccare, hoc loco, liquet ex usu totius Scripturæ, tum in Græca, tum in Latina lingua. Sive enim loquatur de hereditario peccato, *Rom. 3. ver. 9, 23. item, Rom. 5.*

ver. 12. *sive de actuali & personali peccato in genere, 1 Joh. 3. v. 4. vel speciatim de aperte & graviter peccantibus, 2 Cor. 12. 21. vel de peccato ad mortem, 1 Joan. 5. ver. 16, 17. deq; ultrò peccantibus, Heb. 10. v. 26. semper usurpat idem verbum quod hic Matthæus. Denique, eadè voce utitur Scriptura, ubicumque in peccatorum remissionem testatur Christi sanguinem esse effusum. Sæcæanus de Disciplina Ecclesiastica. The word is often used in the new Testament.*

6 ἀμαρτυνῶν, Erratum, peccatum, lapsus, *Mark 3. 28. and 4. 12. Rom. 3. 25. 1 Cor. 6. 18. Peccatum per imprudentiam commissum, Beza. The Philosophers use these words, ἀμαρτυνῶν ἢ φύσεως, for a monster and bastard of nature : quia natura in producendo monstro, aberrat à scopo, nec finem designatum assequitur.*

7 ἀμαρτυνῶν, Peccatum, very often. From the Hebr. *וּפְשָׁע*, comes the Latine *peccatum*, and the French *peché*, *Rivet. 1. Sin, Rom. 7. 17. Hebr. 4. 15. 1 Tim. 5. 24. Acts 10. 43. 2. A sacrificio pro sin, Lev. 4. 34. 2 Corinth. 5. 21.* 3. *Original sin, Rom. 6. 11, 12. and 7. 14. and 5. 12.* 4. *Actual sin, James 1. 15. 1 John 3. 8. 1 Tim. 5. 22.* 5. *The punishment due to sinne, 1 Pet. 2. 24.* 6. *Both guilt and punishment, Mat. 9. 2. 7. False doctrine, John 8. 46.* 8. *Infidelity, Joh. 16. 9. Joh. 9. 41. ἀμαρτυνῶν sumitur non pro quavis culpa, sed pro gravi & incondonabili crimine : ut infra, cap. 15. v. 22, 24. cap. 16. v. 8, 9. Grotius.*

9 ἀμαρτυνῶν, Peccator : ad verbum, peccatosus, *Steph. often. Qui velut peccati quandam artem facit, ita ut sibi habitum quandam comparaverit, Beza. One wounded with the sense of sinne, Matth. 9. 13. Every man being subject to sin, and the transgression of the law, Luk. 18. 13. In whom sin reigneth, Rom. 5. 8. Joh. 9. 31. Publicly infir-*

10 ἡ ἀμαρτυνῶν. Sic vocare solet Apostolus morbum illum hereditarium, adeo quidem ut vix apud Paulum invenias τὸν ἀμαρτυνῶν addito articulo, aliud declarare : sine articulo verò idem quocumque intercedum significat : interdum autem formalem peccati naturam, idque non ita frequenter : solum enim Paulus in hac significatione (id est, ubi de illius radice fructibus agitur) plurali ferè numero dicere τὰς ἀμαρτυνῶν, *Beza in Rom. 5. 12.* p 1 *Tim. 1. 15.* Tales per *antonomasiam*, propter excellentiam sive enormitatem vocabantur *Peccatores*, *Chemnit. Sec 1 Pet. 4. 18.*

mous, Luk 7. 37. *An Ethnick*, Mar. 14. 41. Ephes. 2. 1. *Jerome* saith, *ἄμαχος* esse primum illum lapsum ad peccatum, & ἀμαχίας, gravius, quum ad ipsum facinus perventum est. Ἀμαχίως, *Expers testimonii*, Acts 14. ver. 17.

Ἀμαχίως, *Non litigiosus, Alienus à pugnis, à jurgis*, 1 Tim. 3. 3. Tit. 3. 2.

Ἀμείω, *Meto*, Jan. 5. 4. *Fortè ab ἀμα, simul; in metendo multa secantur simul.*

Ἀμέθυσ, *Amethystus, A precious stone which prevents drunkenness*, Rev. 21. 20. See *Plin. lib. 27. cap. 9. & lib. 14. cap. 2.* from *α privat.* and μέθυσος, *ebrius*, which cometh from μέθυ, *vinum. Est nomen gemmae ejusdem, sic dicta, quod ebrietati resistat*, Scap. *The Septuagint useth it*, Exod. 28. 19.

Ἀμείλω, *Negligo*, Matth. 22. 5. 1 Tim. 4. 14. Heb. 2. 3. and 8. 9. 2 Pet. 1. 12. *Non habeo alicujus rei curam.*

Ἀμεμπτός, *Irreprehensibilis, inculpatus*, Luke 1. 6. Phil. 2. 15. and 3. 6. 1 Theff. 3. 13. Heb. 8. 7. *Qui jure reprehendi & culpari non potest*, Zanch. *It signifieth him which is without complaint, as the Vulgar also hath it: and to be without complaint may be taken both actively and passively, that is, both for him which doth not complain of others, or on whom others doe not complain.* *Ambrose* and *Chrysostome* turne it *irreprehensibilis*. Phil. 2. 15. *ἵνα ἡμεῖς ἀμεμπτοὶ, ut sitis irreprehensibiles*: as if he should say, *Ad summam date operam, ut sitis irreprehensi*: that is, *So order your life, that no man may justly complain of you. Sicut quidam sunt ἀμεμπτοὶ, sine querela, secundum Moysi legem*, Luk. 1. 6. Phil. 3. 6. *sic sunt quidam secundum Evangelii praescripta ἀμεμπτοὶ*, Phil. 2. 15. 1 Theff. 2. 10. & 3. 13. *Grotius*. *The Septuagint useth it* Gen. 17. ver. 1. Job 1. v. 8.

Ἀμείπτως, *Inculpate*, 1 Theff. 5. 23. and 2. 10.

Ἀμέμικτος, *Securus*, Matth. 28. 14. 1 Corinth. 7. 32. *Vacuus à curis*, ut

loquitur *Cicero*: *Curâ carens*, ut *Horatius* loquitur.

Ἀμείωτος, *Immutabilis*, Hebr. 6. 17, 18.

Ἀμετακίνητος, *Immotus*, 1 Corin. 15. ver. 58.

Ἀμεταμέλητος, *Cujus nunquam pœniteat*, Rom 11. 29. 2 Cor. 7. 10.

Ἀμετανοήτος, *Resipiscere nesciens*, Rom. 2. v. 5.

Ἀμέσως, *Immensum*, 2 Corinth. 10. 13, 15.

Ἀμέσως, *vocat, non quæ per se nimia sunt, & quæ nemo possit metiri; sed quæ Deus non esset ipsi admissus*, Beza in 1 Cor. 10. 13.

Ἀμήν, *Amen*. It is most frequently used adverbially, and 1. It is an Adverb of affirming, signifying the certainty and truth of the thing of which wee speak: and so it is the same with ἀληθώς, *verè*, as appears by comparing Luke 9. 27. with Mar. 16. 18. and Mark 9. 1.

2. By this word wee testifie our assent, 1 Cor. 14. 16.

3. It is an Adverb of wishing, and hath the same sense with *utinam fiat*. So in the Lords Prayer, Matth. 6. 13. Revel. 22. 20. *In Græca veteris Testamenti versione, aliquando redditur per verbum ἡμῶν, Deut. 27. v. 15. & ult. Psal. 41. v. 14. 3 Reg. 1. v. 36. Num. 5. 22. Aliquando redditur per adverbium ἀληθώς, Jer. 28. ver. 6. Aliquando ipsa vox Hebraica relinquitur*, 1 Paral. 16. 36. *Dicitur populus Amen. Ita Jer. 11. v. 5. Nehem. 8. ver. 6. Particula Amen in Græco etiam sermone usurpatur. Atque ita etiam in novo Testamento retenta fuit, ubi alicubi interpretatio ponitur. Quod enim de vidua Marc. 13. ver. 43. dicitur Amen dico, illud Luc. 21. v. 3. ita explicatur, ἀληθώς, verè dico vobis*, Polyc. Lyser. *Vide Fulleri miscell. Sac. lib. 1. cap. 2. & Grotium in Matth. 5. ver. 18.*

Græci novi Testamenti Scriptores retinent ut plurimum Hebræum Amen. Sic Vulgata linguarum idiomata. Arabs verè interpretatur veritas, scilicet, est; neq; enim jusjurandum significat, sed tantum asseverationem; sive, ut Hebræi loquuntur, corroboracionem sermonis. Sculetet. in Matth. & Marc.

Ἀμήτωρ,

q Ab α privat. & μάχος, contendendo, sive fit verbis contentio, sive pugnis. Qui oblata etiam rixarum feminat declinat, Arct. in Tit. 3. Sonat, vinum minime pugnacem. Quemadmodum autem Latinis pugnare, non temper ad pugnas gladiatorias refertur; sed & frequenter pro jurgis ac litigationibus verborum ponitur: ita & vox μάχος Græcis est biliarium in usu. Apostolus non solum bellacem hominem & gladiatorem, sed & litigiosum & jurgatorem ab Episcopatus munere rejicit, Masc. in loc. Com. r Qui publico & justo priorum iudicio non reprehenditur, sed probatur, Chm. Luc. 1. 6. Non qui improbis etiam ipsis satisfecerit, sed qui verè fuerit (ut inquit ille) Integer vir, scelerisque pius, Beza in loc.

r ἡμεῖς ἀμῆνα εἰμὸς, sunt, ut eorum ipsum pœnitere non possit, Evag. & Beza in Rom 11. Such giftas God never repenteth the bestowing of them. t Vox origine Hebræa, à radice Amm, which in Hiphil signifieth credere, in Niph. firmum, fidelis, ac stabilem esse. Christus utitur quinquages, Ger. Hieron. Amen, dico vobis, interpretatur, Vere, vere, dico vobis. This Hebrew word is used in the Greek, English, and all other languages, to betoken unity of faith and spirit, Ainsw.

^a Ἀμήτωρ, Qui sine matre, Heb. 7. 3. Ex α & μήτηρ.

^a Non pollutus, in temerarius, Plut.

^a Ἀμύσθη, Impollutus, Heb. 7. 26. and 13. 4. James 1. 27. 1 Pet. 1. 4. Immaculatus; illæsus, inviolabilis, Cornel. à Lapide. It is a Latine word also, and is † a precious stone, which, though it be never so much soiled (saith Isidore, Etymol. lib. 16. cap. 4.) yet it can never at all be blemished; but being cast into the fire, it is taken out still more bright and clean.

† Est & nomen gemmæ, sic dicitur, quod in ingnem conjecta, non consumatur, nec inquinetur, Dioscor. lib. 5. cap. 156. Plin. lib. 36. cap. 19.

Impollutus, id est, alienissimus ab omni inquinamento carnis & spiritûs, Gryæus, Aret.

x Viz. Eximius ille Agnus & singularis, qui per Agnos Sacerdotii adumbratus est, Pîscat.

^a Ἀμύδος, Arena, Matth. 7. 26. Rom. 9. v. 27. Heb. 11. 12. Revel. 12. 18. and 20. 8.

x Ἀγνός, Agnus. Ex α privativa, & ἄγος robur. Joh. 1. 29, 36. ὁ ἀγνός τῶ Θεῷ. Vulg. Agnus Dei. The Original and our last Translation read it, That Lamb of God, foretold by the Prophets. Agnus ille Dei, Beza. Agnus Dei ille, Syriack. The article being added (as Erasmus hath observed out of Chrysostome and Theophylact) hath an Emphasis, not only to distinguish him from the typical Lamb, but of relation; for it calleth to mind the Prophecies of Esay, and others. It is used also Acts 8. 32.

^a Ἀμοιβή, Retributio, 1 Tim. 5. 4.

γ Dicitur quasi ἀμα ἄλλῃ. Cum qua sit perpetuo lustandum, cum plurimos requirat labores; singulari arte & ingenio colitur vitis, Gerhard. in harm. Aretius.

^a Ἀμπέλ, Vitis, Matth. 26. 29. Mar. 14. 25. Luk. 22. 18. Joh. 15. 1, 4, 5. James 3. 12. Revel. 14. 19. Ab ἀνθρακί. Πηλός enim vinum nigrum significat. Vel ab ἀμ, (quod ponitur pro ἀμύ in compositione) & πάλειν, quia circummagit eos qui vinum bibunt, Favorin.

z Propriè, Vinetum. So words ending in ὄν, ἄλιον, Ολιvetum; ούκων, Fice-tum, &c. Quandoque simpliciter usurpatur pro Vineæ, propriè tamen significat Vinetum, seu locum multis vineis confutum, Gerh. in Harm. Evangel.

^a Ἀμπυλίσκος, Vinitor, Luk. 13. 7. The Septuagint use it 2 Kings 24. 32. 2 Chron. 26. 10. Isa. 61. 5. Jer. 52. 13. Ex ἀμπέλ & ἔργον opus.

^a Ἀμπέλων, Vineæ, often. Vitem & vineam significat. The Septuagint use it for a word which significeth a vine, Gen. 40. 9. and for a word which significeth a vineyard, Levit. 25. 3. Cant. 2. 15.

^a Ἀμφίβληνος, Rete, Matth. 4. 18. Mar. 1. 16. It is a kind of net, which the French call un espreuier: but I find not a proper word for it among the Latines, wherefore generis nomen retinui, Beza on Matth. 4. Ideo Græci Interpretes de ipsa piscatione utuntur verbo ἀμφίβληνον, Abacuc. 1. ver. 15. Lucas etiam ad etymologiam alludere videtur, cum inquit, Concluserunt piscium multitudinem, Luc. 5. 6.

a Sic dictum ab ἀμφί & βλήνη, quod cum jacitur, in orbem complectatur ingens a piscium spatium, & undique pîsces concludit, Beza, Eras. Chemnit.

^a Ἀμφίβρομι, Amicio, circumvestio, Matt. 6. 30. Luk. 12. 28.

Vox Græca valde emphatica est, significat instrumentum, quod, dum jacitur (viz. in aquam) extremitatibus suis undiquaque æquabiliter delabens, concludit quicquid apprehenderit, Piscat. in Mat. 4.

^a Ἀμφίβρομιαι, Amicior, Matth. 11. v. 8. Luk. 7. 25.

^a Ἀμφοδ, Bivium, Mark 11. 4. Platea, Syrus. Sic dicitur, quia utrinque portis instructa, utrinque viam præbet, Lud. de Dieu Comment. in quatuor Evangelia.

^a Ἀμφοτέρωθεν, Alterque, often. De duobus dicitur. Sed (ut annotavit doctissimus Budæus) hoc vocabulum de pluribus dicitur, sed tum demum quum duo genera constituent, Act. 23. 8.

^a Ἀμύσθημα, Tutor, Acts. 7. 24.

^b Ἀμύσθησι, Inculpatus, Philip. 2. 15. 2 Pet. 3. 14.

b Tutus à Momis moribus. Ex α priv. & μωσθησ, Vituperabilis.

^c Ἀμωμ, Momis moribus non obnoxius, Omni reprehensione major, Without blemish, or blamelesse. Vitii ex-

c Imprehensibilis, in quibus nec Momus invenit quod carpat, Cornelius à Lapide.

^c Ἀμωμ, Momis moribus non obnoxius, Omni reprehensione major, Without blemish, or blamelesse. Vitii ex-pers; sic malo quam Inculpata: similiter accipitur hæc vox 1 Pet. 1. 19. Pisc in Ephes. 5. 27. Videtur nomen μωμῶ derivatum esse ab Hebræa voce Mum, quæ vitium, seu defectum aliquem significat; & omnino videtur Apostolus ad locum illum Cantic. 4. 7. (ubi vox Hebræa in hac ipsa materia usurpatur) respexisse, Vorstius. Of the Hebrew מוּמ, the Chaldee muma, and Greek μωμῶ are derived, Ainsw. It is used also Heb 9. 14. Col. 1. 22. Jude 24. Rev. 14. 5.

^d Ἀνά, Per, often. Sometimes it noteth a distribution, as Matth 20. 9. Luc 9. 3, 14. Sometime it significeth an equal distribution. Sometime in composition it is the same with ἀνά, dere: vel à nomine μωμῶ, quod est macula, vel dedecus, Vorstius.

d Momus Græcis reprehensionis, Erasmus in Ephes. 1. 4. Potest nomen ἀμωμῶs derivari, vel à verbo μωμῶσθαι, quod est culpate, seu reprehendere; seu à nomine ἀνά, dere: vel à nomine μωμῶ.

^d Inter alia significat proportionem, unde analogia derivatur, Galmer. in Parab. c It is so frequently used by Physicians in their receipts: of such and such ingredients, ἀνά so much, that is, of each one so much.

sursum,

sursum, as Mark 16.4, 19. Luk. 7.22. and 14.5. and 24.51. Matth. 14.19. Rom. 7.9. Often in composition it signifieth *Iteration*, & (as it were) *Redimigration*: whence it is expressed in the Latine by the syllable *Re*, id est, *rursum*. It is sometimes taken for *χρῆσις*, *sine*, as Matth. 2.14.

^h *Av*, *Particula potentialis*, often.
^g *Ανακαθῆδς*, *Gradus*, Acts 21.35, 40. Both the Greek and Latine words signifie a *stair* and a *degree*.

^g *Ανακαίω*, *Ascendo, assurgo, subeo, pervenio*, very often.
^g *Ανακάλλω*, *Differo*, Acts 24.22.
^g *Αναβολή*, *Dilatatio*, Acts 25.17.

^g *Αναβιβάζω*, *Subduco*, Matth. 13.48.
^g *Αναελέπω*, *Suspicio, Oculis attollo, intueor, visum recipio*, Steph. in Conc. often. 1. Sometimes *ἀνά* in this word redounds, and then it signifieth the same with the simple word *βλέπω*, as Mark 16.4. Acts 22.13.

2. It signifieth ^h *Visum post cecitatem recipere, seu, videndi facultatem amissam recuperare*: To see again, or, To recover ones sight †. So it is used Matth. 11.5. and 20.34. Mark 10.51. Luk. 18.41. and 7.22.

^h *Ανά*, in this word then signifieth an iteration, *Rursum, denuo*. *Piscator* on Matth. 11.5. and Luk. 7.22. denyeth this acception of the word. But it is so used * by *Plato* and *Aristophanes*, and it is so expounded by *Budeus*, Matth. 20. *Post cecitatem oculis restitutor*. *Stephanus* in his *The-saurus*, brings examples to prove that the word is so taken. *Jansenius* in his *Harmony*, *Erasmus* and *Beza*, with others, allow of this acception.

3. ^h *Ascipere, Sursum aspicere, Oculos sursum attollere*: To look up. So it is used Matth. 14.19. Mark 8.24. Luk. 9.16. and 19.5.

^h *Ανάκλησις*, *Visus recuperatio*, Steph. *Beza*, Luk. 4.18.
^h *Ανακόω*, *Exclamo, vociferor*, Mar. 15.8. Luk. 9.38.

^h *Αναγέλλω*, *Renuntio*, often. It is visum, quasi *revidentiam dicas*, *Eras. in Annot.* 1 *Renuntio, indicio, prodo, recito, profiteor, pronuntio*, *Cornel. à Lapide. Palam, publicè annuntio, Idem.*

signifieth freely, openly, and publicly to declare any thing, Mark 5. 14, 19. Acts 15.27. Undauntedly to publish any thing, of whose truth there is no cause to doubt, John 16.25. Acts 14.27. and 15.4.
^m The *Septuagint* use it for a word which signifieth the light of knowledge, whereby the mind is illuminated, and which after is communicated to others, Job 13.17. and 15.17. Dan. 2.4. and 5.3. Which signification doth fitly agree with that place, John 15.15. It is usually in the Scripture taken for the preaching of the Gospel, Acts 20. 20, 37. Rom. 15. 21. 1 Pet. 1.12. 1 John 1.5. This ⁿ word used Acts 19.18. noteth an open and clear confession of sins, and declaration of them, *Cartwr.* on *Rhem. Testament.*

ⁿ *Ανασυνάω*, *Regigno*, 1 Pet. 1.3.
ⁿ *Ανασυνάομαι*, *Renascor*, 1 Pet. 1.23.
ⁿ *Αναγινώσκω*, *Lego*, often. *Εὰ* significatione quæ dicitur, *Lego librum, Xenoph.* 2 Cor. 1.13. *Αναγινώσκετε*, id est, *Tacito animi consensu recognoscitis.*

ⁿ *Ανάγνωσις*, *Lectio*, Acts 13.5. 2 Cor. 3.14. 1 Tim. 4.13. *Non simpliciter lectionem significat: sed diligentem, cum recognitione & examinatione, ac iudicio*, *Hyperius* in *Epist. 1. ad Tim.* cap. 4.

ⁿ *Αναγνωρίζομαι*, *Agnoscor*, Act. 7.13.
^o *Ανάγκη*, *Necesse, necessitas*, often. *Sic* o *Ανάγκη* significat, 1. *Vim cogentem oppositam libertati*, 1 *Corin.* 7.37. *Sic Philem. ver. 14. Opponuntur xpi ἀνάγκη, & xpi ἐκείτων*, ex necessitate esse & voluntarium. 1 *Pet.* 5.2. *μὴ ἀνάγκης, ἀλλ' ἐκείτων*, *Vet. Lat.* *Non coactè, sed spontaneè. Beza*, *Non coactè, sed libenter: hoc est, non invitò, sed prompto animo.* 2. *Afflictionem, tribulationem, miseriam*, 1 *Cor.* 7.26. *Luc.* 21.25. 2 *Cor.* 6.8. *Lxx.* ita utuntur, *Psal.* 25.17. & 107.16. *oppositam felicitati.* *Ανάγκη* in lingua *Hellenistica* idem est quod *δύλις*, *afflictio*. *Passim* occurrit hęc significatione, non solum apud *Lxx.* sed & in novo *foedere*, *Luc.* 21. 23. sic &

E 2 *Cor.*

f *Præpositio ἀνά*, idem hic valet quod *ἀνά*, id est, *sursum*, sicut *Budeus* existimat; nihil tamen impedit quo minus *ἀνά* pro *χρῆσις*, vel *σine* accipiatur, *Beza* in *Matth.* 4.1.
g *Suspensionem* retinere sententiam, & litigantes morâ aliquâ interpositâ dimittere, *Aret.*
h *Propriè* significat deperditum videndi usum *rursum* obtinere, quod cæco nato non convenit, *Beza* in *Joh.* 9.11. See his *Annotat. mior.* on *Mark* 8. 24, 25. and *Luk.* 21.1.
† *Αναελέπει* propriè eorum est qui videndi facultatem aliquando habuerunt, Sed nec malè recipere quis dicitur quod communiter tribum humane nature ipsi absuit, *Grotius.*
* *Sec de Diets* on *Joh.* 9.11.
i *Quasi ἀνά*. *κλέπω*, *Xenoph.*
k *Declarat* potius redditum visum quam

^m *Gerh. in Harm. Evang.*

ⁿ *ἀναγινώσκω*, *Publi- ing.*

^o *Ανάγκη*, *Ab ἀνάγκη*, quia imperat omnibus.

Gerhard. in
harm.

2 Cor. 6.4. & 12. 10. 1 Theff. 3.7. Amama Antib. Bibl.lib.3. Syrus habet nomen, quod significat Angorem, afflictionem, molestiam, cruciatum; in qua significatione vox necessitatis etiam à Cicerone usurpatur. So it is used by the Septuagint, Psal. 31. ver.8. Augustinus in Psal. 25.19. notat afflictiones vocari necessitates, quod necesse sit eas usque ad finem tolerare, ut salvemur. ^{Avaxns}, vox ad omnia mala, præsertim graviora, refertur, Grotius in Luc. 21. 23.

^{Avaxns}, Necessarius, 1 Cor. 12. 22. 2 Corinth. 9.5. Item amicus, Acts 10. 24. qui Latine quoque dicitur necessarius; quod eo tam egeamus, quam aqua & igni: & ^{amicitia} eodem sensu dicitur necessitudo. It is used also Phil. 2.25. Tit. 3.14.

^{Avaxns}, Necessè, Acts 13.46. Heb. 8.3. ^{Avaxns} & ^{Avaxns} sæpè id significant apud Græcos, quod fieri aliqua de causa oportet. Ita ^{Avaxns} sumi apparet, Luc. 14.18. Heb. 9.23. Judæ 3. & ^{Avaxns}, 2 Cor. 9.5. Phil. 2.25. Grotius.

^{Avaxns}, Cogor. ^{Avaxns}, Pass. Cogor. To enforce, or offer bodily violence, Luke 14. 23. De persuasione quæ vi & efficaciâ rationum pervagitur, Grotius. By ones credit and authority to draw others to doe as hee doth, Galat. 2.14. It is used also Math. 14.22. Mark 6.45. Acts 26.11. and 28.19. 2 Cor. 12.11. Gal. 2.3. and 6.12.

^{Avaxns}, Coactè, 1 Pet. 5.2.

^{Avaxns}, Adduco, subduco, produco, reduco, often. ^{Avaxns}, pro Facere ascendere, Acts 16.34. Quo sensu etiam sumitur, Luc. 4.5. Acts 9.39. & alibi passim.

^{Avaxns}, Designo, ostendo, id est, Indico & declaro, Acts 1.24. Constituo & creo, Luc. 10.1. ^{Avaxns} Re- centior Interpres, designavit. Quo modo designavit, si statim misit? Certè nec Consul designatus, ideo fiebat statim Consul; nec legatus, quod hic evēnit, qui statim aliquid mittitur, legatus designatur, sed fit: Quod Budeus creandi verbo exprimendum nonnunquam monuit. Constituenti verbo rectè

usus est Interpres vetus: ubi enim, si non hic, etiam Latine cum loquimur, propriè loquendum est? Quod in veteri Interprete, tanquam proprio suo, etiam in minimis recentior Interpres exegit. Heinsius. Sic Latini quoque interdum designandi & declarandi vocabulum usurpant, Beza in Act. 1.

^{Avaxns}, Ostensio, Luk. 1. 80. usurpatur hoc vocabulum, quando consules, antea creati, populo publicè designantur & renunciantur. Et 3. Esd. 1. de publicis officiis usurpatur, ut c. 1. & 2. quando rex designatur: c. 8. quando Judices constituuntur. Lucas dicit Johannem fuisse in deserto usq; ad diem ^{Avaxns}, hoc est, quo peculiari vocatione divinitus & publicè esset renuntiandus populo Israel, ad quod officium missus esset à Deo. Chemnit. in Harmon. Evangel.

^{Avaxns}, Excipio, Acts 28.7. Heb. 11. 17.

^{Avaxns}, Reddo, Acts 23.33.

^{Avaxns}, Revivisco, Luk. 15. 24, 32. Rom. 7.9. and 14.9. Rev. 20.5.

^{Avaxns}, Requiro, Luk. 2. 44. Acts 11. 25.

^{Avaxns}, Particip. Succinctus lumbos. 1 Pet. 1.13. Gird up the loynes. A metaphor from Eastern countries, who ware long garments, and girt them up, lest they should hinder them: used, 1 When they went a journey, 1 Kin 4.29. and 9.1. 2 When they did run a race, 1 Kin. 8.46. 3 When they did fight, 1 King. 2.14.

^{Avaxns}, Existitico, 2 Tim. 1.6. r Ignem jam conditum ac sopitum suscitico, Erasmi. Ex ^{Avaxns} & ^{Avaxns}, Ignem sopitum & carbones cineribus ob- rutos suscitico, seu accendo. Vel à nomine ^{Avaxns}, Reliquia ignis sopiti. Significat ignem cineribus tectum excitare, sopitam favillam in flammam proferre, ^{Avaxns} in locum. Metaphora à scintilla in cineribus aservata, quæ molli flatu exsuscitatur, ut flammam concipiat, ^{Avaxns} in Schol. Est ignem cineribus conditum folle aut flatu suscitare, ut re- ardeat, Cornel. à Lap.

* Cum illo summa mihi necessitudo est, Cicero. Artificiose necessitudinis vinculo conjuncti, Plin.

p Significat navem ex litore in altum deducere, Chemnit.

q Et demonstrare & creare significat, Chemnit.

Scintille

scintille cineribus coopertæ facile emoriuntur, quæ eodem, flatu levi adjutæ, ignem suum explicant, & appositis lignis in ardentes tandem flammis excresecunt: ita docendi & exhortandi dona securitatis & negligentia quasi cineribus sepeliuntur, quæ precum & diligentia studio suscitata, nescio quid igneum spirant, & flammarum suarum calore, ad auditorii sui focum calefaciunt & ipsos. Hanc ipsam cohortationem aliis verbis expressit Apostolus noster, 1 Tim. 4. 4. and 1 Thes. 5. 19. Scultetus in locum. Whereby is declared, that the gifts of God in this life are as certain little coals or sparks, which unlesse they be seasonably stirred up, and with daily godly exercises cherished, they are soon extinguished, *Illyr. in loc.* Or rather (saith *Gerh. in his Harm.*) there is an allusion to the type of the Priests in the Old Testament, by whose daily Ministry the fire which came from Heaven was cherished, that it might not goe out. This word is used by the Septuagint, Gen. 45. 27.

¹ *Αναδιδω.* Reviresco, repullulo, regermino. Phil. 4. 10. Revived. Non dicit Apostolus Philippenfes in sollicitudine ipsius restoruisse, aut vigorem recepisse, quod interim aridi fuissent ac mortui, quantum ad studium Pauli; sed quod hujusmodi studium atq; affectus in animo latens non se tunc exuerit. Est enim metaphora ab arboribus sumpta, quæ cum per hyemem mortuæ videantur, ed quod vis earum contracta lateat, vere rursus flores ac frondes emittere incipiunt. Estius ad Phil. 4. 10. *Que expositio ex verbis in eodem versu sequentibus clarè confirmatur.* The word is borrowed from Trees, which seeming in winter to be dead and withered, in the spring grow green again: so their care, which for a time languished, now again revived. *Metaphora est ab arboribus, quæ tametsi nunquam ad tempus videantur arefieri, postea tamen denuo incipiunt florere, id quod Theophrastus quoque annotavit, Hyperius in loc.*

¹ *Αναδεμα,* Anathema, devotio, Tertullianus vertit, *Devotamentum, Accursed, or Separated,* Acts 23. 14. Rom. 9. 3. 1 Cor. 12. 3. and 16. 21. Gal. 1. 8, 9.

The 'word signifieth that which is put apart from the use of man, and dedicated unto God, with the accruing of them who should convert it to their own use; and so by a translated sense it signifieth a perpetuall separation from Christ. This is *Chrysostomes* exposition. So *Sacer* properly signifieth *holy*: but is used by the Latines in a contrary sense, as,

Auri sacra fames ———

Sacer instabilis esto.

¹ *Αναδεματιζω,* Devovere, execror, Mark 14. 71. Acts 23. 12, 14, 21. It signifieth *cursing*, as when a man either sweareth, voweth, or wisheth himself to dye, or to be given to the Devill, except he bring his purpose to passe.

¹ *Αναθεωρω,* Contemplor. Acts 17. 23. *Videns, Vulg. Contemplans, Hieronid est, Considerans, & Inspectans, veluti ii qui rem diu non visam inspicunt,* Eras. *Est recogitare, Sapius contemplari, Iterum iterumq; considerare,* Cornel. à Lap. This word is also used, Heb. 13. 7.

¹ *Αναδωνα,* Donarium, Luke 21. 5. x *Dedicated Quod Templorum Ararisi consecratur, eo a holy use.* *Y Budeus* makes this difference between this word with *n*, and the former with *s*, that this signifieth the things themselves which are dedicated to sacred uses; the other, the persons that were devoted to destruction: and he deriveth them both from the word *ανατιθενα*, of hanging, or setting up; that as the one were set up in the Temples, so the others names were set up in places of execution, in hatred and detestation of them. But *Tolet* observes, that in the Scripture they

significat, quia ejusmodi dona à columnis Templorum suspensa, eo ipso à vulgari usu separabantur, ut nefas in posterum esset ea ad usus humanos & profanos convertere, *Herodot. Thucyd. Plato, Macrobius.* In genere usurpatur pro quibusvis ornamentis urbis, ejusmodi sunt Tempia, Basilicæ porticus: so *Strabo* useth it.

¹ *Dedicated to holy persons.*

¹ *Αναθημα* dicti sacri homines, quorum capita Diis inferis data sunt & devota, *Budeus, Scap. See Beza and Piscat. on Rom. 9. 3. Vox usurpatur ut Heræorum* *ΟΠ* *Uherem.*

U Declarare esse anathema, execrari diris, & Executionibus devovere, Gerhard. & Beza.

¹ *Αναθημα* profanis scriptoribus propriè dicuntur ea donaria, quæ Diis consecrata appendebantur parietibus & columnis Templi, aut ex lacunaribus suspendebantur; ab *Ανατιθενα*, quod & *suspendere*, & *separare* si-

are both used in the same sense; so likewise *Chrysostome* and *Ilyricus*. *Beza* and *Bucan* confesse, that they are derived from the same verb, but are of a different signification, *Beza* in *Luc. 21.5.* *Bucan* in *loc. commun.* *Quamvis hæc duo deriventur ab eodem verbo Græco [ἀναθεῖναι] significatione tamen diversa sunt, pro varia significatione verbi. Interdum enim significat reponere sive separare: unde dicitur ἀναθεμα separatio, & id quod separatur. Interdum attollere, suspendere. Hinc ἀναθεμα, suspensio, & id quod suspensum est. Quâ ratione donaria quæ templis consecrabantur, ἀναθήματα, Græcis dicta sunt, utpote suspensa in alto ex parietibus & columnis templorum. Estius in 9. c. Epist. ad Roman. Certissimum τὸ ἀναθεμα & τὸ ἀναθεμα diligenter distinxisse Hellenistas veteres. Heinsius in c. 9. ad Roman. v.3. vide plura apud illum. They used to have fine things in their Temples, dedicated to their gods, which they called ἀναθήματα. Thence came ἀναθεμα, Accused; because they dedicated them to their Idols. The Septuagint use it, *Levit. 27.28, 29.* See *D^r Willel* on the place.*

² *Αναθεμα*, *Importunitas*, *Luke 11.8.* vide *Piscat.* & *Lud. de Dieu.* *Improbitas*, *Vulg. eleganter, si rectè intelligatur. Non enim hic opponitur Improbitas probitati, sed otio & remissioni, * quomodo improbus dicitur interdum qui urget, nec cessat, etiam in bonam partem, ut cum dicit Virgilius,*

— *Labor improbus omnia vincit. Sic hic accipitur pro urgente & inveteranda perseverantia. Proprie, Impudentia; ex a privat. & ἀδως, Pudor.* So much the notation of the originall word implyeth. It is taken from beggars, which are impudently importunate, and will take no denial. *Importunitas*, *Beza.* *Instantia*, *Tremellius.*

² *Αναθεω*, *Interimo, tollo, tollo è medio,*

³ *Fanseni Salmers. in Parab.*

² Verbum ἀναθεω, aliàs significat Interficere, atque è medio tollere, aliàs Recipere, ut *Strigel, in Nov. Test.*

often. It is used of publike punishments. Of the Infants killed in *Bethlehem*, *Matth. 2. 16.* Of the Theeves crucified with *Christ*, *Luke 23. 32.* Of *Theudas* slain, *Acts 5.36.* Of *James* killed with the sword, *Acts 12.2.* Of the crucifying of *Christ*, *Acts 2.23.* and *10. 39.* Of slaying the Apostles, *Acts 5.33.* though it was not perpetrated, but intended.

² *Αναίρεσις*, *Cædes*, *Acts 8.1.* and *22.20.*

² *Αναίτιος*, *Insons*, *Matth. 12. 5,7. ex a priv. & αίτια.*

² *Ανακαθίζω*, *Resideo, Ex adverso sedere facio, & colloco, vel, Ex adverso sedeo*, *Scap. Luke 7.15. Acts 9.40.*

² *Ανακαθίζω*, *Renovo, instauro*, *Hebr. 6. ver.6.*

² *Ανακαίνωσις*, *Renovatio, Instauratio*, *Suidas. Rom. 12.2. Tit. 3.5.*

² *Ανακαίνωμενος*, *Particip. Qui renovatur. Col. 3. 10.* The Apostle speaks there of the time present, signifying a continuall action, as if he had said, *which is begun to be renewed, and is daily more and more renewed.* Both the Originall and the English word *renewed*, signifie to make a thing new again, to restore a thing (antiquated and deformed) to the ancient form and beautie.

² *Ανακείμαι*, *Discumbo, inã sedeo*, *Matt. 26. 20. Luke 7.27. Recumbo, jaceo*, *Mark 5.40. Compositum pro simplici*, *Beza. Significat in eo loco ubi assederis; habere*, *Mark 16.14. sæpè usurpatur pro κατακείμαι, quæ vox simpliciter significat, assidere seu accumbere, Casaub. exercit. 16. Verbum ἀνακείμαι non aliò sensu quàm pro recumbere ad mensam, in Scriptura legi memini. Maldon. ad Mar. 16. 14. ἀνακείμαι non est mense cœnanda causâ accumbere, sed simpliciter sig. sedere, recubare, quo modo usurpatur Marc. 5. v. 40.*

² *Ανακείμαι*, *Particip. Conviva*, *Matth. 9.10. and 22.10. and 26.7. Mar. 16.14. Luke 22.27. Joh. 6. 11. and 13. 23, 28. Matth. 22.11. Mar. 14. 18.*

² *Ανακαλυπτομενος*, *Particip. Revelatus*, *2 Cor. 3.14, 18.*

² *Insons, Innocens, vel Inculpatus, Sive crimine, Hierom. Eras. siquidem αίτια, Crimen potius est quàm Culpa. Ad mores proprie refertur, Arct.*

² The Jewes gesture in their feasts was such as the Romans used.

Voces quibus usi sunt Evangelistæ, sonant accubitus, non sessionem: *ἀνακείμαι*, *Luc. 2. ἀνακείμαι*, *Matt. 26. κατακείμαι*, *Luc. 14. ἀνακαλυπτομενος*, *Matth. 14. Joh. 13. 23.* Notat actum accumbendi præcedentem, & adhuc durantem, *Gerh. in Harm.*

² *Ανακαμπω*,

d Navale cf. d
se videtur, &
proprie si-
gnificat, In
contrariam
partem flecte-
re, Beza in
Matth. 2.
Verbum ap-
tium ac pecu-
liaribus iter
navigio aut
equis, Eraf.
m Annot. in
Nov. Test.
Vulgata,
Instaurare,
nullo modo
expressa sen-
tentia Apo-
stoli. Eraf.
Summatim
instaurare:
sed ne sic
quidem satis
expressè,
Ad caput &
principium
restitutum;
statum resti-
tuere, Cyrill.
Recolligere,
Beza. Signi-
ficat enim τὸ
ἀνακεφαλαι-
ῶσαι, partes
disiectas &
divulsas in
unum cor-
pus conjun-
gere: ut
quum Ora-
tores bre-
vem enume-
rationem
Argumento-
rum texunt,
aut qui cal-
culis subdu-
ctis singula
in unam
summam re-
vocant. In
hoc verbo

¹ Ἀνακεφαλαιῶσαι, Revertor, proprie, Re-
flecto. When a man doth direct his
course another way: so it is taken,
Matth. 2. 12. It is used also Luke
10. 6. Acts 18. 2. 1. Heb. 11. 15.
² Ἀνακεφαλαιῶσαι, Recolligo, sum-
matim comprehendor. Metaphora du-
ela est vel à Rhetorum epilogis, in qui-
bus tota causa summam repetitur, quod
illi vocant ἀνακεφαλαιῶσαι vel ab
Arithmeticoꝝ computationibus, in
quibus omnes numeri in unam summam
tandem colliguntur. Gerhardus in
Harm. Evangel. Ephes. 1. 10. turned,
Gather together in one all, Gather
together all under one head. † Gr.
Recapitulare. The word may be
considered three ways: 1 As it is
taken properly; so it signifieth, To
make the foot of an account: we call it
the foot, because we write it below
at the foot. They of old writ theirs
above over the head, and so called it
κεφάλαιον, Psal. 40. 7. The summe
in the top. 2 As it is extended; so
it is the short Recapitulation of a
long chapter, the Compendium of a
book, or of some discourse, The
Summe. 3 As it is derived, it
comes of κεφάλαιον, and that of κε-
φαλή, Greek for a head, best ex-
pressed in the word Recapitulate, that
is, to reduce all to a head. Learned
Cameron in Myr. Evang. approves of
the first, but dislikes the second,
that it should be Metaphora à re
Oratoria: For it seemes not con-
venient (saith he) that the Apostle
should borrow speches from
Greek Oratours and Sophisters, to
expresse so great a matter: Besides,
the similitude was not grave enough

significatione mediâ duplex est Etymon observandum: unum
allusione factâ ad κεφαλή, id est, Christi capitis appellationem;
quo sensu Tertullianus vertit, Recapitulare, id est, Ad caput,
unde excidit, revocare. Alterum deducto verbo à κεφαλή-
ος, quo declaratur brevis multarum partium in unum quod-
dam totum collectio; ut accipitur hæc vox passim apud Græ-
cos scriptores, tum in simplici verbo, tum in composito; ac eti-
am apud Apostolum, Rom. 13. 9. Beza in Eph. 1. 10. † Ærum,
collectio five summa, κεφάλαιον Græcis; ἀνακεφαλαιῶσαι collige-
re: quæ voces deinde per translationem à simili ad qualem-
cunque collectionem cœpere aptari. Sic qui dispersos milites in
unum agmen contrahit, rectè dici potest ἀνακεφαλαιῶσαι quæ
significatio huic loco maximè convenit. Grotius in Eph. 1. 10.

(saith he) for the Apostle, nor fam-
iliar and plain enough for the
people. Yet others follow this si-
gnification, and interpret the place
thus: All things concerning man-
kinde, which from the beginning of the
world were set forth by shadowes and
figures, in Christ are summarily reca-
pitulated and fulfilled. † B. Andrewes
saith, all three may be taken here.
Christ is, 1 The summe of our
account: 2 The shutting up of our
discourse: 3 The head of the
Body Mystical, whereto this ga-
thering (here) is. Zanchie, though
he admit of the other, yet he pre-
ferreth the last interpretation, viz.
Omnia ad unum caput adducere & ad-
jungere, seu Colligere omnia sub uno
capite. Rom. 13. 9. Comprehended,
capitulated, Gr. Fulfilled, Syriack.
Vulg. Instauratur. Summatim com-
prehenditur, Beza, Pisc. id est, In
summam ac compendium redigitur, Be-
za. Quasi dicas, Recapitulatur,
hoc est, tanquam ad caput revocatur,
vel tanquam sub capite comprehenditur,
Piscat.

³ Ἀνακλίω, Discumbo, Matth. 8. 11. e
Sit down, as at a banquet. It is
used also, Matth. 14. 19. Mark 6. 39.
Luke 2. 7. and 7. 36. and 9. 15. and
12. 37. and 13. 29. Κλίω, Sponda,
seu Lectulus. Inde τρικλίω, Tri-
clinium, quæ erat usitata instructio
convivi, & ἀνακλίωσθαι, Accumbere,
Victorin. Strigel. in Nov. Test.

⁴ Ἀνακλιῶ, Inhibeo, Gal. 5. 7.
⁵ Ἀνακρόζω, Clamorem tollo, exclamo,
Theoc. Demosth. Mark 1. 23. and
6. 49. Luke 4. 33. and 8. 28. and
23. 18.

⁶ Ἀνακρίνω, Questionem habeo, serutor,
dijudico, Enquire, examine, con-
dempne. Acts 4. 9. Ἀνακρίνωμε-
θα, Examinamur, interrogamur, seu
Excutio, Eraf. Interrogo, examino, questionem habeo;
estque verbum forense, Act. 4. 9. & 12. 19. & 28. 18. quia in
iudiciis solent institui Inquisitiones, ac rei interrogari de cri-
minibus intentatis, Gerb. Est verbum forense, & in eum di-
citur de quo constituitur iudicium, Beza in Act. 4. 9. Mediâ
significatione usurpatur pro laudare, vel vituperare, Paris in
1 Cor. 4. 3. Ἀνακρίνω, non est obiter inquirere, sed omni-
curâ & cogitatione in rem aliquam incumbere, Victorin. Strigel. in Nov. Test.

We must
not loose
and in this
word; there is
force in it,
not a gather-
ing, but a ga-
thering toge-
ther: not a
collection, but
a recollection.
Re imports
it is a new
collection
again, as Re-
call, return,
reduce, that
is, to call,
turn, bring
back again,
B. Andrewes

Translatio
est sumpta à
conviviis,
quibus sæpe
solet compa-
rari vitæ
æternæ felici-
tatis. Latini
recumbendi
quidem ver-
bo utuntur
(quod vetus
Interpres
usurpavit si-
mili etiam
significatio-
ne) sed rarò,
Beza in
Mat. 8.

Est verbum
ambiguum
quod signifi-
cat tum In-
terrogo, tum

Quæstio de nobis habetur, Beza. Syrus habet, *Judicium & estimatio habetur*, vel, *In jus vocatur*. Gloss. interlin. *Ad judicis deducimur*. Lyranus, *Ad judicium trahimur ut malefactores*. Vulg. *Dijudicamur*, *barbare & obscure in ea significatione que hic requiritur*. Eras. *Examinamur: quod verbum passivo genere nusquam legi, inquit Beza. Irenæi interpretis vertit, Redarguimur*. It is used also, Luke 23. 14. Acts 17. 11. 1 Cor. 2. 14, 15. 1 Cor. 4. 4. and 10. 25, 27. and 14. 24.

¹ *Ἀνάκρισις*, *Inquisitio, interrogatio judicialis*, Acts 25. 26.

² *Ἀνακύπτω*, *Erigo, recurvo; proprie, Oculis & caput erigo, ut aves bibentes solent*. 2. *Sursum adspicio, suspicio, cælum adspicio*. Metaphoricè significat, *spe erigi & animo recreari*, Xenoph. Appian. *Recurvo*, Luc. 13. 11.

³ Et *Ἐγκύπτω* ibi de muliere contracta & incurva dicitur. The disease had so prevailed over her, that she was crazed by habit. Joh. 8. 7, 10. *Lift up himself*. Luk. 21. 28. *Suspiciate, quasi, viz. resupinato collo; qui gestus est eorum qui avidè sursum oculos convertunt*, Beza in loc. *id est, bono animo estote, ut sensum Syrus Paraphrasi suâ expressit. Metonymia effecti: nam prout quisque vel bilaris, vel tristis est, ita caput atq; oculos attollit aut deprimat. Atq; hanc expositionem confirmat ratio que subicitur*, Piscat. Johan. 8. 6, 7. *Refertur ἀνακύπτειν ad animum, & significat, spe erigi, animo recreari; cujus varia apud Budæum sunt exempla*, Lud. de Dieu Comment. in quatuor Evangelia.

⁴ *Ἀναλαμβάνω*, *Sursum assumo, bajulo, recipio, accipio*. *Ἀναλαμβάνομαι*, *pass.* It is a compound word, and significeth sometimes to take up, to take unto our selves, to take a-

¹ *Ἰσχυρότερον*, *Incurvus*, Beza. *Inclinata*, Vulg. hujus vocabuli v. non satis expressa. Eras. *Contra*, quod rectè quidem explicat in Annotat. sed tamen non satis convenit. *Contra* eius enim esse potest, qui minimè sit incurvus nec resupinatus, Beza. ² *Aristor.* utitur hoc verbo de Aviculis que bibentes vel cibum capitantes identidem solent suspicere, ne scilicet reti vel aliis modis capiantur. Luc. 21. 28.

³ *Ἀνακύπτει*, vulg. *Respicere*: Eras. & Beza rectius, *Suspiciere*; ut & Arabs, *Videte sursum*: malim tamen, *Sursum erigimini*: *Suspiciere enim ἀναλέπειν dicitur, & ad oculos pertinet: at ἀνακύπτειν ad dorsum potius, vel universum corpus; quod, ubi terram versus incurvatur, & contrahitur, συγκύπτειν dicitur; ubi verò denuo in rectum erigitur, ἀνακύπτειν, ut Luc. 3. 11. Lud. de Dieu Comment. in quatuor Evangelia.*

gain, or recover. Wee are said to take unto our selves such things as we have not of our selves; and to take again, or recover, that which wee have lost, or let goe: both significations may be implied, Ephes. 6. 13. It is used thirteen times in the new Testament, Mark 16. 19. Acts 1. 2, 11, 22. and 7. 43. and 10. 16. and 20. 13, 14. and 23. 31. Ephes. 6. 13, 16. 1 Timoth. 3. 16. and 4. 11.

¹ *Ἀνάληψις*, *Sursum receptio*, Luc. 9. 51. 1 Act. 1. 2. *Ascensum in superiore locum significat*, Beza in loc. *Ἀνάληψις*] *Sic vocatur Christi reditus in cælum, ut Actor. 1. 2, 11, 22. quòd Christus à Patre missus, & hominibus datus, revocatus ab illo, atque resumptus sit. Sunt qui ἀναλαμβάνειν forense verbum esse putent, significareque, abdicatum à patre filium iterum in domum recipi: Sic Christum quasi abdicatum à Patre, & in hujus mundi exilium ablegatum, revocatum fuisse, & in cælum receptum. Alii assumptionem, susceptam à Christo salutis nostræ negotium interpretantur: q. d. Cum impleteret tempus, cum negotium sibi à Patre commissum perfecturus esset Christus. Quæcunq; tandem verbi origo, non dubium quin mors Christi non coacta, sed voluntaria significetur, ut Joan. 10. 17, 18. Maldonat. ad Luc. 9. 51. Vocabulum sumptum est à patribus, quibus siquando filii qui diu domo absuerunt, rursus offerantur, & ipsi ex certis signis eos agnoscunt, tum eos pro suis suscipiunt, Pol. Lys. Gerhard. in loc. Theol. Haud dubiè, ex usu Hellenistarum, nihil aliud significat, quàm ad Deum recipi. Itaque & de Mose, & de Elia usurpatur, Marc. 2. 58. Grotius. By this word Christs ascension into heaven is signified: for the Evangelists use this verb in the history of the Ascension, as Mark 16. 19. Acts 1. 11. 1 Tim. 3. 16. whence the ascension of our Lord in the old*

ficet, *Sursum* (id est, in Cælum) *recipi*. Non desunt qui subtiliorem interpretationem afferant, quasi significetur Patrem tum demum agnovisse & adscivisse Filium; unde ἀνάληψις τῶν πατέρων, quam Juris-consulti vocant, *Liberorum agnitionem*, Beza in loc.

Greek

m Lib. 2.
Hist. Eccles.
cap. 1. & 2.
& alibi.

Greek Church was usually named ἀνάληψις, as wee may see in ^m *Eusebius*, who often useth it in that signification. In profanis scriptoribus ἀνάληψις est, Virium recuperatio, post morbum convalescentia, Gerhard. in loc. Theol.

Ἀναλίσκει, *Consumo, conficio*: to *Consume*, or *kill*, Luk. 9.54. 2 Theff. 2.8. Our Translation, *Consume*. Vulg. and Rhemists, *Kill*.

Ἀναλίσκομαι, *Consumor*, Gal. 5.15.

Ἀναλογία, *Proporatio*. Rom. 12.6. καὶ ἀναλογίαν πίστεως, i.e. μέτρον πίστεως, nē quis temerē effutiat quod revelatum non fuit. *Camera. Myroth*.

Ἀναλῶ, *Insulsus*, Mark 9.50.

Ἀναλύω, *Revertor, morior*; ad verbum, *Resolvo*, vel, *Iterum solvo*. Phil. 1. 23. Ἀναλύσαι. Some translate the word passively, *o To be dissolved, or loosed*: and it is done, when things mixed are resolved into their parts and principles. 2. * It may signify to *return home*, as the word is taken, Luk. 12.36. and the spirit being freed from the body, *returnes to God that gave it*, Eccles. 12. 3. So *Athenæus* useth it. 3. It signifieth to *loose anchor*; or, as *Chrysostome* and the *Syriack* render it, *Migrare, to Flit*, or *Change our place*. Pagnin. *Desiderans migrare*. It signifieth, 1 *Sarcinas colligere, & ad iter preparare*. 2 *Migrare ex hospitio*. 3 *Solvi ex vinculis*.

Some translate it, *Cupio solvere*, and so it is a Metaphor from Mariners, † importing a flitting, or sailing from the state of this present life to another port; to sail, as it were, from one bank to another: so the *Syriack*, *Chrysostome*, *Beza*, our New Translation, and others take it.

Ἀνάλυσις, *Resolutio*, Steph. *Reditus*, *Erasm.* 2 Tim. 4.6. Death is, as it were, the unfolding of the net, or the breaking open of the prison doore, by which the soul, being be-

fore detained in a kind of thralldome, is enlarged.

Ἀναμάρτητος, *Impeccabilis, immunis* à peccato. Duo significat: *Primo eum, Qui est impeccabilis, qualis est solus Deus & beati*. *Secundo eum, qui caret peccato, & sic hic accipitur*. Cornel. à Lap. *Per Synecdochen generis, Immunis ab adulterio*, Joh. 8.7.

Ἀναμένω, *Expecto*, Xenoph. 1 Theff. 1.10. *Item, Permaneo, constans maneo*.

Ἀναμνησκω, *Recordor*, Marc. 11.21. and 14.72. 1 Cor. 4.17. 2 Cor. 7.15. 2 Tim. 1.6. Heb. 10.32.

Ἀναμνήσις, *Recordatio*, Luk. 22.19. 1 Cor. 11.24, 25. Heb. 10.3.

Ἀνανεόωμαι, *Renovor*, Ephes. 4.23.

Ἀνανήσω, *Mentis sanitatem recipio*, 2 Tim. 2.26. & *evigilent* (sc. *expergefacti expediant se, ut sit anteccedens sive efficiens, pro consequente sive effectu*) *ex diaboli laqueo: nam si vñεω est vigilare*, 2 Tim. 4.5. *ἀνανήσει omnino erit evigilare: Nota significatio melioribus scriptoribus*. Dion. Halicar. l.4. Antiq. Diodor. Sicul. sub finem, lib. 16. *Scultet. in locum*. To awake out of a drunken sleep, and become sober.

Ἀναντήρητος, *Cui non potest contradici*, Acts 14.36. *Irrefutabilis, Minime controversus*, Plur.

Ἀναντήρητος, *Sine contradictione*, Steph. Beza. Acts 10. 29. Syrus, *Expedit*. Vulg. *Sine dubitatione*. *Rebūis quām Erasmus, Pagnin. & Vatabl. qui interpretantur, Incunctanter: Cunctari enim negligentis est, potius quām hæsitantis*.

Ἀνάξιτος, *Indignus*, 1 Cor. 6. 2. *Ex a priv. & ἀξιτος, dignus*.

Ἀνάξιτος, *Indignè*, 1 Cor. 11.27, 29.

Ἀναπαύω, *Illudo*, Mar. 15.20.

Ἀναπαύω, *Requiesco*, Marc. 6. 31. and 14.41. 1 Pet. 4.14. Beza. *Requiescere facio*. It is commonly used, when after labour and toyle, we betake our selves to tranquillity and ease, for refreshing of our weary, over-spent, and decaying strength: so *Lucian* and *Suidas* use it, and the *Septuagint*, 1 Chron. 22.9. But most frequently in Scripture it

p Non solum significat cum qui non peccavit, sed qui peccare nequit, *Ferome, Plazo*. Dicitur is qui nihil habet vel in natura, vel in vita contra legem, *Chemnit.*

q Propriè, A vino & crapula refurgo ad sobrietatem, *Aret. in loc.* See Beza on the place.

r Of a, *Novus*, *Novi*, *Contras*, & *Novus*, *Dico*.

s Extra omnem controversiam.

t *Chemnit. in Harm. Evang*. Verbu Græcum ducitur à viatoribus, qui via vel actu ac siti confecti & defessunt, requiescunt, cog; recreantur, & quasi respirant, *Scultetus.*

n Ἀνάληψις in propria significatione est, *Solvete*, viz. *anchoram*. ut *Hom.* Ἀνάληψιν ἀνάτε πρὸς μὴσιμὸν ἀναλῶσθαι, ubi ἀναλῶσθαι & ἀναλύωσθαι idem sunt. Opponitur πρὸς καταλύωσθαι quod significat, *In loco commorari*; unde *παύσημα*, *Diversorium*, *Zanclus* in loc. o Tertull. *Cupio recipi*. Scal. *Cupio dissolvi*. *Eras.* *Desiderans dissolvi*. *Tremel.* *Liberari concupisco*. * *Remigrandi* verbum idcirco malui usurpare, quod videatur præpositione ἀνα reditus in eum locum, in patriam, viz. declarari, unde præiis excesserit, *Beza in Phil.* 1. See *Beza* and *Piscat.* on Luk. 12. and *Scultet. Exerc. Evang.* lib. 1. c. 62. & *Deliz. Evangel.* c. 26. † Ἀναλῶσθαι dicuntur qui movent sarcinas, mutantque diversorium: quod tamen à nautis translatum est, qui solvunt rudentes: solvuntur & Tabernaculorum funes, *Erasm.*

is.

is used to expresse the tranquillity and calmness of the minde, as Genes. 5. 29. There the word is διαπραύση, whereunto our Saviour alludes, Matth. 11. 28. It is used also 1 Sam. 16. 23. Matth. 11. 28. *Faciám ut requiescat is*, Beza. *Reficiam*, Vulg. *Sententiá expressá, voce verò non item, quá tacitè significatur irrequieta illorum omnium perturbatio, qui huc non confugiunt*, Beza. *Non solum exonerabo, sed, quod multò amplius est, in omni quiete vos constituam.* It is used also, Matth. 26. 45. Luk. 12. 19. 1 Cor. 16. 18. 2 Cor. 7. 13. u Philem. vers. 7. and 20. Rev. 6. 11. and 14. 13.

u Philem-7. Refreshed. A metaphor drawn from the rest of the body, wearied with travell, or tyred and over-pressed with some burthen; and sweetly applyed to the rest of the affections, royled and turmoyled with grief, and ready to sink under the burthen of some grievous affliction.

Ἀνάπαυσις, *Requies, cessatio à labore, recreatio*, Xenoph. Matth. 11. 29. and 12. 43. Luk. 11. 24. Revel. 4. 8. and 14. 11.

Ἀναπέδω, *Persuadeo*, Acts 18. 13. whence cometh *Pitho*, the Goddesse of Eloquence. Lat. *Suada*; unde, *Suada medulla*.

Ἀναπέμπω, *Remitto*, Luk. 23. 7, 11, 15. Philem. ver. 12.

Ἀναπίπω, *Discumbo, recumbo.* Word for word, *To lye down backward*, as Rowers doe, when in rowing they their oares to them. *Erasmus* saith it signifieth, *Humi considere, non in lectis*: but *Beza* confesseth he never read it so. *Athenæus lib. 1.* saith, when it is spoken of the minde, it signifieth *Animo concidere*, as *Budeus* out of *Tully* interprets it: but when of the habit of the body, *dicitur de remigibus, qui cum impellunt remos, dicuntur à Grecis ἀναπίπειν, quòd corpore propendeant in caput; quum remos adducunt, ἀναπίπειν, quòd corpus resupinent.* Thence * *Beza* thinks it to be taken, for *Accumbere, vel Recumbere, vel in Lectis, vel Humi, ad cibum capiendum.* Luke, speaking of the *Passeover*, useth it. It is used in eleven places of the New Testament, Matth. 15. 35. Mark 6. 40. and 8. 6. Luk. 11. 37. and 14. 10. and 17. 7. Luk. 22. 14. Joh 6. 10. twice; and 13. 12. and 21. 20.

Ἀνάπηγῃ, *Mancus*, Luk. 14. 13, 21.

Ἀναπνεῖω, *Compleo*, Matth. 13. 14. y Est, *Denuo implere, vel 1 Cor. 16. 17. Galat. 6. 2. Phil. 2. 30. 1 Theff. 2. 16. 1 Corinth. 14. 16. ἀναπνεύω est Implere, non Supplere; addo ut sensus verborum sit, non Qui supplet vicem populi, ut vetus Latina editio vertit; sed, Qui locum occupat & sedet inter Laicos, id est, qui Laicus ipse & unus è vulgo est. Sic Chrysostomus, Theophylactus, Oecumenius, hunc locum interpretantur.*

Wh takerus de scripturis.

Ἀναπολόγητος, *Inexcusabilis*, Rom. 1. 20. and 2. 1. without *Apologie*.

Ἀνέπιω, *Accendo*, Luk. 12. 49. Acts 28. 2. Jam. 3. 5.

Ἀναπίπτω, *Explico*, Luk. 4. 17. Ἀναπίπτω, *Explicans, unfolding, or Opening it.* Their books were not written as ours are, in severall leaves; but, according to the custome of those times, in one large scrowle of parchment, or other matter, which was rolled together like the web upon the pin. Psal. 40. 10. *Volumen à Volvendo, from rolling. Vocabula πύπτεν, Luk. 4. 17, 20. & ἀναπίπτειν complicare & explicare librum, aludunt ad formam librorum, quæ tunc temporis usitata erat, cujus vestigia adhuc in Synagogis Judæorum videre licet, ubi liber Legis, duabus rotulis utriq; extremitati annexis, ita circumvolvitur, ut lecturis evolvendus & explicandus sit. Et Græci Interpretes verbum illud usurpant de Ezechia, expandente literas Rabsfacis, 4 Reg. 19. ver. 14. Chemnit. in Harm. Evangel. Ezech. 2. 9. Megillath Sepher. LXXII. est νεφελίς βιβλίς Hieronymo, liber involutus, sic dictus à forma complicabilis qualis extat apud nos in archivis Bibliothecæ Eodlesianæ Megillah Hester Hebraicè manuscriptus. D. Prideaux in oratione quarta. uti convolvuntur nostræ Mappæ Geographica, Cornel. à Lapide. Hinc etiam, evolvere libros; vide Amamæ Antibarb. Bibl. lib. 3. & Grotium in loc.*

z Expando, explico, aperio; & metaphorice, Patefacio, explico; ab ἀνα, Re, contrariam vim habente, & πίπτω, Plico, complico. Libri tunc temporis non ita erant distinctis foliis compacti, ut nunc sunt, sed terete baculo circumvoluti, Beza in locum.

Ἀναεῖθμι, *Innumerabilis*, Heb 11. 12. Ἀναείω, *Concutio, conturbo*, item *Persuadeo, concito*; ac peculiariter de terræ motu sive concussione dicitur. Properly, to make an Earth-quake. It is used, Mark 15. 11. Luk. 23. 5.

Ἀναπείδω,

x Beza on Matt. 15. 35.

a Verbum militare.
 Ἀνασκηδάζω dicuntur, qui ex aliquo loco demigraverunt, ut facinas colligunt. Beza in Act. 21. 15.

a Ἀνασκηδάζω, Labefacto, collectis vasis migro, patriâ facesso, destruo, demolior, diruo, refuto; unde apud dialecticos Argumenta ἀνασκηδάζω sunt ad destructionem, Lorinus. Acts 15. 24. ἀνασκηδάζοντες, that is, ravelling out of that which had been well knit before, Bishp Andrewes.

a Ἀνασκάω, Retrabo, Luk. 14. 5. Acts 11. 10.

b Ἀνάστασις, Resurrectio. Est omnium: sed ἀνάστασις, que propriè Resurrectio dicitur, est tantùm Justorum, Druſ. Aliquando Everso, Sedibus expulſo; ab ἀνίστημι, Sedibus pello. It is used often in Scripture for Resurrection from death to life, as Matth. 22. 23, 28, 30, 31. Joh. 11. 24. and for Rising again from a fall, Luke 2. ver. 34.

c Ἀναστυβάω, Everto, vasto, diripio, statum subverto, seditionem vel tumultum concito, Acts 17. 6. and 21. 38. Gal. 5. 12. Ἀναστατωῖτες, Conturbantes, Vulg. Labefactantes, Eras. Inquietantes, Beza. De statu deficientes, Downes. Id est, Qui vos sedibus vestris pellunt, Beza. Troublers, or Disturbers, as the Greek word significeth, wasters and Overthrowers, because these men drive Christians out of house and home, as enemies when they come to sack and spoile a town.

c Ἀναστυβήω, Rursus crucifigo, Heb. 6. 6.

d Ἀναστυβήω, Altè ingemisco. Mark 8. 12. Vulg. Ingemiscens. Eras. Quum ingemisset. Beza addeth the Adverb Altè, because the Preposition ἀνά doth not seeme idle; that we may understand, that the Lord being vehemently offended with their so great infidelity, inwardly grieved.

a Ἀναστέλλω, Converter, subverto. De Peditibus & Equitibus dicitur, Beza in Mat. 2. 12. Matth. 17. 22. Ἀναστέλλων δὲ αὐτοῖς, versantibus autem ipsis, vel fortassis revertentibus; que significatio

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huius vocabuli etiam usitata est, & non male convenit huic loco. Nam inde digressus, rediit Capernaum per Galileam, ut constat ex Marci 9. 30. Beza in locum. Vel conversantibus, vel revertentibus: Ambiguum enim est. Sed melius credo nostram interpretem conversantibus reddidisse, quia iam Christus in Galilea versabatur: neque Evangeliste postea dixerunt eum exivisse, Maldonatus in loc. John 2. 15. Acts 5. 22. and 15. 16. μετὰ ταῦτα ἀναστέλλω, Post hæc revertar, Vulg. & Beza. Mihi verò propius videtur, ut, cum præcedentibus duobus versiculis Prophetæ (Amos) de calamitate gentis Dei agatur, sensu alio locum sic contraxerit, Post hæc evertam, ac deinde restaurabo tabernaculum David; utque ἀναστέλλω sit ἀναστέλλω, quemadmodum Iohannis, 2. ver. 15. καὶ τὰς σκαπέλας ἀνέσθηξεν, de numulariorum mensis quas evertit Dominus. Heinſius in loc. 2 Cor. 1. 12. Ephes 2. 3. 1 Tim. 3. 15. Heb. 10. 33. and 13. 18. 1 Pet. 1. 17. 2 Pet. 2. 18.

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f Ἀνατέλλω, Neutraliter, Orior, exorior; item Facio exoriri; & generaliter, Existere facio, produco, emitto. Exorior vel Effloresco, ut plantæ. Sed propriè de Sole dicitur. Verbum ἀνατέλλειν, Orii,

f Utuntur hoc verbo de Terræ nascentibus.

b In cuius vocis compositione, Prepositio ἀνά idem est quod παλάτι, Rursus, quasi significetur, Rursus stare quod ceciderat. Eodem sensu Latinis Resurrexerit dicitur, Alsted.

c Apud Hellenistas aliquando nihil aliud quàm ἀνάστασις, ut Jobi 14. 12. Eccl. 43. 17. Quemadmodum Pagani, restitutionem quoque post mortuum ἀνάστασιν dicebant. Vox ipsa iteratam quandam significat stationem, Ar. in Probl.

c From ἀνάστασις, quatenus eo significatur Resurrectio, quum alii adversam alios insurgunt; pro quo usitate dicitur ἐξήστη, Sedivio, Plicat. d Ex ἀνά, id est, ἀνω, Sursum, & ἀνά, Gemo, Suspiro, id est, Sursum spiro. Στήθε, Angustus, quia in morte cor contrahitur, & ab ejus compressione seu angustia fit gemitus.

Oriri, non intelligendum est de ortu supra horizontem, sed de media nocte superata, cum jam incipiunt sidera ascendere, & jubar aliquid emittere, etiam prius quam supra horizontem emergerint, Casaub. Tarnovius. It is used, Matth. 4. 16. and 5. 45. and 13. 6. Mark. 4. 6. and 12. 54. and 16. 2. Heb. 7. 14. Jam. 1. 11. 2 Pet. 1. ver. 19.

g Vulgò significat eam cœli partem in qua Sol oritur, Chemnir. Quum de Sole dicitur, vel ipsum Solis exortum, vel eam cœli partem declarat, unde Sol exoritur: Quum autem rerum aliarum, aut etiam ipsum hominum ortui translatici tribuitur (ut Heb. 7. 14.) nihil aliud declarat quam earum rerum exortum, Beza in Luc. 1. 78. See more in him, *ibid.*

Ανατολή, Ortus, exortus, propriè Solis. Item, Oriens, pars orientalis. In qua significatione frequentior est numerus pluralis. Matth. 2. 2. & Apoc. 21. 13. usurpatur singulari numero, quod vix apud idoneos Græcos scriptores invenias, Beza in Luc. 13. 29. The Messias is called by this name, Jer. 23. 5. Zech. 3. 8. and 6. 12. Luk. 1. 78. Beza, Germen ex alto; minus bene. Nam ἀνατολή, non est Germen, sed Oriens. Itaq; meliùs Gallica Translatio, L' orient d'enhaut, quod idem est atque Sol Justitiæ, quem Deus promiserat fore ut exoriretur, Mal. 4. 2. Camer. in Myr. Evang. Si tamen Christus dicatur ἀνατολή, Jer. 23. 5. & Zech. 3. 8. & 6. 12. satis bene. Nam istis in locis Hebraicè est **נֶמֶץ** quod Germen, non orientem significat. Itaq; Junius (qui infra citatur) negat Christum hîc vocari ἀνατολήν eo sensu, quo apud Jer. & Zech. vocatur **נֶמֶץ**: sed (pace ejus dixerim) omninò ad ista loca hîc respexit Zacharias. Istic enim (nec opinor alibi in vet. Test.) Christus appellatur ἀνατολή. Sic LXX interpretati sunt Hebræum **נֶמֶץ**, quemadmodum & Hieronymus Zech. 3. & 6. interpretatus est Orientem, licet Jer. 23. Germen. Vide Riberam ad Zech. 3. ubi, inter alia notatu digna, monet Hieronymum (in Zech. 3.) interpretari **נֶמֶץ** tribus Græcis dictionibus, scil. ἀνατολή, ἀνατολή, & βλαστημα, quarum due posteriores (idem autem hîc omnes valent) haudquaquam de Sole, ejusve ortu, sed de Germine duntaxat possunt intelligi. Perperam igitur & inscitè Maldonatus (ad Luc. 1. 78.) Calvinum carpit, quia scribit Zachariam alluisse ad locum Zech. 3. 9. & 6. 12. cum illic (inquit Maldon.) non sit Hebraicè **נֶמֶץ**, quod Solis; sed **נֶמֶץ**

quod Germinum ex terrâ ortum significat. At quid hoc contra Calvinum facit, cum istud **נֶמֶץ** ibi à LXX. ἀνατολή, ab Hieronymo Oriens vertatur? Qui ἀνατολήν Orientem vertunt, hoc non participio, sed substantivo nomine Christum ipsum intelligunt, sibi ipsi contradicunt. Fatentur enim cum Erasmo, ἀνατολήν, Exortum Solis, aut Regionem unde oritur, significare; & tamen per ἀνατολήν ipsum Solem Christum intelligunt, qui neque exortus rei, nec Regio unde oritur, sed id ipsum quod exortus, Sculter. Exerc. Evang. lib. 1. cap. 12. Duplex extat hujus vocis interpretatio, utraq; metaphoricè ad Christum pertinet. Prior est sumpta à similitudine herbarum, plantarum, aut germinum enascentium: nam dicuntur hæc omnia ἀνατελλειν, pro eo quod est Exoriri, vel Efflorescere; quod postèrius magis Hesybius probat. Ex eo ductum nomen ἀνατολήν, pleriq; putant designare Germen erumpens primum, & efferens se è radice suâ. Posterior verò sumitur à simili orientis Solis; cui proprium esse verbum ἀνατελλειν, ut aliis stellis syderibusq; ἀνατελλειν, volunt Grammatici. Ex eo igitur ductum est nomen ἀνατολήν propriè quidem Orrum, id est, orientis Solis actionem, vel Regionem etiam; Metonymicè verò orientem ipsum Solem, significans. Quum itaq; Sol duobus modis dicatur ἀνατελλειν, tum in ipso ortu apparet cum prima luce, tum in Meridie è summo cœlo collustrans omnia in robore suo, ut Scriptura sacra loquitur; fortasse ἀνατολήν est ὁ ἴσος conjunctè appellatur (ut mihi quidem videtur) Meridiana illa & potentissima illustratio, quâ Sol perlustrat terras; ut **ἴσος** ἀνατολήν, id est, à primo ipsius ortu, Orientem versus, commodè distinguatur. Jam verò, utra interpretatio magis ad hunc locum videtur pertinere, demonstrare paucis. ut simile à plantis sumptum esse videatur, efficiunt ista; primum, verbi ἀνατελλειν usus; secundo, locorum, in quibus Christus appellatur GERMEN, comparatio. Verum (ut paucis quod sentio explicem, cum bona omnium pace) non videtur ea consequutio necessaria esse, quæ ex verbi unius

Ανατολήν ἐστὶν ἴσος, Oriens ex alto, id est, Germen ἐν cœλο, **נֶמֶץ** Drus. in Præter. ad Ephes. 1. 3.

unius recepto usu adstruit eandem conjugati nominis significationem; præsertim cum illud apud Grammaticos Græcos in confesso sit, nomen ἀνατολῆς in probatis Authoribus non exstare eâ significatione. Deinde, nec illud necessarium est, ut de Germine hoc loco accipiat, quia GERMEN Christus à Jeremia, & Zacharia dicitur: nam idem in Scriptura appellatur Sol & Lux, Jun. Parallel. lib. 1. It is used also, Matth. 2. 1. 9. and 8. 11. and 24. 27. Luk. 13. 29. Rev. 7. 2.

^b Ἀναλιθῆμι, Expono, Aëts 25. 14. Gal. 2. 2. Est, consilia & arcana communicare, & in sinum amicorum effundere, Budæus. Sic & Hieronymus, Chrysostomus, Theophylactus, & Syrus, qui vertit, Non patefecerit carni & sanguini, id est, ulli homini.

^a Ἀνατρέπω, Subverto, 2 Tim. 2. 18. Tit. 1. 11.

^a Ἀνατρέποιμαι, Nutrior, Aëts 7. 20, 21. and 12. 3.

^a Ἀναταίνομαι, Apparco, Luk. 19. 11. Aëts 21. 3. See Beza.

^a Ἀνατρέπω, Subduco; ^a Ἀνατρέποιμαι, Sursum feror. ^a Ἀνατρέποιμαι proprie significat, in altu tollere, sursum tollere. usurpatur de elevatione in monte, Mat. 17. 1. Marc. 9. 2. de elevatione in Cælum, Luk. 24. 51. ^a Ἀνατρέπειν est inclinato corpore, subjectis dorso & humeris, onus suscipere; tum verò sese, quoad ejus fieri potest, erigere, ut non jam feratur, sed auferatur onus. Cameron. 1 Pet. 2. 24. Poterat dici ἵνεκεν, sed quia simul significare voluit adscensum in crucem, dixit, ἀνίνεκεν, hoc est, tulit sursum eundo: quod de dicta pbrasi nihil minuit, sed ei addit aliquid. Itaq; Syrus transtulit, Portavit & ascendere fecit. Socinus, ut vim hujus loci enervet, ait ἀνίνεκεν significare abstulit: sed contra naturam usumq; vocis. Nam nec particula ἀνά eam patitur interpretationem; nec quisquam Græcus scriptor ita usus est eâ voce. In Novo quoque Testamento nunquam occurrit eo significatu: sed aut sursum ferre significat, Luk. 24. 51. aut sursum ducere, Matth. 17. 1. Marc. 9. 2. Et quia victimæ in locum superiorem, hoc est in aram, adferebantur,

ideo illæ quoque dicuntur ἀνατρέπειν, Heb. 7. 27. Jac. 2. 21. unde & Christus ipse dicitur se ἀνέγειναι, Hebr. 7. 27. † & nos laudis sive spiritualia sacrificia ἀνατρέπειν dicimur, Heb. 13. 15. & 1 Pet. 2. 24. Unum duntaxat locum citat Socinus, Heb. 9. 28. ubi vult ἀνέγειναι ἀμαρτίας nihil aliud esse quàm auferre: sed immeritò, & citra exemplum, & non id exigente loci sententiâ. Ibi est aut sursum ferre, in crucem scilicet; aut simpliciter perpeti, ut apud Thucydidem. Grotius de satisfactione Christi.

^a Ἀναρωτέω, Exclamo, Luk. 1. 42.

^k Ἀναχώσις, A confused mixture; or, a mixture to confusion. 1 Pet. 4. 4. Pro-fusio, Beza. Confusio, Vulg. Magis sonat Refusionem, veluti cum mare æstuans refundit se, Erasmi. An Effusio, a Rushing out, an ætus, like the foaming or boyling of the sea.

^l Ἀναχωρέω, Regredior, secedo, recedo, redeo. It is used of departure into the desert alone, Matth. 14. 13. Joh. 6. 15. Aëts 23. 19. The Septuagint use it pro Fugit, Judg. 4. 17. 1 Sam. 19. 10. The Syriack hath a word which is used, de secessione in desertum, Luk. 5. 16. It is used of Judas, Matth. 27. 5. Secessit in locum solitari-um, sicut desperabundi solent loca secreta quæere, & hominum consortia fugere. Matth. 4. 12. Iniquus sine causa Maldonatus in Interpretes nostros, dum illos indefinitè perstringit, quòd verbum ἀνεχώρησεν expresserint per rediit. Atqui multi aliter id expressere; Gallica verso nostra, Il se re-tira en Galilee: Italica, Si ritrasse into Galilea. Idem habet Germanica Lutheri, quæ verbum istud exponit per secessisse etiam, non per rediisse. Tametsi verò Beza, Piscator, aliq; ἀνεχώρησεν exposuere per rediit, an non ipse Maldonatus fateri cogitur, ἀνεχώρειν utrumq; significare? Sic interprete Johanne, Cap. 4. 3. ἀνεχώρησεν est abiit rursum (adcoq; rediit) in Galileam, Spanhemius. It is used also, Matth. 2. 12, 13, 14, 22. and 9. 24. Matth. 12. 15. and 15. 21. Mar. 3. 7. Aëts 26. 31. Rev. 16. 12.

† Non aliâ ratione verbum hoc in hac Epistola, & 1 Pet. 2. 5. accipitur pro offerre, quàm allusione ad sacrificandi ritum, quo victima in aram attol-lebatur, Beza in Heb. 9. 28.

^k Significat, 1. Refusio-nem; 2. Re-dondantiam; 3. Mollitiem & Laserviam; 4. Con-fusionem, ut vertit Occu-menius, Cor-nel. à Lap. Hac voce ex-primitur fer-vor libidinis & intemperantiz, meta-phora ducta à mari ex-undanti, & effundenti aquas ultra alveum. Geh. in loc. 1 Significat aliquando Reverentia, ali-quando Se-cedere, sive subducere, ubi quid immi-net periculi, Muscul. in Mat. 4. 12. in Geh. in Harmon. Evangel.

^b h Significa-tur hoc ver-bo in hac notatione, amicè & fa-miliariter quippiam alteri com-memorare, quod alio-qui summo jure facere non teneris; ut ex hoc loco apparet, & Gal. 2. 2. Beza. See him on Gal. 1. 16.

Of ἀψύχου and ψυχῶν, Frigus: Cooling of a man after that he hath been hot.

Ἀναψύχω, Refrigero, 2 Tim. 1. 16. The word Refreshing is a Metaphor taken from those, who being almost overcome with heat, find some cooling; to shew how acceptable and comfortable Onesiphorns his relief was unto him.

Ἀναψύξις, Refrigeratio, Acts 3. 20. Vox Græca vel ad consolationes spiritus referri potest, (nam docentes recreantur spiritu misericordie, si videant discipulos eam industrios ad eundem proficere) vel ad vitæ necessaria, hospitium, viaticum, & quibus singulariter iuvenit Apostolum Paulum, Aretius.

Ἀναψύξις à Luca more suo valdè eleganter dicitur futurum seculum, cuius initium erit ab extremo iudicio, siquidem notat recreationem, quæ fit & contingit per refrigerationem illis, qui sunt æstu delibitatis, ut in quibusdam qui animæ deliquium sunt passi, ubi frigidam suffundis, videre est. Quemadmodum etiam apud profanos autores dicuntur ἀναψύχου, qui recreantur ex animi deliquio, & de eo, qui post magnas calamitates aliquantulum se allevare sentit & iuvare, usurpat Apostolus 2 Tim. 1. 16. Tarnovius in exercit. Bibl. Et Resurrectionem, & Refrigerium significat; & utrumq; huic loco (Act. 3. 20.) convenit, Cornel. à Lap. Dayes of Refreshing, Redemption, Calv.

Ἀναπαύω, (quasi παῖς ἀνδρός, pes viri) Mancipium: Sunt enim mancipia pedes dominorum suorum, quos pro capribus agnoscunt: Eïther from πῆδος, Compedes, quibus vincire solebant mancipia in ergastulis: or, as Stephanus saith, from πῆδες, quia ad pedes domini abjectus est; quia sicut pedes toti corpori, sic servi dominis subiciuntur. Verum alii verius, ἀπὸ τῆς αἰσῆς ἀποδίδω, quòd venierint, Cæmon vius, p. 161. est cades, sed in compositione capitur pro cædem perpetrare. Stephanus.

Ἀναπαύω, Mancipator, aut Plagiarius, 1 Tim. 1. 10. Altorum liberos homines in servitutis vincula conijciens.

Ἀναδείξωμαι, Confirmor atate, aut, Viriliter ago, & fortiter, Plato. 1 Cor. 16. 13. Virum se præstare, Beza. Dicuntur ἀνδραγαθῶν mulieres naturam muliebrem fortibus factis superantes, quales à Latinis appellantur Viragines.

Ἀνδρόφονος, Homicida, Homer. Hesiod. 1 Tim 1. 9. Viricida, si quis ad verbum vertat, Eras. Item specialiter, Viros interficiens, Eurip.

Ἀνεγκλησι, Inculpatus, Steph. Eras. 1 Tim. 3. 10. Tit. 1. 6, 7. 1 Cor. 1. 8. Col. 1. 22. Inculpabilis magis quam Inculpatus. Propriè significat eum, qui nihil admisit, ob quod in jus vocari queat, qualis habitus est Romano Cato, qui licet sepius accusatus, tamen semper est absolutus. A verbo ἐγκλησι, quod est in jus vocare. Accipitur igitur pro eo, qui agit inculpatus, Cui nullum crimen iure possit impingi sui objici, Qui est irreprehensibilis. Hyperius in Epist. Pauli ad Titum, c. 1. Meo iudicio est, non qui nunquam sit culpatus à malevolis, sed qui iure culpari nequeat. Mufcul. in loc. com. Aret. in Probl. Qui ob aliquod atrox scelus in jus vocari non potest. Est verbum forense, ab ἀνενκα, particula, & κλησι, Vocatus. Non vocatus in jus, ob ἐγκλημα, Atrocem injuriam, quale est Adulterium, Furtum, Ebrietas, & huiusmodi: quibus criminibus Minister Evangelii omnino vacare debet. The word significeth, not one who is without fault, infirmities, or sin; but such an one as no man can justly call into question, or taint with any infamie.

q Propriè qui propter manifestum scelus aliquod in jus vocari nequit, ex a privat. & ἐγκλησι, Accusatus: Dicitur is qui est sine notoria labe flagitii, Chemnit. Integer vita scelerisque purus, ut Horatii verbis utar, hoc est, non pollutus atrocibus delictis, Vitoria. Strigel. in Nov. Test.

Ἀνεκδιήγησι, Inenarrabilis, 2 Cor. 9. ver. 15.

Ἀνεκδάλωσι, Ineffabilis, 1 Pet. 1. 8.

Ἀνεκλείησι, Nunquam deficiens, Luk. 12. v. 33.

Ἀνεκτότερον, Tolerabilius, tolerabilior conditio, Matth. 10. 15. and 11. 22, 24. Mark 6. 11. Luk. 10. 12, 14.

See B. 24 On Matth. 11. 22.

Ἀνεκλήμων, Immisericors, immittis, Rom. 1. 31. Such an one as hath no bowels of compassion, nor pities the miseries and calamities of others.

Ἀνεμος, Ventus, Ab ἀνω derivatum putatur, sive ἀνω significante Flo, Spiro, interjecto v facto videlicet prius ἀνωμι, deinde ἀνεμι. Vox est tam Pœtibus quam prose Scriptoribus usitata, sicut & apud Latinos Ventus; & quæ sicut inter ventum & auram, differentia apud hos, eadem & apud Græcos inter ἀνεμον & ἀέρα, secundùm quosdam. Aristot. de mundo scribit; Flatus qui in aëre flant, vocamus ἀνέμους at verò ἀνέρας,

ἀνεως, ex humore prodeuntes, ex spiratione, Stephanus in Thef. Græc. Matt. 14.24. Mark. 4.39. Joh. 6.18. Inconstantia, Ephes. 4.14. Regio, plaga unde venti spirant, Mark 13.27. It is often elsewhere used in the New Testament.

Ἀνεμιζόμενος, Ventis agitatus, Jam. 1.6.

Ἀνεπίδεικτος, Quod fieri non potest, Luk. 17.1. quasi quod non ἐπιδέχεται, quod non vel nunquam contingit, vel accidit, ac proinde est impossibile, Pol. Lyf.

Ἀνεξετάσθητος, Inscrutabilis, Rom. 11. v. 33.

Ἀνεξιχνίαστος, Tolerans malos, vel mala, sive afflictiones, 2 Tim. 2. 24. ex ἀνεχόμενος & χερόν, malum tolerans, patiens, Clemens. Beza reddit ἀνεξιχνίαστος tolerantem malos. Alii malum patientem, qui mala sive afflictiones tolerat, nam aliqui videretur penè idem verbe dicere; Optimus Cheselius meus credebatur, Qui injurias potest sufferre sive condonare, juxta illud ἀνεχέμενος ἀπέχεμε, ubi in priore membro subintelligendum proprie videtur τὸ χερόν, ut proprium objectum: Paulus autem utrumque, felici compositione conjunxit. Scultetus.

Ἀνεξιχνίαστος, Impervestigabilis, Minime investigabilis, Insearachable, Rom. 11. 33. Not to be traced out. A Metaphor from quick-sented hounds, who are at a loss, having neither foot-step nor sent left of the game they pursue. None can trace the Lord, he leaves no vestigia, no print behind him. The Vulgar Latine readeth Investigabiles, in a quite contrary sense, to be paced or traced out, which (as Tolet conjectureth) might be the error of the writer, leaving out (in;) for he should have said Ininvestigabiles †, as Erasmus noteth out of Hilary, who hath that word. It is used also, Eph. 3.8.

Ἀνεπίκουρος, Inverecundus, impudens, 2 Tim. 2. v. 15. ex a privat, & iniustia τὸ ἐπικουρῶν, a verbo ἐπικουρῶμαι, Erubescere

Ἀνεπιληπίτος, Irreprehensus, Steph.

Non Irreprehensus, sed Irreprehensibilis, Mufc. id est, is in quem nulla fiat iusta exceptio, Qui nequeat merito et crimen aliquod reprehendi, Mufc. in loc.com. id est, Qui jure non possit reprehendi, Aret. in Probl. Ne minimis quidem peccatis, aut vitiiis obnoxius, Salmasius. 1 Tim. 3.2. and 6.4.

Ἀνερχομαι, Subeo, Joh 6.3. Gal. 1. ver. 17, 18.

Ἀνερχομαι, Relaxatio, 2 Theff. 1.7. Quæ vox aliquando in bonam partem accipitur pro requie; aliquando in malam, pro remissione, dissolutione: sed in bonam partem accipiendam, figura sermonis, contentio, inquam satis indicat. Hyperius in locum. It is properly Remission, and Relaxation from labour, whereby they are refreshed and eased which have laboured long and much. Syrus vertit, Quietem, Zanch. on 2 Theff. 1.7. It is used also, Acts 24.24. 2 Cor. 2. 12. and 7.5. and 8.13.

Ἀνετάλλω, Inquiro, Acts 22.24, 29.

Ἀνετάλλω, Sine, Matth. 10. 29. See Beza. It is used also, 1 Pet. 3. 1. and 4.9.

Ἀνεπίθετος, Non appositus, Act. 27. 12.

Ἀνεπίθετος, Invenio, Luk. 2. 16. Acts 21. ver. 4.

Ἀνεχομαι, Tolerero, Col 3. 13. It is rendred sometimes to Maintain, sum. Acte 18. 14. Sometimes to Suffire, to Indure, 1 Cor. 4. 12. 2 Theff. 1. 4. 2 Tim. 4. 3 Heb 13. 22. Sometimes to Forbear also, 2 Cor. 11. 1. Sometimes to Support, Ephes. 4. 2. In the two last senses it may well be taken, Col. 3. 13. It is used also, Mark 9 19. Luk. 9. 41. 2 Cor. 11. 1, 4, 19, 20.

Ἀνεψιός, Consobrinus, ab ἐψία, Colloquium, quod consobrinis soleant esse familiaris, Col. 4. 10. Ἀνεψιός filium fratris significat, aut sororis, quem Nepotem vocant vulgares, & Consobrinum, Gaecinus.

Ἀνερωδον, Anethum, Matt. 23. 23. Est herba nota hortensis & sativa, de qua Plinius, l. 20. c. 8. Ob fragrantiam suam coronis adhiberi pater ex illo Virgillii,

Non Irreprehensus, sed Irreprehensibilis, Mufc. id est, is in quem nulla fiat iusta exceptio, Qui nequeat merito et crimen aliquod reprehendi, Mufc. in loc.com. id est, Qui jure non possit reprehendi, Aret. in Probl. Ne minimis quidem peccatis, aut vitiiis obnoxius, Salmasius. 1 Tim. 3.2. and 6.4.

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f Bullinger, Beza.

† Of a & ize, Vestigium, Qui nullis vestigiis indagari potest.

† Investigabiles, pro eo quod est non vestigabiles; nam in composita cum voce vestigabiles, negativè accipi potuit à nostro vulgato, quamvis non semper ita accipiatur. Vasquez in loc. Ex a privat, & ἐπιληπίτος, Reprehensus: item, Morbo comicali correptus; ab ἐπιληπτικῶν, apprehendo, item reprehendo.

x Remissio est, Refectio, sublevatio paupertatis, Aret.

* Ex a privo & ἐπίθετος, Bene possius; ex τὸ Bene, & ἑπίθετος possius.

y Inter cetera Tolerare significat, idque, ni fallor, propriè significatione, Beza. Ad verbum, Sustineo, Vulg. Erascor.

Sed aliquid amplius videtur significare: multi enim etiam inviti & repugnantes multa patientur; ἀνερωδον autem dicuntur translatè, qui volentes onus sub-

cunt, & sub eo perdurant, Beza in Matth. 17. 17. z Pa- est τὸ ἄνω θέν, quod cibus crescat, vel quod crescendo in altum tendat.

Narcissum & florem jungit bene olentis Anethi.

^a Ἀνίκω, *Convenio*, Col. 3. 18. *ὡς ἀνίκεν*. That original word is rendered three ways: 1. *ut oportet*, *As ye ought*, and so it is a reason from Gods institution. 2. *ut convenit*, *As it is meet*. 3. *ut decet*, *As it is comely*.

^a Ἀνίκων, *Conveniens*, Ephes. 5. 4. Phil. 1. ver. 8.

^a Ἀνίμεσθ, *Immitis*, 2 Tim. 3. 3. A metaphor from cruelty of beasts. *Ex a priv. & ἡμεσθ miis*.

* Of *ἀνία*, or *ἀνία*, *Perficio*.
a **ΩΝ** *Ish* importeth such an one as hath in him Fire, Life, and Spirit. *Virum* significat qui virtute & potentia praeferat: but **ΩΝ** *Adam*, a man of the earth, ab **ΩΝ** *Adamah*, *Terra rubra*.
† *Vir* is so called, a *Virtute*, of virtue and prowess; but *Homo*, ab *homo*. Non sentire mala sua, non est hominis; & non ferre, non est viri, *Senect de consolat. cap. 36.*
b *Hostilem* animum & adum complectitur, *Chemnit. in Harm.*
c The Greek word is spoken of him, *qui vim vi opponit, ut pari referat*, 2 Tim. 3. 8.

* Ἀνὴρ, *Vir, Homo, Quidam*, very often. No common man, but one of more than ordinary place and worth: a great, or noble personage. It is more than *ἀνθρώπος*, as in Hebrew *Ish* is more than *Adam*, and in Latine, † *Vir* than *Homo*. They are properly styled *ἀνδρες*, who are *ἀνδρείοι*, *virtuous, valorous, magnanimous*; but all of all sorts, *ἀνθρώποι*. Sometimes it is the name of Sex, as Graminarians note, and signifieth an *Husband*, when set against *woman*, as Rom. 7. 2. Acts 8. 3. Sometimes it declareth mature and perfect age, as 1 Cor. 13. 11. Ephes. 4. 13.

^a Ἀντίστημι, *Resisto*, to Stand against, or Withstand, Rom. 13. 2. Ephes. 6. 13. It is a militarie word, and signifieth to stand against, whether it be by force of armes, or arguments. It is a word of ^b defiance and combate; and it also implyeth the manner of fight, which is, face to face, hand to hand, foot to foot, not yeelding an haire breadth to the enemy, Matth. 5. 39. ^c *Obstato*, Beza. *Resisto*, Vulg. *Resisto* *not*, that is, rise not against the evil one, to requite like for like, according to the injurie done unto thee; so much the word signifieth, *Perkins in loc. Respondet verbo Hebraeo Kum, sicut & Syrus hoc loco reddidit, quod hostilem incursionem seu impetum significat: quando quis ut hostis, vel contra hostem insurgit*, Numb 10. 9. *Chemnit. in Harm.* This word is used also, Luk. 21. 15. Act. 6. 10. and 13. 8. Rom. 9. 19. Gal. 2. 11. 2 Tim. 6. 13. and 4. 15. and Jam. 4. 7. 1 Pet. 5. ver. 9.

^a Ἀνθός, *Flos*, Jam. 1. 10, 11. 1 Pet. 1. 24. twice.

^c Ἀνθωμολογέομαι, *Vicissim confiteor*, Luk. 2. 38. *Græca præpositio majorem addit vim; ἀνθωμολογείτο*, vicissim confitebatur, id est, laudabat Deum, confirmans ea quæ a Simeone dicta fuerant. Maldonat. ad Luc. 2. 38. Vulg. *Confiteor*; sed (ut rectè observat Erasmus) non erat negligenda particula ἀντι, quæ significatur, *Annam quasi succinuisse Simeoni in prædicando Messie adventu, vel palam & in omnium conspectu præsentiam Christi annuntiassè*, Beza in loc. Ἀνθωμολογείτο τῷ Κυρίῳ, id est, Deo laudes gratiasq; agebat; Neq; ulla hic vis est præpositiōnis ἀντι. Nam ἀνθωμολογείσθαι pro ἑωμολογείσθαι usurpant LXX. ut Psalmo 79. circa finem, nec aliter Esd. 3. ver. 11. Grotius.

^a ἄνθεξ, *Carbo accensus*, Rom. 12. 20.
f Ἀνθρακιά *Prunæ*, Joh. 18. 18. and 21. 9. f Ab ἀνθραξ.

^b Ἀνθρώπος, *Homo, Quidam, Quisvis, Quispiam*, very often. Both it and the Latine word *Homo* comprehend both Sexes, and every age. Notum tyrōnibus, nomen ἀνθρώπου, non tam sexus esse vel ætatis, quam specie, adeoq; commune sepe & feminis & infantibus: unde apud Hellenistas respondet non tantum voci *Ish*, sed & vocibus latioribus *Adam* & *Enoth*, quæ communes. *Exempla etiam hujus significatus passim obvia in Novo Testamento*. Rom. 1. 12. 1 Cor. 15. 39. Phil. 2. 7, 8. 1 Tim. 2. 4, 5. 1 Tim. 1. v. 10. H. b. 9. 27. 1 Pet. 1. 24. *Spanhem. in Dub. Evangel. Quisq;*, 1 Cor. 11. 28. It is put indefinitely, Matth. 21. 28. *Homo*, id est, *Quidam*, per usitatum Hebraismum, Luk. 2. 14. ἐν ἀνθρώποις may be turned two ways, it will bear both, 1. ^b *In homines, to, or toward men*, so we turn it: 2. *In hominibus*, that is, *in, or, amongst men*.

^a Ἀνθρώπων, *Hominiū more*, Rom. 6. 19. Ἀνθρώπων λέγω, *I speak some humane*

^e ἄνθεξ, τὸ ἀνθραξ, *A sursum aspiciendo*. To which Etymon Ovid alludeth, *Os homini sublime dedit* — Scaliger deriveth *Homo*, ab ὄμῳ, *Simul*; for a man is a sociable creature.

^h *In homine*, Beza. *Envers les Hommes*, Fr. B. *Hominiibus*, Vulg. *In Hominiibus*, Arias Mont.

i Qui auram popularem captat. Ad verbum, *Homini placens*. Qui hunc fo- hammodo finem sibi proponit, ut laudetur ab hominibus, iisq; placeat, *Epi. Daven.*
 k Proprie *Proconsul*, ponitur ta- men pro *Propratore*, *Beza* on *Act. 13. 7.* *Ex atri pro,* *vice, & vna- tos consul.*
 l *Proconsulis officio fuz- geras.*
 m *Resurgo, irem surgos,* id est, post casum, aut cubationem, vel cessatio- nem denuo me erigo. Per Meta- phoram pot- tissimum transfertur ad *Resore- tionem a morte;* unde nomen *Resurrexio,* *αἰετασι,* *Illyr. in clav. Scrip.*
 n *Avia,* *Vulg. Insuper- entia.* Arabs, *Stulticia.*
Beza melius, *Amentia.* Usurpatur pro infania, furore, & ra- bie, qua fe- runtur impii in probos, *Lud. de Dies in Com in quatuor Ev. d.*
 o *Græca vox magis sonat rudes, parimq; cordatos,* præsertim quòd *Galatæ* è ferocioribus Galliarum partibus sint profecti. *Eraf. Annot. in Nov. Test.* Putavit *Galatæ* aliquod Gentie vitium exprobrari: quum hoc potius ad id de quo agitur sit accommodandam, quasi præstigiis quibusdam *Galatæ* fuerint ab ipsis *Pseudopolitolis* dementes facti, ut qui tam apertas blasphemias non intelligerent, & semel insituti à *Paulo*, tam temere è desivissent, *Beza in loc.*

mane thing, Gr. *Vulg. Vatab. Hu- manum quiddam dico, Eras. Hominum more loquor,* *Beza.* *Je parle a la façon des hommes, Fr. Bib.* **I speak after the manner of men,** Engl.
 i *Ἀνθρώπους, & ὁμοίως, Hominib⁹ placere stu- dens,* *Eph. 6. 6.* *Col. 3. 22.* *Man-pleaser.*
 j *Ἀνθρώποκτόνος, Homicida,* *Joh. 8. 44.*
 k *Ἀνθύπατος, Proconsul,* *Acts 13. 7,* *8, 12.* and *19. 38.* or *Proprator;* as we say in English, **The Deputy of the Countrey.** It doth signifie one next supplying the place of the chiefest, as not only *Plutarch,* but also *Saint Luke* sheweth by the use of the verb, *Acts 18. 12.*
 l *Ἀνθύπατος, Proconsul,* *Acts 18. 12.* It noteth the execution of the office of a Vicegerent.
 m *Ἀνίμι, Laxo, remitto,* *Acts 16. 26.* and *27. 40.* *Eph. 6. 9.* *Heb. 13. 5.*
 n *Ἀνίμων, Absq; misericordia, immisericors,* *Jam. 2. 13.* *Ex a priv. & ἴλα & propiti⁹.*
 o *Ἀνίστασθαι, Illotus,* *Matth. 15. 20.* *Mark 7. 2, 5.* *Ex a priv. & vna lavo.*
 p *Ἀνίστασθαι, Surgo, resurgo, suscito, insur- go, excito, exorior, exuscito.* *Joh. 6. 40.* *Suscitabo.* Hoc verbo scitè an- notat eruditissimus *Camerarius,* profanos etiam scriptores uti è eadem prorsus signi- ficatione, proloato *Aristotelis & Aeschylis testimonio.* It is used often in Scripture. *Hellenisticis avismu non semper situm persone indicat, qua sedens antea, jacensve, stare incipit, id est, surgit; sed sæpe novæ actionis initium, & primordium; & tum non aliter quàm verbum ἀεχεδα Luc. 3. 8. vacat, sic Act. 6. 9. Lud. de Dieu.*
 q *Ἀνοια, Amentia,* translated *Madnesse,* *Luk. 6. 11.* *Folly,* *2 Tim. 3. 9.* *Ex a priv. & νό & meus.*
 r *Ἀνόμιος, Amentis mente alienatus.* *Gal. 3. 1.* *Ἀνόμιος, Vet. Lat. Insensati- Amentes,* *Beza. Sculti, Aug. Rudes,* *Hier. not as a nationall brand, as Hierome and Erasmus* ° imagined, as

the *Cretians* were called *Lyars.* It is used also, *Luk. 24. 25.* *Μαεῖς* is a term of reviling, *Ἀρόντος* a word of reproofe, not reviling. *Rom. 1. 14.* *Gal. 3. 3.* *Tit. 3. 3.* *Ex a priv. & vntos sub intelligentiam cadens.*
 s *Ἀνοίγω, Aperiō,* often.
 t *Ἀνομοδομέω, Restauro,* *Acts 15. 16.*
 u *Ἀνομία, Iniquitas.* Quasi dicas, *Ille- galitas, & unlawfulness, Iniquitie, or unrighteousness, or Lawlessness,* when we have no Law of God for that which we doe. It is used *Matth. 7. 23.* and *13. 41.* and *23. 28.* and *24. 12.* *Rom. 4. 7.* and *6. 19.* *2 Cor. 6. 14.* *Tit. 2. 14.* *Heb. 1. 9.* and *8. 12.* and *10. 17.* *1 Joh. 3. 4.* *2 Theff. 2. 7.* *Mysterium ἀνομίας, hoc est, iniquitatis, vel potius exlegalitatis, datur venia verbo significantiori.* *Arminius.*
 v *Ἄνομος, Sceleratus,* *Mark 15. 28.* *Luke 22. 37.* *Acts 2. 23.* *Ex a priv. & νόμος & lex, q d exlex.* *Exlex,* *1 Cor. 9. 21.* *Antichristus,* *2 Theff. 2. 8.* *ὁ ἄνομος,* ille iniquus. Ita vertunt *Græci* interpretes novi fœderis vocem *Peshang* ut videre est *ex Esaiæ 53. 12.* *Marc. 15. 28.* *Luc. 22. 37.* Sic autem vocantur *Hebræis,* ii qui consulti mali sunt, *Grotius* in locum. It is used also, *1 Tim. 1. 9.* *2 Pet. 2. 8.*
 w *Ἄνομος, Sine lege,* *Rom. 2. 12.*
 x *Ἀνορθώω, Surrexio, rursus erigo,* *Luke 13. 13.* *Ἀνορθώθη, Surrecta est, vel Subrecta:* nam utroq; hoc participio utuntur idonei *Auctores,* *Vulg. & Eras.* *Erecta est.* *Erigimus autem jacentia, Surreximus quæ deorsum pendent,* *Beza.* It is used *Acts 15. 16.* *Heb. 12. 12.*
 y *Ἀνόμιος, Nefarius, profanus,* *1 Tim. 1. 9.* *2 Tim. 3. 2.* *Ex a priv. & ὅσι & Sanctus.*
 z *Ἀνοχή, Tolerantia,* *Rom. 2. 4.* and *3. 26.*
 a *Ἀνίστασθαι, Dicerto,* *Heb. 12. 4.* *Proprie in certamine me alii oppono.*
 b *Ἀντέλλαγμα, Compensatio,* *Matth. 16. 26.* *Id quo dato, redimimur aliquid, juxta prisconum commercia, quæ non mo- net à, quemadmodum bodie, sed mutuà rerum permutatione constabant.* *Eraf- mus in loc.* *Mark 8. 37.* It is a word which the *Græcians* use in con- tracts, as *Ruth 4. 7.* *1 King. 2. 1. nu. m. Ham. Psal.*

p *Illegaliter,* five *Exlega- lter, Eras.*
 q *Commu- tatio, cimu- tatio, Quod pro alio datur in per- mutationem.* Exponitur etiam illud, quo dato a- liud redimi- tur, *Mat. 16. Scap. Clem. Psal.*

Pfal. 44. 13. Christ therefore meanes, Totius mundi opes non conducere, nec sufficere ad vedimendam unicam animulam deperditam, Polyc. Lys.

r Componitur ex αντι, id est, pro, vel vicissim, αντ, iterum, & πληροσ, Impleo, quasi dicas, Vicissim vicissum impleo, Cornel. a Lapide.

1 Ανταπληρωσ, Vicissim expleo, Col. 1. 24. To fulfill. The word signifieth, either to doe it in stead of another, as if the Souldier fight in the Captaines roome; or to doe it in his own course or turn, according to the appointment of his Governour, and in such proportion as is required; as there.

2 Ανταποδιδωμι, Retribuo, Luk. 14. 14. Rom. 11. 35. and 12. 19. 1 Thef. 3. 9. Vicissim reddo alicui secundum quod gessit, Zanc. in 2 Theff. 1. 6. Hebr. 10. 30. Contra reddo, vicissim reddo, Dion. Item, Reperdo, retribuio, tam in bonum quam in malam partem, Arist. in Ethic.

3 Ανταποδομα, Retributio, Luk. 14. 12. Rom. 11. 9.

f Rhemi is in loc. Est merces que pro merito operum datur, Cornel. a Lapide.

1 It is called a reward, or wages, because it doth abundantly requite the labour, and is certainly given.

2 Syrus, Retributionem in hereditatem. Eras. & Beza, Mercedem hereditatis.

Fr. B. Le gredon de l'heretice.

u Compositum ex αντι, & απο, Dico.

x Of αντι, Coram, Adversum, & εχω, Habeo.

Reumo, quasi Coram a reneo adversus trahentem, Retinendo adharco.

4 Ανταποδοσις, Merces, Col. 3. 24. It is translated Reward, but signifieth a gift freely given, without respect of desert: it being all one with Δοσις, as Basil teacheth. The Papists say, that this word signifieth Retribution, a rendring one for another; and the English word Reward supposeth a former pleasure that is rewarded: otherwise it were to be called a Gift, and not a Reward. 1. The original word here used, and the Latine and English words do indeed suppose something done, and they have relation to something done that is rewarded: but the reward is not given for the merit of the thing done, or for the worth and dignity of it. 2. The Apostle not only useth the word, Reward; but he joyneth to it, * of inheritance; thereby giving us to understand, that the Retribution of the Heavenly Inheritance, is not the reward merited, but the reward promised, and freely given to Gods children.

5 Ανταποκεινομαι, Ex adverso respondeo, Luke 14. 6. Rom 9. 20.

6 Αντιπεν, Contradicere, Luke 21. 15. Acts 4. 14.

7 Αντέχωμαι, Adharco, quasi, Contra

teno. To hold so hard, as when another hath hold of the same thing, Matth. 6. 24. Luke 16. 13. Tit.

1. 9. αντιχωροσ, A fast bolder of the truth, he that holds fast the truth against the opposite; Tenax, Sollicitus, qui Tenax est fidelis illius sermonis qui ad doctrinam facit. Dicitur αντιχωροσ, proprie qui adhaeret alicui velut unguibus affixus, nec se finit avelli, Eras. Bullinger. Tenax, valde adhaerens sane doctrinae: a verbo αντιχωρομαι, retinoo, adharco, amplector, mordicus retinere cogor, affixus sum. Vult fidele sermoni episcopum profus affixum esse, ac mordicus retinere, ne possit ab eo avelli. Hyperius in locum. Graeci interpretes hoc verbo reddiderunt Hebraicum Chazak, Prov. 3. ver. 18. Achaz, Eccles. 7. v. 19. 1 Thef.

2 Αντέχεδεσθαι αδενωσ, Support ite weak: hold up, as a crutch doth a body that is lame, or a beame a house that is ruined.

3 Αντι, Pro, propterea, eo quod, often. Beza saith, he findeth only a twofold signification of this particule apud idoneos Graece linguae scriptores.

a The first of which is proper, when it is taken pro Vice, seu loco b, as αντι βεσπος, Loco pueri; αντι πολλων, Multorum loco; αντι βεσσεως, Heb. 1. 2. 16. id est, ad verbum, Pro edulio, agitur enim de permutatione.

c Another translatitious, when it is taken for Δις, id est, Propter. Yet so that it declareth not the finall cause, but what is (as it were) the original, as Luke 19. 44. Acts 1. 23. Ephes. 5. 31. To which he addeth two more, sacris scripturis peculiares. d One, when it is taken for εναντι and declareth Profit: In which signification it is used in three places, and always joyned to the person, not to the thing; as Matth.

17. 27. and 20. 28. and Mark 10. 45.

1. 27. and 20. 28. and Mark 10. 45. cibusrudinem, sapissimè significat Contra, adversus, Scap. b Quores personis applicatur ea particula, significat alterum successisse in alterius locum: ut Mat. 17. 27. Grotius de satisfactione Christi. c Proprie significat Oppositionem, interdum Equivalenciam, nunquam autem Subordinationem. d In compositione non Vicarium, sed Contrapositum significat, Cornel. a Lapide.

y Sublevaré infirmos, Beza. Alioqui, viz. ruituros, portenta ex altera parte manu, retinete. Terzull. vertit Sustinere. Ambros. Infirmis opitulamini. Vulg. Suscipite infirmos. Syrus vertit, Excipite onus eorum qui infirmi sunt. Gr. est proprie nitem & conantem, sed non sufficientem, nec fat virium habentem, adjuvare, Cornel. a Lapide. Beza in Joh. 1. 16. a In compositione a B. qualivarem indicat: saepe significat: V-

f Another,

f In compositione non solum *Construetatem*, sed etiam *Exagitationem*, Collocacionemque significat, *Etymol. Triling.*

f Another, when it designeth the end: so it is used only in two places, 1 Cor. 11. 15. and Heb. 12. 2. Of these four significations let the prudent Reader (saith *Beza*) chuse which he will. But for himself he confesseth, he assenteth to *Chrysostome*, *Cyril*, and *Theophylact*, which thought the first of the four to be most apposite in Joh. 1. 16. *Ki χαίρει ἀντὶ χαίρει* ⊕, & gratiam pro gratia: Joh. 1. 16. *Sensus est, nos accipere indes à Christo unam gratiam alià gratià cumulatam.* Particula ἀντὶ accipitur pro ὄντι. *Negat Beza se reperisse unquam hanc particulam ita usurpatam ab idoneo aliquo antiore: sed memini doctissimum Dunæum nostrum observasse hunc usum huius præpositionis ἀντὶ, apud Theognidem. Episc. Daven. de justitia actuali. cap. 61.*

g Videtur propriè dici de his qui quippiam, ut pilam, è regione alter ad alterum projiciunt, *Psicaz. in Luc. 24.* Est contraria jacere, ex adverso jacere, sicut pilam alter ad alterum è regione projicit, *Gerh. in Harm.* Ἀντιδίνει λόγος est sermones inter se conferre, Ex opposito sibi invicem respondere, opponere, & solvere, *Idem ibid.*

g Ἀντιβάλλω, *Confero*, Luke 24. 17. *Propriè, Vicissim jaceo, ut quum duo pilà lufitant.* Item per *Metaphoram*, *Confero*, ubi alter alteri *objicere solet sua dubia, scrupulos suos.*

Ἀντιδιατίθεσθαι, *Contrario animo affectus*, 2 Tim. 2. 25.

Ἀντίδιν⊕, Matth. 5. 25. of ἀντὶ, *Contra*, & Δίκην, *Vindicta*, *Adversarius*, *Steph.* It properly signifieth *Adversarium in causa vel lite, qui Actor, vel Accusator vocatur*, *Janf. & Chemnit. in Harm.* *Quia scilicet diabolus causæ seu actioni salutis nostræ sit adversarius, ei se opponat, & propterea certamen contra nos capessat.* *Chemnit. ibid.* It is a Law term, and signifieth one that is an adversary to another in his cause, suit, or action in the Law: *ad verbum*, *Contra-litigator.* *Non absolutè sonat Adversarium, sed Adversarium causæ, sive litis, Erasim.* Ἀντίδιν⊕ non tam latè patet *Græcis* quàm *Latinis* *Adversarius*, nisi quum est *verbum forense, quia tunc idem valet atq; pars adversa*, *Beza in Matth. 5. 1 Pet. 5. 8.* h ὁ ἀντίδιν⊕, Ille *Adversarius*, *That your Adversary*, because the *Devill* is our arch-enemie. *Idem quod Hebraicè Satan & Satanas*, *Numb. 22. 22. 1 Sam. 29. 4.* And

the *Devill* is so called by the *Septuagint*, 1 Chron. 21. 1. Job 1. 6, 9, 12. and 2. 1, 3, 4, 6, 7. It is used also *Luke 12. 58. and 18. 3.*

Ἀντιθέσις, *Oppositio*, 1 Tim. 6. 20.

Ἀντιδιασπασίς, *Refissio*, Heb. 12. 4. *Verbum decompositum ex ἀντὶ χῆρ' & ἰσμη.*

Ἀντιλεγέω, *Vicissim voco*, *Luk. 14. 12.* *Remitto, vel Revoco*, id est, *Iterum voco ad cœnam aut prandium*, *Nonius.* *Respondet tanquam è regione vocandi verbo, & significat, eum apud quem convivio acceptus fueris reintitare*, hoc est, *Vicissim ad te invitare*, *Drusus.*

Ἀντιτάξω, *Opponor*, *Luk. 13. 17. and 21. 15. 1 Cor. 16. 9. Gal 5. 17. Phil. 1. 28. 1 Tim. 1. 10. and 5. 14.* k ὁ ἀντιμέμνη⊕, id est, *Ille Adversarius*,

2 *Thess. 2. 4.* *Absolutè cum ponitur, eum significat, qui Deo quoquo modo adversatur, quo sensu vox Hebrææ Satan legitur*, *Matth. 16. 23.* *Summo autem jure ei aptatur, qui non semel aut per errorem, sed perpetuo desinatort; proposito Deum oppugnat.* *Grotius in loc. Christo ex diametro oppositus; A layer of an opposite foundation.* *Bullinger.* *Quà voce Paulus videtur reddidisse Hebraicam Satan.*

Ἀντιγῆ, *Contra*, è regione, *Acts 20. 15.*

Ἀντιλαμβάνομαι, *Suscipio*. This word is often used for *under-propping* a thing, or *supporting* a person ready to fall, and for taking one that is weak by the hand, to raise him up.

Ἀντελάβετο, *Suscipit*, *Luc. 1. 54.* *Vide Ludov. de Dieu in loc.* *Suscipit, vel extensâ quasi manu prehendit Israëllem puerum suum; hinc ἀντίληψις opiculatio miseris & infirmis præstita*, *Spanhem. in Dub. Evangel.* *Id est, Prostratum porrectâ manu sublevavit. Est enim* (ut inquit *Galenus*) τὸ ἀντιλαμβάνεσθαι, *manus proprium.* *upbold*, It is as one would say, taking his Church by the hand, to lift it up, being (as it were) ready to fall to the ground. It is used also, 1 Tim. 6. 2.

Ἀντίληψις, *Opiculatio*, 1 Cor. 12. 28.

Ἀντιλέγω, *Contradico*, *Luke 2. 34.* It is used of a verbal contradiction, *Hof. 4. 4. Luke 20. 27. Acts 13. 45.* Of a reall contradiction, *Luk. 2. 34.*

i Revocare, est per vices mutuo vocare.

Ea vox hoc significatu mutua ad cœnam vocationis Latinitissima est, ut ex *La-gantio & Nonio* aliū observarunt. *Grotius.*

k Ἀντιμέμνη⊕, *an Adversary*, of ἀντί, *Contra*, & μέμνη⊕, *Facio*. It signifieth to lye against, as a Souldier in a trench against a Fort.

l Est propriè, Porrectâ manu retinere lapsum aliqui, aut abiturum, *Eras. Acts 20. 35.* *Suscipere, ἀντιλαμβάνεσθαι*, id est, Alioquin collapsuro, quasi porrectâ manu retinere, *Beza in loc.*

Significat succurrere, & lapsuro porrigere manum ad sustentandum & erigendum, *Chemnit.*

Ἀντιλαμβάνεσθαι, propriè, unâ cum alio, & velut è regione opus suscipere, *Psicaz.*

h The force of the Greek article is not to be omitted.

Isai. 50. 5. Rom. 10. 21. Repugno, Joh. 19. 12. Luk. 2. 34. It is used also, Acts 28. 19, 22. Tit. 1. 9. and 2. 9. μη ἀντιλέγουσες, Not answering again: or (as it is in the margin of the Kings Translation) Not gain-saying.

Ἀντιλογία, Controversia, Reall contention, Jude v. 11. as before a Magistrate, Sept. Jer. 50. 34. Heb. 12. 3. It is used also Heb. 6. 16. and 7. 7.

Ἀντιλοδοξία, Vicissim convitiator, 1 Pet. 2. 23. Ἀντιλοδοξίαν significat maledicta maledictis regerere. Cyprianus passim reddit, re-maledicere. Syrus & Vulgata simpliciter reddiderunt, non maledicebat, Gerb. in loc.

m Significat pretium quo redimuntur captivi ab hostibus in bello, aut à pyratibus, Eras.

Ἀντίλυτρον, Redemptionis pretium, 1 Tim. 2. 6. A Counter-price. Quum alius solvit quod reus non poterat, ut in bello, cum caput capite, vita unius alterius morte redimitur, Aretius. Ἀντίλυτρον hic idem est ac λύτρον Nam quod Apostolus dicit, dedit semetipsum ἀντίλυτρον pro omnibus: id Evangelista ita effert, Matth. 20. 28. Marc. 10. 45. Venie enim Filius hominis dare animam suam λύτρον pro multis. ut ergo ἀντίλυτρον, ita λύτρον est tale pretium, in quo liberator simile quiddam subit ei malo, quod ei imminabat, qui liberatur. Scultetus in loc. & Grotius de satisfactione Christi. Significat propriè pretium, quo redimuntur captivi ab hostibus, eamq; commutationem, quâ capite caput, & vita redimuntur vitâ, Hyperius in locum. It is but once used in the New Testament.

Ἀντιμετέβομαι, ἑμου, Vicissim metior, Matth. 7. 2. Steph. Contra metior, Beza. Vulg. ad verbum, Remetior. Mihi verò videtur Remetiri plerumq; idem valere quod Iterum metiri: Hic autem particula ἀντι aliquid amplius declarat, fore videlicet ut Mensura mensuræ respondeat ex adverso, ut in Lege Talionis, quod Latini dicunt Par pari referre. It is used also Luke 6. 38.

Beza.

Ἀντιμεδία, Compensatio, Rom. 1. 27. 2 Cor. 6. 13. Merces meritis respondens, Beza.

n Exe adverbio prateritis, Beza. Vide Lud. de Dicit.

Ἀντιπαρέσχομαι, Ex adverso pratereo, Luke 10. 31, 32. ἀντιπαρέσχηδεν.

Vulg. & Eras. Prateriit, id est, παρήλαθεν. Sed non erat (opinor) negligenda particula ἀντι, quâ significatur istum non modò non accessisse, sed etiam de flexisse de via, nempe quòd ei esset religio vel illum contingere, nè cadaveris contactu pollueretur, Beza in loc.

Ἀντιπέραν, Opposita Ripâ, Luk. 8. 26. Ἀντιπίπλω, Obrior, contra irruo, Acts 7. 51. It significeth to fall against, or fall crossè. Ἀντιπίπλω est è regione, sive ex adverso irruere more hostili, Piscat. in loc.

o E regione, id est, ex opposita ripa, ex ἀντι & πίπλω.

Ἀντιπαρονομα, Rebello, To war against, Rom. 7. 23.

Ἀντιτάσσομαι, Oppono me, To Resist, or, In order to set against, as they which doe rank themselves in Battell array. This is either by men against men, as Rom 13. 2. such a resisting, as when a man is contrary to the order established; the word properly significeth Disordered, or Counter-ordered, Ordered against; which sheweth that all rebellion is a disorder, Pareus. Or by God against men, Jam. 4. 6. 1 Pet. 5. 5. God resisteth, or (as the Original all speaketh more emphatically) getteth himselfe in Battell array against the proud man. Verbum est militare, ex adverso quas faciem instruere, pralio obistere. Hæc significatio pulchre huic loco convenit. Superbis enim sunt veluti invasores divina gloria, dum ad se rapiunt quod est Dei; invasoribus autem & raptoribus vis armata opponi consuevit. Deinde, ἀντιτάσσομαι in genere significat resistere, repugnare, adversari, sive id fiat verbis, sive factis: Acts 18. 6. Rom. 13. 2. Jac. 5. 6. quæ significatio itidem huic loco accommodari potest. Deus enim & verbis & factis superbiorum coratibus adversatur. Gerhard. in 1 Pet. 5. 5. It is used also, Acts 18. 1.

p Importat, Contra se opponere ac resistere, instructâ acie, atque veluti ex adverso in pralio obistere, Locrinus.

Ἀντιτυπος, Exemplar, Typus alii typo respondens, Correspondens typus, 1 Pet. 3. 21. Voenta ἀντιτύπος his usurpatur in Nov. Test. sed in diversa significacione. Heb. 9. 24. significat figuram

q Propriè qui instar durae incudis repercutit, idèdque pro refractario accipitur, qui reluctatur. In Novo Testamento legitur tantum in neutro genere, & significat typum è regione respondentem alii typo.

figuram

guram imagine sua aliquid presignan-
tem, quo sensu pii veteres panem & vi-
num in Eucharistia vocant ἀντίτυπα
corporis & sanguinis Christi. Hoc au-
tem loco significat ipsam veritatem simi-
litudine seu analogia quadam typo ac
figuræ respondentem, Gerh. in 1 Pet.
3.21. Vocula ἀντί in compositione
quandoque usurpatur pro eo, quod est
vice alterius, quandoque pro eo quod est
contra. Quando Petrus Baptismum vo-
cat ἀρχή ἀντίτυπον, non utitur vocula
ἀντί in significatione priore, quasi Ba-
ptismus tanquam novus typus veteri li-
successerit, sed in significatione posteriore,
quod Baptismus veteri illi typo opponatur,
tanquam res eodem adumbrata.
Gerh. in loc. Idem quod Typus,
Heb.9.24. Ἀντίτυπον aliquid ab
alio, seu contra aliud expressum, quomo-
do solent artifices quidam, artem susori-
am exprimentes, vel sculptoriam, nacti
imagunculam, imprimere eam in argil-
lam; vel sicut fit in typographicis, aliam
materiam mollem & tenacem formæ,
cui postea insudentes plumbum, vel
ejusmodi quiddam, eandem imaginem sci-
tissime reddunt. Hyperius in locum.

Ἀντιχριστός, Antichristus. This word
is found only in the Epistle of John,
and there principally, 1 John 2.18.
where he doth distinguish between
Ἀντίχριστοι, and ὁ Ἀντιχριστός, be-
tween the meane Antichrist, and the
maine Antichrist. ὁ Ἀντιχριστός, i.e.
peffimus & desperatissimus; ut
Galli arabos vocant Arabes, & crudeles
Turcas. Cameron Myroth. ad 1 Joh.
2.22. It hath three derivations:
1. Some say it is pronounced Anti-
christus, as it were Antechristus, that is,
before Christ, because Antichrist
should come immediately before the
coming of Christ; but it is ridicu-
lous to derive a Greek word from a
Latine root. 2. Others say, that
Antichristus doth signifie Emulum,
seu Vicarium Christi, a false-Christ, a
Counter-Christ; One, who, under the
shew of Christ, doth oppose Christ,
pretending to be in the stead of
Christ, but indeed fighting against
Christ. The Preposition ἀντί, both
in apposition and in composition

signifieth Pro, For, in the Scripture,
as Matth. 2.22. Acts 13.7. and in
Classicall Writers, as in Homer, Hef-
chius. 3. Others say Antichristus,
as it were, Contra Christum, becausc
he is contrary, and an enemy to
Christ. It is used also, 1 Joh.
2.22. and 4.3. and 2 Joh.7.

Ἀντλήω, Haurio, exhaurio. Proprie, Ex-
haurio sentinam, ut usurpatur à Lu-
ciano. Joh.2.8,9. and 4.7,15.

Ἀντλήμα, Illud quo quidpiam hauritur,
Haurium, Vas ad hauriendum aptum,
Joh.4.11. Hauritorium, August.

Ἀντορθαυμά, Obnitor, Acts 27.15. To
direct the eye against: Obniti, id est,
obversa prorsus luctari, quasi dicas,
adverso vultu, ac oppositi a fronte intueri.
Elegantis metaphore origo inde est, quod
pars quedam prorsus ὀρθομαδὸς dicitur,
Beza in loc.

Ἄνυδρος, Aridus, aqua carens, Matth.
12.43. Luk. 11.24. 2 Pet. 2.17.
Jude 12. q.d. ἄνυδρος ἰδαίος, sine aqua.

Ἀνυπόκριτος, Mimicè simulacrus, Un-
fained, that is, Not hypocritical: so
the word signifieth. Our faith must
be ἀνυπόκριτος, unfained, 1 Tim.
1.5. and 2 Tim.1.5. Our love must
be ἀνυπόκριτος, unfained, Rom.
12.9. 2 Cor 6.6. 1 Pet.1.22. Our
wisdome must be ἀνυπόκριτος, with-
out dissimulation, Jam.3.17.

Ἀνυπότακτος, Non subditus, Vulg. In-
tractabilis, Eras. Qui subijci nescit,
Refractarius, Steph. Immoiger, Not
subordinate: as when Souldiers will
not keep their ranks. It is not un-
fitly translated unruly, Tit.1.6. and
is a Metaphor taken from untamed
head-strong beasts, that will not be
brought under the yoke; and it is
somewhat answerable to an Hebrew
phrase given to disobedient children:
viz. Sonnes of * Belial, Deut. 13.13.

¶ Nominis
Antichristi
proprietates est,
esse Christo
contrarium,
Hilar.
Dicitur ἀντι-
χριστός, quia
in cunctis
contrarius
est Christo.
& ipfius E-
vangelio.
Hoc enim
significat
vox ἄντι.
Damasus Iffig.
Christi. l.1.
c.49.
Christi Ad-
versarius, qui
se Christo è
regione op-
ponit.

¶ Est verbum
elegans,
quod de iis
dicitur, qui
aperta vi re-
sistunt, &
obversis vult-
ibus manum
conferunt:
sic usurpatur
à Polybio,
lib. Histor. 4.
& à Luca
dicitur de
navi que,
prorsus vento
obversa, re-
ctum cursum
tenet, Beza
in Act. 6.10.
Sonat obtur-
ri, id est, ex
adverso aspi-
cere. Qui ite-
niture, ob-
vertit oculo-
s, Erasim.
¶ Οφρα, ὄφρα
ἀνά τῶν ὤμων.
Sonat autem quasi

dicas, Qui in ordinem cogi non possit, Erasim. These the Poets
call Intractabile cervice, that is, they have not felt the yoke: con-
trary to which are υἱοὶ ὑπακούου, Filii obedientia, 1 Pet. 1.14.
Sic proprie dicuntur equi vel boves qui jugum subire nolunt,
Beza * בלי אהל Beli ahal, deducta vel ex בלי Bels, id est,
non, & nomine, בלי ἡβόλ, id est, jugum, ut significetur impa-
tencia jugi, id est, discipline: Vel ex בלי bel, non, & בלי
jabbal, quod in Hephil significat prodisse, ut significetur inuiti-
tas atq; pernicies: vel ex בלי bel, non, & בלי jabbaléh, a-
scendere; ut significetur infelicitas qua fit ut aliquis non ascen-
dat & floreat, sed deprimatur & marcescat, Pifcat. in Psal. 18.

G 2 which

¶ He shall
seigne him-
self religi-
ous, faith
Damascene.
Tentabit &
supplantabit
sub specie bo-
ni, Bernard.

which is, according to the notation, as much as *Sonnes without profit*; or, as some will have it, *Sonnes without yoke*. It is used also, 1 Tim. 1.9. Tit. 1.10. Heb. 2.8.

¹ *Ἀνωθεν*, Adverbium loci, ut *Suprà*, vel *Superum*, Luke 14.10. Joh. 2.7. and 8.23. and 11.41. Acts 2.19. Galat. 4.26. Phil. 3.14. Col. 3.2. Hebr. 10.8. and 12.15.

y Jam. 1.17. *From above*. ² *ἄνωθεν*, from, that is, from somewhere else, and not from our selves, ² *ἄνωθεν*, *Above*, not from these lower parts upon the earth. *Aristotle* used this word, and acknowledged that the soul was *ἄνωθεν*, *From above*.

³ *Ἀνωθεν*, *Supernè*, à *summo*, *altè*, *denuò*, *antea*. Annotat Chrysof. quosdam interpretari *ἄνωθεν*, *desuper* aut *coelitus*; alios, iterum: *Sed hoc secundum longè est probabilius. Certè sic Nicodemus, in eo à Christo non reprehensus; certum argumentum verbo aliquo minime ambiguo Syriacè loquentem usum fuisse Christum, quod non desuper, sed denuò significaret.* Maldon. in Jam. 3.3. It is an ambiguous word, and signifieth sometimes, ¹ *Superne*, vel *è* *supermis*, *coelitus*, Jam. 1.17. and 3.15, 17. Joh. 3.31. Joh. 9.11. And in this signification some Grecians take it, Joh. 3.3. viz. *Theophylact*, *Cyri*, understanding that a man ought to be born *è* *supermis*, *from above*, that is, by a heavenly generation; and so *Origen*, *Jansen*, *Gerhard*, *Erasmus*, and *Aretius* would have it understood. ² *Iterum*, ² *Denuò*; so *Augustine*, *Chrysofome*, the *Syriack*, *Beza*, *Piscator*, *Tremellius*, *Casaubon*: so it is significant, and (as *Beza* noteth) imports that we must goe over all again that is past, and reject it as unprofitable, and begin anew. *Haud dubiè ἄνωθεν est iterum, ut mox accipit Nicodemus, qui significatu vocis dubio falli non potuit, cum in Hebræo aut Syriaco non sit ea ambiguitas. Sic vox ἄνωθεν sumitur Gal. 4.9. Exstat eo sensu apud Athenagoram: sic hoc loco interpretatur Syrus. Grotius in Joh. 3.3. The answer of Nicodemus justificeth this version: he would not have replied so, if it had been meant of being born from*

* Fr. B. Devehesf. Engl. *Againe*. Constat ex voce *παλιγγενεσία*, Tit. 3.5. nam *παλιγγενεσία* non nisi iterum significat. Hoc Adverbium, teste Suidâ, ad locum, & ad tempus refertur: Est igitur utraq; significatio huic loco accommodata, *Desuper* & *denuò* victorin. Strigel. in Joan. 3. Luc. 1.3.

ἄνωθεν, *Vulgata ab initio*. Sic & *Lutherus* & *Erasmus*, & recentior *Gallica* versio. *Beza* tamen & *Montanus alius*. Fortasse voluit significare *Lucas*, se historiam suam non à Christi prædicatione, ut *Marcus*, sed *alio*, vel *ab initio*, à primis ejus incunabilis exorsum. *Tossanus in loc.*

above. It is used also, *Matth.* 27.51. *Mark* 15.38. *Luke* 1.3. *Joh.* 3.7. *Joh.* 19.23. *Acts* 26.5. *Gal.* 4.9. ^a *Ἀνώγειον*, *Cœnaculum*, *Mark* 14.15. *Luke* 22.12. It signifieth that part of the house that is highest from the ground, to what use soever it be put: but because they used to sup in that part of the house, they called it a *supping chamber*, *Geth*. in *Harm*.

^b *Ἀνώγειος*, *Superior*, *Acts* 19.1.

^c *Ἀνωγεῖος*, *Inutilis*, *Tit.* 3.9. *Heb.* 7.18.

^d *Ἀξίον*, *Securis*, *Matth.* 3.10. *Luke* 3.9. *Ab ἄνω*, *Frango*, quia lignum frangit, *Eustathius*. *Securis* à secundo dicitur, *Steph*.

^e *Ἄξιον*, *Dignus*, often. *Unde venit ἄξιωμα*, because it is *ἄξιότης*, *worthy of credit*. *Rom.* 8.18. *Beza* refuseth there the common interpretation, *Condigna*, or *Worthy*; and readeth, *Minimè sunt paria, Ave not equal*, of equal weight with the glory of the life to come, or proportionable to the glory; because the word signifieth the equalitie and like weight of such things as are weighed in a balance together: so also *Faius*. *Vox ista Græcis, & quæ huic respondent Hebræis ac Latinis, non semper τὸ ἴσον, sed qualemcumque rei convenientiam notat, ut liquet Ephes. 4.1. Phil. 1.27. Col. 1.10. 1 Theff. 2.12. 3 Joh. 6. Grotius in Matth. 10.10.*

But I rather think (saith *Dr. Willet*) with *Dr. Fulke* and *Pareus*, that this is a pregnant prooffe against the popish opinion of merits. *Tollit omne meritum condigni*, It taketh away all merit of condignitie. For if the sufferings of the Saints, neither for qualitie, nor quantitie, are proportionable to the glory of the life to come; it followeth necessarily that they are not worthy.

^f *Ἄξιον*, *Substant. Par*, often, hath its

Act. 26.20. *Eraf. Qui deceat respicientiam*. Sed certè *fructus digni penitentia* (ut vetus Interpres convertit) vix aliter possent intelligi, quam contrario penitus sensu, viz. quorum aliquem penitentia, *Beza* Matt. 10.37. *Non est me dignus*, id est, mihi non est idoneus, seu *conveniens*; for otherwise the Angels themselves are not worthy. ^c Propriè de eo dicitur quod æqualis est ponderis ac momenti, translatione à ponderandi ratione sumptâ, in qua lanx lancem adducit in ponderibus æqualis rebus, *Beza*.

NAME

^a *Quod ἄνωθεν ἔστι, Suprà terram. Cœnaculum in superiore parte ædium; sic dictum quod subductum esset à solo, Fansen. and Gerhard in his Harm. hath the same for substance.*

Græca vox declarat contignationem ædium superiorem, cuiusque tandem usui sit destinata, ut ex Varrone & Viruvio liquet. Quia verò moris erat in ea domus parte cœnare, ideo Cœnaculum dici cœpit: quod cum observârit Erasmus, miror eum maluisse Triclinium, id est, Græcum vocabulum altero Græco interpretari, præterquam quod non tres, sed quatuordecim nimium lectos frui huic convivio oportuit. Vide Matth. 26.20. Beza in Marc. 14.

^b *Ἄξιος* *Matth.* 3.8. *Dignus*, *Vulg.* *Beza*, *Conveniens*.

name from ἀγῶν, à Ducendo, vel Tra-
bendo; quæ præponderant lancem alti a-
bunt; and is a Metaphor taken
from balances, when one scale doth
counterpoize another. The Syriack
word seemeth to found that way al-
so, Luke 3.8.

Ἀξίως, Dignè, Rom. 1.6.2. Ephes. 4.1.
Phil. 1.27. Col. 1.10. 1 Theff. 1.2.12.
3 Joh. 6.

d Αἰτίαι & d
Ἀξίως dif-
ferunt; nam
ἀξίως est
Postulare
aliquid, nem-
pe ex jure, at
αἰτίαι est
suppliciter
aliquid pete-
re, Camer. in
Myr. Evang.

Ἀξίως, Dignum arbitror, dignum censo,
Dignor. In our English, to Vouch-
safe, to account, esteeme, or accept as
worthy. Dignum aut idoneum vedo,
2 Theff. 1.11. They must needs
be worthy whom God maketh wor-
thy: but then are they not worthy
by their merits or deserts, but by his
grace in Jesus Christ. And so our
Translatours meane in that place,
That our God may make you worthy,
although the clearer translation had
been, that God may account you worthy,
as the Vulgar Latine hath ut digne-
tur. Fulk against Martin. It si-
gnifieth when either Remard, or Pu-
nishment is given according to the
proportion of merit, 1 Tim. 5.17.
ἀξίως δόσαν, Let them be counted wor-
thy of double honour. For it is the im-
perative not the Indicative mood,
D^r Fulk: cum duplici honore Pres-
byteros dignos esse Paulus dixit, non
intellexit, duplicem magistratum esse
promeritos. Sic ἀξία Græcis duplici
notione accipitur, & pro dignitate quam
dat meritum, & pro dignitate quæ est
magistratus. Salmas. de Episcopis.
Heb. 10.29. Shall be worthy, ἀξίως θί-
σεῖ) our Translation there is true,
according to the sense, but not so
proper for the word; which signi-
fieth rather, to be judged, or accounted
worthy, whether he be worthy in-
deed, or not. And so it should have
been translated, if the nature of the
word had been exactly weighed,
D^r Fulk against Martin. It is
used Luk. 7.7. Acts 15.38. and 28.22.
Heb. 3.3.

a Ex a priv. e
& ἀείδω
ἀεισibilis.

Ἀόρατος, Invisibilis, Steph. Vulg. Qui
cerni non potest; aut, ad verbum Qui
invisibilis est. Sed id nomen à probatis
Latine Lingua auctoribus minime

usurpatur, Coloss. 1.16. 1 Tim. 1.17.
Heb. 11.27. Rom. 1.20. Inconspi-
cuius, Βεζα. Conspicuius, si quid Lati-
nè scimus, is est, qui externo aliquo,
ut plurimum, excellit eminentve, cog-
nitionem hominum aut oculos in se con-
vertit: ut cum formâ, corpore, armis,
genere conspicuum, aut cultu, dicunt:
etiam de iis qui virtute ac factis in se
animos convertunt. Heinsius.

f Ἀπαγγέλλω, Renuntio, declaro, often.
Ἀπαγγέλλομαι, Pass. Luke 8.20.

f Renuntio,
ut Legati fa-
ciunt à le-
gatione re-
decentes,
Plur.
g Propriè
significat
Strangulare,
id est, con-
strictâ gulâ
necare, Βεζα
in Act. 1.
Inde etiam
Angina,
morbus gut-
turis, nomen
habuit.

8 Ἀπαγχνομαι, Strangulor, Matth. 27.5.
(Vide Grotium) Mortem mihi ipse la-
queo confisco. ἀπήγαγον, strangu-
latus est, vel suffocatus est, sic versio
Arabica: verbum Græcum nihil præter
suffocationem significat, & in medio
relinquit, laqueone & suspensione ea fa-
cta sit, quod Lucas certè, Act. 1.18. ne
verbulo quidem innuit, an potius subito
morbo, qui Græcis ἀσθὴν dicitur, Lu-
dovic. de Dieu in Matth. 10.4. and
27.5. Vide Heinsium in Matt. 27.5.
and Act. 1. The Septuagint use it
for Strangulor, suffocor, 2 Sam. 17.23.
Of Achitophel the type of Judas:
and the Hebrew word there is of the
passive signification, and Vox media
Græcorum is for the most part so, if it
have no case after it, Sanctius.

b Ἀπαγωγ, Abduco, duco, often. Ἀπα-
γὰς, Propriè declarat abduci: In-
terdum est forense verbum, & tria om-
nino significat, nempe vel Ad Judicem
trahi, vel duci in vincula, etiam ad
pœnam rapi, præsertim absolutè sum-
ptum, Act. 12.19. ἐκείδοντες ἀπαχ-
θῆναι. Vetus interpres eleganter, iussit
eos duci. Eo modo quo Caligula, Nul-
lius in spēto Elogiis, à calvo ad cal-
vum duci imperavit, apud Tranquil-
lum. Et ita passim vet res. Seneca
aliquoties in libris De Ira. Grammati-
ci. Quare nihil necesse erat, ut recentior
hoc immutaret interpretes, qui, iussit eos
ad supplicium rapi, reposuit Heinsius
in Act. 12. ⁱ Rectius de ipsa pœna: B. Z. in loc.

h Interdum
significat pe-
cculariter,
Abduco in
carcerem, vel
Ad pœnam
abduco, Ad
supplicium
capio, aut ad
Judicem,
Budeus ex
Demosth.
Lorinus.

Ἀπαχθῆσθαι, Ineruditus, 2 Tim. 2.23.
Ex a priv. & παχθῆσθαι.

G 3 Ἀπαχθῆσθαι,

Ἀπαίρωμαι, Tollor, Matth. 9. 15. Mark 2. 20. Luk. 5. 35.

Ἀπαίτέω, Repeto, Luk. 6. 30. and 12. 20. Reposco, Rem meam repeto quæ mihi debetur, k Vehementius peto, & quasi flagito ab invito, denique, Per vim quodam modo extorquico tanquam debitum. Græci usurpant de exigendis debitis, Deut. 15. v. 2. & 3. Nch. 5. 7.

k Casaub. in Theophrast. Char. 27.

Ἀπαγγέω, Dedoleo, Ephes. 4. 19. Homines molles, & qui libidini ac molliciti sese traderunt, postquam omnibus molestiis laboribusq; sine quibus nihil in seculè, nihil præclarè geritur in vita, renunciarunt, ἀπαγγέω dicuntur. Quod optimè intellexit Hefychius, qui Ἀπληγνρότες, Qui non amplius laborare volunt aut possunt, interpretatur. Quamvis si ad eos referas qui omnem conscientiam ac sensum peccandi amiserunt, non malè fortassis, Heinsius.

l Significat Libèrari, vel Absolvi, Chemnit.

Ἀπαλλάσσωμαι, Liberor, discedo, Luke 12. 58. Act. 19. 12. Heb. 2. 15.

Ἀπαλλοτριβομαι, Abalienor, Ephes. 2. 12. and 4. 18. Col. 1. 21.

m Ab ἀπὸ, Taste, secundum Ety-mologi-fien & Eustubium, fit ἀπάλος. Deinde mutata in tenuem aspirata, ἀπαλός, quasi taste in cedens: quæ enim mollia sunt taste cedunt. Steph. Scap.

Ἀπαλός, Tener, delicatus, mollis: dicitur tam de persona, quam de re, Matt. 24. 3. 2. Mark 13. 28.

Ἀπαυτῶ, Occurro, Matth. 2. 8. 9. Mark 5. 2. and 14. 13. Luke 14. 31. and 17. 12. Joh. 9. 51. Act. 16. 16.

Ἀπαύτησις, Occursus, Matth. 25. 1, 6. Act. 28. 15. 1 Thef. 4. 17.

Ἀπαῖς, Semel, often: quasi ἄμα πᾶς.

Perkins.

Ἀπαράβατος, Perpetuus, Non transitorius, Impassable. Ex a priv. & παραβάτης inusitato, à verbo παραβαίνω, transgredior. Heb. 7. 24. it is translated Everlasting, but signifieth such a Priesthood which cannot passe from him to any other, as the Priesthood of Aaron did. Propriè ea vox significat quod ad alium non demigrat; sive, ad alium per successionem non transit; quasi dicat, immigrabile, intransferibile. Hyperius in locum.

Ἀπαράβατος, Imperatus, 2 Cor. 9. 4.

Ex ἀπὸ & ἀπὸ μὴ νε. o.

Ἀπαρνεύομαι, Abnego, often. Matth. 16. 24. Ἀπαρνησάτω ἑαυτὸν, Abneget seipsum, Vulg. & Eras. admodum obscure, & nimium ambigè; quum Negare seipsum, dicatur de eo qui, quod ipse dixerit aut fecerit, inscien-

tur; as 2 Tim. 2. 13. Abdicet seipsum, Beza, id est, Nullam sui rationem habeat Deut. 33. 9.

que ipsum vel tantillum ab iis que Deo debet, abducat. The word in the original is a compound, noting more then a single, more then an ordinary self-denial, abneget, omnino neget. Burr. of the Excell. of a Grac. Sp. p. 281. Translatio sumpta ab iis qui partes alicujus deserunt, idque palam profitentur. Ita ἀπὸ ἀπὸ de tali desertione, quæ non verbis quidem, sed re ipsa fit, figuratè usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Jude 4. Grotius in Matth. 16. 24.

Ἀπαρτί, Ab hoc tempore, Revel. 14. 13. Denotat tempus non quidem jam præsens, sed statim instans. Ex ἀπὸ & ἀρτί nunc, modò. Ἀπαρτί apud Græcos, amodò apud Latinos ita componuntur, ut significent tempus præsens, & à præsentis in posterum, Matth. 26. Joh. 1. 5. 2. Rainoldus de lib. Apoc.

Ἀπαρτίσιμος, Perfectio, Luke 14. 28. Significat omnium partium justam absolutionem. Hoc vocabulo significatur etiam summa impendiorum justorum subducta cum pecunia que in numerato habetur.

n Ἀπαρτίσιμος significat ita rem absolvere, ut nihil desit, Gagneius. o Bud. in Comm. Gr. Lingua.

Ἀπαρχή, Primitiæ, Rom. 11. 16. It hath been commonly rendred by a word which significeth an Assay, or Taste: as when a Cook by tasting a spoonfull of his prepared broth, knoweth how the whole messe tasteth. This taste they make to be the Apostles. But it is better translated First-fruits, having reference to the Patriarks, to whom the Covenant was made. It is used also in Rom. 8. 23. and 16. 5. 1 Cor. 15. 20, 23. and 16. 15. Jam. 1. 18. Revel. 14. 4.

p Ἀπαρχή, seu Primitiæ, non tantum primitivos fructus denotant, sed etiam in genere quicquid profanis usus exemptum Deo consecratur; nominisque ratio inde est, quia Deo portio sua prius reddenda sit, quam aliquod in nostris usus infumatur. Theophylactus interpretatur Fermentum, expositione

Ἀπαρτί, (ex a simul, unà, & πᾶς, omnis) Omnis, often. usurpatur non solum distributivè pro Quantitate discretâ, seu pro Omnis; sed etiam collectivè pro Quantitate continuâ, seu Totus, Gerh. in Ham.

Ἀπάτη, Impositura, ex a priv. & πάτη, prorsus coactâ. Nihil certior est Erasmi opinio, qui dici putat frumentum ex quo sumitur massa: non enim ἀπαρχή dici potest unte sumitur aliquid, sed id ipsam potius quod ex alio delibatur, Beza in Rom. 11. 16.

Semita, a path, A drawing out of the way. *Interdum est ipsa decipiendi actio, interdum vero ipsa techna quâ utimur ad decipiendum seu fallendum, quod videm sonat Latinis Fallacia, Stephanus in Thef. Græc. Matth. 13. 22. Mark 4. 19. Ephes. 4. 22. Colof. 2. 8. 2 Thef. 2. 10. Heb. 3. 13. 2 Pet. 2. 13.*

Ἀπατῶ, A via abduco, inde pro Seduco, decipio, Eph. 5. 6. 1 Tim. 2. 14. Jam. 1. 26. Significat non simpliciter abducere à veritate, sed specie veri. Sic Poeta,

— Decipimur specie recti.

Nunquam observari dictum in bonam partem, minime autem omnium in Scripturis, Chamier.

Ἀπατῶς, Qui sine patre, Heb. 7. 3. Ex a priv. & πατῆς.

Ἀπαύγασμα, Refulgentia; quemodo radius à Sole respundet: unde nonnulli deradiationem vertunt. Estius ad Heb. 13. Broughton on Rev. 11. faith ἀπαύγασμα & δόξης is from Isai. 4. 2. Tzemach Lecabod. Effulgentia, refulgentia, Greg. Heb. 1. 3. It significth soinewhat more than brightnesse, even such a brightnesse as hath a lustre cast upon it from some other thing. Significat relucenctiam, respulentiam, ex alio refulgentem, etiam Solis radium. Proinde metaphorâ subist, ac tantandem significatur, quod videlicet in Christo respuldeat univèrsa Patrî gloria, quemodo communi more loquendi dicimus, conspecto generoso puero aliquo, in ejus vultu ac moribus relucere omnem indolem & ingenium paternum. Est magna gratia in hac voce, Christus à Patre procedit, sicut Lux, splendor, & radius à Sole. Hyperius in loeum. Ἀύγασμα is the thing which hath brightnesse in it, and ἀπαύγασμα is that which receiveth his brightnesse from another. A fit word to expresse the everlasting generation of Christ, Bish Smith in his Sermons. A beame of

brightnesse streaming from his Father uncessantly, Bish. Andrewes. Ἀπαύγασμα significat splendorem ab alia luce editum: sic Filius est splendor à luce paterna editus, sicut in Symbolo legitur, Lumen de lumine. Vithwin. Strigel. in Nov. Test. Heb. 1. 3. only.

Ἀπειθεῖα, tam Dissidentia, quàm Contumacia. Ἀπιστία remissibilis est: ἀπειθεῖα irremissibilis & damnabilis: quia illa est potius in mente, hæc in voluntate, Paulus fuit quandoque ἀπιστίας, 1 Tim. 1. 13. nunquam ἀπειθεῖας filius: ut quidem ipsi ἀπειθεῖας describuntur. Ephes. 2. 2. Scultetus. Ἀπειθεῖα signific. pertinaciam non credendi; etiam visis & auditis idoneis documentis, q. d. impersuasibilitatem. Estius ad Rom. 11. 30. unbeliese, contumacie, or disobedence, the Syriack and great English Bible. The Greek significth both, but rather unbeliese there; for the Apostle still urgeth the necessitie of beliese, as Chap. 9. vers. 32. Dr. Willet. It is used also Rom. 11. 32. Ephes. 2. 2. and 5. 6. Col. 3. 6. Heb. 4. 11. It significth the want of obedience of Faith.

Ἀπειθεῖς, Rebellis. Ex a priv. & πειθεῶ, persuado. Qui nullam admittit persuasionem, nullâ oratione flectitur, contumax & refractarius. Fullerus in Miscel. Sac. Luke 1. 17. It may signific either such an one as will not be perswaded to believe, or that is rebellious. Both imply some stubbornnesse; and therefore the Syriack Translation hath it stubborn. Scultetus would not have it Rebellis there, but rather Immoiger, or Imbediens: For, Rebelles sunt qui adversa anima parant, & vi aperti à ordinariam potestatem exultere cogitant: quorum nihil in Græca voce apparet. Et potest esse ἀπειθεῖς qui in contemptum & odium abit, etiamsi in rebellium non erumpat, Scult. Delic. Evang. c. 5. & lib. 1. Exerc. Evang. cap. 10. Respondet ἀπειθεῖς Ebraeo Moreh, ac proinde plus infert, quàm nomen ἀπισίας. notat enim rebellem, contumacem, dislo non obediencem, refractarium, qui

9 Quasi ἀπατῶ & πατῶ, A via trita & publica abduco. Qui seducit, à via deducit.

1 Ab ἀπὸ & ἀύγασμα, Splendorem emitto. Proprie est splendor ad res externas resultans ex interna facultate, quemadmodum splendor à Sole promanat, Polan. Synag. Refulgentia, qualis solis splendor: est autem solis, & radiorum ejus, splendorisque eadem natura, Aræ. in loc.

1 Est effulgentia, refulgentia, respuldescencia, sive fulgor à luce editus. 1. Sicut sol radios ex sua substantia gignit, sic Pater ab æterno ex sua substantia Filium genuit. 2. Sicut splendor lucis non ratione temporis, sed ordinis, Sole est posterior; sic Filius est à Patre, non temporis, sed ordinis respectu. 3. Sol nunquam est vel tuit sine radiis, sic Pater nunquam sine Filio, Gerh. in Ham. Evang.

qui non tantum non credit, sed & recta monentibus resistit. Malè ergò Abrab. Scultetus reprehendit Bezam, quòd ἀπειθεὶς in verbis hìste Luc. c. 1. v. 17. reddat rebelles. Atqui non intelligere videtur Scultetus vim vocabuli hujus Hellenistici, quòd Ebræo Moreh respondere, Beza harum rerum peritissimus, probè scivit. Mayer. in Philologia sacra. Disobedient, Rom. 1. 30. Rom. 10. 21. Disobedient, Not believing, Vulg. Lat. Vatab. Great English Bible. The word significth both, but rather disobedient there, Dr. Willet. One that will not be perswaded, but is Incurrigible, Par. in loc. Tit. 3. 3. Disobedient, such as will not be perswaded. It is used also Acts 26. 19. Tit. 1. 16. 2 Tim. 3. ver. 2.

Ἀπειθεῖω, Non pareo, incredulus sum. Joh. 3. 36. ἀπειθεῖω, Non obtemperat, Beza. Qui non est dicto Filii audiens, Cyprianus. Incredulus est, Vulg. Possumus etiam vertere, Qui se persuaderi à Filio non sinit. Est enim duplex ἀπειθεῖω. una posita in Intellectu; quum, viz. quispiam doctrinæ veritatis non vult assentiri, ut hoc loco, & Act. 14. 2. Altera posita in Voluntate & Moribus; quæ ἀπειθεῖω in multis quoque reperitur, qui tamen assentiuntur doctrinæ, ut Act. 8. 13. & alibi sæpe. Itaq. malui generalem notationem hujus verbi sequi, quam vertere Incredulum esse. Syrus sensum optimè à fide expressit quum verteret, Qui non acquiescit, Beza in Joh. 3. Rom. 11. 30. Not believed, Not obeyed, Beza, Syriack. It significth both, but the first is more proper here, Dr. Willet. Rom. 15. 31. from the unbelievers, Vulg. Lat. Vatab. the disobedient, Syriack. The Greek word significth both; the first rather here: for he that beleeveh not is disobedient; but disobedience hath not always infidelitic accompanying it, Dr. Willet. It is used often in Scripture.

Ἀπειλή, Minæ. Ephes. 6. 9. The Apostle doth not simply forbid all manner of threatening. but only prescribes a moderation thereof; and so much have the Kings Transla-

tours well expressed in the margin against this Text, or moderating. Remissis minis, Beza. It is used also, Acts 4. 17, 24. and 9. 1.

Ἀπειλέω, Interminor. Acts 4. 17. Minaciter interminetur ἀπειλή ἀπειλησώμεθα. Id est, gravissimis adhibitis minis interdicamus, Hebraico pleonasmò, Beza in loc. Ad verb. minis mine-mur. Pleonasmus Hebraicus, sed emphaticus: pro gravissimè minemur, Piscat. Est inhibere, quasi comminatione & pænis propositis, Aret. It is used also 1 Pet. 2. 23.

Ἀπειμι, Absum, eo, Steph. Εἰμι est Sum. unde ἀπειμι absum: & εἰμι est eo, unde ἀπειμι abeo. 1 Cor. 5. 5. 2 Cor. 10. 1, 11. and 13. 2, 10. Phil. 1. 27. Col. 2. 5. Acts 17. 10.

Ἀπειπάμνω, Abdicavi, Steph. 2 Cor. 4. ver. 2.

Ἀπειεῖς, Qui tentari non potest, Jam. 1. 13. Ex a priv. & πειεῖς, tentatus, à verbo πειεῖω tento. The Apostles conclusion is more plain, when the word is translated passively; for then a reason is given, why God tempteth no man to evil, because he is so pure from evil, that he cannot be tempted thereof, much less be a tempter and an inciter of other men unto it. Oecumenius out of the consent of the Greek Fathers interprets the word passively. Besides this, except the word be taken passively, the Apostle saith one thing twice immediately together, without any cause of such vain repetition; whereas taking it passively, there is good reason and perfect coherence with the words going before and after, Dr. Fulke. The word is formed of a participle of the Passive, and neither of Active nor Meane voyce: whereunto also cometh the authority of the Syriack Paraphrast, who expoundeth it, as we doc, passively. Erasmus also hath amended the Vulgar in this point, Cartwright.

Ἄπειρος, Inexpertus, imperitus, rudis, Heb. 5. 13.

God cannot be tempted with evil, K. Transl. Ex a & πειεῖω, Conatus, Experientia.

Ἀπειδέχομαι,

Tam passivè quàm activè sumitur, tam enim intentatum, quàm intentatorem significat, tam qui tentari nequit, quàm qui non tentat, Cornel. à Lapide. God is not a tempter of evils, Rhem. Test. Deus inventator malorum est, Vulg. Lat. Omnes ferè interpretes accipiunt passivè; Fevardentius autem & Salmeron activè.

Deus tentari malis non potest, Beza, Piscat.

Deus non tentatur in malis, Trem. Dieu ne peut estre tenté de mal, Fr. Bib.

¹ Ἀπένδύομαι, Expetto, Rom. 7. 19. and 8. 23. 1 Cor. 1. 7. Gal. 5. 5. Phil. 3. 20. Heb. 9. 28.

² Ἀπένδύομαι, Exuo. Col. 3. 9. Seeing that ye have put off. The originall word is ἀπένδυσάμενοι, Having put off, signifying that the believing Colossians had already begun to put off the old man; and this phrase [put off] is metaphorically, borrowed from unclathing the body, or stripping off the apparell, to signifye the manner of putting away the old man, that is, after the manner of putting off apparell. This word is also used, Col. 2. 15. and there translated *spoyled*: but it properly signifyeth *stripped, or made naked*: and being there applyed to enemies overcome by Christ, it signifyeth that he disarmed them, pulled off their armour, took from them all their weapons, and left them naked and spoyled of all power to hurt.

³ Ἀπένδυσις, Quum quid exiit, Col. 2. 11. ipse exuendi actus, exutio, si ita liceret loqui.

⁴ Ἀπελάυνω, Abigo, Acts 18. 16. Ex ἅπτο & ἐλάυνω, agito.

⁵ Ἀπελεμύς, Refutatio, Acts 19. 27.

⁶ Ἀπελδοῦναι, Libertus, 1 Cor. 7. 22.

⁷ Ἀπεπίστω, Inde spero, Luke 6. 35. This word admiteth divers significations: 1. In desperationem adduco, Scap. To bring into despaire: according to which sense thus much is insinuated, that those which refuse to lend unto men in their need, cause them to despaire. 2. It signifyeth to despaire, or to be out of hope, in which sense our Saviours words may be thus expounded, Lend, nothing despaireing of recompence. 3. It signifyeth Aliunde sperare: To hope from any thing; as if he had said, Looking for nothing thence, that is, either from your courtesie of lending, or of the thing that is lent. Thus Zanchie expoundeth this place, conferring it with the like, Luk. 14. 12. 4. It is expounded of usurie, which is the most usuall interpretation of this place; as if our Saviour had

said, Lend, looking for no gain from thence, as Henry Stephen also in his marginall notes translateth it, Nihil inde lucri sperantes. 5. Our blessed Saviour (saye some) biddeth them to lend to the poore, not to the rich, who may doe them the like pleasure again. Nihil ex eo proprii emolumentu sperantes, Jun. ibid.

⁸ Ἀπέναντι, Coram, in conspectu, Matth. 21. 2. and 27. 24, 61. Contra, è regione, ex adverso, Acts 3. 16. and 17. 7. Rom. 3. 18. Ex ἅπτο & ἔναντι coram.

⁹ Ἀπέγνωσις, Infinitus, 1 Tim. 1. 4. Cuius non licet reperire πέρας, sinem seu exitum.

¹⁰ Ἀπεισώσως, Absq; ulla distractione, 1 Cor. 7. 35.

¹¹ Ἀπεκτιμῆσις, Incircumcisus, Acts 7. 51. Ex α priv. & ἀεκτιμῆσις circumcisus.

¹² Ἀπέχομαι, Abco, exeo, often.

¹³ Ἀπέχω, Refero, absum, recipio. Ἀπέχῃ, Sufficit. Ἀπέχομαι, Abstineo, oiten. ὁ Ἀπέχω, Matth. 6. 2. Refero, Beza. Recipio, Vulg. Habeo, Eras. Ἀπέχῃ, Abesse significat, Matth. 15. 8. hic autem, Mercedem ab aliquo perceptam ac persolutam habere: unde ἄποχῃ dicitur Scriptum quo creditor debitorem absolvit. Luc. 6. 24. significat non tantum simpliciter recipere & habere, sed portionem solatii sui jam accepisse, & jam ita habere, ut postea nullam aliam, & nihil amplius vel petere possit, vel expectare debeat, Chemnit.

¹⁴ Ἀπιστία, Incredulitas, Rom. 3. 3. It signifyeth rather Perfidiositas, Rebellion, and falling away from God, than the not beleaving of his Promises, Beza. It is used also, Matth. 13. 58. and 17. 20. Mark 6. 6. and 9. 24. and 16. 14. Rom. 4. 20. and 11. 20, 23. Heb. 3. 12, 19.

¹⁵ Ἀπιστία, Non credo. Fidem derogare, Luc. 24. 11. Fidem non servare, Rom. 3. 3. Diffidere, 2 Tim. 2. 13. It is used also, Mark 16. 11, 16. Luke 24. 41. Acts 28. 24.

¹⁶ Ἀπιστος, Incredulus, infidus, infidelis, gloria mercedem jam habent. Scultetus, h Diffidentia, sive potius Infidelitas, fidei opposita, Beza. Malè per Incredulitatem vertitur, Beza in 1 Tim. 1. 13.

* Significat ex intuitu lucrum sperare, Beza in Math. 6. 2. Dr. Woller.

* Metaphora à bellatoribus victoribus desumpta, qui hostium spoliatorum armis pro trophæo fixis, captivos solent præ se iunctostraducere, Beza in loc.

* In communi lingua Græca significat Desperare de re aliqua, Esth. 4. ult. Propriè declarat Desperare, Beza. b Desperantes, to the Syriack. c Nihil inde sperantes, Beza, Piscat. Vulg. Vide Spanhem. de Dub. Evang. partem terciã Dub. 12. 7. Sans es vices esperer, Fr. Bi. Hoping for nothing again, Our last Translat. d Bishp. Downame on Psal. 15.

often. Luc. 12. v. 46. Καὶ τὸ μέγας αὐτῷ μετὰ τῆς ἀπίστων θήσει. *Recentior Interpres*, partemque cum infidis ei assignabit. *Cur non*, cum infidelibus? *An quia* minus Romanum hanc significatione est? *quasi* verò Romanum hanc significatione sit infidus. *Quid autem* SS. Patribus alijsq; fiet, quibus ἀπίστοι sunt infideles? *neq;* Augustinus disputat, an infidorum, sed an infidelium opera peccata sint. *Heinsius in locum.*

Simplex, quasi sine pleitis, a word borrowed from garments without pleits or folds.

k Lat. *Simplex*. Gall. *Simplex*. Angl. *Simplex*.

l Lat. *Simplex*. Gall. *Simplex*. Angl. *Simplex*. Ad verbum, *Simplex*: metonymicè, *Liberalitas*, seu *Benignitas* ex simplicitate animi profecta, ut Rom. 12. 8. 2 Cor. 8. 2. *Piscat. Druf.*

i Ἀπλῆς, *Simplex*. Gall. *Simplex*. Angl. *Simplex*. A simple-hearted man, free from doubling and deceit, Matth. 6. 22. and Luke 11. 34. *Fit ab a* quod nonnunquam Unitatem in compositione significat, & πέλω, Sum, ut in reliquis, διαπλῆς, ἀ δὲς & πέλω, &c.

k Ἀπλῆς, *Ad verbum*, *Simpliciter*, benignè, largiter, abundanter, Jac. 1. 5. *Metonymia Efficientis*, *Simpliciter*, aperte, ingenuè, candidè, *Piscat. Budæus.*

l Ἀπλῆτος, *Benignitas, simplicitas*. It is put also for *Simpleness of heart*. 2 Cor. 8. 2. *Liberalitie*. The Greek, *Simplicite*: for *Liberalitie* ought to be a pure and simple motion of doing good, without being corrupted by ones proper interests and hope of recompence. *Deodate in loc.* *Benignitas*, 2 Cor. 8. 2. *In genere*, *Candorem*, & *simplicitatem morum declarat*. *Græca Scholia exponunt Liberalitatem, tum hoc loco, tum etiam infra*, cap. 9. ver. 11, 13. *Nos Benignitatem malimus convertere: quo vocabulo ea Liberalitas significatur, quæ à facilitate quadam & humanitate naturæ proficiscitur*, Beza in 2 Cor. 8. It is used also, 2 Cor. 1. 12. 2 Cor. 11. 3. Ephes. 6. 5. Col. 3. 22.

m Ἀπὸ, *A*, vel *Ab*, often. *Hebræis* אֶבֶן (*Ab*) dicitur cujusvis rei auctor & principium: unde deducta videtur *Præpositio Græca* ἀπὸ, omnem primam originem declarans. Beza in Joh. 8. 44.

n Ἀποβαίνω, *Discedo, cedo*, Luke 5. 2. and 21. 13. Joh. 21. 9. Phil. 1. 19.

o Ἀποβάλλω, *Abjicio*, Mark 10. 50. Heb. 10. 35.

p Ἀπὸβλήσων, *Rejiciendum*, 1 Tim. 4. 4.

A thing to be refused, or rejected. *Aquila*, one of the exactest Translators of the Bible, turneth the Hebrew word פִּגּוּל *Pigul*, by this word, Levit. 19. 7.

m Ἀποβλήσῃ, *fastura*, Acts 27. 22. Rom. 11. 15. It is a casting, or hur-ling away with dislike, as loth it should touch us: so Rom. 11. 15.

n Ἀποβλέπω, *Intueor*, Heb. 11. 26.

o Ἀπογενόμενοι, *Mortui*, Beza, *Steph. 1 Pet. 2. 24.* *Ambrosius* vertit *Separati*; quod & ipsum rectè convenit: videtur enim ἀπογενέσθαι nihil aliud declarare, quam extra fieri, id est, *sejunctum ac separatum esse*, Beza in locum.

p Ἀπογραφή, *Descriptio*, Luke 2. 2. Acts 5. 37. of ἀπὸ and γράφω, *Scribo*: because the names of those that were taxed, were written down by the Publicanes in a book. *Alioquin apud Græcos Scriptores sumitur, interdum formaliter, pro ipso actu describendi, partiendi, digerendi quid in certos ordines, & referendi in breviarium aliquod vel ephemeridem: interdum materialiter vel objectivè, pro tabulis, ephemeridibus, commentario, breviario, rationario, inventario, in quod aliquid relatum est.* *Spanhem. in Dub. Evang. Inventarium, Bud. Genus astronis forensis, Suidas.* It is used *Judg. 8. ver. 14.*

q Ἀπογεγομαί, *Describor*, Luke 2. 1, 3, 5. Heb. 12. 23. *Filii Dei dicuntur ἀπογεγομαίαι ἐν ἑσπέραις*, allusione dubio procul ad librum vite, & verba Christi, Luc. 10. 20. *Spanhem. in Dub. Evang. Describor, Vet. Interp. & Beza. Censeor, Eras. both right. Aristotele* useth it *pro descriptione facultatum, quod Inter pretes vertunt, Censere. Scultetus.* It signifieth to part into Orders, Families, Tribes. *The Septuagint* use it, Esth. 10. ver. 1.

r Ἀποδείκνυμι, *Probo, demonstro*, Acts 2. 22. and 25. 7. 2 Thes. 2. 4.

s Ἀπόδειξις, *Demonstratio*, 1 Cor. 2. 4. *Sig. evidentem & perspicuam probationem, quæ nihil dubii in se continet, & quodammodo experimentum addo manifestum, ut negari non possit, cum necessariò* Beza,

m Of ἀπὸ & βλήσῃ.

n Significat descriptionem, seu partitionem in Ordines, Familias, Civitates, Tribus, aut Centurias, unà cum notatione facultatum, seu bonorum cujusque, Chemnit.

o Ἀπογενέσθαι significat, Nomen dare, & profiteri: rursus autem, In rationes & calendarium referre, Publicis adis exscribi in futuram suæ professionis memoriam: ἀπογεγομαίαι enim, deferre in tabulas publicas, vel nomen, vel rem gestam in perpetuam rei memoriam mandare & publicare, Gagnein.

p Probatio quæ ex certis & necessariis rationibus aliquid demonstrat,

farid concluditur. Apostissimâ itaq; voce Apostolus simplex, clarum, solidum doctrine sue genus esse convincit. Hyperius in loc. And ch. 4. 9. Demonstratio, seu Testimonium evidens, & minime fallens, Victor. Strigel in Nov. Test.

Ἀποδεχτῶν, *Decimo, Decimas do, vel Decimas accipio. The Hebrew אָשַׁר Asar, & the Greek and Latine Verbs also are ambiguous; they signifie actively and passively, Decimas dare, and Decimas exigere. 1. Decimas dare, Matth. 23. 23. 2. Luke 11. 42. and 18. 12. and so the Septuagint use it, Gen. 28. 22. Deut. 14. 22. and 26. 12. 2. Decimas exigere, so it is used, Heb. 7. 5. and by the Septuagint, 1 Sam. 8. 15. and 16. 17.*

Ἀποδέχομαι, *Excipio, agnosco, amplector cum approbatione, Erasim. Est propriè, venientem hospitem recipio, Act. 2. 41. Luc. 8. 40. Ἀρεδέξαλο αὐτῶν ὁ ὄχλος, Gratanter excepit: ea enim vis est vocis, ut Act. 15. 4. & 18. 27. Grotius in loc. Metaphoricè etiam grato animo agnoscere, gratumque habere, Act. 24. v. 3. Tarnovius in exercit. Bib.*

Ἀποδέξασθαι, *Acceptio, 1 Tim. 2. 3. & 5. 4. Ἀποδοῦναι, Receptio, 1 Tim. 1. 15. and 4. 9. Non tantum est Acceptio vel Acceptatio, sed & Approbatio, Cornel. à Lapide.*

Ἀποδύσασθαι, *Peregrè proficiscor. Significat & peregrè abire, & peregrè abesse: posterius enim prioris est consequens, Matth. 25. 14, 15. Luc. 15. 13. Propriè sonat, Abesse à populo, seu à publico. Ἰωραῖς, significatio, Matth. 21. 33. conjungenda, quia addit, Peregrè profectus, absuit multum tempus, Gerh. in Harm. Evang. It is used also Mark 1. 2. 1. and Luk. 20. 9. Matth. 21. 33.*

Ἀποδύσασθαι, *Peregrè agens, Mark 13. 34. Absens à patria, ex ἀπό ab & δύσασθαι populus.*

Ἀποδίδωμι, *Reddo, vendo, often. merito. Primum enim significat Restituere alicui id quod ejus fuerat; ita Demosthenis. Sic usurpatur, Matt. 22. 21. Luc. 9. 42. & 4. 20. Aliàs aliter, & quidem ut nullam meritum supponatur, Matt. 27. 58 Act. 4. 33. Pro implendis promissionibus, Deut. 2. 13. Chamae. Aliquando significat idem quod solvo, si ve præsto promissum; ac dictum Matt. 5. 34. Aliquando idem quod retribuo pro aliquo accepto, præcedenti, si ve bono, ut Psal. 116. 3. si ve malo, ut reddere vindictam, 1 Pet. 3. 9.*

2 Tim. 4. 8. ἵνα δώσω is translated *he will give*, it had been more proper, and agreeable to the Greek, to have said, *he will render, or repay*; which yet is wholly of mercy in respect of us or our deserving, but of justice in respect of his Promises, and Christs merits, unto which is rendered, and repayed, that which he deserved for us. The Crown therefore is due debt, because it is promised to us for Christs sake, not because any works of ours are able to purchase it. Dr Fulk against Martin. Εἶσα and the vulgar have reddet there. Rom. 2. 6. Papiſts inferre merit of works from hence; but 1. The word ἀποδοῦναι, to Render, signifieth not only a just Retribution, but a gift of favour; as in these places, Matth. 6. 4, 6, 18. and 20. 8. Pareus, Dr Willet. 2. The Apostle saith, secundum opera, not propter opera, which noteth the quality, not the merit of their works, that is, Good works shall be recompenced with reward, and evil with punishment, Fauius. Matth. 22. 24. Render, and that willingly; for so the nature of the word doth import. Our Translation readeth, Give to Cæsar, with reference to this, that it should be so willingly payed, as if it were a frank gift. Rom. 13. 7. The Vulgar, Tremellius, Βερα, and the Kings Bible, read it, Render; which agreeth with the Greek Text: by which word (as Marlorat observes) significat debitum quoddam inexcusabile subditis impositum esse. The Apostle signifies that there is an inexcusable debt lying upon the subjects. Argumentum duci non potest ex verbo ἀποδοῦναι reddere; notum enim, τὸ ἀποδοῦναι & τὸ δοῦναι, promiscue poni à LXX. & Scriptoribus Novi Test. Matt. 20. 8. & 23. Sic cap. 6. 4. 6. 18. τὸ ἀποδοῦναι de gratuito præmio dicitur, non de debito, quia meritum verbis illis disertè oppugnatur. Spanhem. in Dub. Evang.

Ἀποδοῦναι, *Segrego, Jude 19. urget Oecumenius Græcam vocem, ut pote ductam à termino; ut ἀποδοῦναι sit ex-*

q Beza, Paris in Mat.

r Luc. 11. 42. Decimas, id est, Decimas datis, Ambr. Theoph. Cyrill. Eras. Viliorum fructuum decimis conferendis omne studium intendebant suum, id est, Decimas partem decimam ex Dei lege perfolvendam: quemadmodum Latinis dicebatur Legio decimarum, quum decimus quisque ad supplicium legebatur ex militari disciplina, Beza.

t Variè significat: Interdum supponit meritum, sed usurpatur etiam sine

tra terminos Ecclesie quempiam edu-
cere, elicere, extrudere, Estius ad Jud.
ver. 19. The word signifieth a
singling, and separating themselves
from the Church, and consequently
the making of sects to themselves.

u Propriè si-
gnificat ali-
quid repu-
diare in ele-
ctione, vel
etiam ali-
quem ab of-
ficio tan-
quam indig-
num rejice-
re, Gerh. in
Harm. & in
Ves.

u Ἀποδοκιμάζω, Reprobo. Ἀποδοκιμά-
ζομαι, pass. Math. 21. 42. Mark 8. 31.
and 12. 10. Luk. 9. 22. and 17. 25.
and 20. 17. Heb. 12. 17. 1 Pet. 2. 45, 7.

Ἀπόθεσις, Depositio, as it were the
quitting himself of a burthen, by the
deposition whereof the soul is after
a sort eased and lightened, 2 Pet.
1. 14. It is used also, 1 Pet. 3. 21.

x Significat
in genere lo-
cum ubi ali-
quid ἀποθί-
σεται deponi-
tur, sive re-
conditur,
quasi dicas,
repositori-
um seu re-
conditori-
um, Exod.
19. 23. Deut.
28. v. 5. Jer.
50. v. 30. Per
Synecdochen
generi, signi-
ficat Horre-
um, id est, lo-
cum ubi re-
conditur
frumentum,
Pisc. in
Mat. 13. 30.
& Chennit.

x Ἀποθήκη, Horreum. The French
word *Boutique* cometh from this
Greek word, *Minsbew*. It is used
Math. 3. 12. and 6. 26. Luke 3. 17.
and 12. 18, 24.

Ἀποθρασυέζω, Recondo, 1 Tim. 6. 19.

Ἀποθλίβω, Opprimo, Luke 8. 45. It
signifieth such a crushing as is with
mill-stones.

Ἀποθνήσκω, Morior, very often. Col.
2. 20. Accipitur pro Liberum & im-
munem fieri, Beza.

Ἀποκαθίστημι, Restituo. Significat
propriè in locum pristinum reponere,
in pristinum statum restituere, apud
Herodianum. Apud Medicos usurpat-
ur de sanitate restitutione, quo sensu
etiam accipitur, Math. 12. v. 13. Marc.
3. v. 5. c. 8. v. 25. Luc. 6. v. 10. Gerh. in
Harm. Evang.

Ἀποκαθίσταμαι, pass. Marc. 8. 25. Restitutus est. De-
notat hoc verbum ejusmodi restitutio-
nem quæ priori integritati non sit inferi-
or. Sic enim usurpatur Exod. 4. 7.
Gen. 41. 21. Jer. 15. 19. Polyc. Lys.
Marc. 9. 12. Ἀποκαθίσταται apud
LXX. Interpretes non solum pro reddi-
dit, restituit, sed etiam pro collocavit,
sedere & permanere fecit, constituit,
fulcivit, stabilivit, usurpatur: Est enim
efficere ut res sit in suo recto loco & sta-
tu: Ita hoc loco sensus est, Joannis Bap-
tistæ munus esse, ut omnia Dei promissa
in suo jam statu & loco posita esse do-
ceat, Lud. de Dieu in Comment. in
quatuor Evang. It is used in
other places of the New Testament,
viz. Math. 12. 13. and 17. 11. Mark
3. 5. Luk. 6. 10. Acts 1. 6. Heb. 13. 19.

Ἀποκατάστασις, Restitutio, Acts 3. 21.

ἢ Astronomis, Reversio stellæ ad eam y
locum unde discesserat.

Dies novis-
simus dicitur
dies Restituc-
tionis omni-
um: omnes
gibbi dedo-
labuntur,
omnes nervi
extendentur,
omnes luscii,
surdii, & lori-
pedes in in-
tegrum re-
stituentur,
Polyc. Lys.

Ἀποκαλύπτω, Detego, often. Revel-
lo, Pareus. Est recta proferre in lu-
cem, Aret. Luc. 10. 22. utitur verbo
ἀποκαλύπτου quod significat detegere,
& sublato velamine conspiciendum præ-
bere. Polyc. Lys.

omnes nervi
extendentur,
omnes luscii,
surdii, & lori-
pedes in in-
tegrum re-
stituentur,
Polyc. Lys.

z Ἀποκάλυψις, Patēfactio, Revelatio oc-
cultarum rerum, Pareus. The
last book of Scripture is so called,
because in it are many heavenly Re-
velations shewed unto John, and it
is a Manifestation of things, which
before were hidden and secret, for
the common good of the Church.
Significat rerum occultarum patēfactio-
nem, Beza in Apoc. Rom. 2. 5. of the
Revelation, Tremell. Vulg. Lat. De-
claration, Great English Bible, Beza.
The word is Revelation. It is
used often in the New Testa-
ment.

omnes nervi
extendentur,
omnes luscii,
surdii, & lori-
pedes in in-
tegrum re-
stituentur,
Polyc. Lys.

a Ἀποκαταδοξία, Intenta expectatio,
Rom. 8. 19. It is very signifi-
cant; it signifieth the looking for
of some person or some thing, with
lifting up of the head, or stretching
of the neck, or putting forth the
head, or setting out of the eyes, with
earnest intencion and observation,
to see when the person or thing shall
appear: as a poore prisoner that is
condemned doth, who often putteth
forth his head out of the window, in
a continual expectation of the
gracious pardon of the Prince: Or,
As a man who looketh for the co-
ming of a speciall friend, whose
company he much desires, having a
promise of his coming, he getteth
him up to some turret, or high place,
and putteth forth his head, and look-
eth this and that way, and he setteth
his eyes on the way that his friend is
to come, to see if he can espy him
coming, wishing and desiring his
appearance: So the creature doth

placarent no-
va Dei my-
steria, Eras.
a Ὁφ' ὧτο,
ἡδὲξ Caput,
& ἰδὲξιν, vi-
deri. Expe-
ctatio creatu-
ra, Vulg. So-
licita creatu-
ra expectatio,
Eras. Expe-
ctatio exerto
capite, Beza,
Piscat. Fre-
quens expe-
ctatio, Ambr.
Expectatio
longinqua,
Hilar. An-
xia expecta-
tio, Theoph.
Calv. Mar-
tyr. Græco ver-
bo significa-
tur gestus
illius qui
cupidi timè
aliquid ex-
pectet, nimi-
um qui exe-
rat caput, &
oculos intendat, quasi eminus venturum prospiciens, Beza.

oculos intendat, quasi eminus venturum prospiciens, Beza.
Expectans, quasi Extra se positus. Solicitudine speculatio. Ut enim
vigilantes speculatores, caput in omnes partes movent, ac
adventantes observant: ita creatura multo cum desiderio ad-
ventum Filii Dei expectat, Aret.

earnestly

earnestly and continually (as it were) with the stretching out of the neck, or thrusting forth of the head, expect and wait when the sonnes of God shall be revealed. The Text runneth thus, ^b *The expectation, or earnest desire of the creature expecteth, or waiteth.* An Hebrew Pleonasmie, to expresse the continuall desire or expectation of the creature. Marke first the emphasis of the word, *doth expect*, as one that puts his head out of a Castle to look for some body. *Plutarch* useth the simple word of *Pompey*, expecting the issue of the battell: Secondly of the phrase, *the expectation expecteth*, as if the creature were *nihil aliud quam expectatio.*

^c Phil. 1. 20. To signifie the strongnesse and surenesse of his hope, he useth a word expressing as much as they that earnestly looking for a thing, stretch out the head to look for it, ^D *Airy.*

^A *Ἀποκατάστασις*, *Reconcilio*, Eph. 2. 16. Col. 1. 20, 21.

^A *Ἀπέκρυψαι*, *Seponor.* Colof. 1. 5. *Laid up*: It importeth two things; 1. A designation of that which is laid up, to some peculiar person. 2. A reservation and safe keeping of it to the use of those that it is designed to. Heb. 9. 27. *Ἀπόκειναι*, *proprie significat*, *Repositum* est, Luc. 19. 20. Colof. 1. 5. 2 Tim. 4. 8. *Hoc loco usurpatur pro Statutum, definitum, constitutum est, divino se consilio, ac iudicio*, Gerh. in loc. Theolog.

^A *Ἀποκερδαίνω*, *Decollo*, Matth. 14. 10. Mark 6. 16, 18. Luke 9. 9. *In utroq; Testamento ponitur pro Caput abscindere, vulgare usus verbum & nemini veterum observatum.* *Salmastus de Hellenistica.*

^A *Ἀποκλείω*, *Ocludo*, Luke 13. 25.

^A *Ἀποκόπτω*, *Abscindo*. Whence cometh the figure *Apocope*, because it cutteth off something from the end of a word. Gal. 5. 12. *Videtur Paulus ad pellicule sectionem alludere, quam isti urgebant*, *Beza.* It is used also, Mark 9. 43, 45. Joh. 18. 10, 26. Acts 27. 32.

^A *Ἀποκρίνομαι*, *Respondeo*, very often.

According to the Hebrew phrase, it is spoken of him which beginneth a speech, when no question went before, as Matth. 11. 25. and 17. 4. *Beza* on Matth. 28. 5. and Rev. 7. 13. Sometimes this word is applied to him who moveth any objection, whereby he contradicteth what was said before, Matth. 12. 38. and 26. 33. Luke 11. 45. and 13. 14.

^A *Ἀπόκριμα*, *Decretum*, 2 Cor. 1. 9. *Hiericus Stephanus in margine, Denuntiationem vertit; quod videtur isti loco apprimè congruere. Primum est responsum; Secundo Crifis medicorum; Tertio Κέσμα, id est, Sententia condemnationis*, *Cornel. à Lapide.* *Sed existimo duas priores significationes non extare in aliquo probato autore.*

^A *Ἀπόκρισις*, *Responso*, Luke 2. 47. and 20. 26. Joh. 1. 22. and 19. 9.

^A *Ἀποκρύψω*, *Abscendo*, Matth. 11. 25. and 25. 18. Luke 10. 21. 1 Cor. 2. 7. Ephes. 3. 9.

^A *Ἀπόκρυφος*, *Abconditus*, Mark 4. 22. Luke 8. 17. Colof. 2. 3. *Libri quidam Bibliorum vocati fuerunt ἀπόκρυφοι, quasi occulti, quod nimirum non palam omnibus proponerentur, nec in templis uti illis liceret. Sunt tamen qui alia de causa sic vocatos existimant. Vide Hieronymum, & alios scriptores Ecclesiasticos.* *Stephanus in Thes. Græc. Mayer. in Philol. fac. Habentur isti pro apocryphis, quod vel occulta extiterit earum origo: vel, quod non palam in Ecclesia Dei, quemadmodum canonici, sed in abscondito ac domi à privatis legi consueverint.* *Sonat enim apocryphon idem quod secretum & absconditum.* *Musc. in loc. com. de sacris Script.*

^A *Ἀποκτείνω*, *Trucido*, *occido: plus est quam κόβω, ut Trucido plus quam Occido.* It signifieth not only by observing after a sort a judicall forme of proceeding, to punish one, as Matth. 14. 5. and 16. 21. but also impetuouly, and without any judicall proceeding, to fall on another, and kill him, as Matth. 21. 35. Mark 12. 8. Acts 21. 31. and 23. 12. ^f *Veritimus, Trucidare (inquit Beza) quod*

As the Hebrew word *Gnath* Col. 4. 6.

^e Est immaniter occido, summa cum fævia & truculentia occido; ut si aliquis scibus occidatur, *Gole-nius.* ^f Videtur Christus usurpasse vocabulum quod declaretur *Cædes* cum

immanes Tyrannos, esse nobis metuendos, Beza in Mar. 10. 18.

^b Ἀπορροχ-
δουλα ἢ
ἐπίστασις ἀ-
πορροχίας

^a Est certa, sollicita, & anxia alicujus rei expectatio, vehemens desiderii completur, *Zanch. in loc.*

^d Alludit ad patres, qui thesauros seponunt suis liberis in hereditatem: illa enim dicuntur ἀποκρύφω, quæ liberis & amicis nostris in futurum recondimus, *Zanch. in locum.*

melius vocabulum non haberemus: est enim Trucidare, majus quidpiam quam Occidere.

Virg. Aeneid. 2.

Fit via vi, rumpunt aditus, primosq; trucidant.

It is used very often in the New Testament.

Ἀποκνέω, *Gigno*, Jam. 1. 15. Ἀποκνέει, *Parit, nempe matrem, &c.* Metaphora est à gravidis sumpta quæ ἀποκνέειν dicuntur, quando τὸ κύνημα, hoc est, fœtum, foras emittunt, Vorstius. It is used also vers. 18.

Ἀποκνίξω, *Devotio*, Matth. 28. 2. Mark 16. 3, 4. Luke 24. 2.

Ἀποκαμβάω, *Abduco, recipio.* De eo dicitur quod possidere deseris, & postea recuperes; ut pluribus ostendit Demosthen. s. usurpatur, quando id quod datum est, redditur, & recuperatur: vel quando pro eo quod datum est, aliquid recipitur, ut accipere mercedem, Joh. 2. v. 8. recipere remunerationem, Col. 3. 24. Illa igitur sententia: Si mutuum dederitis his, à quibus speratis ἀπολαβεῖν, Luc. 6. 34. vi hujus verbi possit intelligi, vel de receptione ejus, quod mutuo datur, hoc est sortis; vel de eo, quod pro officio illo datur & recipiatur, hoc est, pro usura. Chemnit. in Harmon. Evangel. Luk. 16. 25. ἀπολαμβάνειν, hic non est recipere, sed plene accipere, Grotius: To Receive, as it were in full discharge, and final satisfaction. It is used often in the New Testament, viz. Mark 7. 33. Luk 6. 34. twice, and 15. 27. and 18. 30. and 23. 41. Rom. 1. 27. Gal. 4. 5. Col. 3. 24. 2 Joh. 8. and 3 Joh. 8.

h Inde Epicuri & Voluptuosi dicuntur quando que ἀπολαύσις, *Arif.*

Ἀπολαύσις, *Fruitio*, 1 Tim. 6. 17. Heb. 11. 25. than to enjoy the pleasures of siane for a season. In Greek it is ἡ πρόσκαιρον ἔχειν ἀμαρτίας ἀπολαύσιν, than to have the momentary fruition of siane. Our Translatours better expresse it, for a season, which exactly answers to the Greek πρόσκαιρον.

Ἀπολείπω, *Relinquo*, 2 Tim. 4. 13, 20. Jude 6.

Ἀπολείπομαι, *Relinquor*, Heb. 4. 6, 9. and 10. 26.

Ἀπολείω, *Lingo*, Luke 16. 21.

* Ἀπόλλυμι, *Perdo, pereō*, very often.

It is of hard and harsh signification: in the best signification it is to dye, as Joh. 11. 50. I yea, to dye by some miserable meanes, as with hunger, Luk. 15. 17. It is commonly translated to destroy, Matth. 2. 1. 41. 1 Cor. 10. 9. yea, it significeth the destruction of Hell, 2 Theff. 1. 9. In which respect Judas is called the sonne of destruction, Joh. 17. 12. and the Devil, Ἀπολλύων, that is, *A Destroyer*, Rev. 9. 11. *Brightman and Forbes* interpret it of the Pope, so called, saith *Forbes*, both for destroying the faith of others, and because he shall be destroyed himself, Revel. 17. 11. *Paul* (saith he) calleth him accordingly ὁ ἀπολείας. 2 Theff. 2. 3. He is called so both in Hebrew and Greek (saith he) to shew that he is a common deceiver both of Jew and Gentile professing Christianity, or (as *Bullinger* saith) because in each Testament, whereof the one is written in Hebrew, the other in Greek, this title is attributed to him. *Vide Grotium de Antichristo*, pag. 68. Matth. 8. 25. it is meant of destroying the body by waters.

* Ἀπολογία, *Defensio, Apologie, or Defence, an Answer with a defence*, 2 Cor. 7. 11. where the Apostles meaning is not, that a man should stand to justify, or defend his sinnes: but that a Christian, by humble confession of his faults, should make a just Apologie for himself, that his sorrow is sincere and unfeigned. This word is used also, Acts 22. 1. and 25. 16. 1 Cor. 9. 3. Phil. 1. 7, 17 2 Tim. 4. 16. 1 Pet. 3. 15. πᾶς ἀπολογία *Vulgata reddidit ad satisfactionem. Fulgentius reddit ad respondendum. Sed in Græco proprie est, ad defensionem, scil. doctrinæ Christianæ, & quidem ad defensionem*

tione constat, quàm depulsiōne criminum. Græco verbo significatur oratio quâ quis suam innocentiam tueri studet. Hinc *Apologia* Socratis, apud Platonem: hinc *Apologeticus* Tertulliani, *Pisc. in Luc. 21. 14.* Hæc vox non simplicem responsionem denotat, sed defensionem; & consistit ea vel in verbis, vel in scriptis, quibus respondetur adversariorum calumniis. *Lau-*

* Sæpe significat amissionem. Luc. 15. tres parabola proponuntur, prima de ove perdita, secunda de drachma perdita, & tertia de filio perditio, eadem hac voce ἀπολλύμι, eodem hoc sensu constanter usurpata. *Amelius.*

i Non tantum significat Interficere, sed etiam Funditus aliquid perdere, ut memoria nominis & doctrina ipsius simul extinguatur, Act. 22. 1. & 25. 16. 1 Cor. 9. 3. 2 Cor. 7. 11. Psal. 1. 7. 2 Tim. 4. 16. 1 Pet. 3. 15. De temporali & aeterno, corporali ac spirituali interitu usurpatur, *Gerh. in Harm.* Simplex verbum ἐλύμι significat perdere, compositum ἀπέλλομι non caret emphasi.

sermone & verbis constantem, id enim proprie significat ἀπολογία, Act. 22. 1. cap. 25. 16. Eo tē modo accipitur, 1 Cor. 9. 3. 2 Cor. 7. 11. *Gerh. in locum.*

Ἀπολογία, Defendo, causam dico, defensione utor. It significeth not only to excuse and justify ones self from a crime objected against him, but also when a man is guilty, to acknowledge and confess his fault, craving pardon for the same. It is used, Luke 12. 11. and 21. 14. Act. 19. 33. and 24. 10. and 25 8 and 26. 1, 2, 24. Rom. 2. 15. 2 Cor. 12. ver. 19.

Ἀπολύω, Abluo, Act. 22. 16. Vide Piscat.

Ἀπολύωμαι, Abluo, 1 Cor. 6. 11.

Ἀπολύτρωσις, Redemptio. Sometimes it improperly significeth a temporall deliverance from the danger of death, as Heb. 11. 35. but properly Redemptio made by the death of Christ; which is two-fold: 1. Whereby we are redeemed from sinne and death with Christs blood, as a price payed, as Ephes. 1. 7, 14. Col. 1. 14. Heb. 9. 15. 1 Cor. 1. 30. this we have by faith. 2. Whereby we are fully delivered and freed from all corruption and misery: this the godly shall have at the day of judgement, Luke 21. 28. Rom. 8. 23. Ephes. 4. 30. Redeeming significeth a purchasing, or buying again, or ransoming at a price (as life for life) of them which are in bondage. Rom. 3. 24. Hæc vox aliquando simplicem liberationem, aliquando tam quæ per pretii solutionem fit, significat; et hoc quidem loco specialis significatio retinenda est, Vorstius.

Ἀπολύω, Dimitto, absolvo discedo, often. It significeth, 1. Absolvere, remittere, condonare, Matth. 18. 27. Luke 6. 37. ἀπολύει hic esse arbitror omnia, quatenus fieri potest, a qui boni consuetum animæ, in die iudicii secundo, *Gerh. in Harm. Evang.* Proprie dicitur quum dato pretio redimuntur captivi, velut à Piratis, aut in bello capti, *Eras.* Est liberatio alicujus ab incommodo, ἄπολυσις intercedente. Sic *Maro* redemptionis, vocem proprie usurpavit, cum dixit, *Si fratrem Pollucem alterna morte redemit.*

Grotius de Satisfactione Christi.

lere, & interpretari benevinius: quod Latini, etiam cum de privatis agitur, dicunt absolvere, Grotius in loc. 2. Dimittere uxorem, Matth. 1. 19. ἀπολύσαι δούλι: Phrasis est, non Græca, sed Hebræica: nam Græcis ἀπολύσαι significat Volentem abire, (cum posses jure tuo volentem) dimittere: At hic significat, Volentem manere à se abamandare; respondetq̄, Hebræo verbo quod P sal. 34. 1. à LXX. interpretatur ἀπολύσαι quo loco, et hic, videtur significare, Amicè & benigne monere aliquem ut abcedat; non autem eum contumeliosè, & vi quadam ejicere, Cam. in Myr. Evang. So likewise Mark 10. 2. Captivum, Matt. 27. 21. Act. 26. 32. 3. Discedere, 10° Depart: 1. Out of prison, p Act. 5. 40. 2. From a place of exile into our native country. 3. To depart from an office, in which we were placed by superiour authority, Act. 13. 3. In all these three senses Ambrose doth interpret that in Luke 2. 29. But there (saith Proebenius in Diatrib. Ling. Græc.) it significeth, Liberari hujus vitæ ærumnis, Luc. 13. 12. ἀπολύσαι, Soluta es, Beza. Vulgat. Dimissa es. Eras. Liberata es. ἄπολυσις Græci vocabuli propriam significationem neglexit, quam tamen servare oportuerat: utitur composito pro simplici, quod mox scribitur versu 16. sicut à Latinis etiam interdum Absolvere pro Solvere usurpatur, Beza in loc.

Ἀπομάσσομαι, Abstergo, Luke 10. 11.

Ἀποπέμνω, Tribuo, 1 Pet 3. 7.

Ἀποπίπτω, Decido, Act. 9. 18.

Ἀποπλανῶ, and ἀποπλανῶμαι, Seduco, abero, Mark 13. 22. 1 Tim. 6 ver. 10.

Ἀποπλέω, Abnavigo, Act. 13. 4. and 14. 26. and 27. 16.

Ἀποπλύω, Abluo, Luke 5. 2.

Ἀποπνίγω, Suffoco, Matth. 13. 7.

Ἀποπνίγωμαι, Suffocor, Luke 8. 33.

Ἀπορία, Consilii inopia, Lu'c 21. 25. Est inopia tam corporis quam animi, q Of a & πο' p' d, Transi-

num inopiam, & consilii incertitudinem; quia mens destituta firmâ ratione, non habet quo innitatur, *Aver. in Probl.* Ἀπορία proprie significat perplexitatem, consilii penuriam, dubitationem, ac quandam quasi desperationem. *Gerhard. in Harm.*

& Chemnit. Es. Part. 4.

1 Significat proprie Redemptiois precium, quale pro captivis solet hostis hosti perfolvere, *Aver.*

2 Significat proprie plenam & perfectam liberationem, omnibus gradibus & numeris absolutam redemptionem. Cum enim simplex vocabulum ἀπολύω, Redemptionem notet, addita præpositio ἀπο influare videtur perfectam redemptionem, & liberationem tantum animæ,

o Luk. 2. 29. Now, ἀπολύεις, te rest thou thy servans depart. In the Syriack it is, Now thou openest the prison. p Ἀπολύειν significat Emisionem ex carcere tristi, & opaco, qualis certè est hæc misera vita, Victor. Strigel. in Nov. Test.

putà *Perplexitas mentis*, Cornel. à Lap.

² Ἀπορέομαι, *Dubito*. Significat quasi in profundo luto hævere, cum nullum exitum cernas ex iis miseris in quibus jaces, Illyr. in Novum Testam. Hævere & inops esse consilii, Erasim. 2 Corin. 4. 8. Ἔξ ἀπορέω, *Egentes, sed egestati non succumbentes*, Berchet: vel ut Beza, *Dum hæsitamus, ac prorsus non hæremus*. Dum premimur difficultatibus, sed non opprimimur, Steph. in Thes. & Præfat. ad Nov. Testam. Ἀπορέω is properly to be at a stand, when a man doubts of the way, hæc dares no: goe forward. This word is used also, Joh. 13. 22. Acts 25. 20. Gal. 4. 20.

² Ἀπορίπτεω, *Abjicio*, Acts 27. 43.

² Ἀπορριζόμαι, *Orbus sio, to be made fatherless & motherless*. 1 Thesal. 2. 17. The word intimates such a separation as death makes betwixt father and child. What grief a father sustains when hee is bereft of h's children, or poor fatherless orphans deprived of parents, such was that occasioned by his separation and absence. Ὀρριζόμαι pro eodem sumitur, unde ἰσραὴλς pupillus.

² Ἀποσδάζομαι, *Colligo sarcinas*. Acts 21. 15. Collectis sarcinis, Ἀποσδάζομαι, id est, ἀνασδάζομαι, ut loquuntur disertiores Græci. Nam ἀποσδάζεω significat potius deponere, item, è medio tollere: ἀνασδάζεω verò dicuntur, qui ex aliquo loco demigraturi, sarcinas colligunt. Significat igitur Lucas, Paulum cum suis Cæsaræ profectum, quasi eò non rediturum, Beza in loc. Eras. sublati sarcinis. Beza, collectis sarcinis. *Vulgatus, Syrus, & Avabs præparati, quasi παρασδάζομαι*. Sed & Ἀποσδάζεω, significat interdum remotis impedimentis præparare. Hoc sensu Lxx. Interpretes usurpant Levit. 14. 36. Ita hoc loco sensus esse potest, quum sublati omnibus obstaculis parâstem nos. Sed tacendum non est, Lxx. Interpretibus ἀνασδάζω frequenter usurpari pro supellectile seu substantia quam quis acquisivit, sive

apparatu cujusvis rei familiaris, Vide Genes. 14. 12. & 15. 14. 2 Paral. 32. 29. & alibi sæpè. Hinc Ἀποσδάζομαι rectè veritas, apparatu facto. Ludovic. de Dieu in locum.

^a Ἀποσκίασμα, *Obumbratio*. Jam. 1. 17. ἢ ἡ τροπὴ ἀποσκίασμα. Metaphora hæc videtur sumpta à tenebris, quarum mixtura res lucidas obumbrat, Vortius. Videtur esse Metaphora ab occasu solis; tunc enim sol ad appositum Hemisphærium se convertens, obumbrat Hemisphærium quod relinquit, Piscat. Non est in Deo, sicut in sole, Ἐπὶ ἀποσκίασμα. Dux autem sunt solis Ἰσραὴλ, Solstitialis & Brumalis: Pater luminum nullam habet ejusmodi conversionem, nec ejus umbram, cum sit omnino immutabilis.

² Ἀποσσω, *Educo, abstraho, evello*. Violentam avulsionem & distractionem significat, Gerh. in Harm. It is used, Matth. 26. 51. Luk. 22. 41. Abstraxit se ἀποσσω ad verb. Abstractus est. Sed vox passiva, more Hebræorum, capitur reciproce. Videtur autem hoc verbo notari, quòd Christus invitus à discipulis digressus sit, utpote vehementissimè perturbatus; & tamen ut preces suas liberius posset effundere, secessum suo more quaesivit. Piscat. Acts 20. 30. & 21. 1.

² Ἀποσείω, *Defectio*, A departing from that wee formerly stood to. It is a spirituall defection from God, Heb. 3. 2. From faith, 1 Tim. 4. ver. 1. ^b 2 Thes. 2. 3. From religion, * Act. 21. 21. In Scri-

^b Some interpret it, de defectione ab Imperio Romano; as, Ambrose,

Hierome, Tertullian. Others; and more, de defectione à fide, Chrysost. Occum. Theoph. and Theodoret. August. de Civit. Dei. This is the more probable, saith Chamier. Ἀποσείω, qui abscedit ab eo quod tuendum suscepit, id est, Transfuga, & Defektor, Bud. in Com. Gr. Ling. Religio nis defektor quam fuerat professus, qualis fuit Julianus. * Hoc verbum est à re militari ad religionem traductum. Nam inter milites is dicitur Ἀποσείω, qui ordinem suum & locum in acie datum deserit turpiter; vel qui à nobis ad hostes transfugit, qui etiam transfuga appellatur. Hoc tamen nomen ἀποσείω hodie in negotio religionis propriè & restrictum ad eos pertinet, qui deserent verà religionem, ad Papias, Turcas, vel infamis religionis homines deficiunt, & non perseverant in suscepta semel veræ religionis vera fide quâ fuerant imbuti vel instructi; talis fuit Alexander, Hy-menæus. Danæus l. 4. de fide, cap. 25.

bellion:

bellion : when towards God, a spiritual revolt from God, or rebellion against divine majesty. The Seventy use it 2 Chron. 28. 29. 2 Thes. 2. Paul, by ἀποστασία there, means Christian idolatry. Medes Apostasie of later times. Significat defectiōnem, seu rebellionem ab obedientia, statu, professione, Cajet. Defectio est quā aliquis desicit à suo auctore vel Principe, Bullinger.

Ἀποστασιον, Matth. 5. 31. ἀποστασίου, discedere. Libellus discessionis, Beza, & Steph. in Conc. repudiū, Vulg. quasi abscissionale. Vox hæc planè Biblica est, ac profanis scriptoribus Latinis & Græcis ignota, Cam. in Myr. Evang. It is used also, Mat. 19. 7. Mark 10. 4.

Ἀποστέλλω, Delego. Mar. 2. 4. Ἀποστέλλω, τὴν ἐξέλω, Commodissime verteris, Deplancher le plancher.

Ἀποστέλλω, Mitto, emitto aliquem cum mandatis. Mittere verbum, pro significare, sive mandare interposito nuncio accipitur, ut Isa. 9. 8. Hebraismus, Jun. in loc. c Significat, Mittere cum potestate & auctoritate aliqua, Chamier. Significat, Cursum navis dirigere, & de dirigendis navibus disponere & constituere, Jansen. It is used very often in Scripture.

Ἀποστολή, Apostolatus, Acts 1. 25. Rom. 1. 5. 1 Cor. 9. 2. Gal. 2. 8. Peculiaris significatio à D. Paulo usurpatur pro munere Apostolico. Apostolatium vulgò interpretantur uno verbo. Steph. in Thes. Græc.

Ἀπόστολος, Apostolus, often. Erasmus, Erasmus. The word in general significeth any ambassadour or messenger sent in common affairs, whether of Church or Commonwealth, Joh. 13. 16. Ἀπόστολος hic non specialis muneris, sed generale nomen est, missum cum mandatis significans, ut Hebr. 3. 1. Philip. 2. 25. Grot in loc. Quinam fuerint Atheniensibus ἀποστολῆς, qui & ἀπόστολοι dicuntur, sciunt qui Demosthenem, qui Harpocrationem, aliòsque leguntur; Qui hoc nomine f eos qui expeditioni

præerant triremium indigere solent. Heinſius. It is given to the disciples of the Apostles, 1 Corin. 15. 7. and to Christ himselfe, whom the Father sent to us, Hebr. 3. 1. But most properly notes those extraordinary Ministers immediately called by Christ himselfe, Rom. 1. 1. Gal. 1. 1. which were his Legates à latere.

Ἀποστέλλω, Damno afficio, Steph. Beza. Ἀποστέλλω proprie dicitur qui debitum inficiatur, depositum negat, & commodatum non reddit, Salmatius. Vulg. Fraudo. Atqui fraudare proprie dicitur, qui per fraudem intervortic aliena. Differunt ἀδικεῖν & ἀποστέλλω, quòd illud significet actionem injustam, istud verò magis importet effectum actionis, id est, damnum illatum, Estius ad 1 Corin. 6. 8. Verbum autem ἀποστέλλω latius patet apud Græcos : significat enim quempiam re suâ privare, sive eam retineas, sive fraude aut vi eripias. Itaque generali vocabulo convertimus, damno afficere, Beza in Mar. 10. 19. It is used also, 1 Cor. 6. 8. and 7. 5. 1 Tim. 6. 5. Jam. 5. 4.

Ἀποστομαλίζω, Allicio ad loquendum, Luk. 11. 53. Doctè hoc verbo usus est Lucas, ut indicaret Phariseos omnimodo hoc conatos, ut multa ex ore Christi elicerent. Sensem rectè expressit Syrus aucupandi vocabulo, Grotius. The old Latine Translation is thus, Cæperunt Pharisei, & Legisperiti graviter insistere, & os ejus opprimere de multis : which last words the Rhetorists translate, To stop his mouth about many things : whereas the Greek significeth, To provoke him to speak of many things, as Erasmus out of Theophyl. and Beza doe prove, and the words following in the Evangelist doe shew, Lying in wait, &c. Nam

h Hec una est vocum in quibus intimum peritiam Græci sermonis Lucas ostendit. Nam ἀποστομαλίζω, planè vox est de schola sumpta. Solebant magistri scholarum provectiores discipulos junioribus præficere, ut illi hōs interrogarent; id dicebatur ἀποστομαλίζω.

ἀποστομαλίζω sed ambiguum est; nam & de eo qui recitat dicitur, & de eo qui alteri interrogando præit, eique recitanti attendit, Grotius. Et memoriter recitare significat, & facere ut alius recitet. Itaque & discipulus qui recitat aliquid, ἀποστομαλίζω dicitur, & præceptor quoque qui facit ut ille recitet. Atque hæc ferè in significatione hic accipitur : significat enim, facere ut quis loquatur, Casaub. Proprie significat, aliquid memoriter recitare, & ore suo pronunciare, Chemnit. i Beza, See more in him.

c Est Lego, Legatum mitto; plus quam quàm Mitto, Corn. à Lap.

d Nomen hoc officii seu dignitatis est; quemvis ab alio missum cum mandatis denotat, Euseb. Div. e Eum notat qui ab alio mititur, sive ordinariè, sive extraordinariè, Chamier. f Ἰνστρουκτοῦ, Classen significat : hinc Ἰνστρουκτοῦ classis, Viæorin. Strigel. in N. Testam.

I qui

qui ex cuiuspiam ore aliquid aucupatur unde creet illi periculum, potius eum conatur ad loquendum provocare, quam os ipsi occludere. Steph. in Thef. Græc.

† Act. 3. 26. k
Vulg. Convertero. Beza, Avertio. Etsi *ἄποσπίζω* in Nov. Test. intransitive pro converti, aut convertere se, non usurpatur; fateor tamen apud Lxx. Interpretes usurpari non raro pro reverti, & pro converti. Quapropter Syrus quoque & Arabs eo sensu hic acceperunt. Sed nihil videtur impedire quominus transitive, eaq; usitatori significatione vertamus Avertio, Lud. de Dieu.

† *Ἀποσπίζω*, *ομα*, Convertero, avertio, reverseo, avertor. *Ἀποσπίζω* ab ore ejus pendere, observantes ecquid illi excideret, quod in calumniam possent rapere; aut multis variisq; interrogationibus aliquid elicere minus considerate dictum, quod accusarent, ut Theophyl. & Euthym. exponunt. Noster Interpreter videtur legisse *ἄποσπίζω*, os obstruere, ut Tit. 1. 11. Maldonat. ad Luc. 11. 53. Matth. 5. 42. Significat *ἄποσπίζω* iila avertari, ut quando quis faciem a petente avertit, & tergum ipsi obvertit: usurpatur Deut. 15. v. 7. Chemnit. in Harmon. Evangel. Matth. 26. 52. and 27. 3. Luke 23. 14. Acts 3. 26. Rom. 11. 26. 2 Tim. 1. 15. *ὅτι ἄποσπίζω με πάντες*, Beza interpretatur, Quod avertati me sunt omnes. Melius Vulgatus: quod Averti a me sunt omnes. Avertamur enim quem nec visum nec auditum volumus: sicut Tit. 1. 14. At hic Paulus de iis loquitur, qui cum initio ipsum audissent, & Evangelium essent amplexi, postea ipsum deseruerunt; quod eos puderet Pauli propter vincula. Quæ expositio confirmatur ex eo, quod versu sequenti Onesiphorus hoc nomine laudatur, quod catenam Apostoli non erubuerit. Sculptetus in loc. 2 Tim. 4. 4. Tit. 1. 14. Heb. 12. 25.

† *Ἀποσπίζω*, Abhorreo. Rom. 12. 9. *Ἀποσπίζω* τὸ πρὸς ἑαυτοὺς. It is rendered, Abhorre that which is evil. Ayez en horreur le mal, Fr. Bib. Aversion is such a detestation of a thing, when we scorn to look upon it, turning away our faces, as from an odious and loathsome sight. We must not only abstain from sinne, but hate it with vehemencie, and loath it as hell it self; for so the word signifieth: Capitaliter est odifera; inde *Ἔρως*, Infernus, Sentina sceleratorum, ubi nihil nisi odium & invidia regnat, Aret. in loc. Be abhorring, or hating, Gr. Odientes, Vulg. barbarè. Avertantes, Calv. Odio prosequentes, Erasim. Non satis expressè :

plus enim est *ἄποσπίζω* quam *μισέω*. Estote abhorrentes a malo, Beza. The Greek word is very significant: the simple Verb imports extreme detestation, which is aggravated by the composition, as Chrysostome observeth. The word which we have in our Translation is very full; for to Abhorre, is extremely to detest with a marvellous fear lest any thing should touch us, or wethat, Dr Willet and Par on the place. Styx is a well in Arcadia, whose water is strong poyson; hence it is used for a river in hell, whence this word used by the Apostle comes.

† *Ἀποσπάζω*, Motus Synagogæ, Joh. 9. 22. and 12. 42. and 16. 2. eo sensu quo dicebatur aliquis à Lat. Senatu moveri. Denotat solit à hominum scilicet popularium consuetudine privari, exterminari, dispellive. Et sane peculiare erat etiam Hellenistis verbum *ἄποσπάζω* pro eo quod est quomodocumq; abigere seu expellere. 4 Reg. 5. 3. 6. & 7. Clarissimus Seldenus de jure naturali & Gentium, li. 4. c. 9.

† *Ἀποτάσσω*, Valedico, amando. Non est simpliciter valedicere; sed, datis mandatis quæ fieri velis, aliquem dimittere, & valedicere: so used, Acts 18. 21 Janfen. in Concord. Chemnit. in Harm. Illyr. in Nov. Test. Marc. 6. 46. significat Valedicere; sed de iis proprie dicitur, quibuscum nihil amplius commercii sumus habituri: sicut etiam vernaculo sermone dicimus, dire à Dieu: ut Luc. 9. 61. Quod tamen non esse perpetuum, apparet tum ex hoc loco, tum etiam ex Luc 9. 61. quo in loco *Ἀποτάσσει*, idem quod *ἄποσπίζω*, idem quod jurisconsulti dicunt, Mandata suis dare; hoc est quæ de suis velint fieri injungere & mandare: quod vel morituri, vel qui iter longum aliquod suscipiunt, plerumq; solent. Notum est illud poetæ, Et mandare suis aliqua, & sperare Sepulchrum. Heinssus. Act. 18. 21. 2 Cor. 2. 13. *ἄποσπίζω* & *ἄποσπίζω*. Verb. Græc. non significat simpliciter dimittere, aut valedicere, sed mandatis iis, quæ volumus; ut solemus dimittere notos & amicos. Estius ad locum.

† Extra Congregationem & Ecclesiam Judæorum ejectionis: idem quod nunc Excommunicatus, Gagnelius.

† 2 Cor. 2. 13. *ἄποσπίζω* ἄποσπίζω ἄποσπίζω, idem illis valedicissem, Beza, Vulgata barbarè, Valedicissem. Erasim. Dimissis illis, impropriè, Dimittimus enim eos, quibus abeundi facultatem facimus, hic verò Paulus ipse discedit, Beza. Jubeo valedicere, Gagnelius.

cum, Vide etiã Bezam in loc. Ἀπολό-
 ξασθαι de rebus usurpatum, est pro de-
 relictiis habere: quod nullam temporis
 moram requirit, cum solo animo possit
 expleri. At de personis est valedicere,
 quomodo Lucas non uno loco usurpat.
 Mihi manifestissimum videtur intelligi
 hic debere de personis, non de rebus.
 Atq; ita interpretati sunt Syrus &
 Arabs. Nec aliter Latini veteres hunc
 locum intellexerunt. Accedit quod omnino
 hæc historia ad veterem Elisei historiam
 videtur alludere. Nam is ad Propheci-
 cum munus ab Elia injectis togæ voca-
 tus, spatium salutandi parentes oravit,
 in qua historia etiam Josephus posuit
 ἀπολόξασθαι ἀλλοίσι: Voluit igitur
 Christus ostendere Evangelicum mini-
 sterium, quanto majus prophetico esset,
 tanto etiam avidius arripiendum nullã
 interpositã cunctatione. Grotius in
 Luc. 9. 61. It is used also, Acts
 18. 18. Luke 14. 33.

Ἀποτελέωμαι, Perficior, Jam. 1. 15.
 Ἀποτίθημι, Depono, Herod. & Plut.
 Acts 7. 58. Ephes. 4. 25. Jam. 1. 21.
 Vide Laurentium in loc. & in 1 Pet.
 2. 1. Colof. 3. 8. Put away. Me-
 taphora à vestitu, quem deponimus si-
 ve excuimus: vitia nobis adhaerent &
 affixa sunt, non aliter quàm vestes ad-
 haerent corpori, Hyperius. This
 Greek word hath many significati-
 ons: It signifieth sometimes, to lay
 up something to be used in times
 following, after the manner of
 Apothecaries; sometimes, for a
 time to suspend; sometimes, to ab-
 dicare, to renounce; sometimes, to
 put off, as we doe our apparell: and
 so it is translated, Ephes. 4. 22.
 sometimes, to cast away, so rendered,
 Heb. 12. 1. and many other signifi-
 cations there be of this word: but
 one signification it hath, that doth
 most fitly agree to this place, and
 to the purpose of the Apostle, that
 is, to put aside, or to put clean out of
 sight, as we use to doe the bodies of
 dead men, when we bury them,
 and put them into their graves: to
 this the Apostle here alludeth,
 when he saith, Put away, continu-
 ing in his similitude begun vers. 5.

Mortifie your sinnes, kill them; and
 then he goes on, and saith, Put
 them aside, cleane out of sight, as dead
 bodies are, when they are buried.
 The word is used also, Rom. 13. 12.
 Cast off, as a man when he begins to
 rise, casteth off his blankets and
 bed-clothes; or as a man that
 hath so long worn a sute, that now
 it beginneth to doe him discredit to
 weare it; or rather, as a man com-
 ing out of prison, having filthy
 rags about him, and full of vermine,
 hurleth them away into a dung-
 hill or ditch, and never purposeth
 to touch them more, Par in loc.

Ἀπολύω, Executio, Luke 9. 5. Acts
 28. ver. 5.

Ἀπολύω, Dependo, Philem. 19.

Ἀπολύω, Audaciã ator, Rom. 10. 20.

Ἀπόλοις, Severitas; & ad verbum,
 Resectio, Eras. Rom. 11. 22. The
 Greek word signifies a cutting off,
 and the Metaphor seems to be
 taken from a Gardiner, who with a
 pruning-knife cuts off dead boughs
 or luxuriant stems. D' Featly on the
 place. Such a severity as noteth a
 cutting; as a Judge cuts the matter
 in pieces, pondering all reasons and
 circumstances, before he giveth sen-
 tence: or as in an Anatomy, eve-
 ry sinew and vein is laid open, Par
 on the place.

Ἀπολύω, Severè, præcisè. Tit. 1. 13.

P Touch them to the quick, Reprove
 them sharply, cuttingly, or precisely.
 It signifieth a cutting off, and (as
 some Interpreters doe note) is used
 by Paul, as alluding to Chirurgions,
 who cut away the dead flesh, which
 fostereth corruption in wounds.
 Sumptum videtur à Medicis aut Chi-
 rurgis, qui carnem emortuam, aut pu-
 trescentem ad vivum resecant. Estius in
 loc. Est propriè truncatum: à verbo
 τέμνω, id est, seco, incido: accipitur
 verò pro eo, quod est durè, severiter,
 opinor per metaphoram sumptam à Ton-
 soribus vel Chirurgis, qui resecant vel
 capillos, vel carnem putridam in vulne-
 ribus ad vivum rescunt, ut moderi possint.
 Hyperius in loc. It is used also,
 2 Cor. 13. 10.

- ² Ἀποβέποιμαι, *Aversor*, 2 Tim. 3. v. 5. Significat utrumq; devitare, & avocare. Ex quo intelligimus nostri officii esse, tum ipsos vitare, nè similes illis reddamur; tum operam dare ut corrigantur, & à proposito avocentur ad meliora & saniora studia, Aret. in loc.
- ² Ἀπείσια, *Absentia*, Phil. 2. 12.
- Abduco. ² Ἀποφέρωμαι, *Asporto, or*, Mar. 15. 1. Luk. 16. 22. 1 Cor. 16. 3. Rev. 17. 3. and 21. 10.
- ² Ἀποροφίζομαι, *Onus expono*, Aët. 21. v. 3. Ex ἄπο & φιλίζω, onero.
- ² Ἀποφύγω, *Effugio, evado*, Demosth. Eurip. 2 Pet. 1. 4. and 2. 18, 20.
- ² Ἀποφθέγομαι, *Eloquor, vel sententiosè dico*. Aët. 2. 4. *Apothegms* (which both Greeks and Latines call wise and weighty sententious speeches) are derived from this word: such the Spirit gave them to utter. Ἀποφθέγγεσθαι proprie dicuntur ii demum qui sententiosa quaedam & mirifica loquuntur: item qui non tam ex se, quam Numinis afflatu & impulsu loquuntur; quod Latini fandi vocabulo expressiore quam loquendi declarant; quamvis non semper hoc observetur, Beza in Aët. 2. 4. The word is used also ver. 14. Effarij Græcè longè ἐμφατικώτερον, ἀποφθέγγεσθαι, ita loqui, ut singulis verbis magna vis insit, multumque sapientiae in singulis periodis & dictis contingatur. Paulus hoc verbum opponit illis, qui, phanaticorum more, multa mira effutiant, Aët. 26. versu 25. Tarnovius in Medulla Evangelica.
- ² Ἀπόχρησις, *usus*, Col. 2. 22. *Proprie, Consumptio rei per usum.*
- ² Ἀποχωρέω, *Discedo*, Mat. 7. 23. Depart into another country. It is used also Luke 9. v. 39. Aët. 13. ver. 13.
- ² Ἀποχαιζομαι, *Discedo*, Aët. 15. 39. Rev. 6. 14.
- ² Ἀπολύχω, *Exanimor*, Luke 21. v. 26. *Animi deliquium pati*, 'when a man loseth (as it were) his soule. Ad verbum est, exanimari, ac semel tan-

tum in tota Scriptura, hoc loco usurpatur, ut peculiaris anxietas significetur. Syrus perquam emphaticè reddidit, Et tremor extrudens, vel, Exire faciens animas filiorum hominis, Gerb. in Harm.

² Ἀπεσίθη, *Inaccessibilis*, 1 Tim. 6. 16. Ex a privat. & ἀεσίθης, accessu facilis.

² Ἀπερίστοτον, *Sine offendiculo*. It is taken, 1. Passively (saith Beza) Phil. 1. 10. Wherefore he renders it, Et inoffenso cursu pergatis. Metaphora sumpta ab iis qui aliquò contendunt. 2. Actively, 1 Cor. 10. 32. It is used also, Aët. 24. 16. *Offendiculum, sive scandalum est tam acceptum, quam datum, & utrumque conscientiae perniciosum, tam ponentis quam accipientis.*

² Ἀπεσωπολήπιος, *Sine personarum sive faciei respectu*, 1 Pet. 1. 17.

² Ἀπίστος, *Immunis à peccato, Illibis*. Jude 24. ἀπίστους, Id est, nè pedem offendatis decurrentes in stadio pictatis. Metaphora ab iis qui in stadio currunt. Nomen compositum ex privante particula α, & inusitato nomine ἀπίστος, quod oritur à verbo πίτω, id est, Offendo, impingo, Piscat. in loc.

² Ἀπίτωμαι, *Tango, often*. Ἀπίεσθαι non solum significat tangere, sed etiam adhærere, adjungi, congruitari, innecti, innodari, vinciri, Joh. 5. 18. 2 Cor. 6. 17. Lxx. utuntur pro verbo Hebræo, quod significat, Fortiter apprehendit ac detinuit, Ezech. 41. ver. 6. Eccles. 9. v. 12. Item pro alio, quod significat, Adhæsit, conglutinatus est, 2 Paral. 3. ver. 11. Job 31. ver. 7. Coloss. 2. 21. *Touch*. The Greek word (say some) significeth either to touch, or to eate, yet but a little: and these words, *Touch not*, may thus be understood (say they) *Eat not*, no not a little, or touch not with thy teeth, or chew not with thy mouth. 1 Cor 7. 1. ² The Greek word often significeth, *Non manu con-*

esse sententiam, apparet ex antithesi versûs sequentis. Est autem hyperbolica amplificatio à majori. Nè attrigenda quidem est mulier, nedum uxor ducenda: nisi malimus verbo ἀπείσθη, generalem viri cum muliere consuetudinem significari per Synchdochen generis, Piscat. in loc.

tingere,

tingere, seu habere cum aliquo negotium, sive commercium. Therefore the meaning is, Bonum est abstinere ab uxore, id est, Non ducere uxorem, Erasmi. 1 Joan. 5. 18. *ἐκ ἀπέλει*, non tangit, id est, non lædit; ut, Nolite tangere unctos meos. Drus. Præterit. ad loc.

Ἀπῶα, Accendo. Verbum Græco-Latinum, say some: Purum putum Græcum, say others. Luke 8. 16. and 11. 33. and 15. 8. and 22. 55.

Ἀπώδομα, Repello, Acts 7. 27, 39. and 13. 46. 1 Rom. 11. 1, 2. and 13. 12. 1 Tim. 1. 19.

Ἀπώλεια, Exitium, often. Destruction. It signifieth properly a Destroying from. Of *ἀπό* and *ὄλλυμι*. Joh. 17. 12.

Ἀεγ, ἀεγγε, Nempe, ergo, often. Notandum, *ἄεγ* vel concludentis, vel asseverantis, vel deniq; explicitam particulam esse, uti collatio Concordantiarum Græcarum docet; nequaquam verò dubitantis: malè igitur per fortè redditur. Glassius Phil. Sac. lib. 3.

Ἀεθ, Diræ, Rom. 3. 14.

Ἀργέω, Otior, 2 Pet. 2. 3.

Ἀργός, Otiosus. Piger, quasi *ἀεργός*, cessans ab opere, ab opere immunis & otiosus. Matth. 20. 36. 1 Tim. 5. 13. Inutilis, 2 Pet. 1. 8. Matth. 12. 36. Edax, Tit. 1. v. 12. Syrus verit, ventres otiosi. Guiliel. Canterus nove interpretatur ventres avidos, edaces. Nam id *ἀεργός* etiam significare docet. Sanè Phavorinus cum hujus versiculi meminit, *γαστριμαργός*, (id est, gulosus, helluones) exponit. Idem legit *ἀεργός*, quod *ἀσπικώτερον* est. Drus. Præterit. ad loc. It is used also 1 Tim. 5. 15.

Ἀργυρός, Argentum: tam argentum quam pecuniam denotat, Drus. Mat. 10. 9. Acts 17. 29. 1 Cor. 3. 12. Jam 5. 3. Rev. 18. 12.

Ἀργυρέων, Argentum, nummi argentei, Matth. 26. 15. Et generaliter, *ἰ* Pecuniam.

Es Latini pro quacunq; famunt pecuniâ. b Pecunia dicitur à *pecu*, omnes enim veterum divitiarum in animalibus consistebant. In Homers time there was no money, but exchange of cattel: after, they put the figure of the beast upon their money. The Athenian coin was stamped with the figure of an Oxe, and thence the proverb, *Bot in lingua*, applied to him that was bribed to speak,

cupia, ex quocunq; sit metallo, Xenoph. Plut. Et argentum, & pecuniam argenteam Græcis significat: Metonymia materia, Piscat. Mat. 25. 27. Ad verbum, Argentum, pecuniam; nam largiore significatione hic accipitur: sicut vulgò dicimus, De 1^o argent, pro omni pecunia, Beza in locum. It is used in many other places.

Ἀργυρός, Argenteus, Acts 19. 24. 2 Tim. 2. 20. Rev. 9. 20.

Ἀργυροκόπος, Argenti signator, Acts 19. 24.

Ἀρέσκω, Placeo, often.

Ἀρέσκω, Placitum complacentia. Col. 1. ver. 10. And please him in all things. The Originall signifieth onely this, To all pleasing; so the Kings Translators render it. They may well be thus rendered, To his liking in all things, To the pleasing of him in all things, having reference and respect to that which goes before, the walking worthy of the Lord. Aristoteles docet, In vitio poni pro assentatoria quadam affabilitate.

Ἀρεστος, Gratus, John 8. 29. 1 John 3. ver. 22.

Ἀρεστών, Equum, Acts 6. 2. and 12. 3. Probo Theodori Beza sententiam, existimantis, commodè à veteri si esse hæc verba expressa, Non est æquum: nam & Syrus interpretes ita ferè vertit. *Ἀρεστών* enim vocat Lucas, non quod placet, sed quod debet placere, Casaub. notæ in Act. 6.

Ἀρετή, Virtus, quasi *ἠετή* amabilis. Some think it is derived *ἀπό τῆς ἀρετῆς*, à Marte vel Bello; quia in bello maximè opus est virtute; vel quia in bello præcipuè virtutis vis conspiciatur: ut virtus, à viro, quia antiquitus nomen hoc fuit proprium quasi solius fortitudinis. Some derive it à verbo *ἄγω*, tollo, quia attollit mentem ad summa & ardua virtus bellica, Mag. in Arist. Ethic. Others, à verbo *ἀπέχουαι*, which signifieth, To make a free choice of some excellent thing upon mature deliberation. Philip. 4. 8. 1 Pet. 2. 9. 2 Pet. 1. 3, 5. Quod Valla scribit, *ἀρετῆς* nomen nusquam in Evangelio reperiri, si per Evangelium intelligit partem novi.

Alii sumunt *ἀπό τῆς ἀργύρης*, & *κόπην*, id est, ab incidendo argenti, quasi fuerit *argentarius* faber, id est, Nummularius. Vel derivatur ex *ἀργυροῦ* argentum, & *ἄργος* labor, confusio. Dicitur à percutiendis, seu feriendis aureis nummis, *Ἀρισφex*; Græcis tamen ab argento nomen habet, & à laborando; quòd zelando, sculpendo, fingendo, labore in argento. NOS à præstantiore specie vocamus, *A Goldsmith*. d Budæus idem esse dicit quod Latinis Decretum & placitum, à verbo *ἀπίστω*, placet.

Ἀπίστω proprie significat, ex altiore loco deturbare, vel detrudere; ut offendat Apostolus, incredulos Judæos de gradu suæ dignitatis esse dejectos, Vorstius.

a Græci de quovis nummo usurpant, quia primùm ex argento percutiebatur, ut *Isidorus* docet. Argentum vulgari Galorum lingua quamlibet pecuniam significat, & per se apud Plau-

navi Testamenti, quæ continet scripta quatuor Evangelistarum, restitit scribit: *fin* intellexit totum novum Testamentum, fallitur. Nam eo vocabulo utitur Apostolus Petrus, 2 Pet. 1. 3. & Paulus in quarto ad Philippenses. Drusus observat. fac. 1. 2. c. 23. Reperitur hæc vox de Deo ter tantum in universa Scriptura Nov. Test. Laurentius.

^g *Ἀριθμός*, Numerus. It significeth both Number and Measure. Keck. Phys. li. 1. Metaphoricis pro Honore & Existimatione sumitur: & contra pro hominibus nullius pretii; ut Numerus apud Latinos. Cicero, Quem locum apud Cæsarem obtinisti? Quo numero fuisti? quâ existimatione? quo gradu dignitatis? sicut apud Latinos dicitur, In nullo Numero habere. Megareuses, neque tertii, neque quarti: dictum Erasmi in homines supra modum ignavos & contemptos, nulloq; honore dignos. Nos numerus sumus, apud Horat. It is used often in the New Testament.

f Non solum numerare, sed etiam mensurare significat, Keck. Phys.

^f *Ἀριθμῶν*, Numero, Rev. 7. 9.
^f *Ἀριθμοῦμαι*, Numeror, Matth. 10. 30. Luke 12. 7.
^f *Ἀριστερός*, Sinister. *Ἀριστερῶς*, Sinistra manus, Matth. 6. 3. Luke 23. 33. 2 Cor. 6. 7.

g Vel quoddam ad bellum proficentibus appareretur. Gerh. Vel domus præcipua, A precibus quas præmittere decet, Plus. Alii deducunt ab

ἄριστος, Optimus, quod respectu cœnæ sit optimum prantium; quia corporis vires reparat, ut diurnis laboribus sufficere possint. Alsted, in Lex. Theol.

^g *Ἀριστον*, Prandium. 8 Matth. 22. 4. Luke 11. 38. and 14. 12. quasi *ἀριστον*, quia non erat ei certa præfinita hora, Aret. vel quod *ἄριστον* from *ἀριεῖν*, which significeth the morning.
^g *Ἀριστῶν*, Prandeo, Luke 11. 37. John 21. 12, 15.
^g *Ἀρκῆ*, Sufficio, Matth. 25. 9. Luk. 3. 14. Joh. 6. 7. and 14. 8. 2 Cor. 12. 9. 1 Tim. 6. 8 Heb. 13. 5. 3 Joh. 10.
^g *Ἀρκῆς*, Sufficiens, Matth. 6. 34. and 10. 25. 1 Pet. 4. 3.
^g *Ἀρκῆ*, *ἄριστος*, Revel. 13. 2. Fortè ab *ἀρκῆ*, quod *ἄριστος* sibi hieme sufficiat sine cibo congesto, & dormiendo pinguescat.

Tota mihi dormitur hyems: & pinguis illo Tempore sum, quo me nil nisi somnus alit. Mart.

^g *Ἀρμα*, Currus. Ab *ἄρμα* apto, quod equi currui aptentur loris. Acts 8. 28, 29, 38. Rev. 9. 9.

^g *Ἀρῶν*, Compago, Heb. 4. 12.
^g *Ἀρῶν*, *ἄρμα*, Apto, or, 2 Cor. 11. 2. Proprie est Apte & concinne applico, velut ea quæ glutino aut ferrumine committuntur, Eras. Cornel. à Lap. Desponso. Significat habere desponsam, aut duxisse uxorem, Camerar. Respondet hoc verbum in hac significatione quæ ad conjugium spectat, verbo Hebræo *יָהָד* jahad, quum alioqui de omni aptatione conjunctâ applicatione dicatur. Eras. Adjungo. Vulg. Despondeo, sic enim usurpatur apud Herodotum. Beza, Apto, quâ & Conciliatio & Desponsatio intelligitur, Beza in loc. Etiam in veteri Testamento vox hæc *ἄρμα* de desponsatione dicitur, ut Prov. 19. 14.

^g *Ἀρῶν*, *ἄρμα*, Nego, abnego, ostendit. *ἀρῶν*, 1 Joh. 2. 22. est fidem autoritatemq; detrabere, ut Matth. 10. 33. Luc. 12. 9. Act. 3. 13, 14. & 7. 35. & alibi, Grotius De tali desertione, quæ non verbis sed re ipsa fiat figuratè usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Judæ 4. Grotius.

^g *Ἀγνός*, Agnus, ostendit. Diminutivum ab *ἀγρός*, quasi dicas, Agnellus, Tener adhuc & immaturus agnus, Joh. 21. 15. Gerh. in Harm.

^g *Ἀροῦν*, *ἄρο*, Luke 17. 7. 1 Cor. 9. 10.
^g *Ἀροῦν*, Aratrum, Luke 9. 62.

^g *Ἀρπάζω*, Rapio, Matth. 11. 12. *ἀρπάζω*, arripiunt, vel diripiunt, ut citatur ab Hilar. Metaph. à castris aut arte quapiam, quæ irrupentibus hostibus diripitur. Matth. 13. 19. Joh. 6. 15. and 10. 12, 28, 29. Acts 8. 39. and 23. 10. Jude 23.

^g *Ἀρπάζωμαι*, Raptor, 2 Cor. 12. 2, 4. 1 Thes. 4. 17. Revel. 12. 5.

^g *Ἀρπάζω*, Rapina, Matth. 23. 25. Luke 11. 39. Heb. 10. 34.

^g *Ἀρπάζω*, Rapina, Phil. 2. 6. Omnes vertunt rapinam seu raptum. Raptus autem proprie seu Rapina dicitur, cum quis quid ab altero per vim & injuriam sibi rapit, atq; usurpat. Zanch.

^g *Ἀρπάζω*, Rapax, Matth. 7. 15. Luke 18. 11. 1 Cor. 5. 10, 11. and 6. 10. Latinum à Græco formatur, per Metathesin literarum.

^g *Ἀρπάζω*, Arrhabet, Steph. in Conc. Beza. Vox *ἄρμα* non Græca est origine,

origine, sed Syriaca Gnarabon, ut apparet Gen. 38. 17. à voce Gnarab, quod sponderis significat. Nimirum à Phœnicibus, mercatoribus antiquissimis hanc vocem Græci per commercia accepere. Est autem arrhabo, sive ut Latini brevius dicunt, arra, pars pretii data in antecessum, ut de toto pretio secuturo fides fiat. Grotius. Vulg.

^h Pignus. It significeth a Pledge, an Earnest, which stands for part of the payed price, and is to assure a bargain. The word in the original tongues is more large (say some) than our English word Earnest, and may signifie Pledges, Parnes, Hostages, as well as Earnest, which is in contract of buying and selling only exercised. It is used Eph. 1. 14. 2 Cor. 1. 22. Vide Beza. and 2 Cor. 5. 5.

^h Appaζ, Insuavis, Joh. 19. 23. Ex a privat. & παζ, Sutura. Παζ, à Medicis appellantiur, quas alii Commisuras, Plinius. Compages, Celsus, Græcam interpretans appellationem, Saturas vocavit, Victorin. Strigel. in Nov. Test.

^h Appλω, Mas, Rom. 1. 27. Rev. 12. 5. 13.

^h Apphλ, Ineffabilis, Steph. in Conc. Beza. 2 Cor. 12. 4. id est, quod fando explicari à quoquam homine non potest, ut addit Beza. Vulg. & Erasim. Verbum arcana. Apphλov, Linguâ Græcâ duotantum significat, (quantum nobis observare licuit) vel id quod non dicitur, vel id quod non licet dicere. Non licet autem aliquid dicere duas ob causas; vel quia nefandum est, & ejusmodi ut vel auribus admitti, vel ore proferri haud possit sine culpa: Vel etiam Apphλov est, quod ideo nefas est dici quod sit arcana, & ejusmodi ut non debeat evulgari: sic hoc loco; & ideo Paulus subjicit, quasi ἐν ἡσυχίᾳ, Quæ non licet homini loqui, Cam. in Myr. Evang. Syrus, Verbum quod non dicitur: which it is not lawfull for a man to utter: so the Kings Translatours have it in the text, and in the margin, or Possibile. But the French Bible on the contrary hath in the Text, Lesquelles il n'est possible à l'homme d'exprimer: and in the

margin, en, loisible. Apphλa p̄p̄ala, Non arcana, sed que dici nequeunt, effarive non possunt, aut eloqui fas non est, Drus. in Præterit.

^h Apphλa p̄p̄ala. Non tam que non debeant, quam que non possint explicari, D^r Sclat. in Schol.

ⁱ Appas, Agrotus, Matth. 14. 4. Mark 6. 5, 13. and 16. 18. 1 Cor. 11. 30.

^h Ags, Agnus, Luke 10. 3.

^h Agsey ἢ ἀγσω, Mas, Matth. 19. 4. Mark 10. 6. Luke 2. 23. Rom. 1. 27. Gal. 3. 28.

^k Αρσενικῶν, Qui concumbit cum masculis, 1 Cor. 6. 9. 1 Tim. 1. 10.

^h Αρσενικῶν, Artemo, Acts 27. 40. Ar. temonem omnes interpretantur, veli quoddam genus esse: idque videtur ordinis contextus insinuare: sed nullo authore probant. Illi qui cum Paulo vehebantur; magna ex parte Romani erant: atq; etiam navis ipsa forte Romana, ut credibile sit illos Romanè fuisse locutos: Et Lucam vocabulo Romano usum. Nebrissenfis Quinquagena. cap. 2.

^h Agli, Modò, non, adhuc, often. Matt. 3. 15. and 26. 29. Id. m. valet quod Impresens, Nunc; Beza. Alioqui tempus præteritum notat. Nra semper exactum tempus, sed sæpe presens significat. Grotius.

^h Αετιν ἐννῆσθ, Modò notus, 1 Pet. 2. 2.

^h Agli, Perfectus. 2 Tim. 3. 17. id est, Constat omnibus membris que requiruntur ad opus peragendum, opus, inquam, Ministerii, quod Apostolus præcedenti versiculo descripsit. Absolutus, integer.

^h Agli, Panis, often. Matth. 4. 4. 2 Cor. 9. 10. 1 Cor. 10. 16. Some call bread ἀγλῶν, tanquam ἀγλῶν, as perfect; others derive it of ἀγειν to list up, because it is puffed up with the leaven: some derive the English Bread of the German word broat, which cometh of the Greek βρωσῶν, which generally significeth food. Cibus, 2 Theff. 3. 8. P. A'im-n tum, Psal. 136. 25. Gen. 3. 19. Convi-

ⁱ Invalidus, ab a & ισμ, Robur. Roma, ἀπὸ τῆς ισμ, quia sunt robusta civitas.

^k Cinædus; ex ἀπὸ τῆς Mas, & κινῶν, Cubile, Concubitus.

^l Velum navis majus, sic dictum, παρὰ τὸ ἰσπῆδῶν, ab appavando, tollendo, quòd eo ingentia pondera alio transferantur. Syrus Græcum nomen retinet,

sed mutilatum. Ponit enim Armenon pro artemon. Cooper incidit cum Latina. Semel extat in Scripturis.

^m Gualperius, in Cam. de Eccl'es. See Beza on Matt. 21. 16.

ⁿ Proprie dicitur de numero partium per metaphoram significat integritatem & perfectum, quia pari numero nihil desit, Scap.

^o Panis à pascendo, Varro, Nonnius, vel à παρῶν, quòd sit in-

star omnis alimenti; vel quòd omnibus opsoniis adhibeatur; vel quòd omne animal appetat eum. P. Ab ἀγο, Agro, quòd si cibus sit corpori humano congruus.

vium;

^h Hebræis (à quibus Græci hoc vocabulum sumferunt) ἀρῆσθαι dicitur id omne quo dato confirmatur promissio: ideo quidam exponunt, pignus. Non idipsum tamen Arrhabo quo Pignus sonat, inquit Hieron. Arrhabo enim futuræ emptioni quasi quoddam testimonium & obligamentum datur: Pignus verò pro mutua pecunia opponitur, ut quum illa reddita fuerit, reddenti debitum pignus à creditore reddatur. Latini Arrhabonem vocant, & Arrham, Steph. Scap. & alii.

vium, Matth. 15. 2. Mark. 7. 5. Luke 14. 15. Panis nomine, in oratione Dominica, Matth. 6. 11. principaliter & precipue significatur ordinarius ille cibus corpori nostro alendo destinatus; & quidem non ille tenerior à semilagine, sed crassior & domesticus, Scultet. Exerc. Evang. lib. 2. cap. 33.

² Ἀρχὴ, Conditio, Mark 9. 50.

³ Ἀρχὴ, Conditio, Luk. 14. 34. Col. 4. 6.

⁴ Ἀρχαγγέλῳ, Archangelus, Princeps angelorum, 1 Thess. 4. 16. Jude 9. This is Christ (say some) ¹ because of the doubling of the article: rather some: chief and principall Angell. For in 1 Thessal. 4. 16. 2 Pet. 2. 11. ² there is a plain distinction between Christ and the Archangell.

⁵ Ἀρχαῖῳ, Antiquus, often. Acts 15. v. 7. ἀπὸ ἡμερῶν ἀρχαίων, *Vulgatus & Erasmus*, à diebus antiquis. *Beza*, jam pridem. *Syrus*, à diebus primis. *Arabs*, à diebus primis. *Ethiopicus*, à principio. Ἀρχαίων quidem, non modò antiquum, sed primum significare, testis est Helychius. Est & ubi apud Lxx. Interpretes ἀρχαῖῳ pro primus usurpatur; diciturq; simpliciter de eo quod processit, sive à multis sæculis, sive non ita pridem, Psal. 79. 8. Lud. de Dieu in loc. Vide Grotium in Mat. 5. 21.

⁶ Ἀρχὴ, Principium, Imperium, Magistratus, very often. Jude 6. Their beginning. The *Vulgar Latine*, Their Principality: This word significeth both. *Oecumenius* favoureth that of Principality, saying, that the Angels kept not the dignity of their nature. *Erasmus* and *Beza* say, that after their beginning they continued not such as they were created: for they were good, but became evill. Either reading may be followed. Sive ἀρχῆν principium interpretemur, sive principatum, eòdem recidit: cum necesse sit ejus imperio res omnes subesse, qui initio condidit, *Brightman* in cap. 3. Apoc. v. 14. That phrase, ἀρχῆς, from the beginning, or the beginning, doth sometimes note the time of the constitution of the Jewish Church, & its policie, presently from

the going out of Egypt, as Psal. 74. 2. where the Lxx. use it. It significeth also the beginning of the dispensation of the Gospel preached by Christ himselfe, Luk. 1. 2. Also from the beginning, is as much as from the beginning or foundation of the world, or at least, a little after the beginning of the world, John 8. 44. 1 Joh. 3. 8. Apoc. 3. 14. Ἀρχὴ non principium passivum, sed activum significat, à quo omnes creatura principium suum ducunt: quam interpretationem utriusque Testamenti pagina evincit, *Amama. Antibar. Bib. lib. 3. Principium*, John 1. 1. It significeth the height of place, or superiority of a man in his office, 1 Cor. 15. 24. It is taken for the Magistrate, Luke 12. ver. 11. Tit. 3. 1. Ἀρχαί, qui mero imperio utuntur, those who have primary and plenary power under God, and by their proper power and command, administer within their severall dominions, as Kings.

⁷ Ἀρχηγός, Princeps. Heb. 12. 2. ^x Inceptor, Autorem fidei, & consummatorem. dicitur, autor, Cornelius à Lap.

⁸ Ἀρχὴ, sometimes significeth principatum: according to that acception, ἀρχηγός significeth a Ruler or Captain, as Acts 5. v. 31. Heb. 2. ver. 10. Secondly, it significeth Principium; so ἀρχηγός significeth the author or beginner: so Acts 3. 15. and Heb. 12. 2. as the next word shewes. *Fiddi Ducem & Perfectorum*, *Beza*. Non explicuit Interpretes vim & festivitatem Græci sermonis, qui constat ex contrariis inter se vocibus, quarum prior composita est ex principio, posterior deducta à fine; perinde quasi dicas, Inceptorem & Finitorem, ut idem Christus sit autor initii, simul & finis, *Erasm Annotat. in loc.*

⁹ Ἀρχιεπίσκοπος, Pontificus, Act. 4. 6.

¹⁰ Ἀρχιεπίσκοπος, very often. Quasi dicitur, summus sacerdos præses, aut summus sacerdos. *Latinis placuit & pontificem appellare eum qui rebus*

Sacerdotes dicebantur erant familiarum suarum capita. Itaque salutaris *Theophylactus*, qui putat sic vocatos, qui aliquando Pontifices maximi fuissent. *Erasmus* hoc loco Pontifices interpretatur: quo nomen malui uni Pontifici maximo proprium servare, *Beza in Mat. 20. 4.*

sacris

⁹ Ὁ Μιχαὴν ὁ Ἀρχαγγέλῳς.

¹ Mr. Perkins.

⁵ Significat antiquum, & primum, Gagnicus.

⁶ It significeth not only Principium, but precipuum, The fear of God is the beginning, or chief of wisdom.

^v Sic vocabantur, qui ex posteris Aaronis (nam si solum israhelites, id est,

facris præfset : & cum plures essent apud Veteres, unum qui omnibus præerat, maximum Pontificem dixerunt. unde verò deductum nomen Pontificis, non satis constat. Q. Mutius Scævola à posse & facere appellatos existimat Pontifices : At Mar. Varro à ponte & facio maluit, ed quidd ab his primum pons Sublitijs factus, ac sæpe restitutus esse perhibeatur, ut refert Feneftella lib. 1. de Romanorum Magistratibus. Hyperius in Epist. Pauli ad Heb. cap. 2. ver. 1. Nomen ambiguum est, & interdum strictè sumitur, interdum latè : Strictè designat summum sacerdotem, qualis fuit Aaron, & qui ei successere in sacro hoc munere. Latè, & sic illi vocantur ἀρχιερεῖς qui erant capita familiarum sacerdotium, Spanhemius de dubijs Evangelicis. Vide Grotium in Matth. 2. v. 5. Princeps sacerdotum, Pontifex maximus ; Princeps etiam sive caput familiarum sacerdotium, Gerh. in Harm.

Ἀρχιεπίσκοπος, Pastorum princeps, 1 Pet. 5. ver. 4.

Ἀρχισυνάγωγος, Princeps, vel præfectus Synagoga, Mark 5. 22, 35, 36, 38. Luk. 8. 49. and 13. 14. Acts 13. v. 15. and 18. 8, 17.

Ἀρχιτέκτων, thence Architectus. 1 Corinth. 3. 10. onely. Chiefse builder. Ex ἀρχὴς princeps, & τέκτων faber.

Ἀρχιτελώνης, Magister, seu princeps Publicanorum, Luke 19. 2. The chief receiver of the tribute, or chief Publican.

Ἀρχιψίλιγγος, Architrilinus. It is put for a Governour of a feast, Joh. 2. 8. It is used also ver. 9.

Ἀρχομαι, Incipio, very often. Aliquando significat rem quæ tam cœpit cum dicitur, ut Matth. 26. 75. Significat etiam rem sic incipi, ut intelligatur postea sæpius repetita, sic Matth. 10. 21. Chemnit. in Harm. Non solum initium operis, sed etiam complementum continet, Matth. 12. 1. Gerh. in Harm.

Ἀρχων, Impero, Mark 10. 42. Rom. 15. ver. 12.

Ἀρχων, Princeps, præfectus, often. Non semper Græcis significat magistratum ;

sed primum alicujus rei authorem ac causam : & Patriarcha non magis potestatem habentem in alios & magistratum gerentem significat, quàm heresiarcha ; qui ita nominatur, quod primus author sit, non quidd imperium exerceat in suæ farinae homines. Apud Athenienses erat (ut Budæus notat) qui Judicibus præerat ; velut Romæ Prætor : retinuitq, hanc vocem Tullius.

Ἀρχοῦντες, Primores, Magistratus. Generaliter, Primates, Magnates, ac Proceres : So it is taken, Luke 18. 18. and 23. 35. John 7. 26. Act. 3. 17. and 4. 26. and 13. 27. and 14. 5. Specialiter pro Primatibus in statu politico. Luk. 23. 13. Acts 4. 5, 8.

Ἀρώματα, Aromata. Ex ἀρ, seu ἀει, particula intensiva, & ῥω oleo, seu ὀσμὴ odor : vel ab ἄρω apto, quodd aptent cibos, hoc est, habiles, utiles, & suaves reddant. Mark 16. 1. Luk. 23. ver. 56. and 24. 1. Joh. 19. 40.

Ἀσάλατος, Immobilis, inconcussus, firmus, stabilis, Act. 27. 41. Heb. 12. ver. 28.

Ἀσέστος, Inextinguibilis. Ex α privat. & σέστος, quod est ἄ σέβνυμι, vel σέβνυμι extinguo. Mark 9. 43, 45. Luk. 3. 17. Matth. 3. 12. Vulg. Inextinctus. Beza, Inextinguibilis, id est (inquit ille) qui extingui nunquam potest, sicut inaccessible locus, quod accedi non potest.

Ἀσέβεια, Impietas, Rom. 1. 18. and 11. v. 26. 2 Tim. 2. 16. Tit. 2. 12. Jude 15, 18.

Ἀσεβής, Impius, Roman. 4. 5. and 5. 6. 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5. and 3. 7. Jude 4, 15. twice.

Ἀσεβέω, Impie ago, 2 Pet. 2. 6. Jude 15.

Ἀσέλγεια, Petulantia, protervia, seu effrenis quedam peccandi libido, Zanc. It is usually translated wantonness, or lasciviousness, Rom 13. 13. Mar. 7. 22. Repetitur hæc vox plerumq, juncta cum voce ἀκαθαρτίας apud Paulum, ut 2 Cor. 12. 21. Gal. 5. 19. Ephes. 4. 19. Et hic Syrus fetorem transulit : unde apparet, intelligi obscenitatem in dictis factisq, : Pluralem autem numerum codices boni præferunt, atq, ita legit Latinus, Grotius in loc. Rectius redditur 1 Pet. 4. 3. per lasciviam Polanus ;

Ἀσπλάγχις, In fallo, seu mari stoto, fluatuo, fluito.

Ab α & σέβωμαι, colo. Ad verbum, Factor qui nascitur ex effeminata libidine, Fun. in Gal. 5. 19. Est vitium cum quis ea sibi permittit aut facit in vestitu, cultuque, & incessu corporis, & sermonibus, que naturali honestati repugnant, Polanus ;

z Cujus officium est prægustare, & dapes convivis apponere, ab ἀρχων præfectus, & περιτέλιος, LOCUS tribus constratus lectis ad discumbendum, Erasmus.

viam quam per luxuriam; & complectitur hoc nomen omne genus obscenitatis & libidinis, quando procacibus verbis & gestibus interior libido proditur. Gerh. in loc. So also 2 Pet. 2.7.18. Jude 4. It signifieth a monstrous profusion, and pouring out, and spending ones self without measure, in and unto all lasciviousness. The word is thought to be compounded of α and σέλγη.

^d Eustathius, Aretius.

^e Suidas, Minshew, Furius.

^f Lib. 15: Nat. hist. cap. 7. & lib. 23. cap. 4.

^g Imbecillitas, debilitas, Morbus, Plat. Xen. Thuc.

^h Crucifixus fuit ex infirmitate, id est, quod attinet ad infirmam illam formam quam accepit, semetipsum exinaniens, Beza in loc.

They say, was a Cite between Galatia and Cappadocia, the inhabitants whereof were most modest and temperate; and then α is privative, as noting one in whom there is no modestie at all.

^c Others affirme that people to have beene most dissolute and lewd; and then α to be intensive, dilating and increasing the sense. ^f Pliny maketh mention of the oyle of Selge, Selgiticum, which is good for the sinewes, thought to be found out and used by that people, to confirme and strengthen them, having spent themselves in mutuall and abominable filthinesse.

² Ασμη, Obscurus, Acts 21.39. Ex α privat. & σμηα signum.

^g Ἀδυνα, Invalendo, morbus, often. Sometimes it signifieth a disease from the effect, Luke 13.11. quod vires enervet, Beza on Joh. 5.5. Sometimes it is spoken de animi defectu, when we are destitute of spirituall good, Beza on Rom. 5.6. This word Infirmitie is variously taken: 1. Sometimes it is opposed to Health, Joh. 11.4. 2. To Strength, or Perfection, as Rom. 14.1. 3. To Prosperitie, 2 Cor. 12.9,10. 4. To Power, as 2 Cor. 13.4. ^h Now impotencie, not naturall and constrained, but of voluntary dispensation, is there underfoot: or it may be taken for an infirmitie of the flesh, which the Mediatour assumed; for he opposeth humane infirmitie to divine power. It is used 2 Chron. 28.15. of those whose feet are so weakened, that they cannot goe.

ⁱ Ἀδυνος, Infirmitas, Aegrotus, often. Gal. 4.9. *weake*, that is, of small strength, or Strengthlesse, as the Greek word signifieth, and the Apostles meaning is. Sometime it signifieth that which is so weak that it hath no strength; so 1 Cor. 15.43. ^k Rom. 5.6. and 8.3. and Heb. 7.18. of no strength: for in vers. 19. he interpreteth himself, saying, that the Law could bring nothing to perfection. Sick, Matth. 25.39,44. Mark 14.38. ^{*} *weak in faith*, 1 Cor. 9.22. Contemned, 2 Cor. 10.10.

² Ἀδυνα, Aegrotus, often. Imbecillis, seu Infirmitas viribus sum, languo, Xen. & Plat. Ἀδυνος etiam de graviter aegrotat dicitur, ut Matth. 10.8. Luc. 4.40. & alibi, Grotius in Joh. 11.1. de quovis morbo, ut Matth. 8.17. Luc. 1.3,11,12. Marc. 6.56. Grotius in Joh. 5.2.

³ Ἀδυνα, Imbecillitas, Rom. 15.1.

⁴ Ἀσμία, Jejunus, Acts 27.33.

¹ Ἀσμία, Inedia, Acts 27.21. Nautiarum inedia, Eras.

^m Ἀσκη, Exerceo, Acts 24.16. I use diligence, skill, and constancie together, Mr Harris. I lay my policie, or bend my wit, Mr ward. Ἀσκη Meditari est, & Exercere se in re aliqua, Gagneius.

² Ἀσχος, uter, utris, ab α epitato, & χος contineo. uter liquoris capax est. unde Heretici Ascita, utarii vel utricularii ab utre sic appellati sunt; utrem inflatum & opertum circumferendum putant iis, qui ex Christi praedicare velint, abusi sacro Dei verbo quod est apud Matth. 9. v. 17. Danxus in August. cap. 62. de Haresibus. Veteres utribus coriaceis pro vasis utebantur. Vas vini conditorum, Pollux. Hebraeis vas coriaceum dicitur ³ נבג, Nebel, quod Lxx vertunt εσχος, 1 Reg. 1.24. 2 Reg. 16.1. Scult. in Exercit. Evang. Matth. 9.17. Marc. 2.22. Luk. 5. ver. 37. thrice.

³ Ἀσχος, Libenter, Acts 2.41. and 21. v. 17.

⁴ Ἀσοφ, Inspiens, Ephes. 5.15. Ex α priv. & σοφς sapiens.

⁵ Ἀσολομαι,

ⁱ Invalidus, imbecillis, & fractus viribus, Eurip. Xen. & alii. Ex priv. α & Ἀδυνος.

^k Manifeste apparet Ἀδυνος dici Viribus omnibus destitutos, (Desnués de route

(force, Fr. B.) & tum sibi, tum aliis, profus inutilis; sicut dicitur Cadaver Ἀδυνος, 1 Cor. 15.43. Beza in Rom. 5.6.

^{*} See Cam. Myr. Evang. in Matth. 26.41.

¹ Ab α & σίτος, Cibus, Abstinencia a cibo, proprie.

^m In genere notat Severius exercitium Religiois Christianae, aut etiam virtutis cuiuslibet, Alsted. in Paravit. Proprie est Traparare se ad certamen, & abstinenciam in eum finem exercere, Id. ibid.

Ab α, Si- mul, & cordis, Traho: ubi salutandum attrahimus. Significat vel Amplexari, quod amici facere solent, cum ex intervallo se revisant; vel Salutare, sicuti obvius quoscunque solemus verbis, amicos autem absentes literis, tum nostro, tum aliorum nomine, Episc. Dico, in Col. 4. 10. Est amantem amplecti, & salutare, & ofculari, Pareus.

Ab α privat. & ἀν- λος, Macula, Labes.

Ex α intendi particulā, & ἀν- λος Extremo longitudinem corporis, vel intensum & acutum sibilum inuens. Alii qui suspirantur animantis nomen esse fatiditium, atq; sono ipso prae se ferre Aspicias quendam sibilum. Significat etiam Scutum, & tum α privandi significationem habebit, quod hoc non protendatur in longum, sed in circulum contrahatur, Beckmann. de Orig. Lat. Ling. q Ab α & ἀν- λος, Libo, vel Sacrifico, quia antiqui Deos propitios reddebant sacrificiis. Secundum Euthymium non Astem significat, cum sit ejus diminutivum; sed genus minimi nummi & oboli, Jansen. Quasi dicas Ternociolus, Erasim. Cujus vilitas etiam proverbii testata est. Omnes unius assimimus Assis, Catullus.

Ἀσπάζομαι, Saluto, complector, often. It significeth to salute, but with a kisse and embracing. Greet friendly, Tit. 3. 15. and significeth such friendship, as was in those countries testified by salutations and embracings. See Beza on Matth. 5. 47. Rom. 15. 3. It implyeth the performance of courtesie and well-wishing. Heb. 11. 13. Ἀσπάζομαι, Saluting, kissing, or embracing the Promises. Salutantes: Metaphora, ut videtur, à navigantibus, qui portum eminens conspiciat, lætis acclamationibus salutant, & contingere gaudent, Pareus in loc.

Ἀσπασμός, Salutatio, Matth. 23. 7. Mark 12. 38. Luke 1. 29, 41, 44. and 11. 43. and 20. 46. 1 Cor. 16. 21. 2 Thess. 3. 17.

Ἀσπίς, Immaculatus, Macule aut labis expers, in quo nullus est nevus, aut macula: & metaphorice, Purus, irreprehensus, inculpatus, 1 Tim. 6. 14. Jac. 1. 27. 1 Pet. 1. 19. & 2 Pet. 3. 14.

Ἀσπίς, Rom. 3. 13. only. Illud serpentium genus, quum dormit vel apricatur, in orbis convolvit sese. Lucanus Aspida vocat Somniferam, quia lethiferum vocum morsu inducere, Eustathius, & alii tradunt.

Ἀσπίς, Implacabilis, unappeasable. Rom. 1. 31. Some read Ἀβύσος, Fœdere, without Fidelitie, Lat. such as break all truces and leagues: but they were noted before, Truce-breakers. Such as were implacable, that being once offended, will never be reconciled again. Uti dicimus ἀσπίδος πόλεμον, atrox, & perpetuum bellum. It is used also, 2 Tim. 3. 3. Dubito an rectè dicantur nescii fœderis, à Beza: Fœdfragi à Castalone. Malim irreconciliabiles, qui nullas admittunt ἁσπίδας. Sculterus in loc.

Ἀσπίς, Assarius, vel Assarium, Mat.

10. 29. Luk. 12. 6. A farthing, the tenth part of a Roman peny; which is of our coyn halfe a peny farthing. Est vox à recentioribus Græcis formata ex Latino Assis, Chemnit. in Harm. Hanc vocem Matthæus non primus deduxit à Latina as, assis, sed quia ex Occidente in Orientem jam pridem migraverat, & ipse eadem usus est. Docet id Syra Paraphrasis, quæ consensu omnium est antiquissima Assar, idem habet vocabulum in sua lingua: Quin & Plutarchus in Camillo hæc voce utitur: Mayer. in Philologia sacra.

Ἀσπύς, Propius, Act. 27. 13.

Ἀσπύς, Incertis sedibus erro, 1 Cor. 4. ver. 11.

Ἀσπύς, Venustus, Acts 7. 20. Heb. 11. 23. Quum ad corpus referretur, venustam & bellam formam declarat. Acts 7. 20. Goodly, or Fair to God, that is, Exceeding fair, or having divine beaurie and goodlineffe: Justin. Hist. 36. maketh mention of his beautifull personage. Divinement beau, ou, De tresbonne grace a Dieu, Fr. Bib. The Septuagint useth the word, Exod. 2. 2. and the Apostle, following the Greek version, translatheth it, Heb. 11. v. 23. proper child. Tum Hebræa vox Tob, tum Græca ἀσπύς, non ita simpliciter significant elegantiam corporis, sed magis etiam animi atque morum. Nam Tob etiam bonum significat, ac Deo passim tribuitur; ἀσπύς vero significat elegantem quidem, sed urbanum item & civilem. Ergo ita accipiemus Mosen dictum ἀσπύς παιδίον, ut intelligamus, eternam quandam elegantiam in eo apparuisse, non vulgarem quidem illam, aut nature, sed inusitatam & supernaturalem divinitus additam, quæ jam magni ac generosi quiddam præ se ferret, omniumq; animos perduceret ad contemplantum excellentissima bona animi in corpore habitantis, & ad concipienda bona spiritualia, quæ Deus per illum operari vellet, pertraheret. Hyperius in loc. Fair, elegant, so as Citizens are, when they are trimmed up in their bravery, upon dayes of Festivity: that is the propriety of the word, Burroughs Moses self-demi.

K 2 Ἀσπύς

Ἀσθεὶς, Instabilis, 2 Pet. 2. 14. and 3. 16. Ex a priv. & sneuōds, confirmatus, parum firmus, Eras.

Ἐ ἀπὸ τῆς ἀσπαῖς, A coruscatione, Plato, Vel quasi ἀσπατος, semper in motu. Ἡ Ἐσπῆ significat affectum illum pietatis aut charitatis, quoparentes tanguntur erga liberos, ac vicissim illi erga eos, quo frater erga fratrem, Eras. Generaliter etiam de quovis amoris affectu dicitur: Gellius lib. 12. 1. vocat naturam pietatem, & amorem naturalem.

Ἀσπῆ, Stella, ofien. Proprie est unum stellæ corpus, Gerh. Ἀσπῆ, Charuatis experts. Rom.

1. 31. Ὡς Some take it generally for such as are without all love or humanitie, Lat. Tolet. Lyran. But specially here it significeth the naturall affection which is between parents and their children, husband and wife, kindred, country. The heathen were void even of such naturall affection, Martyr. Beza. Ἐσπῆ, Ἐσπῆ are those germane affections of love, that by instinct of nature we beare to those in nature and blood conjoined to us; such as are those betwixt parents and children, brother and brother. This word is used also, 2 Tim. 3. 3. Ἀσπῆ, Vulgato, sine affectione, quem recte reprehendit Beza, cum non omnis affectus sit Ἐσπῆ. Vertit igitur charitatis expertes, eodem errore, nec enim omnis charitas est Ἐσπῆ. Castalio inhumani, quod longius etiam à Græco abest. Ἀσπῆ erunt homines sine naturalibus affectibus, vel expertes naturæ pietatis, Scultetus in locum.

* Est vox propria his qui aberrant à scopo, Chryf. Eras. Sicut jaculatores inexplerti, qui à scopo aberrant. Ab a, & σκοπέω, collimo, & rectà ad scopum tendo.

* Ἀσπῆ, A scopo aberro. It significeth to rove and erre from the right mark, like unto unskilfull shooters, 1 Tim. 1. 6. It is used also 1 Tim. 6. v. 21. 2 Tim. 2. 18. Ἀσπῆ, Fulgur. Proprie significat fulgur, sive lucem illam quæ in collisione nubium subito prorumpit, & secuturum tonitru pronunciat, quæ à fulgore dicitur fulgur, sive fulgetrum: Metaphoricè etiam pro fulgore & splendore usurpatur, Gerh. in Harm. It is used Matth. 24. 27. and 28. 3. Luke 10. 14. and 11. 36. and 17. ver. 24. Revel. 4. 5. and 8. 5, 11, 19. and 16. 18.

* Ἀσπῆ, Fulguro, Luke 17. 24. and 24. 4. Est fulgurare, coruscare, sicut solet fulgur Ἐσπῆ τὸ ἀσπῆς ἰάπην, ut inquit Eustathius.

* Ἀσπῆ, Sidus, Luk. 21. 25. Act. 7. 43. Pro ἀσπῆ ponitur, Act. 7. 20. Hebr.

11. 12. ut apud Lat. sidus pro stella, Hom. Aristot. Quidam Stellæ nomen generale esse putant: Sidus autem appellant collectionem stellarum, unam quandam in cælo effigiem representantium: Astrum deniq; stellam unam solitariam. Quemadmodum enim ἄσπερα à lucendo Græcis dicuntur: ita Latinis stellæ, à stillando, vel scintillando: & sidera, à sidendo, ut à Festo & Varrone traditum est. Cavim Hebræi generaliter stellas omnes lucentes appellant, cæsi quasdam speciali nomine donarunt, atq; ab aliis distinguunt. Danæus in Phyl. Christ.

* Ἀσπῆ, Discors, Acts 28. 25. It significeth the want of harmony which is in musicall instruments. Ex a priv. & σπῆ, Desipiens. Marth. 15. ver. 16. Mark 7. 18. Rom. 1. 21, 31. and 10. 14. Ex a priv. & Cυετῆς perspicax, intelligens.

* Ἀσπῆ, Fædificus, Rom. 1. 31. A truce-breaker. Some read it Incompositus, Lat. Lyr. Gorrh. Tolet. understanding such as are uncivill and rude in their manners and behaviour: but Theophylact, Erasimus, and Beza take them better, for such as would nor stand * unto their covenants and leagues.

* Ἀσπῆ, Securitas, veritas, Acts 5. ver. 23. 1 Theff. 5. 3. of a and σφάλμα, labor, erro; whence cometh the Latine fallo. Certitudo, Eras. Significat talem certitudinem quæ certitudinem nos non errare, seu decipi, Chemnit.

* Ἀσπῆ, Certus, Acts 21. 34. and 22. ver. 30. and 25. 26. Heb. 6. 19. Philip. 3. 1. Dicitur ἀσφαλῆς quod certum est ac tutum, & in quo nullum sit lapsus aut erroris periculum.

* Ἀσφαλῆς, Tūd, certō, Mark 14. 44. Act. 2. 36. and 16. 13.

* Ἀσφαλῆς, Munio, adstringo, Marth. 27. 64, 65, 66. usurpatur ἀσφαλῆς, quando accurat à custodiâ aliquid ita asseruatur, ut caveatur, nō vel elabatur, vel amittatur. Quo sensu custodia captivorum hoc vocabulo describitur, Acts 16. ver. 23. Et Judæi sepulcrum Christi petunt ἀσφαλῆς, Marth. 27. ver. 64.

* Ἀσπῆ, qui non fiat passis. Hoc vocabulum apud idoneos auctores non legitur, Beza. Veritas, vet. Interpr. & Beza, quamvis firmitatem proprie declaret, Beza in Luc. 1. 4. Hic est certissima, ac constantissima veritas, atque fides, Cam. in. My. Evangel. in. Luc. 1. Vide Piscat. in loc.

ver. 64. Eodem vocabulo Apostolus de suorum scriptorum scopo utitur, Phil. 3. ver. 1. Scultetus in Delitiis Evangelicis.

¹ Ἀσφαλίζουαι, Adstringo, Act. 16. 24. Proprie firmare significat; sed ex consequente intelligitur antecedens, Beza in loc.

² Ἀχήμερον, Indecorus, 1 Cor. 12. 23. Proprie, ubi non adhibentur boni gestus: Ex a priv. & χήμα, habitus, gestus, figura.

³ Ἀχήμερον, Indecore ago. Ἀχήμερον Hellenistic dicitur, cui infamia adhaeret, qui male audit, Ezec. 16. 7, 22. & aliquoties eodem capite; 1 Cor. 13. 5. & ἀχήμερον, Eraf. Non est fastidiosa. Vulgata, Non est ambitiosa. Beza, Non agit indecore, sive, Non est contumeliosa. Love doth not behave it self unseemly, or is not ignominious or contumelious. The Lxx. use it Deut. 25. v. 3. Potest etiam accipi transitivè, ut subaudiatur casus personae; ut quum dicimus, Non amat; id est, ab amorem est alienus. Eodem autem recidit utraq; interpretatio: indecorum enim vocat, quicquid fit proximo praeter officium, vel aliter quam deceat. Aliis placet ita significari, charitatem nihil sibi indecorum putare, dum serviat proximi commodis. It is used also

⁴ Ἀχμεσών, Faeda actio, cum turpissimis conjuncta gestibus, pudenda, Rom. 1. 27. Rev. 16. 15.

⁵ Ἀσάλια, Luxus. Ephes. 5. 18. Non ad sola peccata libidinis pertinet, sed ad universum genus intemperantiae, lasciviae, & prodigalitatibus extenditur, Estius in locum: The word significeth two things: 1. Excesse in expences, opposite to frugalitie; and 2. Excesse in delights, (whether it be in meats, or drinks, or the like) opposite unto temperance: and it significeth these vices in an extreme, Tit. 1. 6. Beza & Castalio luxum, Vulgato luxuriam interpretantur. Illi Ciceronis auctoritate nituntur, quam Beza ad cap. 5. ad Ephesios ver. 18. allegat: Hic ex Hieronymo defendi potest: Ex Nonnio item, qui dicit, Luxuriam esse

contra pudorem, & supra modum profusionem, atque intempestivam abundantiam, Scult. in loc. Ἀσάλια, id est, prodigalitas, dupliciter usurpatur: Vel proprie, tunc significat illud vitium quo quis suas facultates, opes, & pecunias non servat, sed temere & inutiliter eas in quasvis res profundit, absque manifesta, vel sua, vel aliorum utilitate, ab a priv. particula, & verbo σάζω, conservo. Vel improprè, & tum significat luxuriam, per quam opes nostras profundimus in voluptates, libidines, in ludos, convivia, in luxum vestium, &c. Et sic est vitium compositum, & conjunctum ex multis, Mag. in Aristot. Ethic. lib. 4. cap. 1. The Grecians called riotous persons, ἀσάλιοι, either because such have nothing for themselves and their family, in which respect the Latines call them Effusos, and Profusos; or because such cannot be saved from a most desperate miserie; which is the more probable, by reason of the termination. Wherefore the Latines also called such a man perditum, tanquam qui non possit amplius conservari. It is used also 1 Pet. 4. 4.

⁶ Ἀσώτως, Profuse, Luk. 15. 13. It significeth so to waste all, that a man reserveth nothing to himselfe. Heluones sibi nihil reservant, imò seipsos non servant.

⁷ Ἀλακτῶ, Inordinatus, 1 Theff. 5. v. 14. A Metaphor borrowed from the custome of warre, wherein every souldier hath his station assigned him, from which when hee swerves, he becomes inordinate. Ex a priv. & τὰ ἴδια ordinatus.

⁸ Ἀτάκτος, Incompositè, atque inordinatè, Budæus, 2 Theff. 3. 6, 11.

⁹ Ἀτακτέω, Inordinatè me gero, 2 Theff. 3. 7.

¹⁰ Ἀτεκίῶ, Qui est absque liberis, qui liberis caret, sive orbis sit, sive stertitis. Orbis dicitur, qui liberos quos habuit,

tatem peccant, Beza in loc. Qui incompositè est moribus, qui incompositè se gerit; milites ἀτάκτοι iidem sunt, qui & incompositi, Scephanus. b Ordines non servare; In manipulo, aut decuria, aut turma se non continere, In ordinem se non redigere. Significat etiam inhonestè & petulanter se habere, flagitiosè vivere, Endæus.

amisi;

* Beza in locum.

¹ Primò Crapula, luxus, lascivia. Secundò, luxuria & libido. Cornel. à Lapide. Significat luxum & profusionem summa cum turpitudine conjunctam, Zacharius.

* Vulg. Luc. 15. 13. Euvriov è, Maldon. ad loc. In temperanter, nequiter, Grotius.

² Inordinatus: ita solet Ervius hoc nomen usurpare de militibus qui stationem non servant: elegantior id transtulit Paulus ad eos, non qui sunt inordinabiles, ut putavit Erasmus, sed qui tamen aliter quam per infirmitatem peccant, Beza in loc.

amist: sterilis autem, qui nullos unquam habuit. Drufius in Gen. 31. 32. Luke 20. 28, 29, 30. *Ex a priv.* & τέρνον proles.

^c Ἀρενίζω, Oculos intendo. Defigo oculos, & immotis oculis intucor, quemadmodum solent amantes, & qui attentè audiunt loquentem, Eras. in 2 Cor. 3. & in Act. 1. Erasmus modò Defixis, modò Immotis, modò Intentis oculis esse interpretatur. It is used, Luke 4. 20. and 22. 56. Acts 3. 4, 12. and 6. 15. and 7. 55. and 11. 6. and 13. 9. and 14. 9. and 23. 1. 2 Cor. 3. 7, 13.

^a Ἀρεῖς, Absq̄, Luke 22. 6, 35. Ἀριμία, Dedecus, ignominia. Rom. 1. 26. Fœditatem potius quàm Ignominiam declarat, Beza. It is used also, Rom. 9. 21. 1 Cor. 11. 14. and 15. 43. 2 Cor. 6. 8. and 11. 21. 2 Tim. 2. ver. 20.

^a Ἀτιμῶ, Inonoratus, vel Expers honoris. Marc. 6. 4. * Videtur hoc locum significare, cui tantum abest ut justus honor tribuatur, ut etiam afficiatur contumeliâ. Vulg. vertit, Sine honore. Et Eras. Contemptus. It is used also, Matth. 13. 57. 1 Cor. 4. 10. and 12. 23.

^a Ἀτιμάζω, Dedecoror, Mark 12. 4. *Ex a priv.* & τιμή, honor.

^d Contumeliâ afficio, Ignominiosè tracto. Contemptui habeo, Inhonoror; quod vel verbis, vel gestibus, vel resp̄a fieri potest, Geth. in Harm. ^e Lat. Vapor. Gall. Vapeur. Angl. Clapour.

^d Ἀτιμάζω, Conumeliâ afficio. Rom. 1. 24. Ignominia afficio, Tremel. Vat. Vulg. Desile, Beza, Great English Bible: but the word properly significth, To disgrace. It is used also, ver. 23. Luk. 20. 11. Joh. 8. 49. Acts 5. 41. Rom. 2. 23. Jam. 2. 6. ^e Ἀτμῖς, Vapor, Acts 2. 19. Jam. 4. 14. Significat 1 Vaporum, 2 Flatum, 3 Fumum, 4 Halitum, 5 Auram tenuem: ab ἀτμίζω, id est, Evaporo, exhalo, ex-piro, Cornel. à Lap. Potius ἀτμίζω, ab ἀτμῖς, verba in ἰζω, à nominibus descendunt: ab ἀσπῆγος, ἀσπῆγίζω ab ἀσπῆγμα, ἀσπῆγμαλίζω.

^f Ἀπροσῆ, Insolens, f 2 Thef. 3. 2. Ἀπροποι, after the Grammar Etymon, Men of no settled abode; vagring, vel insolentibus, & qui facillè alios lædant, Ab importantis, Vulg. Ab absurdis, Erasim. quod mihi quidem absurdum videtur, Beza in loc. Qui loco nulli convenit; importunus, turbulentus, Cornel. à Lap.

or vagabond persons, absurd fellows, compact of meere incongruities. Ἀπροποι qui inter homines locum tenere non debent; seu, qui indigni sunt qui locum inter homines habeant. *Ex a priv.* & τόπος, locus. The English renders it, unreasonable men, whom no reason will satisfie; or meere sensualists; brutes led with humour, or sense, against all reason.

^e Ἀπροπον, Improbum, Act. 25. 5. Incommodum, f Act. 28. 6. Indecens, * Luc. 23. 41. *Ex a & τόπος*, Locus; quasi Locum non habens, ut à Gallis vulgò dicitur, Cela n' a point de lieu; fortasse ait Stephanus, quòd ea quæ absurdè fiat, nusquam locum habeant, seu loco nulli conveniant. Metaphoricè significat id quod est Inconveniens, ac rationi minimè consentaneum: nec solum de sermonibus, sed etiam factis absurdis, & inconvenientibus usurpatur, Geth. in Harm.

^a Ἀτροπον, 1 Cor. 15. 51. Breve Insecabile, ut punctum, Momentum: ab α, Non, & τρῶμα, Seco; unde τρῶμα, Sectio. Democritus vocabat τὰς ἀτρόπας, Corpuscula quædam minutissima, quæ sectione dividi non possent: qualia videmus in Sole, radios suos per fenestram transmittente; et quibus omnia oriri sorgebat, & vicissim in ea resolvì. Tempus quoq; ἀτροπον dicitur, quod tam breve est, ut insecabile sit: unde ἐν ἀτρόπῳ (subintelligitur χρόνῳ) ut hìc, in Puncto temporis in Momento, in Articulo ipso temporis, Cicero.

^a Ἀυγή, Diluculum, Act. 20. 11. quòd tunc dies lucefcere incipiat. Aurora, quòd tunc àer incipiat aurefcere. Varro. Ab αἴω, Splendo, & ἄγω, per quam vix, ducimur. Est sublustre quiddam, & prægnus clara lucis, instar Auroræ, Cornel. à Lap.

^a Ἀυγάζω, Irradio, 2 Cor. 4. 4. Fit ab αὐγή, Lux, Splendor, vel ab αἴω, Splendo.

^b Αὐθάδης, Sibi placens, Tit. 1. 7. Sibi hanc vocem exponunt. αὐθάδης, superbus, audax, præfactus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam naturâ implacabilis; quæ omnia optimè istiusmodi quadrant. Ab αὐτός, Ipse, & ἀδῶ, Placeo, nam sibi ipsi placet. Quam notationem probat illud θ in compositione, si enim fieret ab ἀθεῖν, canere, diceretur ἀθεῖν.

pernaciter

perinatiter placens, Beza. Vulg. *Su-
perbus*. Erasmi *Præfractus*. Gallicè
possit vocare, *Content de sa personne*,
hoc est proprio judicio addictus. *Calv.*
Epist. 55. *Self-willed, Forward*, One
that loves to sing his own song, *Qui*
suam cantilenam approbat, ut cuculus.
Significat eum qui sibi in omnibus
placat; nam ἀδέν Græcis est Place-
re, & ἄσεν, Canere, Aret. *Est*
sui sensus tenax, durus & inflexibilis,
Cornel. à Lap. Præfractus, contu-
max, protervus, pertinax, durus, inflexi-
bilis, & sui sensus plus satis tenax, *Bul-*
ling. It is used also, 2 Pet. 2. 10.

Αὐθαγέλης, *Voluntarius*, 2 Cor. 8. 3. 17.
Ab αὐτὸς, Ipse, & αἰρέομαι, Eligo.
Αὐθενέω, *Autoritatem usurpo*, 1 Tim.
2. ver. 12.

Αὐλή, *Aula, une sale*, Fr. It signi-
fieth properly an open large roome
before an house, as in Kings palaces,
and Noble-mens houses: we call it
a *Court*, for it is open to the aire;
and by a *Synecdoche* is taken for the
house it selfe. *Atrium, Aula*, Matth.
26. 3. 69. Luke 22. 55. *Caula, Sta-*
bulum, Joh. 10. 1. *Propriè est locus*
spatiosus ante ædes magnatum sub dio.
It is taken *Synecdochically*, pro ipsa
domo principali, quam *Latini, Græcos*
imitati, Aulam vocant: in which si-
gnification it is distinguished from
αἰθάλιον, so Joh. 18. 15. *Aula à*
Græcis pro tota Regia ponitur, non solum
pro ea parte quam Atrium vocamus, ut
Luc. 11. 21. *Apud Athenæum usur-*
patur pro triclinio prægrandi in regia
quadam arce; ita accipitur, Matth.
26. 58. & Marc. 14. 54. 66. & 15. 16.
Luc. 22. 52. It is used also, Jam.
10. 10. Rev. 11. 12.

Αὐλήκεα, *Diversor, stabulor, pernocto*,
Hôm, Thucyd. Xenoph. Stationem
habeo, excubo, *Budæus*. Matth.
21. 17. Luc. 21. 37. *Propriè dicitur*
de armenis; formatur enim ab αὐλιον,
quod Stabulum significat: so Homer
useth it: postmodum ad hominis apud
aliquem diverentes & pernoctantes
accommodatur, *Gerh. in Harm. Fre-*
quens est ejus usus apud Lxx. Interp.
pro pernoctavit, commoratus est
Jos 6. v. 11, & 8. v. 9. Jud. 19. v. 6.

Αὐλὸς, *Tibia*, 1 Cor. 14. 7.
Αὐλέω, *Tibi à cano*, Matth. 11. 17. Luke
7. ver. 32.

Αὐλέομαι. *Tibi à canentem audio, Tibie*
cantum audio, Mibi tibi à canitur, *Xen.*
1 Cor. 14. 7. τὸ αὐλέειν, *Quod*
tibia canitur, *Beza.*

Αὐλιῆς, *Tibicen*, Matth. 9. 23. Revel.
18. ver. 22.

Αὐξάνω, *Cresco, Do incrementum, unde est*
Latinorum, Augeo. Ephes. 4. 15.

Αὐξήσωμεν εἰς αὐτὸν. *Vet. Interp.*
Crescimus in illo. *Hieron. & Ambros.*
ut augeamus in ipso omnia. *Beza, Ado-*
lescimus in eum. It is used often
in Scripture.

Αὐξήσις, *Incrementum, Augmentum*, Eph.
4. 16. Col. 2. 19.

Ἄϋριον, *Cras*. It doth not only si-
gnifie the day immediately follow-
ing, ¹ but also the time to come in-
definitely, and at large, hereafter: as
Exod. 13. 14. Jos. 4. 6. Matth. 6. 34.
As in that of the ^m Poet: *Seek not*
what shall be to morrow:

Quid sit futurum cras, fuge querere.

ⁿ It is often used in the New Testa-
ment.

Ἄϋστες, *Austerus*, Luc. 19. 21, 22.
Propriè de sapore dicitur; per Meta-
phoram verò de homine severiori, &
rigidiori, tam Latinis quàm Græcis,
vox hæc usitata est, licet Græcia ejus
originem sibi vendicet.

Ἀὐταρκεια, *Quod sufficit. Est sufficien-*
tia, 1. *Quà sibi sufficere sufficit*. 2. *Quà*
quis suà sorte est contentus, *Cornel. à*
Lap. Est virtus per quam contenti
sumus presentibus bonis iuste acquisitis,
ita ut etiam in exiguo acquiescamus læ-
to animo. Latinis circumscriptioe qua-
dam dicitur Animus suà sorte conten-
tus, *Polan. in Syntag. Eras.* 1 Tim.
6. v. 6. Ἡ ἐπιπέδη μὲν ἀὐταρκείας,
Godliness with contentment, with self-
sufficiencie, for so it is word for word
in the original; and the word so
properly importeth. *Beza* renders
it, *Pietas cum animo suà sorte contento*.
Propriè est ea facultatum copia que sus-
ficit ad rem gerendam, ita ut nihil quis
extrà desideret: sed hæc refertur ad ju-
diciū mentis, aut coriè effectum animi,
quam quis putat sibi satis esse, ac proinde

suū

^k Ab αἶο,
Splendeo,
Fulgeo.
^l As yester-
day is put
for time
past, Gen.
31. 2.

^m Horace.

ⁿ Luc. 10. 35.

Et Latino-

rum *Aurora,*

& Græco-

rum *αὐριον,*

derivati vi-

dentur, ab

αὐρος, *Aura,*

ventus levi-

or, qui mane

spirare solet;

adeo ut ἄρι

ἢ αὐριον, si

etymologi-

am specte-

mus, sit quasi

ad maturi-

um crepus-

culum, quo

aura flare so-

let, *Lud. de*

Dieu.

^o Παρὰ τὸ

αὐριον, ab Ex-

siccando.

Accerba ex-

siccata.

ⁱ *Athenæus,*
lib. 5. tradit,
αὐλήν ab
αἶο appellari
locum aper-
tum & va-
cuum, ante
ipias ædes
expositum,
quia ventis
perfleret; un-
de & de sub-
dialibus lo-
cis usurpatur
apud Hom.

Quoniam
autem in
ejusmodi lo-
cis subdiali-
bus stabulari
solent ani-
malia, ideo
ponitur αὐλή
pro stabulo.

Item *Aula,*
domus regia,
domus Prin-
cipis; sic dicta
quòd ante
ejusmodi
domos essent
ampla loca
subdialia,

Scap. Sicut
aula Latinis
idem est
quod regia,
& *aulicis*, qui
regiam fre-
quentant.
Consule *Be-*
zam in *Luc.*
11. 21. &
Marc. 14. 66.

p Quod sufficit, Beza.

suâ sorte contentus, nihil amplius desiderat. Metonymia subjecti occupantis, viz. sufficientia, pro opinione sufficientiæ, Piscat. in loc. 2 Cor. 9. 8. Sufficiens vocabulum, quo usi sunt vetus Interpres & Erasmus, nunquam legi: Deinde, αὐτάρετος refero non tantum ad suâ sorte contentum animum, sed etiam ad ipsum quod possidetur, Beza in loc. Hæc vox aliàs ad rem, aliàs ad personam refertur: Cum de re dicitur, significat affluentiam, & copiam omnium rerum quæ ad beatè vivendum faciunt: Cum autem ad personam seu affectum refertur, significat talem animum qui contentus est mediocribus commodis hujus vitæ, & non habet vagas & infinitas cupiditates, Victorin. Strigel. in N. Test.

Αὐτάρετος, Contentus, Philip. 4. 11. Proprie dici potest unus Deus, ut qui nullo proventus egeat, sed totus in seipso acquiescat, Beza. Illius enim solus est quod sit יְיָ El-shaddai: Sanctis autem hoc ille quodam modo largitur ex gratia. Ex αὐτὸς ipse, & ἀρκέω sufficio.

Αὐτοκατακριτῶ, Tit. 3. 11. Condemned of himselfe. Suapte judicio condemnatus, Steph. Beza, A semetipso damnatus, Cyprian. Sibi damnatus, Tertul. Proprio judicio condemnatus, Vulgat. Per se damnatus, Erasmi. Hoc est (inquit ille) damnatus, etiamsi nemo iudex de illo pronuntiet. Post convictam minimum conscientiam, in pertinacia perseverans, Beza.

Αὐτοαλήθῃ, (Ex αὐτὸς, & αὐτὸς desidero, cupio) Sponte præstans, Mark 4. ver. 28. Acts 12. 10. Terra enim sponte suâ fructum fert, prout Poëta cecinit,

—Injussa virescunt Gramina.

Αὐτοπλῆς, Spectator, Luke 1. 2. Αὐτόπλου, Spectatores ipsi. Sic enim satis commodè mihi videtur converti posse Græcum illud vocabulum, quo significatur, qui suis oculis aliquid vidit: quem Plautus Oculatum testem festivè vocat, & testi aurito opponit. Neque enim quisquam alienis oculis propriè dicitur quâpiam contemplari, Vulg. Qui ipsi viderunt, Erasmi. Qui oculis suis viderunt, Beza in loc.

Ἀὐχυνέος, Obscurus, 2 Pet. 1. 19. S. Peter calls the world αὐχυνέον τὸ πῶν, A squalid house, and filthy place: ab αὐχυνός squalor; item ficitas ab αἴτῃ, ab αὐτὸ sicco, epenthesis λίαν αὐχῶν Locis enim tenebrosis squalor adheret.

Αὐτὸς, Ipse, very often. Pronomen est Relativum, Xenoph. Interdum Demonstrativum, Lucian.

Αὐτῶ, Adverbium: Ibi, ibidem, hic. Mat. 26. 36. Acts 15. 34. and 18. 14. and 21. 4.

Αὐτόχρη, Qui suis manibus aliquid agit, Acts. 27. 19.

Ἀσχεπέω, Aufero, Matth. 26. 51. Mark 14. 47. Luke 1. 25. and 10. 42. and 16. 3. and 22. 50. Rom. 11. 27. Heb. 10. 4. Rev. 22. 19. twice.

Ἀφανὺς, (Ex αὐτὸς, & φάνω in lucem profero) Non manifestus. Heb. 4. 13.

Neither is there any creature which is not manifest in the sight thereof: so some read it; and the Greek will very well bear it, viz. (of the word:) and understanding by creature, such thoughts, intents, and motions as are framed in the heart, which may be termed the creatures of the heart: this interpretation holds good correspondence with the Greek, the scope of the place, and the analogie of faith.

Ἀφανίζω, Obscuro, corrumpto, evanesco. Matth. 6. 16. it is translated disfigure, but signifieth the very abolishing of their favour and visage, deforming their naturall complexion, and pining themselves to make their faces pale, that so men might the better take notice of their much fasting.

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9 Significat Squalidum, August. Lorinus.

1 Dike, Hic 702. Piscator is of another judgement.

1 Propriè valet, sic delere quidpiam, & tollere & medio, ut nusquam appareat, Beza in locum.

1 Christus alludit ad larvas, seu personas scenicas, quibus Mimi velati, seu personatis, in theatrum prodibant; ut cum aliàs essent intus festivè ridiculi, comminus sub illis larvis repræsentarent vultum ræstum, Chemnit. in Harm.

ver. 16.

ver. 16. *Corrumpto*, Chryf. *Deformo*, Beza. *Extermino*, Vulgat. *Obscuro*, Maldonat. *Demolior*, Hieron. *Conficio*, Hilar. It is used also ver. 19, 20. Acts 13. 41. Jam. 4. ver. 14. Ἀφανίζω est demoliri, marcescere, & evanescere, & è conspectu auferri, Gagneius.

Ἀφανισμός, *Evanescencia*, Heb. 8. 13.

Ἀφανίζω, *Qui est extra conspectum*. Ab α privat. & ἀφανίζωμαι, conspicio, appereo. *Vulgata versio non satis commodè reddidit evanuit. Evanesce e-nim proprie dicitur, quæ in nihilum rediguntur, sicut, dolor evanescit, apud Ovidium: & præterita evanescent, apud Ciceron. Sic ergo potius reddendus textus; factus est inconspicuus, vel desit esse conspicuus, desit ipsis apparere, Gerb. in Harm. Luk. 24. ver. 31. Καὶ αὐτὸς ἀφανίζω ἐξ ὧντο ἐπ' αὐτοῖς, Vulgatus, Et ipse evanuit ex oculis eorum: sed de vero corpore, non de spectro Lucas loquitur, Steph. Erasmus vertisse ait, Cl. Beza, subduxit se ab oculis eorum; quod in mea editione non reperio: Ibi enim Vulgatam versionem, nisi quod pro ex oculis, dixit, à conspectu, retinuit: quod miror, quia in Notis suis doctè reprehendit illud evanuit; & optimè ait, magis hic congruere, desit ipsis esse conspicuus. Beza, Ablatus est ex eorum conspectu. Syrus, Sublatus est ab ipsis. Arabs, Occultatus est ab iis. Fortassis reddi possit, Recessit, vel subduxit se, fallens eorum oculos, Steph. Ludov. de Dieu in loc. Vide Piscat.*

Ἀφ᾽ ὧν, *Latrina*, Matth. 15. ver. 17. Mark 7. 19. tum quòd à conspectu sit remotius; id quod notat præpositio ἀπό tum quòd illic sedeatur, dum quis facit naturæ opus; quod significatur nomine ἐδρών, à verbo ἐδέσθαι sedere, Piscat. in Matth. 15. Vulg. & Erasmi. *Seccessus* *, which is not used in that

α Græcis à π seorsim sedendo, ex ἀπό & ἕδρα, sicut etiam Latinis latrina, vel à latrundo, vel à latendo, quòd in latrebra domus suum locum habere solet. Latrina privati usûs est; ut foricæ, publici, Drus. * ἕδρα non tantum sella quæ honoris causâ alicui collocatur, sed etiam Medicis significat inferiorem meatum ventris, continendis transmittendisque excrementis destinatum, sicut etiam 1 Sam. 5. 9, 12. usurpatur, Chemnit. in Harm. * Scultetus preferres secessus; See his Observations in Matth. & Marc. cap. 4. 2.

signification among Classick Authors.

Ἀφ᾽ ἑαυτοῦ, *Crudelitas, Non parcere*, Colof. 2. 23. Ad verbum sonat, impassionia, id est, cum quis non parcat alicui. Ab α, & ἐαυτοῦ παρκο, Erasmi. Hæc vox significat defectum & excessum, Victorin. Strigel.

Ἀφελότης, *Simplicitas*, Acts 2. 46.

Ἀφ᾽, *Commissura*, Ephes. 4. 16. Significat tum ligamenta, nervos ac venas, quibus membra simul inter se, & cum capite conjunguntur: tum ipsorum articulorum & membrorum contactum, quo simul conjuncta sese mutuò tangunt, Zanch. in locum. Significat hic non minus ipsas connexiones ac vincula artuum, ut sunt nervi, arteriæ, quam ipsorum membrorum, aut articulorum contactus, Illyr. in loc. Col. 2. 19. Est tactus *, contactus commissura, e. * Ἀπό τῶ ἀπ᾽, tangere. g. artuum, Cornel. à Lapide. Artuum mutuò in se contactus, quâ parte, viz. committuntur, Beza in Ephes. 4. Et Glassius in Philol. sacra. lib. 3. tract. 1.

* Ἀφ᾽ ἁρσία, *Incorruptio, immortalitas* γ. * Immunitas à corruptione, incorruptela, Tertull. Incorruptio Græcam vocem proximè refert, & à Theologis passim usurpatur: siquis tamen maluit periphrasi barbarum nomen vitare, dicat, Quod incorruptum est, aut, Quod est corruptionis expertus, Incorrupta natura, Beza. Rom. 2. 7. 1 Corin. 15. 42, 50, 53, 54. Ephes. 6. 2. 4. 2 Tim. 1. 10. Tit. 2. 7.

Ἀφ᾽ ἁρσίω, *Incorruptibilis*. Ambr. 2 Vox Græca proprie significat, incorruptus, si-ve incorruptibilis, aut corruptioni non obnoxius, Drus. brose renders it immortalis, and so Erasmus, although yet hee confesse in his Annotations, amplius aliquid significare ἀφ᾽ ἁρσίω, quam ἀφ᾽ ἁρσίω. Significatur aliquid amplius, quam simpliciter diceretur, Immortalis, nempe quòd non solum mors nullum in Deo habeat locum, sed nè corruptio quidem ulla, quæ tanquam initium & aditus quidem est ad mortem. Hyperius in 1. Epist. ad Tim. cap. 1. It is used 1 Tim. 1. 17. Rom 1. 23. 1 Cor. 9. 25. and 15. 52. 1 Pet. 1. 4, 23. and 3. 4.

Ἀφ᾽ ἑαυτοῦ, *Dimitto, sino, relinquo, remitto, omitto, emitto, permitto, often*. Ἀφ᾽ ἑαυτοῦ (ut & remittere) proprie, & primigenio significatur est, à se amovere; atque ita sumitur, Matth. 4. 20.

L. & ali-

& alibi sepe. unde sumpta metaphora significat & deferere, & dimittere, & permittere; frequentissime autem rationem alicujus rei non habere: quod Latini simili locutione dicunt, Missum aliquid facere. Ita sumi hanc vocem apparet Matth. 15. 14. & 18. 12. & 23. 23. Marc. 7. 8. Grotius de satisfactione Christi. ^b It significeth to send away, when a man is set free, Matth. 3. 15. and Rev. 2. 4. not amittere, to lose his love; but remittere, to abate of the fervencie thereof. It is especially used of pardoning of debts and finnes, Matth. 6. 12. and 9. 2. and 12. 31. and 18. 27. Beza on Matthew observeth, that the Apostles so left their ships, that they never after returned to fishing; and addeth, Grammaticos velle hanc propriam esse hujus verbi notationem. Quod haud scio an Grammaticus usus vocis, & historia ipsa Apostolorum admiserint, inquit ^c Sulentus. The same word (faith he) is used 1 Kings 17. 20. of David leaving the sheep to a keeper, when he fought with Goliath, to which after he returned; and the Disciples after the Resurrection returned to their fishing, Joh. 21.

^b Significat Debuorē per acceptilationem libero, item Manu-mitto, Bud. in Comment. Gr. Ling.

^c Exercit. Evang. li. 2. cap. 7. & observat. in Matt. 4.

* ^a *Ἀποίσι* appellatur, quando equi ex carceribus, quibus detinebantur & à cursu arcebantur, dimittantur. Chermanit.

* ^a *Ἀποίσι*, Remissio, often. Luc. 14. 18. Dimissionem *ἀποίσι*. Vulgata & Erasmus, Remissionem, quod non videtur convenire; nam remittuntur debita, dimittantur captivi. Beza in loc. It properly significeth the sending of a thing back again to the place from whence it was taken. Remittere is Retro mittere, Gen. 43. 10. The Devil tempted man, to remit sinne, that is, to send it back from man to him, from whence it came first.

^a *Ἀποίσι* *ἐμοῦ*, Pervenio, Rom. 16. 19. ^a *Ἀποίσι*, Discessus, Acts 20. 29. Nova significatio, quum adventum declarat, Beza in loc. Generalius tamen in Glossar. redditur adventus, profectio. Hinc verbe, post professionem meam, sic Demosthenes utitur, Ludov. de Dieu in loc.

^d Non amans ^d *Ἀειλάγῳ*, Minimè amans bonos, bonos; per Miosin, Ofor bonorum, Cornet. à Lap. Qui non tam bonos & honestos; quam ipsam honestatem exosam habet, & averfatur, Aret.

^a *Ἀπιδέγυρος*, Alienus ab avaritia, Non amans argentum, Not covetous. Non amans, non studiosus argenti, Musc. Not without money, but without the love of it. Pecuniam non damnat, sed amorem illius, Aret. It is used 1 Tim. 3. 3. Heb. 13. 5.

^a *Ἀπίσμι*, Abscedo, discedo, often. Est Absistere facio, abduco, deduco. Significat etiam Abesse, abscedere, secedere, distare, & voce passivâ Disjungi, avelli, ut videre est apud Budæum. Heb. 3. 12. It significeth a departing or going away from that which we formerly stood to, and followed. M^r Pemble in loc.

^a *Ἀπῶς*, Repentē, Acts 2. 2. and 16. 26. and 28. 6. ab *α* privat. et *ῶς*, pro *ἀπῶς* per Syncopeν *ῶς α*, & apocopen *ῶς σ*.

^a *Ἀπόβας*, Sine metu, Luk. 1. 74. 1 Cor. 16. 10. Phil. 1. 14. Jude 12.

^a *Ἀποεῶ*, Intueor, video, Phil. 2. 23. Heb. 12. 2. ^f *Ἀποεῶντες*, Intuentes: hoc ^f Vulgata, Aspicientes. Erasf. Respicientes. Intuentes, tanquam propositam mentam, Beza. autem non exprimit totam vim vocabuli Græci: non enim solum significat, nos debere intueri Christum, sed etiam debere averfere oculos à difficultate certaminis, Christum intueri. We should cast our eyes from other sights, and fix them on this object. *Ἀποεῶντες* *εἰς*, there are two Prepositions, *ἀπό* and *εἰς*: one significeth, turning from another thing; the other, a fast fixing of the eye upon such an object, and such an one alone.

^a *Ἀποεῶ*, Separo. Significat fecernere aliquid, & segregare tanquam eximium, put à tanquam organum electum, quale fuit Paulus, Gal. 1. 15. unde & Medici *ἀποεῶντες* vocant sententias selectas, raras, & eximias, Cornel. à Lap. Erasmus. Segregatus, Vulg. & Erasmus. Separatus, Beza. The Pharises were termed *ἀποεῶντες*, we may English them Separatists. They separated themselves to the study of the Law, in which respect they might be called *ἀποεῶντες* *εἰς τὸ νόμον*, Separated unto the Law. In allusion unto this (saith Drusus) the Apostle is thought to have stiled himself, Rom. 1. 1. *ἀποεῶντες* *εἰς εὐαγγέλιον*, Separated unto the Gospel, when

when he was called from being a Pharisee to be a Preacher of the Gospel, and now not separated to the Law, but to the Gospel: or rather it hath reference to Gods owne words, Act. 13. 2. ἀφοεῖσας δὴ μοι Σαῦλον. Ita arbitratus est Mercerus Paulum alluisse ad nomen Sectæ, cuius antea fuerat: et פרושן seu פרושן non est usurpatum à Phariseis, ut participium significans actionem ab alio profectam, sed ut adjectivum: hic autem Paulus utitur voce ἀφοεῖσας participialiter; etenim Gal. 1. 15. ὁ Θεός, inquit, ὁ ἀφοεῖσάς με, &c. Camero. Myroth. ad Rom. 1. 1. & Prælect. tomo tertio in Matth. 20. v. 3. p. 6. Est certè designare, & cum iudicio deligere, Bullinger. It significeth locally to separate, Luk 6. 22. Acts 13. 2. and 19. 9. Gal. 2. 13. It is used also, Matth. 13. 49. and 25. 32. 2 Cor. 6. ver. 17.

Ἀφορμή, *Occasio.* Rom. 7. 8, 11. It is taken three ways: 1. It properly significeth the opportunity of doing a thing. 2. It significeth any circumstance or accident, whereby one is occasioned to doe any thing. 3. That which draweth a man from doing that he intended. Both these last wayes sinne took occasion by the Law: for both the pravitie of our nature is more inflamed by the prohibition, and we wish it were removed as a rub or block out of our way, *Faius.* Gal. 5. 13. it significeth occasion; and it cometh (as some think) of ἄφορμα, an assault; because, if we give but our selves liberty never so little, more then is fit, the flesh will make an assault upon us. It is used also, 2 Cor. 5. 12. and 11. 12. 1 Tim. 5. 14.

Ἀφρός, *Spuma.* Luc. 9. 39. Hinc Aper dictus, quod ore spumas agat. Poëta Venerem, ἄφρονος ἀφροῦ, à Spuma maris, Aphroditem appellarunt.

Ἀφροῦ, *Spumo.* Mark 9. 18, 20.

Ἀφροσύνη, *Amentia.* Mark 7. 22. 2 Cor. 11. 1, 17, 21.

Ἀφρον, *Demens.* Ex a priv. & φρον, mens, ut Lat. Amens, ex litera a privandi vim habente, & nomine mens. Luc. 11. 40. & 12. 20. Rom. 2. 20.

1 Cor. 15. 36. 2 Cor. 11. 16, 19. & 12. 6, 11. Ephes. 5. 17. 1 Pet. 2. 15. Dicitur imprudens, qui intelligit quidem meliora, sed non sequitur illa, Aret.

Ἀφροπνῶ, *Sopior.* Luke 8. 23. It significeth a dead, or found sleep.

Ἀφομοιωθήσθε, *Assimilatus.* Heb. 7. 3.

Ἀφρον, *Mutus.* Ex a privat. & φωνή, vox. Acts 8. 32. 1 Cor. 12. 2. and 14. 10. 2 Pet. 2. 16.

Ἀχθεῖς, *Ingratus.* Luk. 6. ver. 35. 2 Tim. 3. 2.

Ἀχθεσποίνη, *Non factus manibus.* Mark 4. 58. 2 Cor. 5. 1. Col. 2. 11. Ex a priv. & χεῖροσποίνη, artificio humano structus.

Ἀχλὺς, *Caligo.* Acts 13. 13.

Ἀχρεῖ, *Inutilis.* Matth. 25. 30. Luk. 17. 10. of a and χρεία, That which one hath no need of.

Ἀχρηόμας, *Inutilis suo.* Rom. 3. 12.

Ἀχρεῖς, *Inutilis.* Philem. 11. Ex a priv. & χρεῖος, utilis.

Ἀχρεῖ, ἢ Ἀχρεῖς, ἡσῆς ad, ἡσῆς in, intra, interim, dum, ἡσῆς quò. Often.

Ἀχρεῖν, *Palea.* Matth. 3. 12. Luke 3. ver. 17.

Ἀχρεῖς, *Mentiri nescius.* Tit. 1. 2.

Ἀχρεῖ, *Absinthium.* Apoc. 8. 11. Genus herbe amarissime; Sic dictum iradunt quasi dicas, ἀπὸ ἡσῆς, quòd ob insignem amarorem non facile bibatur: ex a privativo & τριβο bibo: Alii ἄχρεῖ τὸ ἀπὸ ἡσῆς ab attingendo, per antiphrasin, quòd nullum animal herbam hanc amarissimam solet attingere. Stella sic vocatur per metonymiam effecti metaphoricam, Pastor.

Ἀχρεῖ, *Inanimus.* 1 Cor. 14. 7.

B.

Βαθμὸς, *Gradus.* Acts 21. 35. 1 Tim. 3. 13. It properly significeth a staire, or step. Metaphorice accipitur pro gradu dignitatis seu honoris.

Βαθὺ, *Profunditas.* from the Hebrew בְּתַחַת, Desolatio. Propriè dicitur de loco, Matth. 13. 5. Est Hebraica hypalage: altum profunditas aquæ, Luc. 5. 4. Per Metaph. de imperscrutabilibus Dei decretis, Rom. 11. 33. & βάθος

Propriè non est causæ, sed circumstantia ex accidenti, invitans vel irritans causam per se ad agendum, Pareus in Rom. 7. 8. Quoad originem vocis est, τὸ πρὸς αἰὲς ἢ ὀρεξία, Ἀρῖς, from which a man leaps, that is an occasion to help a man forward. And the Law, in regard of the corruption of our nature, may be such an occasion of sin.

h Licet generaliter nonnquam significat Obscuritatem, & Tenebras, tamen est Caligo in oculis, Lorinus.

i Ex a privat. & ἔχω, Habeo, quòd triticum non amplius habeat.

ἀλέτη. Vulg. *O altitudo divitiarum.*
Erasm. *O profunditatem divitiarum.*
Beza, *O profundam divitias.* Plural.
num. τὰ βάρβατα, contractè βάρβας 1 Co-
rinth. 2. ver. 10. It is used also,
Mark 4. 5. Rom. 8. 39. 2 Corin. 8. 2.
Ephes. 3. 18. Rev. 2. 24.

Βαθύς, *Profundus*, Joh. 4. 11. *Per me-
taphoram gravis.* Tribuitur Somno,
Act. 20. 9. *Tempori*, Luc. 24. 1.

Βαθύω, *Excavo*, Luk. 6. 48.

κ Propriè, ^k
ramus, pal-
ma, inde di-
ctus, quod
non faciliè re-
vellitur, eò
quod hæc ar-
bor naturâ
sursum nita-
tur adver-
sum depri-
mentis ma-
num. Quan-
doque gene-
raliter pro
quovis ramo
accipitur.

1 Est cru- 1
mena, sive
marcupium,
ἀπὸ τῆς βάλ-
λεως, quod
mittere, vel
immittere si-
gnificat, quia
pecunia ei
immititur
inque eo
asservantur,
Gerhard. in
Harm.

2 Unde Ba- 2
liffa, an en-
gine in the
warre.

Βαλδύλιον, *Crumena*, Luke 10. 4. and
12. 33. and 22. 35, 36. The
Septuagint use it, Job 14. 17.

Βάλλω, very often. *Facio, abjicio,
mitto, projicio, injicio, ejicio, recondo,
immitto, impingo.* Mar. 12. 41.

Ὁ ὄχλος & βάρβατοι χαλκιδεύεις τὸ γα-
ζοφυλάκιον, &c. *Videtur consulto ve-
tus Interpres idem verbum βάλλειν
variè vertisse, ut indicaret diverso sen-
su à Christo dictum fuisse. Nam hic
bis vertit, jactare, cum de turba loquitur,
quæ, ostentationis causâ, ita in ga-
zophylacium mittebat æs, ut jactaret,
majore sonitu doni magnitudinem decla-
rans. Versu autem sequenti, cum de
vidua loquitur, quæ duo jecit minuta,
non dixit, jactasse, sed misisse, sive ut
pecunie exiguitatem, sive ut modum ca-
vendæ modestum, & ab omni alienum o-
stentatione significaret,* Maldonat. ad
Marc. 12. 41. *Significat tum sen-
sim demittere*, Matth. 4. 6. Marc. 7. 33.
Joh. 5. 7. *tum etiam subito, & cum
quodam impetu projicere*, Matth. 5. 25.
& 21. 21. Acts 6. 33. Gerh. in Joh.

21. 7. *Trado*, Matth. 25. 27. as the
French *Bailler*. It is spoken of such
an one, which is very sick, & lecto

affixus. Marth. 8. 6. Ὁ παῖς μου λέ-
γει, Puer meus jacet, *Servus meus
lecto decumbit*; seu, ut vertit Fran-
Lucas Brug. *Projectus est*, quasi ca-
daver. *Significat etiam, ædificare.*
*Qui lecto morbo vexatus decumbit, æ-
dificet adstantes patientiâ, aliisque vir-
tutibus quæ maximè in infirmitatibus
elucet, & spirituales fabricam studeat
erigere*, Novar. in loc. Luke 16.
v. 20. *Porrectus, vel projectus erat*, Be-
za, Jansen.

Βαπτίζω, *Baptizo*, often. The word
baptize, though it be derived from
βάπτω *tingo, to dip, or plunge* into the
water, and signifieth primarily such
a kind of washing as is used in bucks,
where linnen is plunged and dip't: yet
it is taken more largely for any kind
of washing, rinsing, or cleansing,
even where there is no dipping at
all; as Matth. 3. 11. and 20. 22.
Mark 7. 4. and 10. 38. Luke 3. 16.
Acts 1. 5. and 11. 16. 1 Corin. 20. 2.
Dr Featley. It is put, 1. Gene-
rally, for *washing*, Luk. 11. 38. Heb.
9. 10. Mark 7. 4. ⁿ Βαπτίζονται, ⁿ Beza, *Lo-
ri fuerint.*
They baptised themselves. Christ no
where requireth dipping, but onely
baptizing: which word, (as Hesychius,
Stephanus, Scapula, and Budeus, the
great Masters of the Greek tongue,
make good by very many instances
and allegations out of Claffick Wri-
ters) importeth no more then ablu-
tion, or *washing*. Βαπτίζω (say they
in their Lexicons and Commenta-
ries) *lavo*; Βαπτισμα, *lavatio, ablu-
tio*, which may be done without
dipping, Dr Featley against the Ana-
baptists. Βαπτίζωv propriè not at
mergere: Sed quia ferè aliquid mergi
ac tingi solet, ut lavetur atque abluat-
ur, hinc pro lavare usurpatur, Marc.
7. 4, 43. Luc. 11. 38. *A priore notio-
ne quæ mergere significat, profluxit
ea, quæ pro affligere usurpatur: Quia
qui affliguntur, calamitatum evyngite
quasi merguntur*, Vossius in Thesi-
bus. It implyeth the washing

translatiè
accipitur pro μεθύσκεσθαι, apud Plur. in Symp. sicut Lati-
nis, qui ebrius est, *madidus* interdum vocatur; cui op-
ponitur *siccus*, id est, sobrius, Beza in Marc. 7. Vide illum
in Marth. 13. 3.

of their whole body: There we read also of the washing of cups, pots, vessels, tables. 2. Figuratively, To plunge into great afflictions, Matth. 20. 22. Mark 10. 38. Luke 12. 50. Baptismus non significat afflictionem quamlibet, sed vehementem, & fornicus irruentem, ut sunt in Scripturis unde persecutionum ac tribulationum, quibus qui merguntur & abruuntur, baptizari videntur, Estius ad 1 Cor. 15. v. 29. 3. To sprinkle, or wash ones body sacramentally, Mat. 3. 11. 4. It is taken for the whole work and action of the Sacrament of Baptisme, as Matth. 28. 19. 5. To wash the conscience spiritually, Matth. 3. 11. Acts 1. 6. 6. The native and proper signification of it is, to dip into water, or, to plunge under water, John 3. 22, 23. Mat. 3. 16. Acts 8. 38. Tanquam ad tingendum mego, Casaub. Immergo, intingo, abluo, Bucan. Mergo & tingo, Bullinger. Proprie significat Immergo, submergo, obruo aqua, Zanchinus. Videtur copiam, abundantiam, perfectam quandam perfusionem denotare, Aret. De his verbis, βαπτίω, βαπτίζω, & βαπτίζουαι, vide Spanhem. Dub. Evangel. partem tertiam, Dub. 24.

βαπτίζουαι, Baptizor, often.

ο βαπτισμός, & βαπτισμα, 1. Dipping into water, or, washing with water, often. 1 Pet. 3. 21. 2. Ministerie and doctrine of John, Acts 19. 3. Mark 1. ver. 4.

ο βαπτισμός, Baptismus, Mark 7. 18. Heb 6. 2. and 9. 10. Si vocis notationem attendere velimus, vocabulum baptismi mentionem significat in aquam, vel ipsam mergendi & abluendi actum. Ex ipsa ergo vocis notatione & etymo apparet, que baptismi administrandi consuetudo fuerit initio: cum nos pro βαπτισμός φαρισαιοῦν potius, hoc est, aspersionem nunc habeamus, Zepperus de Sacramentis. Deducitur τὸ τὸ βαπτίζω, vel βαπτίζω, e quibus illud tingere proprie significat: hoc autem immergere, maxime vero aque: Quia vero qui ex aquis emergunt loti, & candidi & muzzi apparent, idcirco βαπτισμός pro lotione

& mundatione in sacra Scriptura sepe accipitur, Heb. 9. ver. 10. Luc. 11. 38. Marc. 7. 4. Danxus, Ifag. Christ. l. 5. de Sacrament. c. 21.

βαπτίω, Intingo, Luk. 16. 24. John 13. ver. 26.

βαπτίζουαι, Intingor, Rev. 19. 3. It is taken from the Dyers vatt, and is a dying, or giving a fresh colour, and not a bare washing only: whence cometh Baptisme.

ο βαρβάρος, Barbarus. 1. One rude and unlearned, Rom. 1. ver. 14. 2. One which so speaketh, as hee is not understood, 1 Cor. 14. 11. Vocabulo barbarus utitur Apostolus de eo, qui utitur lingua peregrina & ignota; & sic usurpavit autor Translationis Chaldaica in Psalm. Psal. 104. 1. In lingua Syrorum, Bar significat extra, unde, geminatis syllabis, barbar, sicut a Rab rabrab, Drusus. It is used also, Acts 28. 2, 4. Col. 3. 11. Vide sis Gualperium in 1. cap. Rom. v. 14.

ο βάρος, Pondus, Πάρος τὸ εἶς, dicitur, inquit Etym. ad quod tollendum opus su magna vi. 1 Theff. 2. 6. Δωδέκα μποι ἐν βάρεσι εἶς, In onere esse, ad verbum. Syriacus vertit, Cum possimus honorabiles esse. Et Immanuel Tremellius notat, dictionem Syriacam significare, & honorabilem, & gravem. Priorem significationem sequitur Photius, eandem Ambrosius, eandem Calvinus, eandem Bullingerus, Hemingius, Erasmus, & alii: ideo vertunt, Cum possimus esse in autoritate, seu dignitate. Posteriores sequuntur Hieronymus, Arias Montanus, Beda, Beza, qui vertunt, Cum possimus vobis oneri esse, vel, si malis (inquit Piscator) in pondere esse, when wee might have been burdensome, saith the Kings Translation; and in the margin, or, used authoritie: but the French Bible (on the contrary) saith in the text, Je çait que nous eussions peu monstër autorité; and in the margin, ou, porter charge. It is used also, Mat. 20. 12. Act. 15. v. 28. Gal. 6. 2. Rev. 2. 24.

ο βαρύς, Gravis, Mat. 23. 4, 23. Acts 20. v. 29. and 25. 7. 2 Cor. 10. 10. 1 Joh. 5. 3. Seeing our English word grievous

ο βαπτισμός & βαπτισμα voces sunt, ad ulum Latine Ecclesie à priscis Theologis translatae: sed Graeca origine, Gomarus. P. Πασι τὸ βαπτίζω, quod est, tingere, & lavare; siquidem proprie βαπτίζω, quis est immersio in τὸ ὕδωρ, Bucan.

9 Hoc nomine Graeci & Romani nominare soliti sunt ceteras gentes propter inconditum vocis sonum: nam Barbar Arabicè, Murmur significat, ut Julius Caesar Scaliger tradit. Vel (ut eadem placet) Barbari propterea dicti sunt, quod incolabant deserta, & riu tu ferarum vivebant: nam Bar Arabicè, Desertum significat. De subtilitate. ad Cardan. exercit. 15. 1. 2 Cor. 4. 17. Apostolus videtur alluisse ad significationem propriam verbi Hebraei כבד, quae & Gloriam & pondus significat.

grævous cometh of the Latine word grave, which is not onely weighty, but also troublefome, It better answereth both the Greek and the Latine, than *heavie*, which is properly that which is of great weight; and the same word, being both in Greek and Latine, 2 Cor. 10. 10. you your selves translate *fore*, Dr *Fulk* against *Martin*.

Βαρέως, *Graviter*, sæpe pro *Molestè*, ut Latine *Graviter*, Matth. 13. 15. Acts 28. v. 27.

Βαρέομαι, *Gravor*, Matth. 26. 43. Mark 14. 40. Luke 9. 32. 2 Cor. 1. 8. and 5. 4. 1 Tim. 5. 16.

Βαρώματα, *Gravor*, Luk. 21. 34. Βαρώτιμϑ, *Gravis pretii*, Steph. Beza, Matth. 26. 7. *Pretiosus*, Vulg. Eras. *Ad verbum sonat*, Qui gravis est pretii, quoniam olim appendebatur æs, non numerabatur, Steph. in Thef. Gerh. in Harm. Erasim.

Βάσανϑ, *Tormentum*. The word significeth properly, *Lapidem Lydium*, seu *Coticulam* quâ aurum exploratur, The touch-stone wherewith gold is tryed; and by a borrowed kind of speech is applied to all kind of examination, and peculiarly to inquisition by torture, and to any pain, to painfull diseases; as ^u Matth. 4. 24. and 8. 6. it is used of the pains of the palsie. Revelat. 9. 5. of the torment that comes by the striking of a Scorpion: and Revel. 12. 2. of the pain of those that are in travell. Of the torments of hell, Luk. 16. 23, 28.

* Βασανίζω, *Exploro, probro, examino, periculum facio*, Aristoph. Item, *Torqueo ad eruendam veritatem, Quæstionem habeo de aliquo*; generalius etiam accipitur pro *torqueo*, & quocunque modo *vexo*. Matth. 8. 29. Βασανίσσα, *Torment*: The word in the originall is very significant, *To cast us into the torments of hell*: so the same word is expressly used, Rev. 14. 10. and 20. 10. and the substantive (as was before noted) by *Luke*, cap. 16. 23, 28.

f Sic loquitur Saluti- nis, Cæpit (inquit) grave pretium per omnem provinciam fructibus esse. Plin. lib. 33. cap. 8. Quasi βείπον, à βείλω, Volo; hæc enim exploratio fit attritu & maceratione. u Βασανίς, Cruciaribus, Beza. Vulgata, Tormentis. Eras. Tormentibus. At tormentinum appellatione certus tantum morbus continetur, quum βασανίς vocat Evangelista fevos omnes morbos, qui ægrotum acerrimis doloribus excruciant, quasi tormentis & equileo impositos, Beza in Matth. 4. * Matth. 8. 6. Rectè hoc verbum hic adhibetur, ubi de gravi morbo agitur, ut disceremus, infirmitates ac morbos ferè nos Dei providentiâ cruciare ac torquere, ut appareat an vera virtus ea sit quæ in nobis esse videtur, an verè Deum diligamus, vel fecus, Novarin. in loc.

2 Pet. 2. 8. * ἐβασανίζεν, *Vexed, racked, or tortured*. The word is a fine word, implying two things: 1. The search and examination of a thing: 2. The racking and vexing a man upon the triall. So *Lot* observed all the evils, 1 He weighed them: 2 He racked his soul, and vexed himself with the consideration of them. The same word is used, Matth. 14. 24. in the matter of a storme. It is used also, Mark 5. 7. Luke 8. 28. Revel. 11. v. 10.

Βασανίζομαι, *Exploro, probor, torqueor, Vexor*. Plat. Thuc. Matth. 8. 6. and 14. 24. Mark 6. 48. Rev. 9. 5. and 12. 2. and 14. 10. and 20. 10.

Βασανισμός, *Cruciatu*, Revel. 9. 5. and 14. 11. and 18. 7, 10, 15.

Βασανιστής, *Tortor*, Matth. 18. 34.

Βασιλεία, *Regnum*, often. Propriè accipitur Luc. 4. 5. Marc. 13. 8. Heb. 11. 33. Apoc. 11. 15. *Regnum cælorum, modò ponitur pro Evangelii prædicatione*, Matth. 3. 2. modò pro tempore *Novi Testamenti*, Matth. 11. 11. *Regnum Dei ponitur pro externa vocatione, & Evangelii prædicatione*, Luc. 10. 11. Matth. 21. 43. pro *interna vocatione*, Luc. 17. 21. pro *vita æterna*, Joh. 3. 3, 5. Act. 14. 22. 1 Cor. 6. 9.

Βασιλεύς, *Regius*, 1 Pet. 2. 9.

Βασιλεία, *Regum palatia*. Luc. 7. 25. ἐν τοῖς βασιλείοις, *In domo regum*, Tremell. *In domibus Regum*, Vulg. *In palatiis regis*, Beza. *In palatiis Regum*, Piscat. vel uno verbo, *In regis*, Ovid. 2. Metamorph.

Regia Solis erat sublimibus alta columnis.

Veruntamen periphrasis illa magnificentis sonat, Piscat. in Schol.

γ Βασιλεύς, *Rex*, very often.

Βασιλεία, *Regno*. Τὸ βασιλεῖον, *apud Paulum id est, Regnare, ponitur pro, Summum imperium obtinere, ita ut nullus se opponat; vel si quis obstat,*

* It significeth Equileo imposit, and implyeth torture, no lesse than that on the wrack, to set on tenters. Beza renders it Excruciabat: quomodo in vernaculo sermone (inquit ille) si velim extremum tædium significare, dicam, *Fessus en une Gehenne*.

γ Quasi ἀσπίδης, *Inviolabilis*, Alsted. Quasi βᾶσις ἢ λαός, borrowed

from building, whereunto the Common-wealth is compared, and whereof the King is said to be the foundation, as 1778, *Adonai* in Hebrew, *Domus*, from 778, *Eden*, *Basis*, A providentia dicitur, quasi πᾶσι λαός, quod omnibus prospiciat, Erasim. Our Ancestours, the Saxons, termed him *Coxing*, or *Cuning*, signifying Power and Skill; which by contraction we now call *King*. In French he is called *Roy*, in Italian *Re*, in Spanish *Rey*, all derived from the Latine *Rex*.

frustra

frustra hoc faciat, Beza in Rom. 6. 12. It is used often.

Βασιλικός, Regius, vel Regalis, seu Potens & Clarus. Hoc enim nomine Græci appellant quicquid magnificentum est, ac splendidum, Jansen. John 4. 46. *Regulus*, Vulg. Syr. *Servus regis*, id est, quidam qui ad aulam Regis Herodis pertineret. Vir regius, Arabs. Regius, Beza. Hieronymus Palatinum vertit. Passim apud Græcos appellatio- ne ἑστ βασιλικῶν intelliguntur Regum aulici & ministeria. Magis Regium quàm regulum significat. Fortè βασιλικός hic homo dicitur, quod fuerit de regio comitatu, videlicet Herodis regis Galilæe. Estius. It is used also, Joh. 4. 49. Act. 12. 20, 21. Jam. 2. 8. Joh. 4. Græcè est, τὸ βασιλικός, *Quidam regius*, sive Regalis; vel, *Quod esset generis regii*, vel, *Quod munere Regioungeretur*.

Βασίλισσα, Regina, Matth. 12. 42. Luke 11. 31. Acts 8. 27. Rev. 18. 7.

Βάσις, *Fundamentum*. Et metaphoricè, *Planta pedis*. Acts 3. 7. Vulg. *Bases*, convertit. Eras. *Plantas*. Pollux ex Platone, *Pedes*, interpretatur; sic Beza. Est enim tibia quasi columnæ instar, cui subjicitur pes probas. Et βάσις quoque tam significat ipsam ingressionem, quàm membra quæ sunt ingressionis organa, Beza in loc. Βάσις teste Hesychio est *stabilimentum, firma sedes, status, quies*. Psal. 104. 5. Our English word *abase*, comes from the French *Abaisser*, and that from βάσις, the foot of a stool; one is cast down at the foot.

Βασκάνω, *Fascinare*, quod & à Græco factum quidam putant. Gal. 3. 1. *Who hath bewitched you? Who hath deluded your eyes, and caused you to think you see that which you see not? He useth a word borrowed from the practice of Witches and Sorcerers, who use to cast a mist before the eyes to dazle them, and make things to appear unto them, which they doe not see.* It signifieth sometimes to *envie*, saith Sym-

machus; ut intelligatur, Irrodi à motos quosdam voluisse Galatas ad servitutem Legis revocare. But we may take it for φασκάνω, id est, φασει καίων, *Lumine, seu Oculis interficio*, to kill with the eyes.

^b Nescio qui teneros oculus mihi fascinat agnos. ^b Virg. Eclog. 3.

Propriè de iis maleficiis dicitur, qui intuitu nocent, Beza. ^c It signifieth a bewitching by the eye; therefore to look on Christ crucified, is a remedy in the next words.

^d Βασάλω, *Porto, asporto, attollo, perfero*, often. Matth. 3. 11. It signifieth only to carry, and may be rendered *Sustinere*; sicut *sustinet pedem & calcem aliquis ejus, cui calceos exiit*, Beza. Usually it signifieth *Bajulare*, ac portare onus aliquod impositum, Luke 7. 14. and 14. 27. Acts 15. 10. Gal. 6. 5. *Portabit, βασίζω, quod est bajulorum propriè*, Eras. And it is properly used of carrying some great burden, as the Latine *Bajulo*; as a dead body is said to be carried, Luk. 7. 14. Joh. 20. 15. Revel. 2. 3. ἐβασίζω, *hast born*, so our last Translat. *hast born a burden, onere pressus fuisset*, Beza. It signifieth to be *pressed down under a great burden*. Whence we may gather, that the cross which was laid on Christ to carry, was ponderous and troublesome to carry, Joh. 19. 17. where this word is used. Rom. 15. 1. *To beare*. ^e Βασίζω

is not only to tolerate and support their infirmities, *sed in se suscipere ut curent*, but to take them in hand to cure them, *Gloss. Interlin.* It is a Metaphor taken from the fashion of building, where the pillars doe carry the weight and burden of the house. Joh. 16. 12. this word is applied to the understanding, *Non potestis capere, Non estis idonei ut ea intelligatis, aut quasi humeris animi feratis. Verbum βασίζω per translationem à corporalibus ad spiritualia accommodatum est: quod alii ad intellectus capacitatem referunt, cum Græcis, ut facit Toletus: alii ad auditus animi, æquâtem, ut Augustinus: prior expositio videtur propriè ad genuinum sensum*

^c See *Plin. lib. 7. cap. 2. Aul. Gell. No 7. Atric. lib. 9. cap. 4.*

^d *Interdum, Sui tã teste, significat rem aliquam manu con- trectando ejus pondus explorare.*

^e *Significat, In humeros admittere; quod faciunt bajuli onerum: sic parentes circumstantes liberos ulnas, Aver. in Rom. 1. 5. 12.*

^z Est etiam vocabulum Mathematicorum. *Basis* centri, punctum medium.

^a Primum est *Invidere*: ^z *Fascinare*, *Cornel. à Lap.* From the Hebrew *בשף*, *Cabaph*, which hath the signification of changing, or turning, the Greeks have formed their word *βασκάνω*, and the Latines *Fascinare*, which is to bewitch, *Ainsw. on Exod. 7. 11. Eras. in Annotat. in locum.*

sensum accedere, que confirmatur ex 1 Corinth. 3. ver. 2. Hebr. 5. ver. 13. Posterior autem ex prioribus videtur fluere, Paulus Tarnovius in loc. The Septuaginta use this word 2 King. 18. ver. 14.

† Sic videtur dicta quasi ἀεταος, inaccessible, quod sit frutex undequaque virgultis ac culectatis & minitantibus armatus, quibus adeuntes deterret, Passor in Malitiam.

* Ab Heb. **פא** Duo vitia insunt in Battologia; Repetitio eorum verborum odiosa, inanis, ac vana: item Multiloquium, Alsted. Vide Casaubonum de Battologia & πολυλογία eruditè differentem, Euseb. 14. ad Annales Baronii; ubi inter alia Battologiæ exempla, & hoc adducit, quod in Psalterio Jesu quindecim hujusmodi orationum proponuntur: *Fesit, Fesit, miserere mei. Fesit, Fesit, Fesit, adjuva. Fesit, Fesit, da hic mihi purgatorium meum*: quarum singulæ decies docentur repeti, que ipsissima est *βαπτολογία*. Huc etiam referri potest precatio ista Judæorum pro Templo reedificatione, valde ridicula, quam recitat *Buxtorfius Synagoga Judaica*, cap. 13. *Βαπτολογοῦμεν*, quasi dicat, propter factorem averfari, Vorstius.

Βάτος, Rubus †, Batus *, A kind of measure peculiar to the Hebrewes, nine gallons and three quarts, Mark 12. v. 26. Luk. 6. 44. and 16. 6. and 20. v. 37. Acts 7. 30, 35.

Βάτραχος, Rana, Revel. 16. 13. Sic dicta *Γραεε, παεε, τὸ εχειν τὴν βολὴν τρεαχίαν*, quod ejus vox sit aspera, insuavis, incondita, inconcinna, & molesta.

Βαπτολογέω, Loquax sum, Matth. 6. 7. The Syriack significeth to bubble, as water out of a narrow-mouthed bottle. It significeth, to inculcate the same things again and again. It is derived from *Battus*, a Poet, an egregious babbler.

Montibus, inquit, erant, & erant in montibus illis, Ovid.

Μὴ βαπτολογήσῃς, Nè inania loquamini, ut transtulit Arias Montanus. Nè eadem blaterate, ut Beza. Nè garrite, ut Castalio. Nè loquaces sitis, ut Stephanus. Nè multum loquamini, ut habet Editio Vulgata; quam sequitur Erasmus, vertens, Nè sitis multiloqui: *optimè firmant enim hanc interpretationem verba sequentia*, Putant enim fore, ut in suo multiloquio exaudiantur. Firmant eandem Syrus & Arabs; ille apud Tremellium, Nè sitis multiloqui: *hic apud D. Kirstenium*: Non multiplicare verba, *Sculiet, in exercit. Evangel. & in Matth. & Marc. cap. 17. Vide Fulleri Miscel. Sac. l. 2. c. 16.*

Βαδύσωμαι, Abominor, execror, abhorreo, of *βδέω*, to stink, or send out an evill favour: *Videtur hinc dictum pedo.* Rom. 2. 22. Revel. 21. 8. *Abominable buggerers.* It properly significeth, to loathe and abhorre a

thing, specially for the evill favour. *Proprie averfor propter foetorem, si ve ille factor sit à ventris crepitu, seu à cadavere, seu alio quocunque gravi odore.*

Βδέλυμα. Lat. Abominatio. Ital. Abominazione. Hispan. Abominacion. Gall. & Angl. Abomination. Res abominabilis, & detestabilis, quam propter foeditatem nemo non averfatur, Luc. 16. 15. Apoc. 17. 4, 5. per *βδέλυμα*, intelliguntur corruptelæ doctriinæ. Apoc. 21. 27. omnis generis atrocita peccata, Gerh. in Harm. Evangel. It is used also, Matth. 24. v. 15. Mar. 13. 14.

Βδελυκός, Abominandus. Tit. 1. 16. *Βδελυκοί*, abominable. Such as are worthy that both God and good men should turne away from, as from things noysome to their senses: for so is the nature of the word, Luk. 16. 15.

Βεβαίως, Heb 3. 6, 14. Firmus, constans à basi. Nam ut columna in basi solida & firma stat; sic constans in sua professione minimè vacillat, sed sunt omni in parte tetragoni. It is used also, Rom. 4. 16. 2 Corinth. 1. 7. Heb. 2. 2. and 6. 19. and 9. 17. 2 Pet. 1. 10, 19.

Βεβαιώω, Confirmo. Mark 16. 20. Rom. 15. 8. 1 Corin. 1. 6, 8. 2 Cor. 1. v. 21. Phil. 1. 7. Coloss. 2. 7. Heb. 2. 3. and 13. 9.

Βεβαιώσις, Confirmatio, Heb. 6. 16.

Βέβηλος, Profanus, 1 Tim. 1. 9. and 4. 7. and 6. 20. 2 Tim. 2. 16. Heb. 12. 16. Sometimes it significeth a profane person; but so it significeth by consequence onely: the punctuall meaning of it there is better exprest by the Latine *remissus*, then *profanus*, Dr. Jackson.

Βέβηλος, Profanus, Matth. 12. 5. Act. 24. ver. 6.

Βέλα, Faculum, Ephes. 6. 16.

Βέλιον, Melius, 2 Tim. 1. 18.

h Nefas, of which, *nè fari liceat*, it is not lawful to speak: or, as Varro deriveth it, as though such were *nè favore digni*, not worthy to eat bread. **i Ofan** offensive favour, as such things, which for their baseness are not to be named.

k Dicitur *από βελῆ*, id est, à pavimento quod à nobis calcatur, *Cornelius à Lapide*. Vel à *βελῆς*, limen domus cuius limen ingredi cui libet fas est. *Profanus*, quasi *procul à sano*, loco

sacro, id est, à Deo, *Metalepsi, Pavenus*. *Impurus*: nam *βελῆ* dicitur purum, qualis est puritas in cælo sereno, aëtris. Hinc *βέβηλον* nam *β* syllaba, significationem dictionis mutat: ideoque rectè intelligimus pollutum, cænotum, impurum, quod cælo & astris minime dignum est, *Aret. in 1 Tim. 4. 7.*

¹ Βῆμα,

1 Gressus, *Xen.* Item locus dicendi in concione aut judicio, *Tribunal*; in castris verò *Suggestum* vocant, *Scap.* Ad 7. Mensuram pedis significat.

¹ *Ἰβήμα*, *Tribunal*, Rom. 14. 10. Tribunal, or judgement-seat. It significeth a place of speaking in a Sermon, or in judgement, to which one must ascend by certain steps, à βῆμα ascendo, Acts 12. 21. and 18. 12. and 25. 6. It is used for a pulpit, Nehem. 8. 6. and Esdr. 9. 41. Suggestus, vel Suggestum, sive quòd constet ex suggestu, id est, congesta materia; sive quòd inde populo suggeratur quòd in rem ejus esse possit. Est locus in quem ascenditur, sive ad concionandum, sive ad jus dicendum; quem locum, si sit in castris, Suggestum nominant, Lorus. It is used also Matth. 27. v. 19. Joh. 19. 13. Act. 7. 5. and 18. 16, 17. and 25. 10, 17. 2 Corinth. 5. ver. 10.

¹ *Βήρυλλος*, *Berylus*, Rev. 21. 20. Lapis pretiosus splendens: unde Gall. *briller*, *Minshew*. The Septuagint use it Exod. 28. 20.

¹ *Βία*, *Vis*. Lat. *Violentia*. Gall. *Violence*. Angl. *Violence*. Acts 5. 26. and 21. v. 35. and 24. 7. and 27. 41.

¹ *Βίαιος*, *Violentus*, Act. 2. 2. ^m *Βιάζομαι*, *Vim assero*, *vi irrumpo*, Matth. 11. 12. taken by violence. The word is taken passively there. Vulg. & Eras. *Vim patitur*. *Vis affertur*, Beza; id est, quasi impetu quodam in illud perumpitur. *Βιάζεσθαι* in all sorts of Authours is for the most part taken in the active, but seldome, and very sparingly in the passive; and the sense will run cleere and smoothe: so here, *Βιάζεσθαι* significat, *vi adigere*, aut necessitate cogere invitum. *Regnum caelorum vi ingruit*, *vi irrumpit*, The kingdome of heaven breaks in by force. The active signification is admitted Luke 16. ver. 16. and why not here? The Septuagint take it alwayes thus, as, Gen. 19. 3. and 33. 11. Exod. 19. 24. Judg. 19. 7. Vide *Scultet. in loc. c. 33. Observat.* It is used also, 2 Reg. 2. 16. & 5. 16. Prov. 16. 26. Luc. 16. 16.

¹ *Βίαιος*, *Violentus*, Matth. 11. 12. ⁿ *Βιβλίον*, *Liber*, often. *Singula* it written in one volume, Rev. 22. 18. Luke 4. 17. 2. Book of conscience, Revel. 20. 12.

scripta verbi divini vocantur βιβλία & *βιβλία*, Luc. 4. 17. and 20. 42. Heb. 9. 19. John 20. 30. and 21. 25. inde venit usitata appellatio *Bibliorum*, Chemnit. in Harm.

¹ *Βιβλακίδιον*, *Libellus*, Rev. 10. 2. 8, 9, 10. *Valde diminutivum*; id est, liber valde exiguus. Erasmus assidue vertit libellum. *Videtur significari sacra Scriptura, aut notitia rerum divinarum; quæ ideo vocatur libellus, quia omnis notitia quam de Deo ac rebus divinis assequimur in hac vita, etiamsi multum proficiamus, tamen si ad eam, quæ nobis dabitur in futura vita, conferatur, per exigua est*, Estius.

^o *Βιβλίον*, *Liber*, often. A long time the use of paper was not known; whence men were wont to write sometimes upon the inward rindes of trees, called in Latine *Libri*; so that to this day wee call our books *Libri*, because in old time they were made of those rindes of trees: sometimes they did write in great leaves made of that rush *Papyrus*, growing in Egypt, from which wee have derived our English word *paper*, and the Latine word *papyrus*, now signifying our writing paper. *Libri nomen pro enumeratione sumitur cap. 5. (scil. Genes.) sicut & initio Mathæi, qui id imitatus est*, Mercer. ad Genes. 2. v. 4. Matth. 1. 1. the rehearsal of ones pedegree or off-spring.

^p *Βίος*, *Vita, victus, facultates*. *Vita*, 1 Pet. 4. 3. 1 Tim. 2. 2. *Victus*, Luc. 8. 43. Marc. 12. 44. *Pecuniæ, seu facultates, per Metonymiam effecti*, Luc. 15. 12, 30. 1 Joh. 3. 17. *Mundanas facultates*, Beza, Piscat. Eras. & Ver. Interp. *Substantiam mundi, nimium obscure*. Syrus Interpres, *Possessionem mundi*. Fr. *Des biens de ce monde*. It is used also, Luke 8. 14. and 21. 4. 2 Tim. 2. 4. 1 Joh. 2. 16.

¹ *Βίωσις*, *Vita*, Acts 26. 4. ^q *Βιωτικός*, *Ad hujus vitæ usum pertinens*. It is used, 1 Cor. 6. 3, 4.

longævi, quòd diu vivunt; & facultates ad vitam degendam necessarias, unde βιωτικός appellatur, Vossius. 1 Luc. 21. 34. id est, victus & amictus, ut exponitur Matth. 6. 25. *Beza*. Ad victum, aut facultates, sive ad vitæ usum pertinentes, Eras. Bullinger.

^o *Α βύβλος* *papyrus*, quia ex byblos seu papyro, fruticis genere, chartæ fieri solebant. Heretofore they writ upon leaves of Date-trees, whereof to this day, the words *leafes*, or *leaves* of bookes took originall. The word *paper* taketh its name of a tree called *Papyrus*, whereof they then made paper, or of the pap of rotten linnen, whereof it is now made. ^p *Græcis tria significat, Vitam, Victum, & Facultates*, ac substantiam quâ vivimus, Eras. Bulling. ^q *βίος* significat & vitam ipsam, unde *μωροβίος* dicitur, id est,

^m Significat *Cogitatio*, quomodo is dicitur cogi, qui vim patitur, *Fans. Chemnit. Harm.*

ⁿ 1. The whole Scripture, or some part of it written in one volume, Rev. 22. 18. Luke 4. 17. 2. Book of conscience, Revel. 20. 12.

Βίβω, *Vivo*, 1 Pet. 4. 2.

Βλασφημία, *Damnificatio*, 1 Tim. 6. 9.

Βλάπτω, *Noceo*, Mark 16. 18. Luke 4. v. 35.

Βλαστάνω, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Βλασφημέω, *Blasphemo*, *convicior*, *often*. In ancient times it signified to defame; so it is translated, 1 Cor. 4. 13.

^r Being defamed, or evil spoken of; or, word for word to translate it, being blasphemed. Jude 8. ὁβριάζας βλασφημῶσιν, They speak evil of, or they blaspheme dignities. Rom. 3. 8. καθεώς βλασφημῶμεθα, Translatours render it, *As we are wrongfully blamed*, *As we are slandered*, *As we are slanderously reported*. So Tit. 3. 2. To speak evil of no man. In the original it is μὴδ' ἕνα βλασφημῶν, to blaspheme no man. Now it is appropriated to a dishonour offered to Gods

^r Name. In Hebrew also Blasphemer is said, *transfigere nomen Jehovah*, to strike thow the Name of *Jehovah*. The Hebrew נִקְבָּה, *Nakab*, properly signifieth to strike, or pierce thow, *Iai. 36. 6. Hab. 3. 14.* Figuratively it is used for blaspheming, *Numb. 23. 13, 25.* which is a striking thow with evil words. *Vox hæc in Græco etiam sermone proprie refertur ad Dei injuriam; Dicitur hic βλασφημῶν non qui Deo maledicit, sed qui quod Dei est sibi arrogat.* Vide *Mat. 26. 65.* Grotius in *Matth. 9. 3.*

Βλασφημία, *Blasphemia*, *often*. Slander, or evil-speaking. The word from the original importeth no more: so profane and sacred Writers use it, and so it is translated, *Ephes. 4. 31.* and *Col. 3. 8.* *curset speaking*. In those places it signifieth evil speaking against men; but in Scripture usually it signifieth the highest degree of slander and speaking evil against God, *Matth. 12. 31.* *Rev. 13. 6.* βλασφημία *Latinâ voce nullâ potest exprimi.* Nam voces impietas, sacrilegium, generaliores sunt. Itaq; vox Græca apud Matthæum, *Cap. 21. 31.* & alibi retinetur ab Interpretibus, *Scultetus Observat. cap. 36.* *Non tantum maledicta in*

Deum hoc nomine veniunt, sed & quicquid Dei honorem minuit, *Matth. 9. 3. & 26. 65.* *Marc. 14. 64.* *Grotius in Joan. 10. 33.* *Matth. 15. 19.* ^c *Maledicta, Beza. Convicia, Erasmi. Vulg. Blasphemie. Galli vocant, Blames, Græco vocabulo per Syncope contracto. Nos in rebus sacris, & ad Deum pertinentibus, vocabulum Græcum retinimus. Hic autem Christus videtur ea dumtaxat recensere, quæ ad mutua hominum inter se dissidia spectant, Beza in loc.*

Βλάσφημοι, *Blasphemus*, *Acts 6. 11, 13.* *1 Tim. 1. 13.* *2 Tim. 3. 2.* βλάσφημοι non sunt hoc loco, qui in Deum probra converunt, sed in genere maledicti. Sic *1 Tim. 6. 4.* βλασφημῶν maledicentia dicuntur. *Scultetus.* It is used also, *2 Pet. 2. 11.*

Ελέπω, *ομαι*, *Adspicio, video, caveo, respicio, or, often.* It is not only to look with the eye, but with the heart; *ad animum transfertur.* ^u It signifieth to take heed: so *Col. 4. 17.* *Take heed to the Ministerie.* The original is, *βλέπε τῷ διακονίαν,* See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere accipitur.* This Greek word is likewise so taken, *Mark 8. 15. and 12. 38. and 13. 9.* *Phil. 3. 2.* *To beware, or take heed.* *Col. 2. 8.* *Verbum βλέπε innotuit proclivem hic esse lapsam, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus à seudistoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, βλέπετε, nè quis vos seducat, Matth. 4. 2. 4. Itemq; à falsa doctrina Pharisæorum sedulo cavendum admonens, inquit, Marc. 8. 15. βλέπετε ὅτι τὸ ζύμωσ ἔστι σαρκῶν, Marc. 13. 5, 9, 23, 33, quatuor distinctis vicibus hoc verbum reperitur, ac perpetuo singulari attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, ² *Matth. 13. 14.* It signifieth intentis*

re. Hæc differentia perpetua non est: versiculo quippe 16. τὸ βλέπειν, pro Cernere; versiculo autem 17. ιδεῖν & βλέπειν, de extrema visione dicuntur, sine ullo discrimine, Beza in Matth. 13. Marc. 4. 12. τὸ ὁρᾶν, aliquid amplius declarat quàm τὸ βλέπειν: ita viz. ut significet actionem animi, id quod videt judicantis, Beza in loc.

^c *Quum omnia maledicta in Clodivum diceverunt, Cicero.* ^u *Aliud βλέπειν, quàm ὁρᾶν, sicut aliud est Videre, quàm intueri: videt enim ali-*

quando qui non intuetur, Maldon. in Matth. 6. Plus est τὸ βλέπειν, notat enim intentionem animi, oculos ad rem aliquam cernendam adjucentis: quasi βλέπειν ὄπτας, id est, Adjicere oculos, Beza in Matth. 5. 28. & 6. 4.

^x *Erasmus rectè mihi videtur distinxisse τὸ ιδεῖν, à βλέπειν. Nam hoc quidem loco τὸ βλέπειν, videtur simpliciter accipi pro eo quod Latini dicant Videre, quod non longè minus est, quàm ιδεῖν, id est, perspicere, & cernere; hoc enim est potius animi quàm oculorum: sicut plus est intelligere quàm Audi-*

oculis

^f *Matth. 9. 3. Blasphemar, id est, impiè loquitur. Nam hæc significatione peculiari usurpatur à sacris Scriptoribus nostris, quomodo etiam apud Platonem bis ponitur, quum aliqui communi usû apud Græcos disertiores idem valeat quod βλάπτειν τῷ φημίω, id est, Calumniari, vel Maledicere, sive Alterius famam maledicere, Beza in locum.*

oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7.3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides*, Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. *Intueris*, Arias Mont. *Spektas*, Novatin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Spekto*, than *Video*: as Terence saith, *Me spekta*. *Βλέπειν* non rarò dicitur de visione & adspectu rei quæ latebat & celabatur; unde superiori cap. ver. 18. ὁ Παῖς σου ὁ βλέπων ἐν πρὸς κρυπτή, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant, curiosè investigant; & sua, quæ gravia grandiaq; & omnium oculis exposita, non vident: adeo ut suâ curâ neglectâ, alienas labeculas explorent. Verbum βλέπειν plerumq; desiderium quoddam indicat, quo videns tenetur; ut tacite nobis innueatur, Patrem qui in cælis est, ingenti oblectatione perfundi, cum quempiam orationem fundentem intuetur, Novarin. in Matth. 6. 18. & 7. 3.

Βλέμμα, *Adspetus*, 2 Pet. 2.8.

Βοή, *Clamor*, Jam. 5.4.

Βοῶν, *Clamo*, *vociferor*. Hinc Latinum vocabulum *Boö*, Matth. 3. 3. φωνὴ βοῶντος, *Vox clamantis*, The voice of one bellowing like an Oxe. It is used in many other places, viz. Mark 1. 3. and 15. 34. Luk. 3. 4. and 18. 7, 38. Joh. 1. 23. Acts 8. 7. and 17. 6. and 21. 34. Gal. 4. 27.

Βοήθη, *Adjumentum*, Acts 27. 17. Heb. 4. v. 16.

Βοηθήω, *Succuro*. Mark 9. 22, 24. Acts 16. 9. and 21. 28. 2 Cor. 6. 2. Heb. 2. 18. Rev. 12. 16.

Βοηθός, *Auxiliator*, Heb. 13. 6. *Opip*

ius accurrere auxilii ferendis causis; quasi dicas, ὅτι βοῶν θεῶν, Ad clamorem accuro: itaque Latino illo vocabulo proprie exprimitur, Beza in Matth. 15. 25.

tulator. Proprie de eo dicitur, qui ad clamorem alicujus accurrat, periclitantis, scilicet, Steph. in Thes. Ling. Græc. Βόθυνος, Fovea, Matth. 12. 11. and 15. 14. Luk. 6. 39. Cavitas profundior in terra aut lapide.

Βολή, *factus*, Luke 22. 41.

ἅ Βολῆς, Faculum, Heb. 12. 20. *Nauticum perpendicularum, quo altitudinem maris explorant, nè vadis illidantur: nostri nautæ Plumbum appellant, Beza.*

Βολίζω, *Bolidem demitto*, Acts 27. 28. *Nostri nautæ pro βολίζω dicunt Sonder, id est, Fundum explorare. Latini (quod sciam) altero vocabulo non explicant, Beza in loc.*

Βόρβορος, *Cœnum*, 2 Pet. 2. 22. *à quo nomen acceperunt Gnostici ut Borboricæ dicantur, quasi cœnosi, quoddam turpissimas libidines sacris suis immiscerent, Stephanus in Thes. Græc. & Augustinus de hæresibus, cap. 6. Derivari videtur à βορρα pabulum, sicut Latinum furfur est ex far farris. Est enim proprie sterces seu firmus, qui evertitur ex pecudum seu jumentorum stabulis.*

ἅ Βορρᾶς, Boreas, Luke 13. 29. Rev. 21. 13. *Ἄπὸ τῆ βοῆς*, of the noise which it maketh,

Horriſer invasit Boreas, — Ovid. Met. The horrible, or boysterous Northwind. Or, ἀπὸ τῆ βορρᾶς; à nutrimento, because it nourisheth the body, making it healthfull, and gets a good stomach.

ἅ Βοσχω, *Paſco*, *pabulum præbeo*; quo videri potest defluxisse verbum apud Latinos *Vescor, Arct.* It is used for such as keep swine, Matth. 8. 30, 33.

Mark 5. 14. *Proprie usurpatur de pastura armentorum vel gregum, Luc. 8. 32, 34. & 15. 15. Joh. 21. 15, 17. The Lxx. use it in the same sense, Gen. 29. 7, 9. and 37. 11, 15. and 41. 2. It is used for spiritual feeding, as Isai. 5. 17. and 14. 30. Ezek. 34. 2. It is used also, Mark 5. 11.*

Βόλβαν, *Herba*, Heb. 6. 7. *unde Hortus Botanicus.*

Βότρυς, *Botrus*, Revel. 14. 18.

ἅ Βελή, *Consilium*, Luke 7. 30. Acts 2. 23. and 20. 27. *Βελή Græcis, ut & consilium Latinis, significare potest, aut id quod*

Est pondus funiculo affixum, quo dejecto, nautæ explorant altitudinem maris: & missiles hæstæ, Græcis Bolides dicuntur, autore Hesychio, à βολήν, Mittere, Erasim.

ἅ Aquilo, because it flyeth boysterously, as an Eagle.

ἅ Βόσχω is of more strict signification, concerning bodily food, or the provision and allowance of fodder for cattell: βοσχω is more generally applied in the Greek language to all care and wife skill of ruling and governing cattell, or any other thing. d Et Consilium & Lotus in quo consultatur, Polyd. Virgili lib. 8. cap. 2.

y Vox clamantis, id est, clamans: ut sit sensus, Adest Proclamator, dicens, Beza.

z Græcum verbum (ut observat Erasimus) significat, Ad vocem alicujus accurrere auxilii ferendis causis; quasi dicas, ὅτι βοῶν θεῶν, Ad clamorem accuro: itaque Latino illo vocabulo proprie exprimitur, Beza in Matth. 15. 25.

quodsecum quis constituit facere, aut quod faciendum alteri censet. Potest utraque significatio hic locum habere. Sed prior illa à Syro agnoscitur, & nihil fallor, perpetua est nostris scriptoribus, sive cum de hominibus agitur, ut infra (sc. Luc.) 23. 51. Act. 5. 38. and 27. 12, 42. 1 Corin. 4. 5. sive cum de Deo, ut Act. 4. 28. and 11. 23. and 13. 36. Eph. 1. 11. Heb. 6. 17. Grotius.

Βελομαι, Consulto, cogito, Luke 14. 31. Act. 27. 39. John 12. 10. Βελεσθαι non est hic consultare, sed constituere, ut Act. 5. 33. & 15. 37. 2 Cor. 1. 17. Grotius.

Βελδτης, Senator, Luke 23. 50. Mark 15. 43.

Βελημα, Consilium, Act. 27. 43. Rom. 9. ver. 19.

Βελομαι, whence Lat. Volo, often. Βελεσθαι significat, velle cum consilio & deliberatione, videlicet deductum à nomine βελη, consilium, Estius ad 2 Cor. 1. 15.

Βυδς, Collis. Luke 3. 5. & 23. 30. à βαινα.

Βεσ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. v. 9. 1 Tim. 5. 18.

Βεγεθειον, h Præmium, i palma. Præmium quod datur certantibus ac vincantibus. Bravium, Vulg. Palma, Ambros. & Cyprian. 1 Cor. 9. 24. Victoria præmium in publicis ludis seu certaminibus. It is used also, Phil. 3. 14. Syrus, ut accipiam vicloriam, id est, præmium vicloriæ.

Βεγεθω, Impero, prior sum. Whence the English word, Brave. Significat, Præmia distribuere in certaminibus, Decernere de vicloria, Aret. Coloss. 3. 15. it is translated k Rule, but properly significeth to rule after the manner of a Judge, or an Umpire. It is taken from the custom of the heathen, who in their

publike games of wrastling, or the like, had some who sate as Judges, and did rule and order the runners or wrastlers, and give to them that did best some rewards. And the Apostles meaning is, let Peace be the Judge, let it sit and oversee, and moderate all the affections of the heart. Significat gubernare certamen, atque etiam superare in certamine. Pax Dei gubernet totum hoc certamen quod feritur in cordibus, ut ipsa palmam ferat ac triumphet; penes ipsam maneat vicloria. Hyperius.

Βεγδως, Tardus, Luke 24. 25. James 1. ver. 19.

Βεγδωω, Tardo, 2 Pet. 3. 9. Verbum βεγδωωεν quandoque ponitur intransitive, 1 Tim. 3. v. 15. Eodem modo usurpatur Gen. 43. v. 10. Deut. 7. v. 10. Inde quidam censent etiam hoc loco intransitive debere accipi. Sed quia verbum βεγδωωεν etiam transitive usurpatum occurrit Isa. 46. 13. ideo illud τῆς ἐπιθυμίας rectius conjungitur cum verbo βεγδωωει, ut sit sensus, Dominus non tardat vel differt promissum. Eo modo etiam Syrus reddidit, Non cunctatur Dominus in promissionibus suis; uti etiam Lutherus, Gerb. in loc.

Βεγδωπλέω, Tardè, aut, vix navigo, ut vento contrario, Act. 27. 7.

Βεγδωτης, Tarditas, 2 Pet. 3. 9. Notum laudabile illud Adagium, & à Græcis, & à Latinis usurpatum: οὐδέ βεγδωος, festina lentè.

Βερατων, Brachium, Luk. 1. 51. John 12. 38. Act. 13. 17.

Βεραχι, & βεραχιτι, Paulum, & paululum, paulisper. Luke 22. 58. Joh. 6. 7. Act. 5. 34. and 27. 28. Hebr. 2. 7, 9. and 13. 22. It significeth either a little while, as Act. 5. 34. a little or short time, Heb. 2. 7, 9. or, a little deale, John 6. 7.

Βεραθη, Infans, puer recens natus. 2 Tim. 3. 15. ἀπὸ βερεθς, from his childhood, yea, from his infancy; as the word proprie significeth, M. Hildersham. So 1 Pet. 2. 2. Luke 1. 41, 44. Embryo: sed proprie dicitur de partu recens edito. Hæc interdum apud alios etiam autores permulantur. scil. Aphrodisæum.

1 Videtur hæc vox esse in prima origine comparativi gradus, à βεραχις, brevis. Significat enim proprie illam partem brachii, quæ est inter humerum & scapulam & scapulam brachii, quæ brevior pars est, cum alia pars, id est, αἰμα, aut cubitus, sit longior.

e Collis à colendo. Colles vitiferi & aprici à vinitoribus excolluntur: Mons verò à manendo. Mons & collis differunt ut majus & minus: Collis est monticulus aliquis.

f Of βόσκω, pasco. They feede men with their labours: or from βοδω; eo cry out, Job 6. 5.

g Quasi βεγεθειον, commutatis ac translatis duabus literis; propterea quòd certaminum Judices, datà virgà palmèà, designarent viclorem, Erasim. h Nomen præmii generale est, at βεγεθειον proprie est præmium quod datur certantibus ac vincantibus, Erasim. in Annotat. ad 1 Corin. 9. i Alii vertunt, Palmam ferat, ut Erasim. k Alii aptinàs (ut nihil videtur) imperet, regat, sive moderetur; sic Bezæ. Nam Apostolus innuere voluit, hoc esse virtutis officium, ut agat Brachetem, sive Agonothetam inter cæteros affectus, Epif. Dav. in loc.

disæum, Dioseoridem. *Sed fortassis usus est Lucas nomine βρέφες, potius quam ἐμψύς, ut hunc motum inestitatum fuisse ostenderet, & puero jam nato magis convenientem, quam adhuc intra uterum delitescenti, Beza in locum.*

Luc. 18. 15. ^m τὰ βρέφη, *infantes, tenevi, nimirum, & adhuc ab uberibus pendentes parvuli, Beza ibid. Little children; In our last Translation, infants. It is used also, Luke 2. 12, 16. and Acts 7. 19.*

ⁿ βρέχω, *Rigo, Luke 7. 38. 44. James 5. v. 17. Rev. 11. 6.*

Βρονή, *Tonitru. Πλαγὴ τὸ βρέμεν, à fremendo; Thunder is a signe of Gods anger, 1 Sam. 2. 10. and 7. 10. It is used, Mark 3. 17. John 12. 29. Apoc. 4. 5. and 6. 1. and 8. 5. and 10. 4, 5. and 11. 19. and 14. 2. and 16. 18. and 19. 6. Nonnunquam simpliciter accipitur pro tumultu, & magno strepitu, Jansen.*

βροχίς, *Pluvia, Matth 7. 25, 27. Non quevis pluvia, sed vehemens, & procella, quam terrarum eluviones sequuntur. Latini nimum vocant, Beza in loc.*

βρόχῳ, à βρογῶ guttur, *extrito γ, quod restis circa guttur suspendendi circumponi soleat. Laqueus, 1 Cor. 7. 35.*

βρόχῳ, *Strido, Acts 7. 54. Est instar rabidi canis denudare dentes, Latrare, Aret in loc.*

βρυγμός, *Stridor, Matth. 8. 12. and 13. ver. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luc. 13. 28.*

βρῶα, *Fundo, Jac. 3. 11. Sensim accresco, Bullio. Hinc Embryon dicitur, Aret.*

βρώσῳ, *Comedo, John 6. 13.*

βρώμα, *Esca, often. Solidum alimentum, 1 Corin 3. 2. Ideo malui escam interpretari quam cibum, Beza.*

βρώσις, *Cibus, erosio. Cibus, Rom. 14. 17. Coloss. 2. 16. Edulium, Heb. 12. 16. Eroso, Matth 6. 20. where it is translated Canker: * but it must be largely taken for any thing that*

by rust or fretting doth eat into, and consume metall, or any other creature. *Ærugo, Vulg. Eras. Comestura, Cyprian. Eroso, Beza. Metonymice significat omnia que solent depasci res in terra defossas: propterea quod facta est thesaurorum mentio, qui ferè in pecunia sui sunt, qui ærugo corrumpuntur, Beza in loc. It is used also, Matth. 6. 19. John 4. 32. & 6. 27, 55. & 14. 17. 1 Corin. 8. 4. 2 Cor. 9. 10.*

βρώσιμῳ, *Esculentus, Luk. 24. 41.*

βυθός, *Profundum 2 Cor. 11. 25.*

βυθίζω, *Ærugo, Luke 5. 7. 1 Tim. 6. 9.*

βυθίζω, *Drowne: The word significeth drowning themselves in the bottome. Therefore Stephanus hath it in the margin, In profundum exitium demergunt. Demergo, in profundum eo. Est Metaphora sumpta ab iis qui aquis obruntur: quâ significatur, avaros planè perire, sine ulla salutis spe. Sicut iis qui in mediis aquis sunt, imperiti natandi, nulla spes effulget auxilii, Hyperius in locum. Poetèst βυθίζωσθαι intelligi non submergi, sed præ onere profundius fidere, Grotius in Luc. 5. Souled over head and eares in their sins. It significeth such a drowning as is almost past all hope and recovery.*

βύσσῳ, *Byssus, Luke 16. 19. Rev. 18. 12. It is a kind of most delicate linnen, as Pliny saith in his Naturall History, lib. 19. cap. 1.*

βύσσινῳ, *Byssinus, Rev. 18. 16. and 19. ver. 8, 14. Byffe is a silken linnen, white, pure, and bright, and hath the name originally of whitenesse, and significeth the graces and justifications of the saints, Revel. 19. 8. Ezek. 16. 10.*

βυσσός, *Coriarius, Acts 9. 43. and 10. v. 6, 32. Of βύσση, corium, pellis; from whence the Latine word bursa, an herb called a Shepherds pulse or poush.*

βαυός, *Ara, Acts 17. 23. Rivet and Heinsius derive the Greek word from the Hebrew בומה, Bama, quod significat ad sciium quodcumque à terra exaltatum, aut in loco excellentiori positum constructumve. Eustathius derivat à βαίνα,*

^m The word significeth, sucking babes which they carried in their arms.

ⁿ Pluo, to rain, Mat. 5. v. 45. Luke 17. 29.

^o See Lud. de Dieu his Comment upon Matth. 6. 19. of this word and c. 6.

* Quicquid non vivit, inheret autem materiæ, & erodit ipsam, ut ærugo, rubigo. Et illustris est extenuatio, quod ex ipsa materia thesauri terreni, si recondatur, nascatur quod ipsam vitiat & corrumpit, Chemit in Harm. Σίς transferretur ad vitces, βρώσις verò ad cibos, Theoph.

à *βαίω*, quòd gradibus eò Sacerdos *ascenderit*. *Ara*, either *ab ardendo*, because their Sacrifices were burned upon it, or from their imprecations used at that time, which in Greek they called *diegís*. Βαμὸς & ἡ *Ara*, (saith Mr *Mede*) were used of heathen altars only, and such as are set up to heathenish gods: *ἑσθιασίων* & *Altare*, spoken of such Altars as were appointed for the worship of the true God under the Law.

q *Altare* est quod à terra erectum & exaltatum est: *Ara* vero est, quæ in terra statuitur; unde & mensæ in ædibus Græcis, atque etiam privatis, ararum vicem obtinebant: illud superis Diis tantum consecratum erat, hæc tam superis quam inferis.

F.

1 A *γέσινα*, *Hesich.* De *πισκο*; quòd proxima quæq; subito depascatur; per reduplicacionem usitatam, γέσινα-14.

Γ *Ἀγγεῖνα*, *Grangæna*, 2 Tim. 2. 17. *Partis alicujus mortificatio, cui nisi opportunè succurratur, non modo pars ipsa que laborat, sed & aliæ vicinæ partes, ipsèq; totus homo deniq; intereat.* Vulgata, *Erasmus, & Lutherus*, τὸ γέγγεῖνα vertunt; *Cancer*: forte propter affinitatem vocum, *Cancer & Gangræna*. At aliter in Medicorum Scholis *Cancer*, aliter *Gangræna* definitur. *Cancer illis est tumor durus, inæqualis, aspectu teter, venis in ambitu turgentibus, colore livescens.* *Grangrænam Medici de carnosa parte, inflammationis vi emortuâ, intelligunt, Scultetus.*

f *Arca* in quam munera mittebantur, sic dicta est, quòd in ea asservaretur pecunia Templi; παρὰ τὸ φυλάειν ἢ γάλα, *Piscari*, in Luc. 21. 1. & Joh. 8. 20. In Latine *Aravium*, from *Ar*, because the first money used by the Romans was of brass, as *Pliny* witnesseth, li. 3. cap. 33.

f *Γαζοφυλάκιον*, whence comes the Latine *Gazophylacium*. *Marcus*, cap. 12. 41. ut & *Lucas*, vocat *arcam* in quam dona mittebantur. *Alioqui solebat γαζοφυλάκιον dici pars illa Templi que pone Adem sacram in latius utrumq; versus occasum porrigebatur, in qui arca erat, & quicquid in usus Templi asservabatur.* Lxx utuntur, *Nehem.* 10. 37. & 13. 5. Hoc *molochus* perat *Johannes*, cap. 8. 20. Huic γαζοφυλάκιον præpositus erat: unus ex sacerdotum ordine, qui vocabatur γαζοφύλαξ. *Grot.* It is used also, *Mark* 12. 43. *Γάλα*, γάλακτος, *Lac*, 1 Cor. 3. 2. and 9. 7. *Heb.* 5. 12, 13. 1 *Pet.* 2. 2. whence the Meteor *Galaxia*, or *Via lactea*, hath its name, *Ovid Metam.*

Et si via sublimis, cælo manifesta sereno, Lactea nomē habet, candore notabilis ipsa. *Γαλιών*, *Tranquillitas, Serenitas*, *Matth.*

8. 26. *Mark* 4. 39. *Luke* 8. 24. This word (which all three Evangelists use, but is no where else used in all the New Testament) is more significant than the English word *Calm*, which (as some would have) is derived from such a Greek word as signifieth *Milke*; to note that the aire was as white and clear, as that in the firmament, in the clearest winter night, which is called *Via lactea*, *The milkie way*. But I rather subscribe to those (*Henricus Stephanus, Scapula, Chemnitius, Piscator*) that derive it from such a Theme in the Greek, as signifieth *To laugh*, or, *To look marvellously cheerfully*, or, *merrily*. The word then signifieth, that there was upon Christ his rebuking of the winds and sea, not only a marvellous calmnesse, stilnesse, and quietnesse; but there was a wonderfull serenitie: the Heaven and Sea did (as it were) smile and laugh upon them, which before did so frown, and threaten to drown them.

t *Γάλα*, *Lac*, quasi *Aër lacteus*, *Eustath.* As that is purely white without any black; so this without any cloud: or because smooth as that, *—Sic et aque equaliter undat.* u *Παρά τὸ γάλακτος ἀριτύνειν*, *rideo* *Γάλακτος* quasi *γέλασθαι*, quòd i nautis arideat. *—Rident æquora ponti.* Vel quòd aër qui tranquillus & serenus est, quasi vultu sereno rideat.

x *Γάμος*, *Nuptiæ*, often. It is used for a banquet, or feast, *Luke* 14. 8. so the *Syriack* often translate it. It is taken, *Matth.* 22. 10. *Luk.* 12. 36. for the place appointed for the celebration of the wedding, or banquet. The word *† Nuptiæ*, which signifieth marriage, had its derivation à *nubo*, which in old time signified to cover: because the woman was brought unto her husband, with a veile cast over her face, *Genes.* 24. ver. 65. whence she is called in the Law, *Feme covert*. *Non habent Græci* (quod nisi expertus vix credat) vocem quâ matrimonium exprimitur: atq; illius loco τὸ γάμος utuntur; ut & *Juriconsulti Græci*, cum τὸ αὐτὸ γάμος πάλαι, Ex eodem matrimonio conceptos, vocant: *Qui &* cum matrimonium desinitunt, desinitum ejus, egestate vocis, γάμον faciunt. *Quod & Latini imitantur*, cum eum esse patrem dicunt, quem nuptiæ demon-

x *Quasi delirus*, *Phavorinus*, from the verb *δαμνέω*, *Domo*, quòd domentur virgines, & viris subjiciantur. A γάμος, vel γάμος, *Glorior*: vel ἀπό τῆς δυνάμει, hoc est, à librorum procreatione & conservacione; quia matrimonio mediante, liberi procreantur, & humanum genus confer-

vatur. † *Nuptiæ à nubendo*, quòd nova nupta velatâ facie ad sponsum dedaceretur, pudoris scilicet causâ, & in testimonium subjectionis, *Zanchinus in Ephes.* 5.

strant;

frant; hoc est, matrimonium: αἰς, na aliàs non semel. Quomodo & Hebræi circumfusione utuntur, cum, sumere in uxorem, fumere in virum, quod Latini ducere ac nubere, dixerunt. Heinſius.

Υ Γαμέω. Duce uxorem, often. Est viris & mulieribus commune, 1 Cor. 7. 28, 34. 1 Tim. 5. 11. uxorem duco, Luc. 20. 34. Nubo, 1 Tim. 5. v. 14. Græcis ambiguum est verbum, quod significat & Nubere viro, & Ducere uxorem: significat ergo Uxorem ducere, quando usurpatur de viris; vel Nubere, quando de mulieribus usurpatur, Erasim. in 1 Cor. 7. Gerhard. in Harm.

Γαμέμου, Nubo, Mark 10. 12. Γαμήσομαι, Nuptum collocor. Luc. 20. 35. Prius verbum pertinere potest & ad viros ducentes, & ad feminas nubentes; posterius ad parentes elocantes.

z Γὰρ, Nam, Exceeding often. Gallicè, Car. Frequens particula, quæ in oratione semper subiungitur, ut Latine Enim. Superesse videtur, aut meram emphasim denotare, ut Matth. 1. 18. Marc. 15. 14. 2 Tim. 2. 7. Luc. 8. 10. Luc. 19. 26. Non est causalis, sed expletiva particula, sicut apud Latinos Enimverò, Matth. 1. 18. Non est tam causalis, quam inchoativa particula, Heb. 5. 1. Sometimes it is transitive, as 1 Cor. 9. 19. In interrogationi servit, inquit Budæus. Servit declarationi, 1 Theſſ. 2. 14. Servit Epanalepsi, ut Gal. 2. 6. Prolepsî, ut Rom. 4. 2. & 5. 7, 13. 1 Cor. 1. 11. Gal. 2. 21. & 4. 22.

Γαστήρ, Venter, uterus, Matth. 1. 18, 23. & 24. 19. Marc. 13. 17. Luc. 1. 31. & 21. 23. 1 Theſſ. 5. 3. Tit. 1. 12. Rev. 12. 2. Non modò apud medicos, verumetiam apud reliquos omnes fere scriptores, nunc pro Ventriculo, nunc pro Ventre propriè dicto, nunc pro Utero accipitur, Beza in Matth. 19. v. 12.

Γέω, Opeſ, Act. 8. 27. Hesychio teste, est Persica vox, significans regiam cum suppellectile sua, adeoq; res pretiosas. Divitiæ maximè pretiosæ.

Γέ, Quidem. Dictio enclitica. Aliis dictionibus postponitur, & vas à separatim

legitur. Sane, 1 Cor. 4. 8. Quidem, Act. 2. 18. & 14. 17. 1 Cor. 4. 8. & 6. 3. Rom. 8. 32. Tamen, 1 Cor. 9. 2. Etſi, Johan. 4. 2. Verò, Luc. 11. 28. Sape est particula expletiva. Γείτων, Vicinus, Luk. 14. 12. and 15. 6, 9. Joh. 9. 8. à γῆζ terra, ejusdem terre incola.

Γέεννα, Gehenna. Vocabulum Hebraicum ex duobus compositum: vallem Hinnon declarat, in qua olim Israhelitæ superstitionibus vicinarum gentium additi, filios suos Diis adolebant, inauditi à quadam immunitate. Inde factum ut acciperetur pro loco cruciandis in æternum reprobis destinato, atque adeo pro ipso supplicio, & cruciatu quo afficiantur cum Satanâ & angelis ipsius, sicut Erasimus, Beza (in Matth. 5. 22.) & alii multi annotarunt. Vox ista, quæ modò comparatè supplicia alterius sæculi figurabat, nunc translatè eadem notat: Et Matthæus quidem nihil ultra addit, quippe Palestine habitatoribus scribens, apud quos pridem vox ista eum sensum acceperat: ut ex veterum Hebræorum libris apparet. Marcus verò, ut & qui ei vocabulo minus suti erant, vim ejus intelligerent, apposuit τὸ τὸ ἄσβεστον. Ponitur autem in his libris ubiq; pro suppliciis post resurrectionem: non pro statu qui mortem & resurrectionem intercedit. Grotius in Matth. 5. 30. It is used Matth. 5. 22, 29, 30. and 10. 28. and 18. 9. and 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jam 3. 6.

Γέλωσ, Risus, Jam 4. 9. Γελάω, Rideo, Luc. 6. 21, 25. De inanimatis etiam dicunt Poëtæ pro splendere, nitere, renitere, floridum esse, Hes. & Eustath. sic, Prata rident —

Γέμω, Plenus sum, onustus sum, often. Propriè dici putatur de navi onerariâ, Xen. De aliis etiam multis dicitur. Γεμίω, Impleo, Mark 15. 36. Luk 14. 23. and 15. 16. Joh. 2. 7. and 6. 13. Rev. 8. 5. and 15. 8.

b Γενεά, Natio, progenies, ætas, genus, seculum, quod anno. periodum efficit, River. in Exod. Scriptura utitur de hominibus unâ ætate, eodémque tempore viventibus, Genes. Interdum pro seculo uno: interdum pro gente vel natione accipitur, Marlorat. in Marsh.

culum,

a Scapula, Minshew.

b Γενεά dicitur Græci, parienti ac generandi perfectius spatium, quod anno. rum triginta

Υ Γαμέω propriè de marito dicitur, sicut γαμέω de uxore: quomodo etiam Latinis vir uxorem ducere dicitur, mulier verò nubere, Beza in Matt. 19. 10. Differentia tamen illa inter γαμέω & γαμήσομαι perpetua non est (quum velit Paulus mulieres vi duas γαμέω, id est, nubere; 1 Tim. 5. 14. & 1 Cor. 7. 34. mulier dicatur γαμήσομαι pro γαμήσομαι) sed hoc tamen loco, & plerisq; aliis, videtur observanda, Beza in Matt. 2. 30. z Illa particula non semper notat causam rei efficientem, vel meritorium, sed in genere notat rationem aliquam, & argumentum, sive illud petium sit à causâ & à priori, sive ab effectu & posteriore: cuius posterioris significationis exempla occurrunt, Mat. 16. 2, 3. 1 Cor. 10. 5. Gerhard. Har.

culum, often. It answers an Hebrew word which signifieth, generationem, ætatem, tempus vitæ quæ homo peregrinatur in mundo, Genes. 7. 1. & 15. 16. Pro gente usurpatur, Matth. 24. ver. 34. Significat γενεά, Hebræo Dor respondeus (uti Matth. 23. 36.) ejus ætatis homines. Quandoque sumitur pro causa, vel actione, Luc. 16. ver. 8. Gen. 6. 9. & 37. 21. Grotius. Luc. 21. 32. Pro ætate sumitur, Mat. 23. 36. Luc. 1. 50. Pro duratione vitæ accipitur, Act. 8. 33. Τὸ ἡ γενεάν αὐτῆ τῆς δυνάμεως; Vetus, Generationem ejus quis enarrabit? Recentior (scilicet Beza) Seculum autem ejus quis enarrabit? Quod sanè non placet: Sive enim de divina generatione, cum Basilio (lib. 1. contra Eunomium) Cyrillo, Chrysofomo, Augustino, Hieronymo, aliisque accipias; quomodo placere potest seculum de eo per quem facta sunt secula, ut ad Hebræos loquitur Apostolus? Sive de humana, cum Tertulliano, etiam Hieronymo, ac Chrysofomo alibi; quis generationem ejus, & stupendam S. Spiritus hic operationem enarrabit? Sive de utraque, cum aliis; Quis non generationem quam seculum hęc malit? Heinsius in locum.

Γενεαλογία, Gencalogia, 1 Tim. 1. 4. Tit. 3. 9.

Γενεαλογεῖσθαι, Qui in genere alicujus annumeratur, Heb. 7. 9.

Γενεσία, Natalitia, Matth. 14. 6. Mark 6. 21.

d Γένεσις non designat generationem propriè, sed ortum, vel originem, sive seriem, aut descriptionem generis: quo significatu frequens est scriptoribus exoticis, vel imprimis Platoni in Timæo, Spanhem. de Div. Ev. ang.

d Γένεσις, Generatio, Matth. 1. 1. Jam. 3. 6. and 1. 23. Birth, originall, or first beginning of any thing. Hence the first book of Moses is called Genesis, qui prima principia continet mundi, legum, peccati, pœnarum, promissionum, humani generis, Eccles. 1. Zanchius.

Γενεή, Nativitas, Joh. 9. 1.

e Γεννάω, Gigno, pario. Non solum gigno, sed etiam produco significat. Unde liber Geneseos dictus propter revere creationem. Non tantum de e-

e Est nomen generale, non solum viris gignentibus, sed etiam mulieribus parturientibus competens. Propriè est virorum; per quandam catachresin interdum usurpatur de foetivinis, Mat. 1. 16, 20. & 2. 1. 4. Luc. 1. 13, 36, 37, 57. Metaphoricè quoque capitur, ut Pario apud Lat.

ditione partus in lucem, ut Matth. 2. 1. Rom. 9. 11. Heb. 11. 23. Luc. 1. 57. verumtiam de factu qui per conceptionem in utero matris generatur, & ex substantia matris formatur, Matth. 1. ver. 20. It is used also, Luk. 1. 35. and 23. 29. John 16. 21. and in many other places.

f Γέννημα, Progenies, fructus. Fructus ex semine succrescens, stirpibus convenit. Latini (quod sciam) aliud commune vocabulum non habent quam fructum: nam genimen, quod dicitur Vetus Interpres, barbarum est. Columella, Progeniem vitis dixit, sed alio sensu, Beza in Matth. 26. 29. It is used also, Matth. 3. 7. and 12. 34. and 23. 33. Mar. 14. 25. Luk 3. 7. and 12. 18. and 22. 18. 2 Cor. 9. 10.

f Γέννησις, Nativitas, Steph. Beza. Mat. 1. 18. Generatio, Vulg. It is used also, Luk. 1. 14.

f Γεννήσας, Qui gignitur, Matth. 11. 11. Ἐν γυναικὶς γυναικῶν, inter genitos ex mulieribus, Beza. Malim ego præteritum, qui geniti sunt; quia Johannes hic confertur cum iis qui ante ipsum vixerunt, non qui ipsum secuti erant, & scilicet in locum. Amongst those, not that are born of women, but that are begotten by men of women. Luke 7. 28. 1 Pet. 2. 2.

f Tum conceptio seu generatio in utero matris, tum natiuitas seu partus, quo editus est in lucem, Pise.

f Γένος, Species, 1 Corin. 12. 10. Genus, Cætus, Mark 9. 29. Ordo, Act. 4. 6. Natio, gens, Act. 4. 36. Philip. 3. 5. Hemistichium illud, quod Apostolus laudat in ea concione quam habuit ad Athenienses, Act. 17. 28.

— Τὸ γὰρ καὶ γένος ἔσμεν,

quin ex Arato sumptum sit, nemo paulò humanior nescit: sed ex quo Arati libro id sumptum sit, neque à Chrysofomo, neque ab aliis (quos viderim) Interpretibus indicatur. Est autem ex Phenomenis Arati: hujus rei testes habeo Hieronymum, puto, locupletem: si antiquitatem queris, Clementem Alexandrinum, Drusus in Observat. fac. lib. 5. cap. 1. It is used often besides.

f Γενεσία, Senatus, Act. 5. 21.

f Γέρων, Senex, an old man, John 3. 4. and by Pollux is used for a disflasse, because

f Quasi ζωογενῶν (ut Lat. Silicernium) quod senes præ curvitate terram inspiciant, Scip.

because the tow about the distaffe is white, and (as it were) hoarie, like the gray head of an old man, *Minshew*.

Γαστρομας, Gusto, often. *Non id declarat quod Latinum verbum, gustare, Act. 10. 10. sed vesci, ac cibum capere, Beza in locum. Ita etiam Act. 20. 11.*

Γεωργουμας, Excolor, Heb. 6. 7.
Γεωργιον, Aruum, 1 Cor. 3. 9. *Vulg Agricultura. Eras. Agricolatio. Stephanus* in his Concordance, and *Beza* translate it *aruum*, Gods arable: but that word is of too narrow signification; for God is called an Husband-man also in respect of his vineyard, which is not arable.

Γεωργος, *Agricola*, *A worker in the earth*, John 15. 1. and often else. *Virgils Georgicks*, that is, Poems, or instructions of Husbandry.

Γη, *Terra, regio, territorium*, often. A region, land, or countrey, *Matth. 9. 26. Mark 15. 33. Luke 4. 25.* In all which places the word Englished *land*, is *earth* in the originall, by a *Synechdoche*. *Luk. 23. 44. Regio, Beza. Malim cum Vulgata, Erasim. Syro & Arabe, vertere terram, ne in re dubia cujusquam opinioni, & fortassis rei veritati præjudicium fiat: præsertim cum proximo versu addatur, obtenebratum fuisse Solem. Non ergo huic solum regioni, sed universæ terræ, adempta videtur fuisse lux, obtenebrato Sole, qui unicus lucis fons est, Lud. de Dieu in loc.*

Γηνης, Senectus, *Luc. 1. 36. Ab anno ætatis quinquagesimo usque ad finem vitæ, Keck. Phyl.*

Γηγηρια, Senescio, *John 21. 18. Heb. 8. ver. 13.*

Γίνομας, Fio, sum, existo, orior, oborior, advenio, adsum, venio, pervenio, nascor, accido, exceeding often in the new Testament. *Rom. 1. 3. some do reade genitus, begotten, as Vatablus; or natus, born, as Erasmus; but the word properly signifieth made, which doth berter set forth the admirable conception of Christ of a virgin, without the help of man, which is not so well expressed in the other*

reading, to say hee was born, or begotten, *Beza, Tolet. Fio, non simpliciter, sed aliquo modo, Joh. 1. 15. Advenio, Joh. 6. 25. Acts 21. 17, 35. Mutor, Joh. 16. 20. Sum, John 1. v. 6, 30. & 9. 58. Act. 7. 38. Joh. 1. ver. 12. γινώσκαι is either to be, or to be made. And because this adoption may be considered either for the state of the Church militant, or triumphant; therefore some expound it for one, some for the other.*

Γινώσκω, unde *Latinorum, Nosco, & cognosco*, very often. By it is understood, *Joh. 14. 7. non nuda & simplex notitia, sed affectiva, cum desiderio, approbatione, & dilectione conjuncta, as 1 Joh. 4. 8.* In this signification the word is also taken, *Matth. 7. 23. and 25. 12. John 10. 14, 27. and 17. 25. Gerb. in Harm. Credo, Joh. 6. 69. & 17. 7. & alibi. Significat, verè, certò, & solidè cognoscere, 1 Joh. 2. 3. In hac autem voce (ut & aliis pluribus in Nov. Instrumento) est Hebraismus, quoniam Hebræis receptissima regula est, quòd verba sensus & notitiæ cum affectu & effectu sunt intelligenda. Intelligo, *Joh. 10. 6. & 12. 16. & 13. 12. Matth. 9. 30. & 10. 26. Marc. 6. 38. Approbo, Rom. 7. 15. Decerno, Rom. 8. 29. Re ipsa sentio ac experior, Philip. 3. 10. Per Synecdochen, significat, Rem habere cum muliere: So it is used in *Plutarch. Matth. 1. v. 25. Non cognovit. Sic rectè significatur mariti cum uxore congressus, etiam apud idoneos Græcos scriptores: pro quo Cæsar lib. 6. de bell. Gall. dicit, Fæminæ notitiam habere, Beza in loc. Hebræi Jadang hâc de re honestè usurpant.***

Γλεύκω, Mustum. Act. 2. 13. Musto pleni, Cornel. à Lap. Alii vertunt, Vino dulci pleni erant, Vulg. & Erasim. Musto: quod fateor quidem à Græcis γλεύκω dici; sed quum hæc gesta sunt die Pentecostes, quo tempore nullum est Mustum; malo in genere, pro vino dulci & præstanti accipere: si quis tamen malit de Musto accipere, non magnopere repugno, quia testatur Lucas hæc dicta esse cum vasra & maledica derisione. Syrus & Arabs Interpretes

o Græcè à Dulcedine. Lat. quòd mustum facibus, vel potius quòd novum: nam *Plauto* Mustus idem est quod *Recens* seu *Novus*. Et *mustum*, & *vinum*, succumque dulcem significat, *Cornel. à Lap.*

h Metonymia effecti delinanti, nam indeo cibos gustamus, ut, si sapiant, comedamus, *Piscat. in loc.*
i Significat id ipsum in quo excolendo laboravit agricola, *Beza in loc.*

k Ex γη, & k γρον.
l *Agricola*, a tiller of the field, *ex ager, & colo.*
m Only the land of Israel, *Rom. 9. v. 28.* That which is vain and vile, *John 3. 31. Terra dicitur à terendo, quia vomere teritur; vel quòd pedibus animantium teratur. The Hebrew γη, Erer, (whence our English Earth) implieth a thing trod upon.*
n *Γηγης*, Præmium, Munus honorarium, à *γεγον, senex*, quòd senes maximè sint venerandi.

preces addunt, Et Ebrii, Beza in locum.

p Glycerium, puella illa Terentiana, ita denominata ab animi dulcedine, & mansuetudine morum. q Quasi γνωστω, of know: Oratio, quasi Oris ratio.

p Γλυκός, Dulcis, Jam. 3. 11, 12. Revel. 10. 9, 10. q Γλῶσσα, Lingua, very often. Marc. 7. 33. Sermo, Acts 2. 4. Significat peregrinam dialectum, Eustath. Hoc sensu saepe usurpatur in Novo Testamento, ut Act. 10. 46. & 1 Cor. 14. 2, 4, 5, 6, 13. Ex versu isto decimo-tertio patet, verum esse quod ait Beza in verbum secundum, Linguam ibi non significare loquutionis instrumentum, sed idioma peregrinum. Sepius hæc vox accipitur apud Græcos de singulis dialectibus cuiusq; dialecti, que in aliam dialectum, vel dicendogenus translata, interpretationis indigent. Generatiori etiam appellatione id vocabuli usurpatur de lingua Græca in dialectos divisa plures, quas omnes complectitur. Funus linguæ Hellenisticæ.

r Gorram ex Galeno scribit, significare Arculam, in qua homines recondunt res pretiosas, & quam multi iter facientes portant; esse autem oblongam & angustam. Γαστροκομον, Erasmi exponit, Loculos. Beza & Tremellius, Marsupium reddunt. Est scrinium seu arcula que sic à lingua dicitur, vel quod speciem linguæ habeat, ut Erasmius censet, vel, quod i rectius puto, quia tibicines lingulas in ejuismodi arcula repositas fuerunt, Mayer. Philolog. sac.

r Γαστροκομον, Marsupium, Joh. 12. 6. & 13. 29. Marsupium, seu potius Scrinium, in quo pecunie reconduntur; dicitur à Lingua, quod Linguæ speciem haberent ejusmodi, Erasmi. Septuaginta utuntur pro Arcula sive Cista, in quam pecuniæ, usui sacro destinatæ, conferuntur, 2 Chron. 24. 8, 10 11.

Γναφός, Fullo, Marc. 9. 3. Α γναφίω, vel γναφω, quod significat, carpento & vellicando vestes expolire: Tales Fullones Judæi habuerunt, ut patet, 2 Reg. 18. 17.

Γνήσιος, Germanus, quasi γνήσιος, id est, Genuinus, qui à parentibus non degenerat, sed ingenium illorum nativè à similitudine refert, Piscat. 2 Cor. 8. 8. Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.

Γρῆκος, Germanè, Phil. 2. 20.

Γρόβος, Turbo, Heb. 12. 18. Turbinem & caliginem significat: que vox etiam habetur, Exod. 20. ubi dicitur, Mosen per caliginem ingressum ad Dominum. Hyperius. Turbo igitur, & caligo significat legis obscuritatem, quodque in ea non clare viderentur res divinæ & spirituales, sicut in Evangelio, sed tantum per umbram & caliginem. Hyperius in loc.

Γραῖζω, Notum facio, & In memoriam revoco, often.

Γράω, Consilium, Act. 20. 3. 1 Cor.

1. 10. & 7. 40. 2 Cor. 8. 10. Phil. 1. 4. Apoc. 17. 13, 17. Lat. Sententia. Gall. Sentence. Angl. Sentence. Doctissimus Interpres (1 Cor. 7. 25.) nomen Consilii refugit, ne videretur Pontificiorum (que vocant) Consiliis Evangelicis aperire fenestram: ceterum id de quo agit Apostolus planè consilium est: nam primò apertum ponit discrimen inter Mandatum, ἐπιταγή, & γράω, Consilium. At, inquit doctissimus Interpres, γράω, Sententia est, non est Consilium. Certè qui sententiam edit rogatus, consilium dat. Interpres Syrus (cujus autoritas non est contemnenda) γράω hoc loco vertit, Consilium, Cam. in Myr. Evang. Est viri boni equi rectum & verum judicium, Mag. in Arist. Ethic. li. 6. cap. 10. Sententia est que commodè brevitate demonstrat, quid in vita sit agendum, aut quid fieri soleat, Sufenbrot. Fig. Dicitur est verum, atq; ab omnibus receptum & approbatum, Salm. in Parab. The vulgar Latine, Erasmius, and Rhemists render it, 1 Cor. 7. 25. Counsell. The Greek word importeth more than a Counsell; for it significeth a grave and sound sentence and judgement. Sententiam meam vobis prescribo, Beza. Yet learned Cameron defendeth the former translation of this word, and saith it may well be rendred Counsell, in that 1 Cor. 7.

Vide de hoc argumento Willetum in Synopsi, qui præclare hunc nodum solvit.

Γνῶσις, Cognitio, often. Vera, certa, ac solida cognitio, Zanch. It is used for saving knowledge, Luke 1. 77. 1 Cor. 1. 5. Col. 2. 3.

Γνώσθης, Gnarus, Acts 26. 3.

Γνωστός, Notus, often.

Γρυῦζω, Murmuro, Matth. 20. v. 11. Luc. 5. 30. Joh. 6. 41, 43, 61. & 7. 32. 1 Cor. 10. 10. Submissè voce murmuravit, & tamen petulantii lingue fræna laxo. In the Old Testament it answers an Hebrew word, quod significat murmurando se alicui opponere, alicui resistere, as the Israelites did Mo-

castitè obloqui, cum quadam impatientiæ & catione contradicere. Gerh. in 1 Pet. 4. 9. Numb. 17. 10.

Varinus derivat à γρυῦζω, quod grunnire significat, To grunt as fat swine, suum more grunnire, Aræ. Γρυῦζεν est murmurare, odii significatione Exod. 16. 7.

ses and Aaron. Chemnit. in Harm. **Γογγυσμός**, Murmur, Joh. 7. 12. Act. 6. 1. Phil. 2. 14. 1 Pet. 4. 9. ^a *Mussitatio*, Beza. Joh. 7. 12. Sermo clancularius, absq; tamen indignatione, vel offensione adversus Christum, ut proprie vox hæc declarat, Joh. 6. 41. 42. 61. Idem, ibid. Generatim murmur obscurum, sermones clancularii, sive susurri, hoc loco indicantur, ut Joh. 1. 32. cum aliâs speciatim denotet murmur indignationis & offensionis, vide Cap. 6. 41. 43. 61. Paulus Tarnovius in loc. Et fateor sic à Latinis etiam Murmur dici.

Γογγυσις, Murmurator, Jud. 16. ut Porcus saginatus, Aret.

Γόνοι, Impositor, 2 Tim. 3. 13. The word signifieth them, that by any craftie packing, or conveyance, beguile men with false colours, flatteries, and illusions.

Γόμω, Onus, Act. 21. 3. Revel. 18. 11, 12. Significat proprie, Onus quo repleta est navis, **ὄνειδος** γένεσις, id est, plenum esse; & generaliter, quodlibet onus, Piscat. & alii. Merces quibus naves onerantur, Camerar.

Γονός, Parens, often. It is used in the plurall number, Ephes. 6. 1. and signifieth such as beget and bring forth children: and he expresseth there ^a Parents in the plurall number, to shew that he meaneth both sexes, father and mother, as the Law expresseth both.

Γόνο, often. Whence Lat. *Genu*. ^γ **Γονυπέσω**, Ad genua accido, Steph. Procido, Beza. In genua coram aliquo procumbo, Piscat. Genua flecto, Eras. Matth. 17. 14. & 27. 29. Marc. 1. 40. & 10. 17. Plus est quam Genua flectere, nempe, In genua procidere, Piscat. **Γονυπέσω** modò est Genibus advolvi, ut Marc. 10. 17. modò in genua procidere, qui gestus diversi sunt, Grotius.

² **Γεγραμμά**, (whence Grammatica) Litera, Luc. 33. 38. Tabula, seu Chirographum, Luc. 16. 6. Epistola, Act. 28. 21. **Γεγραμμάς**, Scripta, Liber, Joh. 5. 47. Litera, eruditio: pro studiis sacris accipiuntur, Act. 26. 24. 2 Tim. 3. 15. It is often used besides: à **γεγραμ**, scribo, quia litera scriptione efficiuntur.

Γεγραμμάς, Scriba, very often. Significat Scribam publicum & Cancellarium; cuius officium erat, publica scripta servare, eademq; si poscerentur, leclitare, Jansen. Scribarum tria genera in sacris literis reperitur; quorum unum fuit eorum, qui regibus apparebant, quodcumque tandem eorum munus fuerit, de quibus vide 2 Sam. 9. 3. & 20. 25. & alibi. Alterum eorum, qui privatorum contractus & instrumenta videntur descripsisse, quos Notarios vocamus: ad quos videtur Propheta allusisse, Psal. 45. 2. Tertium eorum, qui legem, tum in Synagoga, tum in Templo docuerunt, Matth. 7. 19. & 17. 10. Tarnovius in Joh. 8.

Non Scribæ à *Vide de Deus* scribendo dicuntur, sed à Scripturis in *Act. 19. 2. 35. vid. Jer. 8. 8.* sacris, quia ipsorum munus ac professio erat, sacras Literas evolovere & s rutari, eas populo prælegere & exponere, ac, siquid dubii oriretur, ex illis responsa dare; ut colligitur ex Matth. 2. 4. & 7. 29. & 23. 2. 1 Cor. 1. 20. Antiqui Ebræi, Sapientes, quos nunc dicimus, aut Magistros, Scribas appellabant. Elias Thesbite, Scribæ sunt Sapientes, qui alio nomine vocantur Magistri. Idem nota; indiscriminatim poni Sopher, Scriba, pro Rabban, Magister, *Dius. Ebr. Quæst. lib. 26. qu. 57. Vide Amamæ censuram in Deut. 1. 12. & Spanhem. de Dub. Evangel. partem secundam. Dub. 40.*

^b **Γεγραμ**, Scriptura, scriptio, often. Ita ^b Interdum peculiariter in Novo Testamento, de certo quodam Scripturæ loco dicitur, *Alsted. in Lex.*

Γεγραμ, Scribo, viz. insculpendo literas (vel notas, literarum loco) in lapidem aut lignum. Latini Exarare de literis etiam dicunt. Apud Homeri posteros generaliter Scribere significat, Scap. It is often used in the New Testament.

Γεγραμ, Scriptus, Rom. 2. 15.

Γεγραμ, Amilis, 1 Tim. 4. 7.

Γεγραμ, Vigilo, often. Such a watch as signifieth waking. Whence Gregorie had his name, because he was so studious: Gregorius, id est, *Vigil* Latinè

^a *Mussitatio*, id est, susurri, & sermones clancularii, ac mussitando pronuntiant. Neque enim nomen *γογγυσμὸς* (quod proprie *Murmur* significat) hoc loco indignationem, aut offensionem notat, ut cap. 6. ver. 41, 43, 61. *Pisc.* Schol.

^γ Hoc vocabulo uterq; parens concluditur, *Episc. Dav. in Col. 3. 20.*
^γ Refertur ad genua adorantis, non autem ejus qui adoratur, Ex nomine *γόνυ*, genu, & verbo *πέσω*, quod est *nitens*, *Cadeve*, Piscat. in Marc. 1.
² Literam sonat, aut scriptum, aut Syngrapham, aut Codicillos, aut Libellos, aut hujusmodi quippiam, *Eras. in Luc. 16. 6. 7.*

Latinè *Vigilantius, Vigilus*. Propriè de corporis vigiliâ accipitur, Neh. 7. ver. 3. Matth. 26. 40. Mark 14. 37. 1 Theff. 5. 10. *Lxx. utuntur pro Shakad, quod est, intentus fuit ad negotium aliquod; internè observavit, & cum alacritate ad rem aliquam invigilavit, Jerem. 1. 12. and 31. 28. and 54. 27.* The Syriack in Matth. 26. hath a word which properly norcs the watching of the eyes, and Mark 14. a word which is applied to the watching of the mind. *Metaphoricè de animi vigilia accipitur: quæ significatio Christo & Apostolis longè usitatior, Matth. 24. v. 42. & 25. 13. Marc. 13. 35. Luc. 12. 37. Act. 20. 31. 1 Cor. 16. 13. Col. 4. 2. 1 Theff. 5. 6. 1 Pet. 5. 8. Apocal. 3. 2. & 3. 3. & 16. 15.*

f Unde γυμνασιον, locus in quo nudi se exercebant. Jam sumitur pro ludo literario, ubi puerorum ingenia literis discendis exercentur.

γυμνός, *Nudus*, often. *A γυμνα μόνον ἔχων, solam cutem habens. Hebræi vocant eum γυμνόν, qui superiori veste exutus est, ut 1 Sam. 19. 24. 2 Sam. 6. 20. Isa. 20. 7. Act. 19. 16. Germanos Mela plerumque nudos egisse dicit. Interpretatur id Tacitus, Rejctâ veste superiori, Grotius.* γυμνάσιον, *Exerceo*, 1 Tim. 4. 7. Heb. 5. ver. 14. *Exercised, γυμνασώμεθα.* The word properly significeth such an exercise as wrestlers, or such as contend for victory doe use; which is with all their might and strength, being trained up unto it by long exercise. So it is used, Heb. 12. 11. 2 Pet. 2. 14. *Propriè, Exerceo me certamine gymnico, apud Thuc. Dicitur & de qualibet exercitatione.*

γυμνασία, *Exercitatio*, 1 Tim. 4. 8. γυμνός τε μου, *Nudus sum*, 1 Corinth. 4. 11.

g It significeth indifferently a woman, in respect of her sexe; a wife, in respect of her calling: quasi γυνή. *Femina à factu. Mulier quasi mollior: & xox quasi unxor: Domum enim viri deducta, oleo postes inungebat, Minsther.*

γυνή, *Mulier, uxor*, often. Steph. Illyr. Hieron. Eras. Cornel. à Lapide, *Mulier*, Matth. 7. v. 26. *uxor*, Matth. 1. 20. Tit. 1. 6. Revel. 21. 9. Luk. 14. 20. 1 Cor. 9. 5. The word significeth both *woman and wife*; and therefore our last Translation hath *woman* in the margin: but whether of them is fit to be received into the text, our text it self shewes. For,

albeit that the word signifie sometime a *woman*, yet being placed there after *sister*, it cannot but signifie a *wife*; for the word *sister* implyeth a *woman*. Yet the Rhemists (contrary to all the Greek copies, the Syrian Paraphrast, and to their owne Vulgar) have inverted the order of the words, and say, a *woman, a sister*. Beza truly translates ἀδελφῶν γυναικῶν, a *sister to wife*, because the word *sister* is first placed, which comprehendeth a *woman*, and therefore the word γυναικῶν following, must needs explicate what *woman* hee meaneth, namely, a *wife*: For it were absurd to say, a *sister, a woman*. Therefore the Vulgar Latine Interpreter perverteth the words, and saith, *mulierem sororem*: Dr Fulke in his Defence of the English Translat. of the Bible, against Gregory Martin. ἡ γυνή significeth a *wife*, or *woman*, as the circumstance of the place requireth, where it is used, *Id. ibid.* Hic obijciunt Rhemenfes, γυναικῶν significare tam mulierem, quam uxorem: Et quòd absurdè sonat sororem mulierem; (quasi soror aliqua esset quæ non sit mulier, sicut frater aliquando fuit, qui non erat vir, viz, Joannes VIII. aliàs Joanna prima) ideo, in verso verborum ordine, ex Vulgata editione legunt, mulierem sororem: quamvis non sint nescii, Montanum hoc mendum emendasse. Itaque Hieronymus ipse (adversus Helvidium) qui virginitatem plus satis deperibat, hunc locum sic reddidit, Nunquid non habemus potestatem uxores circumducendi? Butleyi Syngenia. 2. The other Greek word, to lead about, implyeth a superiority and authoritie, such as the husband hath over his wife.

Carewright in his Annotations. on Rhem. Test.

γυναικῶν τε μου, *Mulierculæ*, 2 Tim. 3. 6. γυναικῶν τε μου, *Muliebris*, 1 Pet. 3. 7. γυνή, *Angulus*. Gall. Coin. *Angulus platearum, ponitur pro loco abdito, Act. 26. 26. Sed Matth. 6. 5. Palam, ubi desunt via in angulos: ibi enim sunt bivvia, aut trivvia, in quibus ferè habentur hominum conventus, Beza.* It is used also, Matth. 2. 1. 42. Mark

h Significat jus mariti in uxorem, aut heræ in ancillam.

12.10. Luk.20.17. Act.4.11. 1 Pet. 2.7. Rev.7.1.

Δ.

Δ *Αἰμων*, *Dæmon*. Matt.8.31. Marc.5.12. Luc.8.29. Apoc.16. v.14. & 18.2. *Vocabulum medium, seu indifferens, quod & in bonam, & in malam accipitur partem.* Homer calleth all his gods, *δαίμονες*, and *Hesiod*, *The worthies of the golden age.* But the Scriptures take it in ill part. *Δαίμονιον*, *Dæmonium*, often. *E-tiam genus quoddam furoris*, Beza. It is a diminutive of *δαίμων*, saith *Tertullian*. *ubicunque autem sacrorum librorum nomen sive Dæmonis, sive Dæmoniorum scriptum reperitur, semper in malam partem sumitur.* *Danæus scribit se unum in libro Actorum locum observasse, in quo δαίμονιον vox mediâ quâdam significatione sumitur, Act. 17.18. ξένων δαίμονιον, of strange, or new divels, or new gods; (for the gods of the Gentiles were divels) and the word δαίμονιον is of the middle signification, and significeth either a good angett or a bad, B. Smith. So 1 Tim. 4.1. διδασκαλίαι δαίμονιον, doctrines of Dæmons; not which Dæmons or Divels are authours of, though it be true; as if the genitive case were active: but doctrines concerning Dæmons, the genitive case δαίμονιον being here to be taken passively, for the object of these doctrines, (as Act. 13.12. διδασκῆ τῷ Κυρίῳ, the doctrine of the Lord; that is, concerning him) that is, the Gentiles idolatrous Theology of Dæmons should be revived among Christians, *Medes A-post. sive of the later times.* Idols*

are called *δαίμονια*, 2 Chron. 11. ver.15. 1 Corinth. 10.20. Revel.9. ver.20.

Δαίμονιζομαι, *A Dæmonio vexor*, Matth. 15.22.

Δαίμονιζομένη, *Dæmoniatus*, id est, à *Dæmonibus obsessus*, often.

Δαίμονιώδης, *Dæmoniatus*, Jam.2.15.

Δάκνω, *Mordeo*, Gal.5.15.

Δάκρυ, *Lacryma*, Luk.7.44.

Δάκρυον, *m. Lacryma*, often.

Δάκρυον, *Lacrymor*, Joh.11.35.

Δάκρυον, *m. Dignus*, Mar.7.33. *Vir-tus, potentia*, Exod.8.19. Luc.11. ver.20. It is used also, Matth. 23.4. Luc.11.46. and 16.24. Joh. 8.6. and 20.25.27.

Δακτύλιον, *Annulus*, Luc.15.22. *Anellus propriè, qui digito ornatus gra-tiâ inseritur.*

Δαμάζω, *Domo*, Mark 5.4. Jam.3.7.8. *unde Adamas lapis, quasi indomitus, ex a privat. & δαμάζω, domo, quod nullis iustibus cedat: Nothing will break it.*

Δαμάζομαι, *Domor*, Jam.3.7.

Δαμάλις, *Juvena*, Heb.9.13. *Ἀπό τῆς δαμάζειν, à domando.*

Δάνειον, *Mutuum*, id est, *quod de meo fit tuum*, Matth.18.27. *Vel, ut Eras. Es alienum, quum aliqui significet propriè quod mutuo sumptum est: Hic autem accipitur pro eo quod ex bonis heri servus inerventerat, ac proinde cui res-tituendo tenebatur, Beza in loc. Olim quidam de mutuo gratuito, postea & de usurario. Quo nomine tam scœ-nus quàm mutuum comprehendit. Imò, & transit in contrariam significationem, & pro scœnore tantum usurpari captum est; pro scœnore, inquam, id est, credita sub usuris pecunia, non pro usura, Sal-mastus de usuris.*

Δανείω, *Mutuum do.* *Meliùs scriberetur δανίζω, quomodo & in anti-quissimis manu exaratis exemplaribus scriptum reperitur. Primitivum est δα-νῶ, unde δανίζω nihil aliud est quàm mutuum dare, & quidem sine usuris.*

Septuaginta Interpretes usi sunt eâ voce pro simplici absq; usuris mutui datione, ut, Exod.22. Salmaf. de usuris. Si-gnificat mutuum dare, sive cum usura id fiat, sive gratuito, sine omni usura,

Janfen.

Notat Me-cerus vocem Hebr. דָּנָה, Nafchah, res-ponso verbo Græco δανίζω, & δανίζω, & δανίζω, quod ex δ & δαν, & accipere scœnori signi-ficat, & citra-scœnus, hoc est, mutuum & mutuari.

Notat Me-cerus vocem Hebr. דָּנָה, Nafchah, res-ponso verbo Græco δανίζω, & δανίζω, & δανίζω, quod ex δ & δαν, & accipere scœnori signi-ficat, & citra-scœnus, hoc est, mutuum & mutuari.

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i Quasi dicitur i quor, gratias, peritus, Plat. in Cratyllo. Full of skull, learning, knowledge. It significeth properly, di-vinus, sapi-ens, sciens, k fortunatus, sicut, Aug. lib.9. de Ci-vitate Dei. & Lac. nt. lib. 2. It was of old taken for an-gels, good or bad: now in the worst part. k Dæmonia, sic in his sa-cris literis vocantur im-puri spiritus, qui sunt à profanis pro-diis culti & habitati, & hoc ipso nomine Græcè voca-ti; sed tan-quam hono-rifico, quasi Scienses, sive Sapientes ap-pelles, pro-pter Oracu-la. viz. Ap-pellatione certè mirè congruente cum historia arboris sci-entia boni & mali, Be-za in Matth. 7.22. Vide

Grotium in Matth. 4.24. 1 ubi habetur prophetia ce-leberrima de apostasia illa quæ in papatu in his novissimis temporibus luce clarior est. Et per doctrinas Dæmoniorum intelligere non incommodè possumus cultum illum, sive in-vocationem sanctorum apud Pontificios. Cum enim δαί-mονιον sit μέση λέξις, (ut patet ex Act. 17.18. & quampluri-mis aliis locis, tam apud sacros quam profanos autores) & si-gnificet omne illud quod pro Numine divino, aut religioso cultu à toratur; quid impedit quod minus S. S. doctrinam il-lam de invocatione sanctorum perstringat?

m Lacryma, à lacrymatio, from the laceration of the heart; as our English, Tears, from tearing the heart.

n Dignus, à digerendo, quod natura miro decet-tique ordine digitos dig-gerit, id est, disposue-rit.

o A δακτυλι-κο, quod in digito gesta-ri solet. Annulus ab an-no, In se re-volvitur.

p Que vox propriè dicitur de ipsa forte, quæ c-locatur; hinc dicitur Latinis ortum videri po-tesse, quia fors amissa dam-num facit, Aret. in Pro-blem.

q Notat Me-cerus vocem Hebr. דָּנָה, Nafchah, res-ponso verbo Græco δανίζω, & δανίζω, & δανίζω, quod ex δ & δαν, & accipere scœnori signi-ficat, & citra-scœnus, hoc est, mutuum & mutuari.

Janfen.Scap. Erasim. Aret. in Probl. The word is used in both senses, Luk.6 34,35. Math.5.42. And as that word is so used in Greek Authours, so *Fœnerare*, and *Fœnerari*, in Latine translations, are more often used in the signification of free lending, than of lending upon usurie: Math.5. it is used of free lending. *Grotius.*

r Fœnerator, r Δανδης, Creditor, Luc. 7. 41. *Nomen verbale.*

Δαπάνη, *Sumptus*, Luk. 14.2.8.

Δαπανώ, *Expendo*, Mark 5.26. Luke 15.14. 2 Cor. 12. 15. Jam. 4.3.

Δέ, *verò*, exceeding often.

Δέσις, *Deprecatio*, often. The deprecation of some evil. *Est supplicatio adversa deprecantis: Est etiam simpliciter rerum necessariorum supplicatio*, Aret. in Probl. *Est petitio opis quã egemus ad avertenda mala; nam δέω est Egere. Quia precibus testamur apud Deum egestatem nostram.* Cameron. *Quã mala deprecamur, tam spiritualia, quã corporalia, tam temporalia, quã eterna.* Zanc.

Δεινώ, *sive δεινύμι*, *Offendo, indico, often.* De corporali ostensione ut plurimum usurpatur, Marc. 14.15. Luc. 22.12. Joh. 2.18. *usurpatur de tali ostensione, que accuratam alicujus rei contemplationem requirit; sic* Matth. 8.4. Marc. 1.44. Luc. 5. 14. *In Vet. Test. Lxx Interpretes sæpe hoc vocabulo usi sunt, quando Deus hominibus rem aliquam ita dilucide manifestavit, ut quasi ad oculos picta fuerit.* Sic Gen. 41.25. 2 Sam. 15.25. 2 Reg. 8. 13. Chemnit. in Harm.

Δείγμα, *Exemplum*, Jude 7.

Δειγματίω, *Traduco palam*, Col. 2. 15. *Offentavit*, Erasim. *Traduxit*, Beza. *id est*, *Tanquam victor captivos ignominie causã transvexit*, Beza. *Significat, aliquem per publicum cœtum spectantium ducere ac trahere, sicut olim Romani victores hostes victos, manibus reidò devinctis, in conspectu hominum, ad perpetuam illorum ignominiam, suam verò gloriam, ducere solebant*, Zanch. in loc. *Est circumducere & ostentare hostes in triumpho*, Cornel. à Lap. *Significat ostentare, & spectandum omnibus pro-*

ponere, Bulling. He made them a publike spectacle of scorn and derision; he hath exposed them to shame and much disgrace. He alludes to the pomp of the triumphers, in which the victors were wont to lead the captives chained together after their triumphall chariot into the Citie with great pomp, the people looking on, and applauding it.

δειδός, *Timidus*, Matth. 8. 26. Revel. 21.8. Mark 4.40. *Why are ye fearful? and not, why are ye afraid?*

Yea, as if the word were not sufficient to expresse the measure of their consternation (which yet is very significant) he addeth thereunto an Adverb of affirmation, (Τι δειδός εσε ετω; *Quid [ita] timidi?*) *So; that is, Why are ye so exceeding fearful? so fearfull beyond bounds and measure?*

δειλία, *Timiditas*, 2 Tim. 1.7. It is a word of harsh signification, both amongst profane Authors, and in the Scriptures. Aristotle opposeth it to Fortitude.

δειλιάω, *Formido*, Joh. 14. 27. *Ob ignaviam & timiditatem refugio devictos; periculum, Timido animo sum*, Steph. in Thef. & Erasim.

δείνα, *Quidam*, Matth. 26. ver. 18. *Quispiam, aliquis, quidam. Græci, si quando usus venerit, ut non sit necesse vel tutum, nomen indicare proprium, in utroque numero & omni genere appellant δείνα. ut Hebræi, quando nolunt nominare hominem, de quo agunt nomine fictitio eum designant Peloni. Tarnovius in exercit. Bibl. Vocabulum est quo utuntur (preæfixo articulo) loco nominis ejus de quo loquuntur, ut quum Gallicè dicunt, Un tel. q. d. Quidam, nescio quis.*

δεινός, *Vehementer*, Matth. 8. 6. Luke 11. ver. 53.

δειπνον, *Cœna*, often. *Proprie prandiculum seu jentaculum, vel prandium vetustioribus Græcis, significavit. Cui Synonymum est δείσον* quasi διαπεινομένην, quod non tam facile ut prandium pareretur: nam veterum prandium parcius & frugalius erat; cœna verò aliquantò exquisitior & lautior, quum finitis diei laboribus, genio hilarius & pleniùs indulgebatur.

unde quod Matthæus δεισων, c. 22. 4. id Lucas δειπνον, c. 14. 16. vocat. Quamvis ea, interdum variè distinguantur: ut δειπνον, jentaculum; δεισων, prandium, designet: vel contra. Improperè verò, primò per catachresin, pro vesperna seu cibo vespertino, à comicis & plevisq; recentioribus Græcis usurpatur, & sic distinctè à Luca, δεισων ñ δειπνον, c. 14. 12. connectuntur. Secundò, per Synecdochen, aut utrumq; significatum, prandii ac vesperæ completitur, aut pro cibi potusq; victu, & καὶ ἐσθλῶν, pro convivio, seu epulo, Matth. 23. 6. Mark 6. 21. accipitur. Gomarus in Thestibus. Plerumq; significat Cœnam, sive Convivium sub vesperam instructum, Luc. 14. 12. Joh. 13. 2. & 21. 20. Interdum generaliter pro quovis convivio usurpatur, Matth. 23. 6. Marc. 6. 21. Gerh. in Harm. Laxâ significatione vocis & Anticania, & missus omnes cum bellariis continentur: peculiari tamen notione ita vocabant missum medium, qui ex solidioribus cibis constabat, Casaub. in Athenæum.

δειπνέω, Cœno, Luc. 17. 8. & 22. v. 8. Apocal. 3. 20. 1 Cor. 11. 25. μέσθ τὸ δειπνέω, Postquam cœnasset. Ad verbum, Post cœnavisse. Galli Hellenismum hunc eleganter exprimunt, Apres avoir soupé.

δεισιδαίμωνες, Religiosior, Steph. Beza, Piscat. Act. 17. 22. ὡς δεισιδαίμωνες ἐγώ, Too full of Demons already; I shall not need to bring any more amongst you; for thus the word δεισιδαίμων by etymologic significes, a worshipper of Demon-gods, and was anciently so used, Medes Apollasie of latter Times. Vulg. Superstitiosior. Fr. B. Par trop devotieux. To which is added this note in the margin, Le mot signifie ce qui est expose en veue, a fin qu'on y rende quelque service de Religion.

δεισιδαίμωνία, Superstitio. Gall. Superstition. Angl. Superstition. Timor Dei inanis, Cicero. Ex δεισῶ, Timco, & δαίμων. Dæmonum, Deo-

y δεισιδαίμωνία solet in vitio, id est, pro Superstitione poni: sed nunquam defuerunt, qui, nullâ ratione habitâ quomodo Numen colerent, existimarent esse tantò esse religiosiores, quantò in hoc vel illo faciendo magis laborarent. Syrus & Arabi videntur comparativum pro superlativo usurpasse; quasi scriptum sit, ὡς δεισιδαίμωνιστάτος, quàm religiosissimos; quibus opponitur qui in Horatio, Pæcus Deorum cultor, dicitur, Beza in loc.

rùmve metus Superstitiosus. Explicat Plutarchus, Nimum & importunum Deorum cultum, unde exorta sunt Superstitiosæ ceremoniæ. Budæus aliorum autorum exemplis demonstrat, accipi quoque absolutè pro Religione, & Latine quoque Superstitio bene interdum sonat, Lorinus. Act. 25. 19. the word doth also signifie Religion: but he speaketh in contempt of the true Doctrine.

δέκα, Decem, often. Of which the word Deane is derived, because he was anciently over ten Prebends.

δέκαδύω, Duodecim, Act. 19. 7. and 24. v. 11.

δέκαπέντε, Quindecim, Joh. 11. 8. Act. 27. 28. Gal. 1. 18.

δέκατέσσαρες, Quatuordecim, Matth. 1. 17. Gal. 2. 1.

δέκατη, Decima, Heb. 7. 2, 4, 8, 9.

δέκατος, Decimus, Joh. 1. 39. Rev. 11. 23. and 21. 20.

δέκαλω, δομαί, Decimas accipio, Decimos, Heb. 7. 6, 9.

δέκτος, Acceptus, Luc. 4. 19. ἐπιαιδὸν δέκτος. Sic Lxx vertunt שנה רצן acceptabilis, unde & pro Ifai. 61. 2. & 49. 8. Significat annum (ut ita dicam) liberalitatis & beneficii plenum; annum quo Deo placet liberaliter hominibus beneficia largiri. Omnes fatentur, neque id est dubium, ad annum Jubilæi phrasin alludere. Maldon. ad loc. Luc. 4. 24. Act. 10. 35. 2 Cor. 6. 2. Phil. 4. 18.

δεδέω, Inesco, 2 Pet. 2. 14. Sumt à scilicet metaphorâ, vel ab aucupibus, qui visco, aut alio artificio nōrunt aves in retia sua pellicere atque attrahere; vel etiam à piscatoribus, qui hamis suis escam imponunt ut pisces capiant. Laurent. & Gerh. in loc. 2 Pet. 2. 18. Inescant, id est, quasi pisces hamo captant, Beza. The word significeth, baiting us, as men doe bait for fishes, cozening sometimes the eye, sometimes the taste of the silly fish.

δεδέωμαι, Inescor, Jam. 1. 14. Is deceived, as the silly fish by the bait covering the hook; as the word significeth.

δεδέω, Arbor, arbor fructifera, Gerh. often.

Δεδέω,

Δεξιός, Dexter, Matth. 5. 29. Mar. 16. 5. Luk. 22. 50. Rev. 10. 2.

^a Πραξ τὸ δεξιός, ab accipiendo.

^b Quòd dextra mitteret

hastilia, Eras.

Est stipator qui alicui latus munit :

fiquidem qui ad sinistram

ibat, in tutiore loco erat ;

nam à stipatore tegebatur, *Drusius Præterit.*

^c Πραξ τὸ δεξιός, à timore

oritur, Beza.

^d Propriè, Excorio, pellem detraho, *Gerb.*

Significat, verberare, & excoriare,

Corn. à Lap. De opere inani.

Cum enim aër istum non admittat, frustra

proculdubio laborat, qui

percutit aut ferit, *Schorrus in Adagijs sacris.*

^e Eò quòd *Excoriari* queat.

Epidermis, quasi summa

cuticula, aut extima cutis

superficies, *Fuchs. in Institut. med.*

Pellis, à pellendo, quòd

externas injurias regendo

repellat : *cutis in vivis est ;* pellis vero à carne

jam deducta.

^a Δεξιός, *Dextra*, often. (*Subintel. χεῖρ.*)

^b Δεξιολάξ, *Stipator*, Act. 23. 23. *Lucæarius*, Vulg. *Jaculator*, Arabs.

Dexter, id est, *peritus jaculator*, *Beza.*

Sive hoc accipere liceat de ipsius Tribuni stipatoribus, sive ita vocentur quibus propriè committebatur deducendus

Paulus, ut, quoad extra periculum esset, ab ejus latere non discederent, *Beza in loc.*

^d Δεῖ, *Oportet*, often.

^e Δέωμαι, *Rogo, precor*, often. *Propriè, ego ;* deinde *precor, per Metonymiam efficientis : nam egestas preces parit,* *Piscat.*

^f Δέρω, *caeco, Cædo, or*, often. *Non tantum significat excorio, sed etiam percutio. Propriè quidem excorio : per Metonymiam verò finis, percutio, cædo. Sic percutimus vulpem, ut pelles ei detrahatur. 1 Cor. 9. 26. ὡς ἐκ ἀέρος δέγων, Tanquam non verberans aërem, Proverbium hoc desumptum à pugilibus : etiam profanis scriptoribus usitatum est, Plaut. in Epid. Erasim. in Chilian. Quemadmodum qui in certaminum aut præliorum pro- lusionibus brachia jactabant : quod ventilare, sive ἀέρος δέπων, dicebatur. Heinsius. Sic 2 Corinth. 11. 20. Matth. 21. 35. Marc. 12. 35. & 13. 9. Luc. 12. 48. & 20. 10, 11. & 22. 63. Joh. 18. 23. Actor. 5. 40. & 16. 37. & 22. 19. accipitur pro percutere.*

^g Δέρμα, *Pellis*, Heb. 11. 37.

^h Δεξιότιν, *Coriaceus*, Matth. 3. 4. Mar. 1. 6.

ⁱ Δεσμὸς, *Vinculum*. Τὰ δεσμῶν, *vincula*. Δέσμαι, *fasciculi*, often.

^j Δεσμός, *Vincio*, Luk. 8. 29.

^k Δεσμός, *Ligo, vincio*, Matth. 23. 4. Δεσμῶσι, *ligant, ut solent onera jumentis ligari, ne decidant, Actor. 22. 4. Velut in fasciculos accumulo, & coacervo,* *Gerb. in Harm.* The Serpua- ginh use this word, pro colligatione manupulorum, Gen. 37. 7. Pro Li- gatione captivorum, Jud. 7. 9.

^l Δέσμι, *Vinctus*, often.

^m Δεσπότης, *Vinctus*, Act. 27. 1, 42.

ⁿ Δεσμώθειον, *Carcere, vincitorium*. Matt. 11. 2. Ἐν τῷ δεσμώθειῳ, *In vinculis,*

Beza, Vulg. In carcere, Erasim. à δεσμὸς vinculum. Latinis vinculorum appellatione tam compedes quam carcer ipse significatur, Beza in loc. Act. 5. v. 21, 23, and 16. 26.

^o Δεσμοφύλαξ, *Commentariensis*, Act. 16. v. 23, 27, 36. *Vincitorum custos.*

^p Δεσπότης, *Dominus*. It signifieth *Master, or Ruler, and is commonly attributed to God the Father, Luke 2. 29. Acts 4. 24. 1 Tim. 6. 1, 2. and 2 Tim. 2. 21. Tit. 2. 9. 1 Pet. 2. 18. and 2 Pet. 2. 1. Rev. 6. 10. It is derived from binding, and signifieth one that ruleth over things, as if he had them tied with bands.*

^q Δεῦρο, *Adestum, veni*, Matth. 19. 21. Mark 10. 21. Luke 18. 22. John 11. v. 43. Acts 7. 3, 34. Rom. 1. 13. Rev. 17. 1. and 21. 9.

^r Δεῦτε, *Venite*, often. *Est hoc Adverbium hortantis simul, & accersentis. Adeste huc, Matth. 4. 19. & 11. v. 28. & 22. 4. usurpatur ab illis qui humanissimè incitant & hortantur ad aliquid faciendum ; imprimis autem quæ sunt gratæ & jucunda. Tarnov, in me- dulla Evang.*

^s Δεῦτε, often. *Secundus, sive posterior.* * *Secundus aliquando præstantiâ & virtute, id est, inferior ; ut Harm. Secundus quoque.*

^t Δεῦτε, *Secundo à die*, Act. 28. 13.

^u Δεῦτε, *Secundo-primus*, Luk. 6. 1. *Syrus Interpres vocem hanc, ut sibi non intellectam (quod jure mireris in homine Syro, cui ritus Judaici debuerunt esse noti) planè prætermisit. Arabs multò inverecundiùs ; qui compositæ vocis alteram partem dissimulavit, alteram expressit. Sic enim verba Lucæ transfert, quasi invenisset scrip- tum, Sabbatho secundo, Casaub. Exercit. 13. Sabbathum δεῦτε πρώτων proculdubio est Pentecoste, quia est Festum secundum à Paschate, quod erat primum. Dicitur δεῦτε πρώτων (ut doctissimus Scaliger tradidit) quasi dicat, ἀπὸ τῆς δεῦτε πρώτων nam à secunda die post Pascha numerabant Judei quinquaginta dies ad Pentecosten, Meuchlius Harm. Evang. Vide Grotium in loc.*

^v Δέχομαι, often. *Recipio in me, vel ad me.*

^f Jud. 4. *Dommatorem & Dominum, id est, Herum Deum, & Dominum ; si quid inter- est, δεσπότης privati juris nomen est ;*

δεσπότης, honoris & authoritatis ; & matresfamiliâς ἐκ δεσπότην ju- bentur, non

δεσπότης, Erasim.

^g Primum Sabbatum quòd proxime sequitur post solenne Paschatis, *Eppiphaz.* Vide *Bez. & Pic. in loc.*

me. It signifieth sometimes containe, and sometimes receive, as also capio in Latine: but containe, Acts 3. 21. Aliquando significat approbo, Actor. 8. 14. & 11. 1. unde est δεξιός, id est, gratus & acceptus, Actor. 10. 35. 2 Cor. 6. 2.

δέω, Vincio, ligo, often.

δέω, In prosa semper postponitur, & vertitur, sanē, 2 Corinth. 12. 1. videlicet, Matth. 13. 23. igitur, 1 Cor. 6. 20. Redundat Act. 13. 2. & 15. 36. Δίπτε, Heb. 2. 16.

δέω, Manifestus, perspicuus. Whence (say some) cometh the Iland ^h Delos, because the Sunne doth alwayes shine there: Aut quid inde petebantur oracula, & manifesta fiebant. Mat. 26. 73. 1 Corin. 15. 27. Galat. 3. 1. 1 Tim. 6. 7.

ἀνλω, δομαί, Declaro, or, 1 Cor. 1. 11. & 3. 13. Col. 1. 8. Heb. 9. 8. & 12. 27. 1 Pet. 1. 11. 2 Pet. 1. 14. 1 Corinth. 1. 11. ἐδὴλω, Declaratum est, Beza. Vulg. & Erasmi. Significatum est. Aliquid enim amplius significat quam σημαίνω, ut apud Latinos differunt declarare & significare. Sic enim Cicero ad Lucretium scribens: Itaque (inquit) hoc sæpius dicendum, tibi que non significandum solum, sed etiam declarandum arbitrator, nihil mihi esse potuisse tuis literis gratius. Pertinet hujus vocabuli explicatio ad sententia pondus, nē vix, Apostolus cuius delationi temerè videatur credidisse, Beza in loc.

ἀνυχορέω, Concionor, Orationem ad populum habeo. Ex δῆμῳ, & ἀνυχορέω loquor, Acts 12. 21.

ἀνυχορέω, Conditor, Hebr. 11. ver. 10. Quasi dicas, qui publicè operatur, vel opifex publicus.

δέω, Populus, Acts 12. 22. and 17. 5. and 19. 30, 33. Α δέω ^k ligo. Propriè significat, hominum multitudinem, seu hominum multorum cœtum; quasi δεσμός vinculum, Steph. in Thes. Græc. Ling.

δέω, Publicus, Acts 5. 18.

δέω, Publicè, Acts 16. ver. 37. and

18. ver. 28. and 20. ver. 20. Δωδεον, Denarius, often. Denarius, à denis æris. Hoc vocabulum in Ebraeam translatum fuit linguam, ut & Syram: & ex Ebræo Matthæus Hellenistico suo id admisit sermoni. Patet hoc ex Targam Jonathanis, 2 Reg. 5. 5. Habet idem vocabulum & Syrus. Est & in scriptis Rabbiorum obvium nomen Dinar, denarius. Quin & in lingua Arabica usurpatur, Maycurus in Philol. sac.

δέω, Per, very often. Augēt significationem, sicut apud Latinos, Per. This preposition increaseth the signification of words. Pro ἐν ponitur Rom. 4. 11. τῶν πρὸς δούλων δι' ἀρεθὺς ἰσας, id est, ἐν ἀρεθούσι. Sic 1 Tim. 2. ver. 15. Vide Beza ad locum. 2 Cor. 6. 8. Non significat instrumentalem causam; sed ita accipitur, ut quum dicimus, Per campos & per urbem incedere: describit enim veluti iter difficillimum quo contendatur ad metam, Beza in loc. Δέω, construed with a genitive case, doth not signifie the occasion; but the organ, cause, way, Matth. 2. v. 12. and 4. 4. and 7. 13. and 8. 17, 28. and 12. 43. Rom. 1. 5. and 2. 23. and 3. 20.

δέω, Transeo Luk. 16. 2. 6. Act. 16. v. 9. Heb. 11. 29.

δέω, Deseror. Luk. 16. 1. Dissamatus est, Vulg. Græc. διελέθη, quod magis sonat, delatus est: quanquam hoc interest; * Calumniator falsè desert, at deservit etiam qui meritò accusatur.

δέω, (Ex δέω per, significationem intendit, & σεβαίω stabilio.) Asserero, affirmo, to assure, or, assuredly to affirme, 1 Tim. 1. 7. Tit. 3. 8. The original word is a borrowed speech from those that give or sell a thing to another, who are bound to defend the title, gift, or sale of it against all claimes, suits, and entanglements, D^r. Taylor.

^a Tit. 3. 8. We translate it, to assure

¹ Per addit durationem: addeth ever a continuance where it is evident: as is evident by persist, permanent, perivable, perseverance, persistit, Bishp. Andr.

^m Unde Diabolus, Calumniator. * Erasmi in Annotat. in Nov. Test.

^h Delos insula sic dicta, quod cum antea aquis esset operta, subitò emergit, & facta est conspicua. Sic Plin. ex Aristot. lib. 4. cap. 12.

ⁱ Lat. Creator. Gall. Createur. Angl. The Creator. Ex δῆμῳ Publicus, & ἔργον opus, qui publicè operatur, publicus opifex. ^k Populus enim sanguinis, affinitatis, legum, institutorum, & aliarum multarum rerum, ut voluntatum præcipuè, societate, & communiōne inter se devinctus est.

constantly:

○

constantly: it signifieth rather, to affirm strongly, to presse it home with all the strength we have. Διαβεβαιώσθαι, *Asservere*, id est, ut rem certissimam, & de qua minimè sit ambigendum, asserere. Est enim apud Græcos etiam activa hujus verbi significatio; & sic etiam Cicero de clar. Orat. inquit, Interest videre quemadmodum adversarius de quaque re assereret, Beza in locum.

Διαβλέπω, *Dispicio*, Matth. 7.5. Luc. 6.42. *Perspicio*, vel *Visu pectro*. Significat accuratam circumspeditionem, Chemnit.

Διάβολος, Lat. *Diabolus*, *Calumniator*, often. Gall. *Diable*. Ital. *Diavolo*. Ἀπὸ τοῦ διαβάλλειν, à trajiciendo, because he striketh thorow with his darts. *Aretius* saith, it signifieth, Treacherously to take or deceive by false and lying words. *Falsè accuser*, *Calumniator*, or *Make-bate*. *Calumniator*. *Criminator*. *Isidore*. *Delator*, *Tertull.* *Græci de extremè impio utuntur voce διαβολος, & in Plauti Afinaria adolescens nihili ac nulla bone rei Diabolus vocatur.* The Devil by an excellencie is so called, because he is *Artifex calumniandi*, Matth. 4.1. 1 Pet. 5.8. *Quia calumniosè nos traducit & accusat.* *Etymologia Diaboli explicatur*, Apoc. 12.9, 10. *Judas* is called a *Devil*, Joh. 6.70. *Calumniatrix*, Tit. 2.3. *Calumniator*, 2 Tim. 3.13. The Scripture hath appropriated this word to signifie *Satan*, the *Prince of Hell-hounds*, following therein the *Seventy* (which first gave it this notion, no where else sampled in any Greek Author) yet is this word Διαβολος in the New Testament it self three severall times used in the common sense, for a *slanderer* or *false acuser*, and that in three severall Epistles, both to *Timothy*, 1 Tim. 3.11. and 2 Tim. 3.3. and that to *Titus*, Tit. 2.3. *Medes Apostasie of the latter Times*. 1 Tim. 3.11. women must be grave, not slanderers: the word in the originall is, they must not be Devils; to carry slanders is the work of the Devil, Mr Bur.

Διαγέλλω, *Annuntio*, Luk. 9.60. Acts 21.26. Rom. 9.17. It signifieth, to make manifest, to discover, to make knowne, to set forth to open view, *Heron*. And being applied to Ministers, is translated by the word *preach*, as Luk. 9.60. The Lxx use it Levit. 25.9. Psal. 2.7.

Διαγνώμην, *Exactus*, Mark 16.1. Acts 25.13. and 27.9.

Διαγινώσκω, *Per cognosco*, hoc est, *Plene cognosco*. Acts 23.15. and 24.22.

Διαγυαλιζω, *Divulgo*, Luk. 2.17. Διαγυαλιζέτω, est *proprie*, *Divulgare*, ac notum aliis facere, *Gagneius*.

Διάγνωσις, *Cognitio*, Acts 25.21.

Διαγογγύζω, *Murmuro*, Luke 15.2. and 19.7.

Διαγρηγορέω, *Evigilo*, Luke 9.32.

Διῶγω, *Degeo*, 1 Tim. 2.2. Tit. 3.3.

Διαδέχομαι, *Accipio*, Act. 7.45. Διαδέχομαι, *Acceptum*, id est, per manus traditum: Nam διαδέχεται id dicimus, quod de manu (ut aunt) in manum traditum ad nos pervenit, ut patrimonia & quæcumque alia per varios gradus successionis ad nos deveniant. *Erat.* *Qui successerunt: quæ Interpretatio mihi non satis probatur, quia Διαδέχεται plerimq; est activum*, Beza in loc.

Διάδημα, *Diadema*, *Revelat.* 12.3. and 13.1. and 19.12. Properly it signifieth a wreathed hat-band, with which the ancient Kings contented themselves, as thinking the Crown only belonged to their gods, *Minshew*.

Διάδοχος, *Successor*, Acts 24.28.

Διάζωον, *Præcingo*, *Succingo*, Joh. 13.4, 5. & 21.7. *Quia subligacula Orientalium infernè angusta, supernè laxa, crumena instar, contrahuntur, & rursus laxantur; διαζώοντες dicuntur, quando ad lumbos contracta, eos cingunt, & constringunt: unde & subligacula διαζώματα vocantur*, Lud. de Dieu.

Διάβημι, *Testamentum*, often. *Vox* gii capitis redimiculum erat, Nomen Chaldaicis & Syris usitatum, Beza in Heb. 1. It signifieth both *Covenant* and *Testament*: but most seldy *Covenant*, Rom. 11.27. Heb. 7.21. and *Testamentum*, Heb. 9.17. Gal. 3.17. Neq; *Testamentum*, neque *fecus*, neque *passionem* significat, sed, prout simpliciter notatio vocis postulat, *Dispositionem*, vel *institutionem Dei*, *Junin Parallel.* Vide Beza in *Matth.* 26.28.

Est verbum emphaticum, & significat, Passim & per omnia loca annuntiare, *Piscat.* in Rom. 9. Nuntio circumquaque, vel Per diversa loca divulgo, *Plus.*

Distio anceps est: significat enim cognoscere, & divulgare: quorum secundum hunc loco potius quadrat; sequitur enim, Et omnes qui audierunt, mirati sunt, Janfen. Sic Maldonatus ad Cor. qui Vulgatum Interpretem hinc (sc. Luc. 2. 19.) tueri conatur, sed frustra; nam verba in hoc aliter usurpari solent, ita nempe ut actionem transeuntem denotent.

Διαζωον, *Augest* significacionem, *Proprie*, *Accipio* per alium, vel per alios. *Vertitur*, *Excipio*, *Succedo*.

Διάδημα, *Lat. Pr. Diademe.* Ang. *Diademe.* Ex δια, circum, & δα, ligo, quia Regii capitis redimiculum erat.

Διάδοχος, *Lat. Pr. Diademe.* Ang. *Diademe.* Ex δια, circum, & δα, ligo, quia Regii capitis redimiculum erat.

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Διάβημι, *Lat. Pr. Diademe.* Ang. *Diademe.* Ex δια, circum, & δα, ligo, quia Regii capitis redimiculum erat.

Hebræa בְּרִית, Berith, (ut & Græca, & Latina Fœdus) significat in genere, quamvis dispositionem, institutionem, si-ve declarationem voluntatis, consilii, aut promissionis, aut siquid est ejusmodi; si-ve dispositio illa ab uno profisciscatur, si-ve à pluribus, si-ve unius sponsione purâ, si-ve mutuâ inter partes respon- sione, & restipulatione, Polanus. Hel- lenistæ διαθήκη usurpant pro שבח- חן. Druf. ad Act. 3. 2. 5. & ad Ebr. 9. 16. Vide Estium ad Ebr. 8. 8. & ad Gal. 3. 17. & Grotium in Evangel. p. 1. & 2. See my book of the Pro- mises, title Covenant.

Διαίρεσις, Divido, Luk. 15. 12. 1 Cor. 12. v. 11.

Διαίρεσις, Discrimen, 1 Cor. 12. 4. 5. 6.

Διακαθαρίζω, Purpurgio, Matth. 3. 12.

Steph. Beza. Id est, Omnino pur- go: nam hæc est vis præpositionis δια. Repurgo, Erasim. Permundo, Vulg. Luke 3. 17.

Διακατέλεγχουμαι, Magis ac magis redar- guo, Act. 18. 28. τοῖς Ἰουδαίοις διακα- τέλεγχου. Vulgat. & Erasimus ver- terunt Judæos revincebat. Beza, Mag- is magisque redarguebat: ut vim Præpositionis δια, quâ augeri signifi- cationem vult, exprimeret: sed vis potius Præpositionis αἰ attendenda, quæ ut verbo cum quo componitur, dat ut con- struatur cum Dativo τοῖς Ἰουδαίοις, ita eidem actionis significationem dare vi- detur, quâ agebat Apollus adversus Judæos: adeo ut non gravatè verterem, adversus Judæos arguebat. Ita sanè Syrus, disputabat contra Judæos. Lud- dov. de Dieu in loc. Verbum decom- positum ex δια & κατέλεγχω, Redar- guo, convinco. Δια hic auget signifi- cationem. " Confute mightily, and with great vehemencie.

Διακονέω, Ministro, often. Ver- bum διακονέω scriptores nostri usurpant sæpe de iis ministris quæ ad vitæ hujus necessitates pertinent: ut videre est Matth. 8. 15. & 25. 44. & 27. 55. Marc. 1. 31. & 15. 41. Luc. 4. 39. & 8. 3. Joh. 12. 2. Act. 6. 2. Heb. 6. 10. Gio- tius. Though generally it signi- fiesh any office of the Ministerie, or

Ecclesiasticall Function, yet it is taken more specially for the Fun- ction which was peculiar to the Deacons, in distributing of almes to the poore, Acts 6. 2. Rom. 15. 25. 2 Cor. 8. 19. and 9. 12.

Διακονία, Ministerium, often. Tri- buitur Apostolis, Act. 1. 17, 25. Col. 4. 17. Episcopis, 2 Tim. 4. 5. Angelis bonis, Heb. 1. 14. 1 Cor. 12. 5. we turne it Administration; it is Ministe- ric, or Service, and that on foot, and thorow the dust. The doctrine of the Gospel is so called, 2 Cor. 4. 5. and 6. 3. 2 Cor. 3. 7, 8. and 2 Cor. 5. 18. Rom. 11. 13. Ephes. 4. 12. The collection it selfe is so called, 2 Cor. 9. 1, 13. Rom. 15. 31. 1 Cor. 16. 15. Acts 11. 29. 2 Cor. 9. 12. Hæc Διακονία, Subministratio, Vulg. Ministerium. Erasim. Functio. Hoc vocabulum non illi modò convenit, qui collatam pecuniam administrat, sed in genere, omnibus qui in pauperum usus aliquid subministrant: quâ significatio- ne satis liquet usurpari hoc in loco, allusione tamen factâ ad publica Ecclesiæ munera, quæ etiam in gene- re Διακονία passim vocantur, Beza in locum.

Διάκονος, Minister, often. The Greek word significeth a Minister, or Deacon. It is a title of Office, Service, or Administration, given sometimes to Christ, Rom. 15. 8. sometimes to Magistrates, Rom. 13. 4. yea, sometimes to Women, Rom. 16. 1. 1 Tim. 5. 9. Sometimes to a speci- all Calling, or sort of Church-Officers, Phil. 1. 1. 1 Tim. 3. 8, 12. to the Stewards of the Church-treasure, and those which tooke care for the poore, Acts 6. 2, 5. Sometimes to the Ministers of the Gospel, 1 Cor. 3. 5. both ordinarie and extraordinarie: to Paul, Col. 1. 23, 25. 2 Cor. 3. 6. Timothy, 1 Tim. 4. 6. Judas, Acts 1. 15, 17. Epaphras, Col. 1. 7. Some- times to every worshipper of Christ, Joh. 12. 26.

Tum officium docendi, Act. 6. 4. 2 Cor. 6. 3. Ephes. 4. 12: tum quamvis functionem ecclesiasticam denotat, 1 Cor. 16. 15. Ακρί- νος, vel κριός, quæ cinerem & pulverem significat; hinc κριός servire, & in pulvere de- sudare, & διακονέω, in- servire, Rom. 12. 7. it signifieth a painful and laborious Ministry, wherein men are service- able, as those which make haste in tra- vell, raising the dust by their celeritie & speed, Par. in loc. 2 Ex dia, quod in compositis significationem inten- dit, & κριός, Festino: quasi dicas, Præ- festinus, expeditus, promptus. Vocabulum est generale aliquando, & quemlibet quovis mune- re fungentē designat; alquando speciale, & restringitur

ad eos qui reddituum Ecclesiæ & pauperum curam sibi com- missam habebant. In genere significat personam in admini- strandâ Republicâ, Rom. 13. 4. vel familiâ, Mat. 23. 13. vel Ec- clesiâ, Rom. 16. 7. serbō, & magno animo laborantem, Bucan.

u Judæos argumento concludebat. x Valde festi- no: dia enim in composi- tione signifi- cationem inten- dit; κριός; Festino. Me- taphora est desumpta à cursoribus, qui inter de- ambulian- dum pulverem excitant. Vide Bezam in Act. 13. 2. & Rom. 15. 25.

Διαδίδωμι, Tribuo, trado, Luke 11. 22. and 18. 22. John 6. 11. Acts 4. 35. Rev. 17. 13.

Διακρίσις, *Dicenti*, Mar. 6. 37. Joh. 6. 7. and 21. 8. Acts 23. 23. and 27. 37. Rev. 11. 3. and 12. 6.

Διακρίσις, *Audio*, Acts 23. 35. *plene audio, quasi dicas, peraudio.*

Διακρίσις, *Discerno, ambigo, certo*, often. It signifieth to sever something, and to set it apart from the common use, and to esteem of it more highly and honourably, 1 Cor. 4. 7. and 11. 29. Jude 22. James 2. 4. Some read it, ^a *Doe ye not judge in your selves?* Tho. Aquin. Gorran. *Is not this your owne corrupt judgement?* and so a judgement proceeding from evill cogitations, and not of God. Others read it passively, ^b *Are ye not judged?* so *Oecum. Pareus*; that is, Are ye not conviſt in your own consciences, as guilty of evill and unjust imaginations? Jude 22. *Non arbitror recte verti posse judicantes, ut quidam volunt: nec ut Interpres Vulg. judicatos, nisi forte ille legit διακρίσις, quod in quibusdam Græcis reperit Robertus (ſcil. Stephanus.) Estius ad loc.* Jude 22. *Shewing mercy to some, putting difference.* The Vulgar Latine readeth it, *Reprove some as judged*; and so *Beza* saith, that hee found it in three Greek copies.

^c They which follow that, expound it of those that have openly separated themselves; reprove them as being without hope of recovery: but set the judgements to come before others, that being terrified herewith, they may be converted and saved. Some ^d read it, *Reprove some whileſt ye are judged*, that is, condemned and censured by them. Ours follow the first and best reading, wherein in the word *putting difference*, is ^e *διακρίσις*, being of the middle voice, and so may be taken actively as well as passively, and according to this reading the sense is plaine. Rom. 14. 23. ^f *Doubteth.*

^a Vulg. Lat. *Nōne judicāstis apud vosmetipsos?*

^b Erasim. *Et non dijudicāti estis in vobis ipsis?* Beza, *Nōne discriminē feceritis apud vos?*

^c *Gagneius, Tho. Aquin. Faber, Szap.*

^d *Oecum.*
^e *Judas Epistolæ suæ versu 22. verbo διακρίσις utitur in significatione generali, pro discernere, ac delectum habere, considerata ipsa rerum naturā diversā. Pisc. in Jac. 2. 4. f Discerneth, Vulg. Lat. Judgeth, Vat. Maketh conscience, Great Eng. Bib. Is divided, Syrlick. Gr. Doubting. Qui ambigit, vel hæsitat, aut secum disceptat, Beza. Qui enſati scrupule, Fr. B.*

Vulg. Qui discernit. Erasmus & Hen-temus, Qui dijudicat: Alii, Qui hæsitat, ambigit, secum disceptat: quæ versio nobis probatur. Nam verb. medium διακρίσις passim accipitur pro hæsitare, ac disceptare, Matth. 21. 21. Marc. 11. 23. Acts 10. 20. & 11. 12. Jac. 1. 6. Rom. 4. 20. & Jude 9. Nunquam verò sumitur pro discernere, aut dijudicare; sed ubi hæc significatio occurrit, verbum activum est διακρίσις, ut Matth. 16. 3. Act. 15. 9. 1 Corinth. 4. 7. & 11. 29, 31. & 14. 29. Estius ad loc. The word signifieth to discern sometime, and to put a difference, as a weak Christian holding this meat lawfull, and that unlawfulfull; this is more then to doubt, and so is à minore here included. But here it is better rendered *doubteth*: as also it is used Matth. 21. 21. Rom. 4. 20. Acts 10. 20. James 1. 6. And it is expounded by a learned man, ^g *Alternantibus sententiis secum disceptare*, when a man is at no certainty with himself, but at variance, sometime being of one mind, and sometime of another. *Calvin* and *Arvetius*, with others, render it *dijudicat*, so *Erasmus*; ^h which is, when the judgement is carried into divers parts: so *divinus* signifieth such doubting, as when a man of two wayes knowes not which to take.

Cum διακρίσις in passiva forma passim in Nov. Test. significet hæsitare, dubitare, adeoq; & in hac ipsa Epistola supra cap. 1. 6. causam non video cur ab hac significatione hoc loco recedendum putent nonnulli; cum ea optime hic quadret. Sensus nempe hujus loci hic erit, Eos, quos hic arguit Apostolus, non dubitasse an in ea πειρασθῆναι peccarent, imò verò certò apud se statuisse, se in ea non peccare; quod proculdubio auget eorum peccatum. Sic verò videtur reddendus hic locus, Neque dubitastis apud vosmet ipsos.

Διακρίσις, *Certamen, discernio.* Rom. 14. 1. *Controverses of disputatio, doubt-*

scernere, ita ut aliud alii preferatur; hoc enim declarat verò διακρίσις activa significatione, ut Jud. 22. *Beza* in Jac. 2. 4. Significat anreponere, discernere, & segregare; item discernere, & examinare; *Cornel. à Lap.*

^g *Budeus in Com. Græc. ling.*

^h *Judicio in diversas quasi partes propendo; nunc, scil. in affirmacionem, mox in negacionem, & vicissim. Disc. in Act. 10. 20. Proprie in utramque partem, discipulantium more, inquirere significat, Calvin. in Jac. 1. 6. i Capel. Specil. in Jac. 2. ver. 4.*

fulness

fulnesse of disputation, Great Engl. Bib. Disceptation of thoughts, Vulg. Lat. To judge disputations, Vat. Be not divided in your cogitations, Syr. But the word διακείσθαι here rather significeth a disceptation, or controversie; and διαλογισμὸς, an outward disputation, rather then an inward discourse of the mind. It is used also, 1 Cor. 12. 10. and Heb. 5. 14.

Διακάλω, Obnixè prohibeo, Matth. 3. v. 14. Significat volentem & conantem aliquid non admittere, sed vel verbis vel factis, & quasi injectis à manu arcere & prohibere, Chemnit. in Harm. Evangel.

Διαλάλω, Divulgo, Luke 1. 65. and 6. 11.

Διαλλάττω, Reconcilior, Mat. 5. 24.

Διάλεκξις, Lingua, Acts 1. 19. Διάλεκξις late sumptum, linguam alicujus regionis ac provincie denotat; atque, ut Erasmus, aliisque Interpretes videntur hinc intelligere. Sed Drus. in Comment. posteriore ad voces Nov. Test. c. 1. vocabulum illud strictè sumit pro idiomate peculiari lingue Syre, Judæis tum vernaculæ: atque ex hoc loco collegit, idioma urbis pauld diversum fuisse à vulgari Lingua Syra, quæ tunc Judæi utebantur. Mayer. Philolog. sac. Act. 2. 6, 8. (vide Bezam) & 21. 40. & 22. 2. & 26. 14. Modus loquendi, Idioma lingua, Sermo unicuique genti peculiaris, Lingua, à διαλέγωμαι.

Διαλογίζομαι, Discepto, ratiocinor, cogito, colloquor. Non tantum significat, Interius ratiocinari, Animo versare & cogitare, quomodo usurpatur, Marc. 2. 5. Luc. 1. 29. & 3. 15. & 12. v. 17. Joh. 11. 50. sed etiam, disserere, ac verbis inter se disceptare, quomodo accipitur Matth. 16. 7. Mark 8. 16. & 9. 33. Sic Xenoph. & Plutarchus utuntur; & Lxx. Psa. 34. 20. Quamdoque significat, Rationes subducere. Anceps est ad cogitare, & disputare,

1 Διά in compositione intendit significationem.

Dr. Willes.

Est suus & proprius cuiusque gentis sermo, id est, diversorum populorum delictum loquendi, Cæm.

Et sermone, Mat. 21. 25. Marc. 2. 6. & 9. 33. Luc. 5. 22. & cum aliis consultare significat, Mat. 8. 16. & mira se, id est, apud se in animis suis, & inter se, id est, mutuo sive invicem, Mat. 16. 7. Marc. 2. 8. Gr.

in Harm. In themselves, or among themselves, Luk. 1. 29. Est autem διαλογίζεσθαι idem omnino quod ratiocinari, id est, rationes secum vel cum aliquo subducere; unde factum, ut pro cogitare, & animo versare accipiarur: nam qui secum aliquid in utramque partem versat, duplicem quodammodo personam sustinet, Beza in Marc. 2. 6.

Matth. 16. 7, 8. Et potest verti dupliciter; vel cogitabant intra se, id est, in seipsis, ut significetur tacita eorum cogitatio; vel disceptabant inter se, Jansen. Propriè dicitur de pluribus inter se colloquantibus, impropriè de eo qui secum ipse disserat, Grotius.

Διαλογισμὸς, Disceptatio, cogitatio, often. Rom. 1. 21. it is Englished imaginations, but significeth more then thoughts, even reasonings, disputations, discourses, done with weighing and poyning things. Disceptatio, Luk. 9. 46. Cogitatio, ver. 47. Matth. 15. 19. Interdum declarat inanem concertationem verborum de rebus nihili, Erasmus.

Διαλέγωμαι, Dissero; unde dialectica, often.

Διαλύομαι, Dissolvor, Acts 5. 36.

Διαμαρτύρομαι, Testificor, obtestor, often. Acts 18. 5. Διαμαρτύρομαι & testificans, Vulgat. Pergens testificari, Beza. Verbo pergenendi exprimitur vis prepositionis δια. Vel potius exactè testificans, ut prepositio δια notet penetrationem contraversæ, Piscat. At plerima sunt loca Nov. Testam. ubi vim illam habere nequit. Ex Gr. Hebr. 2. 6. ubi ipse Beza reddidit simpliciter Testor, & apud Lxx. pro חָנַן passim usurpatur, Ludovic. de Dieu in locum. To charge, testifie, or contest: so it is taken 2 Tim. 4. ver. 1. Significat protestor, presentibus testibus depono, deos hominesque contestor: Et Jurisconsultorum verbum est: contestari in lite aliqua de scripto, & ut vulgò dicitur, coram omnibus protestari. Hic propriè significat, Deum ipsum contestor, quod verba sequentia indicant, Hyperius in loc.

Διαμαχομαι, Depugno, Acts 23. 9. Acriter pugno.

Διαμείνω, Permaneo, Luke 1. 22. and 22. 28. Galat. 2. 5. Hebr. 1. ver. 11. 2 Pet. 3. 4.

Διαμελέω, Partior, disideo, often.

Διαμεισμός, Dissidium, Luke 12. 51.

Διάνημα, Serpo, Acts 4. 17.

Διανόω, Innuo, Luk. 1. 22.

Διανόημα, Cogitatio, Luk. 11. 17.

P Διδόω, & Adjuro, Corn. à Lap.

p Hanc vocem bifariam exponunt Interpretes, Quidam accipiunt pro illa animi facultate, quâ ratiocinamur, discurremus, & colligimus atque concludimus, aliquid ex principiis. Alii accipiunt pro ipsa ratiocinatione, & cogitatione, actione scilicet mentis. Eodem recidit sensus, Zanch. in Eph. 4. 18. Usurpatur etiam versu 12.

Διδωσα, Cogitatio, often. Discursus, à recentioribus dicta propter anime celeritatem, Polanus. It significeth Agitation, or discourse of minde and reason, whereby one thing is inferred upon another: as, when the minde doth not simply apprehend, but deduce one thing from another, that deduction is properly called Διδωσα, Discourse of minde and reason. It is translated, Col. 1. 21. Mindes; but significeth there all the chief powers of the soul, viz. Reason, Will, and Affections.

Διδωσιν, Adaperio, Luk. 2. 23. and 24. 32, 45. Acts 16. 14. and 17. 3.

Διδωσιν, Adaperior, Mark 7. 34, 35. Luke 24. 31.

Διδωσιν, Pernotto, Luc. 6. 12. Totam noctem in re aliqua transigo, To continue all night.

Διδωσιν, Perficio, Act. 21. 7. Quo verbo peccaliter utuntur Scriptores Græci, quum de professionum vel itinerum absolutione loquuntur, Piscat.

Διαπαντός, Per omne tempus. Steph. Legitur ut vox una. Δια παντός, scilicet. ἄεθρ adverb. per omne tempus, Matth. 18. 10. Pasor. Acts 24. 16. In all cases, By all means, or, At all times; as his words may indifferently be construed. It is used also, Mark 5. 5. Luk. 24. 53. Acts 10. 2. Rom. 11. 10. Heb. 9. 6. and 13. 15.

Διαπερῶ, Trajicio, Matth. 9. 1. and 14. 34. Mark 5. 21. and 6. 53. Luke 16. 26. Acts 21. 2.

Διαπλέω, Emetior, transnavigo, To saile thorow, Act. 27. 5.

Διαπορεύομαι, Molestè fero, Acts 4. 2. and 16. 18.

Διαπορέω, Hæsto, ambigo. Sed significat etiam Interrogare, seu inquirere cum dubitatione atque admiratione, Lavin. in Act. 2. 12. Διαπορέω idem significat cum πορέω & πορεύομαι, ad angustias inexplicabiles detrusus hæsto, & quod me veritam nescio, nisi quod ad-

q Multa significat; nimirum, Dubito, Ambigo, Ancipitis animi sum, & consilii inops, Admiror, Interrogo, Inquiro, Cornel. à Lap. Animi dubius sum, Ad angustias ex quibus me explicare nequod redactus hæsto, Quod me veritam nescio, Pol. Lyr. Rectè annotat doctissimus Budæus Διαπορείδαι plus esse quam διαπορέω, sicut rursus εἰσαπορείδαι aliquid amplius declarare videtur quam διαπορείδαι, 2 Cor. 4. 8. Beza in Luc. 24. 4.

ditione Præpositionis significatio intenditur. Luc. 9. 7. usurpatur de Herode dubitante, de Christo metuente sibi ab eo, quia putabat animam Johannis à se interfecti in Christum per Jesum. Ἰσοχόω in immigraße, Acts 2. 12. usurpatur de illis qui obstupescunt, mirantur ac dubitant audientes Apostolos variis linguis loqui. Act. 5. 24. Cum, Apostolis ex carcere per Angelum liberatis, ministrum Pontificum invenirent carcerem cum omni diligentia clausum, & custodes ante januas stantes, idq. Dominis suis nunciarent, illi hos sermones audientes διαπορεύομεν ὅτι ἀπίστ., conturbabantur, ac dubitabant, quid de illis porro facerent. Ita quoque mulieres, Luc. 24. 4. lapidem revolutum ac sepulchrum vacuum videntes διαπορεύομεν, mirantur, turbantur ac dubitant, consilii nesciæ; hæc enim omnia vocabulum illud complectitur. In veteri Testamento tantum semel occurrit, Dan. 2. 3. in versione Symmachii, & διαπορέω τὸ πρῶτον de Nebucadnezare per somnium territo ac turbato. Syrus hoc loco habet vocem ἡμῶν cum ἡ μαππῆ, miratus, attonitus, expavescens fuit, obstupuit, quod Gen. 42. 28. usurpatur de fratribus Josephi invenientibus pecuniam in suis saccis, id quod in terrorem ac dubitationem eos conjecit. Gerhardus in Luc. 24. 4. De iis dicitur qui ita perplexi & impediti, quasi in luto tenentur, ut exitum non inveniant, Beza in Luc. 9. 7. Vox hæc Lucæ attonitam quandam admirationem sig. infra 24. 4. Act. 2. 12. & 5. 24. & 10. 17. Grotius in locum. It is used also, Luke 24. 4. Acts 2. v. 12. and 5. 24. and 10. v. 17.

Διαπερῶμαι, Pertranso, prætereo. Luk. 6. 1. and 13. 22. and 18. 36. Act. 16. 4. Rom. 15. 24.

Διαπραγματεύομαι, Negotior, Luke 19. 15. cum lucro negotiari sig.

Διατριβή, Frendeo. Acts 5. 33. They were cut to the heart, Kings Translat. They were vexed so, as if

† Declarat eorum gestum, qui præ rabie dentibus strident, veluti si quis ferram trahat, Beza in Act. 5. A πείω vel πείω, Serrâ secò. Dissocabimur, Eras. & Vulg. Grincoyent les dents, Fr. B. Serrâ usitat stridebant. πείω enim est ferrâ. hinc πείωμαι, Serrâ modo stridorem edere, quod est furioforum, qui dentibus collisiss strident.

they

they had been cut with a saw. It is used also, Acts 7.54. *Vellem Hellenistas inſpexiſſent qui τὸ διαπείσθησθαι ἀβſολυτὴν νυſquam, quod ſciam uſurpauerunt: Cum à tormento potiùs orientali- bus uſitato deſumptum uideatur, qui nocentes διαπείσθων ſolebant: qui & διαπείσθησθαι dicebantur. Ita 1 Paral. 20. 3. Nihil autem hoc ad dentes, ſatis teſtatur locus Act. 7.54. Heiſius in exercit. ſac. where it ſignifieth properly to ſaw with a ſaw, becauſe their teeth went (ſaith One) as if they had been ſawing with a ſaw.*

Διαρρήγνυμι, Dirumpo, Matth. 26. 65. Mark 14. 63. Luk. 5.6. and 8. 29. Acts 14. 14.

Διαπράζω, Diripio, Matth. 12. 29. twice. Mark 3. 27. twice.

Διαſαφίζω, Planumfacio, Matth. 18. 31.

Διαſείω, Concutio. uſurpant hanc uocem Græcorum Scholiaſtæ, ſed poſtquam Græcia facta erat Romani iuris. Omnino arbitror expreſſam ex Latina uoce Concutere, quod eſt, terrore injecto, pecuniam aut ſimile quid alicui expri- mere. Grotius in loc. Metaphoricè, Calumniis & falſis accusationibus evertitur, ut doctiſſimè obſeruaui Camerarius: Sculeer. Delit. Evangcl. Luc. 3. 14. Μὴ δένα διαſείνειſι; Uſe no violence, Toſſe no man to and fro. Ego exiſtimo διαſείνειν ad vim mani- feſtam, συνοραυείειν ad rapinas cæterasq; fraudulentæ as potiùs quàm manifeſtè uio- lentas iniuriæ referri, ſicut apud He- bræos diſtinguuntur חַזַּק (Gazal) & קָשׁוּט (haſchak) Beza in locum.

Διαſκοπεῖω, Diſpergo, diſcicio, diſſipo. Propriè de coruibus uſurpatur, Jer. 23. 1. Zech. 13. 7. Joh. 10. 12. Luke 1. 51. Scatter as darts, which being among the enemies, are loſt. A Metaphor (ſaith Beza) from the whirlwind, which hurles the chaffe huc & illuc; or eſſe thus, ſo ſplits them, that they ſhiver into pieces: This answereth that in that verſe, He hath ſherwed ſtrength, &c. Joh. 11. 52. uſurpatur de gentilibus non ſolum ratione diuerſarum regionum & locorum, ſed etiam reſpectu uariorum rituum, ſuperſtitionum & idololatriarum diſperſis. It is uſed Matth. 25. 24, 26. and 26 31 &

Mark 14. 27. Luke 15. 31. and 16. 1. Acts 5. 37.

Διαſπῶδα, Diſcerpo, Mark 5. 4. Acts 23. v. 10.

Διαſπείρω, Diſpergo, Acts 8. 1, 4. and 11. v. 19.

Διαſπορῶ, Diſperſo. It is translated 1 Pet. 1. 1. ſcattering, but ſignifieth Diſſeminatio, ſuch a ſcattering, as when a man ſoweth ſeed abroad. Joh. 7. 35. Vox διαſπορῶς Ἰουδαῖς Ἑλλῆσι loquentibus, quos Helleniſtas dici mos habet, ſignificat ea loca in quibus Iſraēlis poſteri exſulabant. Grotius. Ibi ſumitur non pro ipſa diſperſione, ſed pro loco diſperſionis. Loca illa Gentium, inter quas ſparſi Ἰουδαῖοι habitabant, uocantur διαſπορῶν διαſπορῶν ἐν ἡνῶν generaliter ſignificati, accipienda eſt non de gentium diſperſione, ſed de Iudeorum inter gentes. Salmaſius de Helleniſtica.

It is uſed alſo, Jam. 1. 1.

Διαſέλλομαι, Interdico, præcipio. Mat. 16. 20. Τὸ τε δὲ διαſέλλω, Non ſimpli- citer Juſſit, ſeu Prohibuit, ſed Gra- uiter interdixit, ſignificat hoc uerbum. Διαſέλλειν enim propriè eſt diuidere & diducere, unde poſtmodum διαſέλλειν dicitur de præcepto aliquo ſingulari (quo ſcil. aliquid præcipitur uel prohibetur) & ab alijs diſtincto, & quaſi diuiſo, ac ſeparato. Atque hic eſt uſus huius uerbi in Novo Teſtamento: rarè apud profanos, & exotics ſcriptores eà ſignifi- catione occurrit, Cam. in Myr. Évang. It is uſed alſo, Mark 5. 43. and 7. 36. and 8. 15. and 9. 9. Acts 15. 24. Heb. 12. v. 20.

Διαſημα, Intervallum, Acts 5. 7.

Διαſολή, Diſtinctio, Significat apud muſicos harmonicam in tonis diſcretionem, quâ ſublata corrumpitur uſus instrumenti. Tale quid etiam Oecumenius anno- tavit. Eſtius in cap. 14. Epift. 1. ad Cor. v. 7. Rom. 3. 22. and 10. 12. 1 Cor. 14. 7.

Διαſέρω, Peruerto. Diſtorqueo, pro- priè. Act. 13. 8. uſurpatur pro Auer- ſione à fide, ſicut & falſi Doctores Act. 20. 30. dicuntur loqui Διαſεγμῆνα, Peruerſa, & Depravata, Exod. 23. 6. Pervertete cauſam paupe- ris, id eſt, falſâ ſententiâ eam diſtor- quere: & uia impiorum diſcuntur Per- uerſæ,

Of δια & ſπειρω, Se- mino.

Evangelista uicitur peculiari uerbo: non propriè ſignificat Prohibere, ſed Certis mandatis aliquem informare. Sicuti Neh. 8. 8. uſurpatur pro, Diſtinctè & explanatè legere. 1 Sam. 3. 1. accipitur pro uifione aperta, & prophetia manifeſta, quæ publicè innoteceret, Chemm. in Harnò.

Diſεγω apud Hippocratem uocantur qui habent diſtorſos oculos.

verba, Jud. 5.6. Prov. 10.10. id est, *Obliqua et depravata.* It is used also, Matth. 7.17. Luke 9.41. and 23.2. Act. 13.10. Phil. 2.15.

Διασώζω, Servo, Luk. 7.3. Act. 23.24. and 27.43.

Διασώζομαι, Servor, Matth. 14. v. 36. Act. 27.44. and 28.14. 1 Pet. 3.20.

* Significat dispositionem, ordinationem, præceptum. Cornel. à L'ap.

Διάταξις, Dispositio. An ordinance, a word of high authority. The Imperiall Decrees are called Διατάξεις. unde Syrus et Vatablus vertunt, Act. 7. 53. per præcepta et mandata Angelorum. Vox, haud dubio, non è Græcorum, quod eruditus hic imposuit, sed Chaldaeorum usu tum recepta : Id videlicet quod aliàs, sed à posterioribus ditagma; interdum verò (ut non raro ista varie scribuntur) ditagma, quod est διατάγμα, scribitur. Id verò vel exemplum, vel (ut barbari loquuntur) copia epistolæ, aut scripti alicujus. Hoc autem loco, ut et ad Galatas 3. Διατάξις, interpretatio, representatio : Quemadmodum qui legem vel interpretantur, vel propagant, Διατάξεις sunt, Heinsius in locum Galat. 3. 19. it is put for διακονία, Ordination : for Ministratio, so Stephen useth the word, Act. 7. 53. By the disposition of Angels. It is used also, Rom. 13.2.

Διατάξις, Edictum, Heb. 11. 23.

Διατάξω, Perturbo, Luke 1. ver. 29. It is a metaphor taken from stirred water, and significeth perplexitie of thoughts, when one cannot tell what resolutely to think.

y Est dispone- y nere quid suo ordine, uti militem in acie, Cornel. à L'ap. Significat Collocare, disponere, in ordinem componere. Occurrit etiam 1 Corin. 16. 1. ubi clarissimè datur præceptum de observazione diei Dominicæ; est enim διατάξις ad singulas Ecclesias pertinens. Cum autem collectas imperat quæ fiabant in coetu publico Ecclesiæ, præcuditubi præcipit sanctificationem hujus diei.

Διατάξω, Præcipio, often. Edicere declarat; unde διατάξεις & διατάγματα dicuntur Principum edicta, ut Heb. 11. 23. Sed hoc loco nihil aliud declarat quàm Præceptis aliquem formare & instituere, Beza in Matth. 11. 1.

Διαλέξω, Permeo, Act. 27. 33.

Διατηρέω, Conseruo, Luke 2. 51. Vide Piscat.

Διατί, Adverb. interrogantis, (ex δια propter, & τί quid) Quare, often.

Matth. 9. 11. and 15. 3. Luk. 19. 23. and 24. 38. Non est interrogantis, & causam explorantis, sed potius indignantis & exprobrantis, Gerhard. in Haru.

Διαθήμαι, Paciscor, testor. Testamento meo aliquid mando hæredibus, Steph. Budæus. Verbum est valde emphaticum, quippe quod habet significationem, primò pactionis & conventionis; secundò, testamentalis dispositionis, Act. 3. 25. Hebr. 8. 10. and 9. 16, 17. and 10. 16. Optimè conuenit hic usus verbi διαθήμαι, cum Gallico disposer, cui responderet ad verbum: Dicimus enim aliquem disposer de ses biens, quand il fait son testament. Aut etiam, Disposer de ses biens par testament. Talem certè usum verbo disponere dedit Vet. Interp. in Epist. ad Hebræos, quum διαθήμαι διαθήλω vertit, disponere testamento (sed nullo, ut opinor, exemplo) ibidem vertit & Testari testamentum. Quidam, Condere testamentum: Sed alii maluerunt, Pacifici fœdus, Stephanus in Thes. Græc. It is also used, Luk. 22. 29.

Διασίζω, Commoror. Ad verbum significat contero: licet primariâ significatione sit tempus terere, & immorari in aliquo loco, sed laboribus infestare, in re aliqua cum intentione, & summo studio immorari. Hinc διασίζω, exercitatio dicitur; quo admemoratur, Christum illic docendi causâ fuisse commoratum, Aret. in Job. 3. 22. ↑ Est tempus extrahere, & mora diuturniori in loco aliquo commorari, Tarnovius.

Διαδοχή, Alimentum, 1 Tim 6. 8.

Διαυγάζω, Illucesco, 2 Pet. 1. 19.

Διαφανής, Pertucidus, transparentis, Rev. 21. 21.

Διαφέρω, Præsto, often. Non tantum differre, sed etiam præcellere significat, Erasim. Scult. Matth 6. 26. Magis antecellit, sive præstatis illis, Erasmus optimè vertit, Nonne vos longè præcellitis illas? Comparativus enim μάλλον verbo διαφέρεω (cui et ipsa vis comparativi inest) conjunctus, insignem hominum præ avibus excellentiam notat.

Mat. 10. 31. Δίω διατί- Multis reτε υμείν

Multis passerulis præstatis vos, Beza. Multis passeribus meliores estis, Vulg. Vos plures estis quam multi passeruli, Erasfm. Antestatis, Tertull. Vos passeribus multo estis præstantiores, Castellio. Rom. 2. 18. τὰ διαφέεστα. Hæc vox et differentiam, & excellentiam significat; quæ utraq; hic conjungi potest. Judæi enim legisperiti utrumque faciebant: hoc est, explorabant ea quæ maximè in lege excellentent; item ea quæ à lege discreparent, Vorstius in locum. Vulg. Probas utiliora; quomodo etiam interpretatur Theophylactus. Beza, Exploras quæ differunt. Το διαφέεσθι inter dum accipitur pro utilem esse, ut prolatis exemplis ostendit doctissimus Budæus. Erasmus de eo videtur dubitare; ideoque convertere maluit, Probas eximia. Lector quam maximè probabit ex his interpretationibus sequatur, Beza in loc.

Διαφέεστα, Discrepantia, Steph. Beza, Quæ discrepant. Præstantia, Erasfm. Potiora, Vulg. Quæ excellunt, Pise. Phil. 1. 10.

Διόφοϑ, Diverfus, Rom. 12. 6. Heb. 9. 10.

Διαφοώτερον, Excellentior, Heb. 1. 4. and 8. 6.

Διαφείρω, Corrumpto, Luke 12. 33. 2 Cor. 4. 16. 1 Tim. 6. 5. Rev. 8. 9. and 11. 18.

Διαφθορά, Corruption, Lat. Gall. Corruption. Angl. Corruption. Graecorum Theologi subtiliter inter φθορά, διαφθορά, et καλαφθορά distinguunt: ut sit φθορά, cum à corpore tantum separatur anima, quod morientibus contingit: διαφθορά, cum corpus sic consumitur, ut sola relinquatur ossa: καλαφθορά, cum ea quoque dissolvuntur: quod Dominico mox applicat corpori, Heinsius in Exercitat. sac. Act. 2. 27, 31. and 13. 34, 35, 36, 37. It is used by the Greek Interpreters of the old Testament, to signifie, not the corruption it selfe alone, but the very place of it likewise, as Psal. 9. v. 15. Pro. 26. 27. Propriè quidem corruptionem significat; sed pro sepulchro ponitur cum alibi, tum Psal. 29. v. 10. & pro fovea, Psal. 9. 16. Ergo vi-

dere corruptionem, Psal. 16. 10. Non est corrumpi simpliciter, sed corrumpi, in sepulchro constitutum, Druf.

Διασπείρω, Spargo samam. Matth. 9. 31. ad verbum, Distamarunt eum; sicut etiam vertit Vet. Interp. Sed præterquam quòd hoc verbum ravid à Latinis usurpatur, etiam in vitio ponitur, Beza.

Διασπείρω, Divulgo. Significat, Famam ubique per omnia spargere. Vulg. Mar. 1. 45. Diffamo. Sed hoc verbum à Latinis semper in vitio ponitur. It is used also Matth. 28. 15.

Διαχρηζομαι, Inversio. Act. 5. v. 30. Græce loquitur emphaticè; Vos (inquit) διαχρηζομαι, id est, præfurore & irâ, si licuisset, manibus disceperissetis, Aret. in loc.

Διαχρηζομαι, Aret. in loc. Act. 26. 21. Injicit à manu violare, Eras.

Διαχωρίζομαι, Discedo, Luk. 9. 33.

Διδάσκω, Doctus, Joh. 6. 45. Docti à Deo, διδάσκει τὸ θεόν, id est, ut habet ad verbum Syrus Interpres, Docti Dei. Plus enim est διδάσκων esse, quam μαθητὴς. Multi enim discipuli discedunt, quia non didicerunt, ut infra versu 66. Vulgata, Docibiles Dei, barbarè, & non expresso sensu. Nec enim ὁ διδάσκων eum significat qui se docendum præbet, sed eum qui jam didicerit quæ est edoctus, Beza in locum. 1 Corinth. 2. 12, 13. à διδάσκω doceo.

Διδάκνους, Aptus ad docendum, Steph. Beza. 1 Tim. 3. 2. Vulgar. Doctor. Sed multi sunt doctores, qui aptiores essent ad sivism; neque hoc declarat Græca vox, Beza in locum. Significat, non simpliciter doctorem, sed facultate docendi præditum, & ad docendum appositum, Musc. in loc. com. It is used also 2 Tim. 2. 24. Wee render it in both places, Apt to teach.

Διδάσκω, Docco, often. It may be generally taken for all the parts of the Apostolicall and Ecclesiasticall Ministerie, Matth. 28. 20. It is distinguished from μαθητὴς, (Mat. 28. 19.) as species à genere. Μαθητὴς δὲ οὐκ ἐστὶν ἰσὺς ἀποστόλου: non incommode exponimus de generali mandato, ut Apostoli omnes

P gentes,

b τὰ διαφέεστα, Quæ excellunt, Piseat. Vel ut Eras. Eximia, ut sensus sit, Explorus quæ bona opera, quibus præstent & antecellant. Certè διαφέεσθι, activâ voce, pro excellere, seu præstare, sepiusimè usurpatur: At pro discrepare, seu distillare, exemplum nullum satis commodum memini in voce activâ, sed in passivâ διαφέεσθαι, quod est quasi dicas, differri, hoc est, in diversas partes ferri, Piseat. in Schol.

c Διαφοώτερον, Primò est, differentius. Secundò, præstantius & excellentius, Cornel. à Lap.

d Interemisus, Vulg. Gr. est, Manibus violentis occidere: nam interimitur, & qui jure meritò que plectitur, Eras. in Annotat.

e Docibilis; sed activè intelligendum est, viz. qui docere possit, Bulling. The French in 1 Tim. 3. Propre à enseigner. In 1 Timoth. 2. Propre à enseigner.

f Gerhardus Hartm.

gentes, quæ antebac in varias sectas dispersæ fuerant, Christo adducerent, ut ab hoc uno denominarentur, Διδάσκαλος de speciali & exacta doctrina intelligi potest, quæ in nomen Christi per baptismi tesseram initiatis, omnes & singulos fidei Christianæ articulos explicatius tradit & inculcat. Zepperus de Sacramentis.

g Sanam doctrinam significat.

Διδασκαλία, Doctrina, 2 Tim. 3. 16. It is used often elsewhere in Scripture.

h Ἄνω ἢ διδασκων. Sic Latinis Doctor à docendo.

Διδάσκαλος, Magister, often. One who soundly teacheth the Doctrine of Christ, Ephes. 4. 11. Tribuitur Διδάσκαλος appellatio, Christo, Mat. 17. 5. Joh. 13. 14. Matth. 8. 19. & 9. 11. Cuius Doctori, Mat. 10. 24. Luc. 6. 40. Heb. 5. 12. Jac. 3. 1. Ecclesiæ Ministris, ut potè in Synagoga Israeliticæ Doctoribus, Luc. 2. 46. Joh. 3. 10. Rom. 2. v. 20. 2 Apostolis Christi, 1 Tim. 2. 7. 2 Tim. 1. 11. 3 Quibusvis Ecclesiæ Doctoribus, Act. 13. 1. 1 Cor. 12. 28. Ephes. 4. 11. Gerh. in loc. Theolog. It significeth a Teacher of letters, † manners, or any Art; in relation whereunto they were called Disciples, Scholars, or Learners. Doctor sive Præceptor. Nam Præcipere potius est Docere, quàm Mandare; ut apud Flaccum,

† Magister propriè literarum, aut morum, Luc. & generaliter quicunq; rei alicujus artem docet, Vocat.

Quicquid præcipies, esto brevis. — Vulg. & Erasmi. Magister. Quod generalius est, & præfecturam etiam docerat: quamvis illud non ubiq; repudiatur, Beza in Matth. 19. 16.

Διδάχνη, Doctrina, often. Tam Græcè Διδάχνη, quam Latinè Doctrina, & actum docendi significant, & præcepta, seu documenta à magistro tradita.

Διδραχμα, Didrachma. Vox est Græca, attamen usurpata ab Hebræis, qui scripserunt Græcè, etiam tum quàm agunt de rebus Hebræorum, ut à Josepho. Sed quid significet hoc loco, non constat apud omnes. Dissentiant hic Interpretes: nam pleriq; putant hic agi de tributo quod Capitationem Romani vocabant, estiq; hæc sententia vulgò recepta. Alii putant hic agi de dimidio Sicli Sanctuarii, ut interverso à Romanis. Alia est sententia quæ videri potest nova, nempe hic agi de dimidio siclo quatenus depen-

debat in usum Sanctuarii: quam sententiam confirmat Camero Prælect. in Matth. 17. 24. Tota (inquit ille) hujus obscuri loci explicatio perdet à significatione hujus voculæ. Matth. 17. 24. we English it, Tribute-money. It was of value about ten pence of old Sterling money; and the Israelites paid it once by the Law, Exod. 30. 13. and at this time they paid it to the Romans.

i Nummus qui duas drachmas continet ex Sic, quod est à Sic bis, & δραχμή drachma.

Διδωμι, Do, tribuo, very often. Permitto, sive concedo, Act. 13. 35. and 2. 27. Apoc. 13. 7.

Διεγείρω, Expergefacio, insurgo. Of Sic and ἐγείρω, Excito. Matth. 1. 24. Διεγέρθη δ' Ιωσήφ, Experrectus Joseph. Vulg. Exsurgens Joseph. Eras. Excitatus Joseph. Sed hoc quidem loco plus est τὸ διεγείρω, quàm excitari, Beza in loc. Mark 4. 38, 39. Luke 8. 24. Joh. 6. 18. 2 Pet. 1. 13. and 3. 1. It significeth to awaken out of sleep. Verbum διεγείρω, 2 Pet. 1. 13. reddiderat per suscitare: hic rectius exprimit per excitare ex vœterno sc. torporis, teporis & oblivionis, Gerh. in 2 Pet. 2. 1. Hujus verbi usus ad tria solet accommodari; ad eum, qui surgit, qui reviviscit, & expergescit, Eras. in Annot.

Ἐξίτος, Compitum, Mat. 22. 9. Ἐξίτος, Via quæ exitur, aut ubi dua viæ se interfecant. Mat. 22. 9. Compita, Beza. Vulg. & Eras. ad verbum, Exitus; quod mihi visum est obscurius. Compita autem Latini vocant laxiora in urbibus spacia, in qua vici plures exeunt, id est, Destant. Alii interpretantur Vicos urbis frequentes, quos vernaculo sermone vocamus Les Rues passantes, id est, quibus pleriq; prætereunt: Sic autem allegoricè intelligit Christus, gentes per orbem terrarum dispersas, prædicatione Evangelii aggregatas, Beza in loc.

k Et transitum & exitum significat, Gerh. in Harm. Lxx utitur pro ἔξω, quod idem pro utroque usurpatur, Num. 34. 4. Jos. 15. 4.

Ἐξηκουστω, Interpretor, Luke 24. 27. Act. 9. 36. 1 Cor. 12. 30. and 14. 5, 13, 27.

Ἐξηκουστω, Interpretor, 1 Cor. 14. ver. 28.

Ἐξέρχουμαι, Transseo, eo, trajicio, dimano, vdeo, prætereo, perago, progredior, obambulo, pervenio, pergo, often. Rom.

l A Sic & Ἐρμης, Mercurius, quia Mercurius erat Interpretor Deorum.

Rom. 5. 12. pervasit, διήλθεν quem-
admodum lucis gregem aliquem per-
vadit, & singulas oves contagio inficit,
Piscat. in loc. Luc. 2. 15. Græcis
διήλθεν nonnunquam dicuntur, qui sus-
ceptum iter vel perficiunt, vel ultra se
conferre pergunt: Vetus, Transeamus
usque Bethlehem: Pro quo Recentior,
Eamus: quod dilutius, ni fallor, ut
omittam, transire hinc domum, Lati-
nissimè dici. Heinsius. Hoc ver-
bum aliquoties habet inclusam signifi-
cationem futuri temporis, ut Matth.
11. 31. Apoc. 1. 4. sicut Syrus &
Arabs rectè hoc loco interpretantur, Be-
za in 1^o Cor. 16. 5. Aliàs Transi-
re, aliàs Obire significat, ut Luc. 9. 6.
Beza.

- Δεγοιδω, Percontor, Acts 10. 17.
- Δεσις, Eimulus, Matth. 2. 16.
- Δεσις, Biennium, Act. 24. 28. & 28. 30.
Diuorum annorum spatium, Eras.
- Διηγέμενα, Narrō, Mark 5. 16. and
9. 9. Luke 8. 39. and 9. 10. Acts
8. 33. and 9. 27. and 12. 27. Heb. 11.
ver. 32.
- Διήγησις, Narratio, Luk. 1. 1. Δι-
ηγήσεας appellatōne Lucas intelligit li-
bros ipsos de Christi dictis ac factis con-
scriptos; quemadmodum ipse explicat,
Act. 1. 1. ut εὐαγγελιστῶν διήγησις,
nihil aliud declarat, quàm historiam
conscribere, Beza in loc.
- Διμενίς, Perpetuum, Hebr. 7. 3. and
10. 1, 12, 14.
- Διθάλασσο, Bimaris, Act. 27. 41. Sic
proprie vocatur Isthmus, quod utriusq;
mari alluatur. Vulgò vocant, une
langue de terre entre deux mers, Beza.
- Διυπέμενα, Pertingo, Heb. 4. 12.
- Διίστημι, Disiungo, Interpono, separo, se-
jungo, Luke 22. 59. and 24. 51.
Acts 27. 28.
- Διίχυσιζομαι, Affirmo, to affirm con-
stantly, Luke 22. 59. Est affir-
mando contendere, summis viribus ali-
quid confirmare; est enim ab ίχυσις
robustus ac firmus, Act. 12. 15. illa
διίχυσις assertiōnem suam fortiter
tuebatur, revera sic se rem habere confir-
mans, Gerh. in Harm. Asservero,
Beza.
- Διμονοκρισία, Justum iudicium, Rom.
2. ver. 5.

Δίκαιος, Justus, often. Dicitur tam
de re, quàm de persona. Pietatis &
Justitiæ studens, 1 Pet. 4. 18. Justus,
1 Joh. 3. 7. Tribuitur Deo, Joh. 17. 25.
2 Tim. 4. 8. Hominibus, Matth. 5. 45.
1 Tim. 1. 9. Probus seu bonus, Matth.
1. 19. Ferè ex perpetuo Hellenistarum
usu est fidelis aut pius. In Actis Apo-
stolorum (Act. 3. 14.) Christus dicitur
proprie & per excellentiam Ille Justus,
ὁ Δίκαιος. Vide cap. 16. Sculecti
in Matth. & Marc. Justitia in sese
virtutem amplectitur omnem, Arist. Et
ὁ Δίκαιος pro quovis peccato usurpant
sacra literæ. Innocens, Matt. 23. 35.
Justus ex justitia Christi imputatus,
Rom. 1. 17: ex justitia inherente,
1 Joh. 3. 7.

* Δικαιοσύνη, Justitia, often. Est ipsa
animi integritas, & qualitas nobis in-
herens, Alsted. Est ipsa animi inte-
gritas, sanctitas, & innocentia, per
quam sanctè vivimus & placemus Deo,
vel bonis viris, Rom. 4. 5. Ergo quæ
differentia est inter abstractum & con-
cretum, eadem est inter Δικαιοσύνην &
δικαιοσύνην, Danæus, li. 4. de Fide, c. 27.
Hæc vox in Scriptura S. latissimè sumi-
tur, & significat interdum Veritatem
& Fidelitatem, interdum Bonitatem
& Misericordiam, Spanhem.

Δικαιοσύνη, † Justifico. Verba Hitzdik
& δικαιοσύνη proprie sumpta, sunt vel
forensia, nec mutationem physican no-
tant, sed forenses; absolutionem nimi-
rum judicialem oppositam condemnatio-
ni, prout Paulus opponit τὸ δικαιοσύνῃ
& τὸ κατεργασθῆναι τὸ δικαιοσύνῃ in Scri-
ptura sumitur; 1. Effectivè, & notat
quandoque justum constituere, non per
infusionem justitiæ, sensu Pontificio; sed
per ejus imputationem, sensu Scripturæ.
2. Declarativè, et notat justum repu-
tare; idq; vel gratis, quando termina-
tur ad homines; vel meriti, quando ter-
minatur ad Deum. Spanhem. in Dub.
Evangel. It is a judicial word
taken from Courts of Justice, which
being attributed to the Judge, is op-
posed to condemne; and significeth
to absolve, or to give sentence with.
It hath two special significations:
1. To acknowledge, and declare one to
be just, Matth. 11. 19. and 12. 37.

Quasi di-
xi, from
διξω, Eper-
uico, SO Ari-
stotele in his
Ethicks.
Quòd justus
in duas qua-
si, hoc est,
æquales par-
tes rem divi-
dat: hæc
originatio
optimè con-
venit justi-
tiæ distributi-
væ, quam
vocant, Al-
sted.

* Est justitia
ea quæ est in
nobis, Cor-
nell. à L. p.

† Quamvis
vulgò justifi-
care videat-
ur idem esse
quod homi-
nem justum
reddere per
impressam
justitiæ qua-
litate, ta-
men nec
apud probato-
s Latinita-
tis auctores
(quod sciam)
hoc sensu
usurpatur;
& apud
Græcos &
Hebræos
non qualita-
tu infusio-
nem, sed sen-
tentia pro-
nuntiatō-
nem dno-
tat.

Where he
renders it
Petransco.

Ex di pro
dis, & in
Annus.

Pleniorē
alicujus rei
expositio-
nem, vel nar-
rationem af-
ferre.

Of dia and p
iqes, Ro-
bustus.

Luke 7.29.35. and 16. 15. 1 Tim. 3.16. James 2.21. 2. To *absolve* and *acquit* in judgement, or, to *pronounce innocent*, Matth. 12.37. A&E. 5. v. 18. and 8.34. and 13.38,39. Rom. 8. 30,33.

Δικαιώματα, Justificor. It signifieth, 1. To be made just, Rev. 22.11. 2. To be freed, Rom. 6.7. 3. To be declared just, Luke 10.29. 1 Tim. 3. 16. 4. To be pronounced just, or absolved in the judgement of God, Matth. 12. 37. Luke 18.14. A&E 13. v. 39. Rom. 2. ver. 13. and 3. 4, 20, 24, 26, 28, 30. and 4. 2, 5. and 5. 1, 9. and 8. 30, 33. 1 Corinth. 4.4. and 6. 11. Gal. 2.16, ver. 17. and 3. 8, 11, 24. and 5. 4. Tit. 3. 7.

Δικαιώματα, Justificatio, Constitutio. Est opus ipsum, per quod rei & accusati justitia illucescit, aut in quo rei innocentia & purgatio sua est. Nos Galli dicimus factis justificatis, Danaeus. It is diversely used, both in the plurall and singular number: In the plurall, it signifieth *Jura*, the Lawes and Commandements of God, either in general and indefinitely, viz. where no other word of the like signification is joyned with it, as Psal. 119.8. Rom. 2. 26. Or more particularly, the precepts of the Ceremonial law: and this sense is most usuall, when it is joyned with words signifying other lawes or precepts, Luke 1. v. 6. It signifieth the judgements of God, Revel. 15. ver. 4. In the singular number it signifieth that which is just, either as the Law of God, prescribing righteousness, Rom. 1. 32. or as the whole righteousness, which, as the Law, is prescribed; and so it is used, Rom. 5. 14. Revel. 19.8. The Lawyers call that a mans justification, which maketh neither the man nor his cause just, but declareth them to be just. Againe, the word is not Justification, but Justifications, (in the plurall number) or Righteousnesses of the Saints, both Justification and Sanctification. *Sententia absolutoria*, Rom. 5. 16. *Justitia*, Rom. 5. 18. *Justificatio*, Rom.

8.4. Lex naturæ, Rom. 1.32. Significat Jus à Deo ipsi naturæ hominum insitum; quod à Philosophis, Lex naturæ, à Jurisconsultis, Jus gentium dicitur, Beza in loc.

Δικαιώσις, Justificatio, Rom. 5. ver. 18.

Those three words there used, *Justifying, Justification, Justice*, are thus distinguished: The first signifieth the merit of Christs justice, whereby we are justified. The second, the action it selfe of justification, whereby Christs justice is communicated to us. The third, the justice it selfe which is imparted and communicated unto us, *Tolet. Est proprie ipsa Judicis de innocente reo pronuntiatio, significatione nimirum ætérna*, Danaeus & Alsted. in Lexic. Nam quia verbale est in [is] sæpe etiam passivè accipitur pro Dei innocentia, Id. ib.

Δικαιώσις, Justè, Luke 23.41. 1 Cor. 15. 34. 1 Thes. 2.10. Tit. 2.12. 1 Pet. 2. 23.

Δικαστής, Jdex, Luke 12. 14. A&E 7. 27, 35.

Δίκην, *Pœna, ultio, damnatio*, A&E 25. v. 15. Rom. 3. 19. Significat 1. *Causam forensẽ*, 2. *Sententiam*, 3. *Jus*, 4. *Pœnam*, Cornel. à Lap. *Tria significat, nimirum & actionem ipsam coram Jdice, & Judicis cognitionem, & ipsius deniq; cognitionis executionem*; Beza in A&E. 25. **Δίκην forensẽ** vocabulum est, & significat, *Causam que apud Judicem agitur, & ipsam Judicis sententiam, & jus, sive actionem ad aliquid faciendum aut petendum, & pœnam que infligitur, quam etiam Latini Dicam nonnunquam vocant, Græcum nomen usurpantes pro suo*, Ribera in Hof. cap. 13. **Δίκην vocatur** illa ipsa justitia Dei puniens, A&E. 28.4. tum pœna per eam illata, 2 Thes. 1.9. Jude 7. Grot. de satisfactione Christi. *Proprie Jus, justitia, pœna, supplicium.*

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The righteousness of the law: so many; as though it were δικαιοσύνη. Some, *Justification*, as though it were δικαιοσύνη. but it is δικαιοσύνη, which Beza well renders, *the jus legis*: That the right of the law might be fulfilled in us. See Beza on Rom. 1. v. 32. & 5. 18. Est justitia ea quæ est effectivè in Christo, & subjectivè in nobis, Cornel. à Lap. Cujus contrarium verum est. Pro verè & serid: An Hebrew phrase, *Pœnis* in 1 Cor. 15. 34. Causam, ac litem, sive jus significat, nonnunquam & pœnam, Eras.

Δικαιοσύνη, Aristot. Ethic. l. 5. c. 6. Est correctio injuriæ; & pro vindicta & ultione sumi solet. In N. Test. vocabulum illud Græcum aliquando videtur pro sacris legis ritibus & ceremoniis usurpari; ipsum etiam jus divinum complectitur, ut Rom. 1. 32. Vide Beza & Piscar. in Luc. 1. 6. See M. Lightfoot in his Harmony on that place.

a Quamlibet a $\Delta\iota\delta$, *Quamobrem*, often. This word doth not alwayes signifie the cause, or merit, but the order also, and sequel of a thing, as Gen. 22. v. 16. Heb. 1.9.

$\Delta\iota\acute{\omicron}\pi\epsilon\tau\epsilon\varsigma$, *Quapropter*, 1 Corin. 8. 13. and 10. 14. and 14. 13.

$\Delta\iota\epsilon\delta\omega$, *Iter facio per*, Luk. 8. 1. Acts 17. 1.

$\Delta\iota\acute{\omicron}\tau\iota$, *Quoniam*, often. $\Delta\iota\acute{\omicron}\beta\epsilon\sigma\omega\sigma\iota\varsigma$, *Directio*, Steph. Beza. Heb. 9. 10. Vulg. *Correltio* ; *quam vocem ut duriorum repudiari, quamvis ulcunq, excusari possit*, Beza in loc.

$\Delta\iota\omicron\sigma\upsilon\lambda\omega$, *Perfidio*, Steph. Beza. *Effodio*, Vulg. Matth. 6. 19. 20. and 24. 43. Luk. 12. 39.

$\Delta\iota\pi\lambda\epsilon\varsigma$, *Duplex*, Matth. 23. 15. 1 Tim 5. 17. Rev. 18. 6. twice.

$\Delta\iota\pi\lambda\acute{\omicron}\omega$, *Duplico*, Rev. 18. 6.

b Hinc est $\delta\iota$ (sicut *bi* à Latinis *his*) quod in compositione geminam semper significat, *Pasor*. $\Delta\iota\varsigma$, *Bis*, Mar. 14. 30. 72. Luk. 18. 12. Phil. 4. 16. 1 Theff. 2. 18. Jude 12.

$\Delta\iota\sigma\alpha\lambda\omega$, *Dubito, besito, in diversas partes propendo*, Matth. 14. 31. *Εἰς τί ἐδίστασας* ; *Why didst thou doubt ?*

The word in the original is, *why wast thou divided ?* Part of his heart looked to God by faith, and so was supported ; part looked to the waves, and feared the greatnesse of them, and so was carried downe the stream, Mr. Hooker. When the mind is as it were in *aequilibrio*, towards two objects, and knoweth not which way to incline. A metaphor from the staggering (as it were) of balances ^c under the burden, now to one side, and then to the other. *Sicut Latine dubius dicitur, qui ex duabus viis non satis novit utram sequatur : sic à Grecis dicitur διστάζειν, cujus animus d nunc huc, nunc illuc rapitur*, Beza in loc. It is used also, Matth. 28. 17.

$\Delta\iota\sigma\upsilon\mu\alpha$, *Anceps*, Heb. 4. 12. Revel. 1. 16. and 2. 12. *Two-edged, or two-*

sententias trahitur, *διστάζειν* dicitur. ^d Ita quoque quando animus affectibus, nunc huc, nunc illuc impellitur, ut non maneat in una sententia, tum *διστάζειν* dicitur, *Polyt. Lys. & Gerhud. in Ham.* ^e Quod habet *δίστομα*, id est, *Ora duo* : Os enim propriè accipitur, ut *σίσμα*, apud Græcos : hinc gladius dicitur *Comedere*, & *Devorare*, quod oris proprium est ; & gladius anceps seu acutus dicitur. Vide *Beza & Piscar. in Lucæ cap. 21.*

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mouthed. Gladius, δίστομα, id est, duplicis oris, dicitur, qui quasi utrinq, mordet, quum utrinq, sit acutus. Syrc, *Duorum orium, id est, acierum.* Heb. *nominatur, Gladius duorum orium, Psal. 49. 6.*

$\Delta\iota\chi\acute{\iota}\lambda\iota\sigma\iota$, *Bis mille*, Mark 5. 13.

$\Delta\iota\upsilon\lambda\acute{\iota}\zeta\omega$, *Percolo*, Matth. 23. 24. *Est colare, defæcere, à liquore per linteum defluente aliquid separare* : which word *Dioscorides* useth l. b. 5. cap. 82. and *Plutarch* lib. 6. *Sympos.* The *Septuagint* use it, Amos 6. 6.

f $\Delta\iota\chi\acute{\alpha}\lambda\zeta\omega$, *Dissidere facio*, Matth. 10. 35. *f* *In duo dividere, quæ prius erant conjuncta, Eres.* *Proprie quum in duas partes factiones secedunt, & suum quæq, locum seorsim habent ; adeo, ut quorum animi inter se dissident, eorum corpora quoque sint disjuncta.*

g $\Delta\iota\gamma\omicron\sigma\alpha\sigma\iota\alpha$, *Dissensio*, Rom. 16. 17. 1 Cor. 3. 3. Gal. 5. 20. *Sedition.* The original word signifieth such dissension in which men separate one from another. *Dissensio, secessio, quum factiones in duas partes secedunt, quum in contraria studia aliqui scinduntur ; quomodo ait Virgilius,*

Scinduntur incertum studia in contraria vulgus.

h $\Delta\iota\chi\omicron\lambda\omicron\mu\acute{\epsilon}\omega$, *Separo*, Matth. 24. v. 51. Luke 12. 46. whence comes a *Dichotomie.*

Διχλομήσει αὐτὸν, *Shall cut him in two, sever soule and body afunder* : but that is common to the godly with the wicked. Others think that a grievous punishment is declared by this word, *Hee will cut him into two parts*, which was a most cruell kind of punishment of traitours and other offenders, wherewith *Esay* (say ^k some) was executed. Vulg. *Dividet eum.* *Erasm. Dissocabit.* And this is the proper signification of the word : *unde Luna διχτομου dicitur, quum dimidiata luget.* But it signifieth rather here (say Beza, and others) to *separate, and cut him from*

Eusebius, that *Manasse* the King (and the Prophet *Esay*'s father-in-law) caused him to be sawne in funder with a wooden saw. *Serratus* est à *Manasse* Rege sacro suo, ut *Hebræi* ferunt, *ferrâ lignea, Ludov. Viti. in August. de Civit. Dei, lib. 18. cap. 29.* See *Diuf. in Annotaz. in Hebr. 11.*

the

g A $\delta\iota\chi\alpha$, *Dupliciter, bifariam, absque, separatum, & εἰς δύο* *factio* ; unde dixerim (inquit non nemo) *di cidium*, non ut vulg. *dissidium.*

h Verbum à Geometris usurpatum de sectione lineæ, *Vitisvin. Striela. in N. Test.*

i Dividet eum in duas partes, hoc est, interimet eum, inter- necioni dabit. *River. in E-xod.*

1 Chron. 20. v. 5. 2 Sam. 12. 31.

k Sir Walter Raleigh reports out of *Just. Mar-tin. Terullian. Epiphannus, Ildove.*

l

the rest. God will not account of that servant as one of the number of the rest, but will so handle him (being separated) as he deserves. Syrus *reddidit per verbum quod significat Dividere, ac Separare. Beza, Separabit. Propriè, In duas partes æquales dividere, i. δίχα τέμνειν postea generaliter usurpatur pro Secare, Dividere. Lxx utuntur pro Membratim dividere, In frustra secare, Exod. 29. 17. Gerb. in Harm.* Christ alludeth (saith *9 Weemes*) to the cutting up of the Sacrifice: If they be not Sacrifices now to the Lord, he will cut them like Sacrifices in his wrath.

q With *Lud. de Dieu*, he seems to concur in the Exposition of this word.

r *Matth. 5. 6.*

Δίψος, Sitis, often. Et Metaphoricòs, r *Vebeementer appeto, Magnopere cupio, ut est Sitis apud Latinos. Cicero, Nec sivo honores, nec desidero gloriam. Sipientem me virtutis tue deseruisti, Cicero pro Plancio. Nostrum sanguinem sivebat.*

Δίψις, Sitis, 2 Cor. 11. 27.

Δίψυχος, Bianimis, animo duplex, Jam. 1. 8. *Vide Laurentium in loc. Virum autem δίψυχον vocat eum qui habet cor, & cor, ut loquuntur Hebræi; nempe vel simulatorem, ut qui aliud ore loquatur, aliud intus sentiat: vel eum potius hoc in loco, qui animi incertus, modò in hanc, modò in illam partem inclinet, neq; dat operam ut in vera religione stabilatur, Beza in loc. Qui variis cogitationibus impellitur circa rem eandem, nec certum habet quid potissimum sequatur; quales reverà sunt hæsitantes: videntur illi duos habere animos pugnantes, Aret. in loc. Qui alternat, qui vacillat, qui dubitat, qui nunc in hanc, nunc in illam partem animi inclinat: quem hic Græci Scholiaste, qui nusquam denique hæret aut consistit, interpretantur; iidem qui & ambiguum, ac de iis quæ à Deo dari petit sibi dubitantem, exponunt. Sed & eruditissimus Hefychius δίψυχον, ἀποειπών interpretatur. δίψυχον nunc huc, nunc illuc animo inclinantem potius quàm animo duplici, vitandæ ambiguitatis causâ dicam. Tales enim & dolosi, ac plerumq; quidem. Heinſus in loc. Ex δίς & ψυχή.*

By a double-minded man is meant not one that pretends one thing, and intends another, though the word be sometimes so taken; but when the minde is divided between two objects, that it knowes not which to choose, but standeth as one *in bivio*, that hath two wayes before him, and knoweth not whether to goe, this way or that way. It is used also, Jam. 4. 8.

Διόνος, Persequor, insequor; ac propriè, *Cursu insequor fugientem. In Novo Testamento usurpatur pro quavis injuria, quæ alicui irrogatur, sive sit realis sive verbalis; sive in fortunas, sive in famam, sive in vitam hominis grassetur; ac plerumq; usurpatur pro persecutione, quam hostes veritatis cœlestis Christo & ipsius Ecclesiæ inferunt Matth. 5. 10. & 44. cap. 10. 23. Lxx utuntur pro קרר fremuit in modum equi irati, pro דמך succidit, absumpsit, 2 Sam. 21. 5. pro קרר propulsi, propulsavit, Prov. 21. 6. pro נסור surgere fecit, Isai. 17. 13. ac usitatissimè pro קרר insecutus, persecutus est, Exod. 15. 9. Levit. 26. 7. quo verbo etiam Syrus utitur Joh. 15. 20. Gerhardus in Harm. Evangel. It signifieth eagerly to pursue and follow: which being attributed to persons is evil, and is as much as to Persecute, as Rom. 12. 14. 1 Cor. 15. 9. Acts 9. 5. Matth. 5. 10, 11, 12. Joh. 5. 16. and 15. 20. Acts 7. 52. and 9. ver. 4. Gal. 1. 13. Matth. 23. 34. Luke 21. 12. Matth. 10. 23. Rev. 12. 13. ¶ If it be applied to things, then it is good or evil, as the things are good or evil which we pursue; and it implies singular love to the thing, and great labour about it, as Rom. 12. 13. in laude ponitur; & tum *De re dictum, significat singulare studium ejus obtinendæ: & serè semper notat nocendi cupiditatem, & ver-**

titur Persequor: propriè, Expello persequendo, Beza in Rom. 12. 13. Casaub. in Marc. 4. & alii. At hoc multis exemplis in contrarium adductis refellit Drusius ad Rom. 12. 14. Ut Prov. 12. 11. & 28. 19. & 2 Reg. 5. 21. Quin & de re usurpatum in vitio poni probat ex Prov. 9. 7. Isai. 5. 11. & Hof. 2. 7. He said not, exercising, but pursuing hospitality, Chrysost.

of a common drunkard, that he is given to drink. So 1 Theff. 5. 15. Τὸ ἀγαθὸν διώκετε, follow that which is good. Hebr. 12. 14. εἰσέλθε διώκοντες, follow peace. 1 Tim. 6. 11. διώκοντες δικαιοσύνην, follow after righteousness. 4 1 Cor. 14. 1. διώκετε τὴν ἀγάπην, follow after charitie. It is used also Phil. 3. 12. διώκω, I follow. It doth not simply signifie to follow, but to follow as the persecutour, who will not rest till he have him whom he persecuteth. By this then he signifieth, how greedily and incessantly he pursueth after the perfect knowledge of Christ, having it, as it were, in a chase, Dr Airay. And vers. 14. Follow hard, or presse with an eager pursuit (for so doth the word emphatically import) toward the mark. The word signifieth, that he followed as one that would not leave till he had that which he followed; but if he fell, he would up again, and to it, and not give over, no more than the persecutour doth, till he have him whom he persecuteth, Idem ibid. It is the same word that signifieth to persecute, because the earnestnesse of his spirit in pressing toward the mark now, is the same that it was in his persecution of those that pressed toward the mark before. It is used also in the good part, Rom. 9. 30, 31.

Διωγμός, Persecutio, item Exagitationo, Venatio, in Novo Testamento, & apud Eccles. Script. Rom. 8. 35. it signifieth that sort of affliction, by which the children of God are persecuted, and chased from one place to another. It is used also, Matth. 13. 21. Mark 4. 17. and 10. 30. Acts 8. 1. and 13. 50. 2 Cor. 12. 10. 2 Theff. 1. 4. 2 Tim. 3. 11. twice.

Διώκων, Persecutor, insectator, & Consecrator, ut inquit Bud. 1 Tim. 1. 13.

Δόγμα, Edictum, Luc. 2. 1. ἑπισημασμένον, scilicet decretum, placitum, scitum. Hellenisticis de singularum gentium statutis usurpatur: quales rituales Judaeorum leges, Heinsius. Wherforeν δόγμα is found in the New

Testament, it is put for Decrees or Lawes, as Luke 2. 1. Act. 17. 7. it is put for the decrees of Caesar; and Ephes. 2. 15. Col. 2. 14. for the Ceremoniall Lawes of Moses, and so frequently by the Lxx in the Old Testament, for decrees, as Dan. 2. 1. 3. and 3. 10, 29. and 4. 3. for lawes, Dan. 6. 8.

Δόγματα, Instituta, ritus, traditiones, Col. 2. 14. Gregorie Martin denieth that δόγμα signifieth tradition, and δογματίζω to be led or burdened with traditions, and bids us justifie our Translation if we can out of Scriptures, Fathers, or Lexicon. Dr Fulke justifieth it, 1. Out of Scripture, thus: Those dogmata against which the Apostle writeth, were according to the precepts and doctrines of men; but the Scripture calleth such traditions, Matth. 15. 9. 2: Out of the Fathers, 1. Chrysostome on this place, saith, Traditiones Gregoriorum laxat, he reproveh the traditions of the Greeks, saying, all is but a humane doctrine. 2. Ambrose upon this Text, Love not the world, saith he, nor those errors, quos humana adinvenerit traditio; sagitta enim carnalis sensus humana traditio est. The Interpretor of Theodoret hath translated in the very Text for δόγματα, Traditiones hominum. Act. 16. 4.

Δογματίζω, Ritibus oneror. Col. 2. 20. Buythenced with traditions. In the Originall there is but one word; it cannot be so expressed in English:

Decernere, nec etiam Judicari, ut vertit Syrus interpres: Itaque suspicatur Erasmus, cum legisset δογματίζω, ut & Tertullianum, qui convertit, Semeiviam fertis: sed ne Erasmus quidem versio mihi satisfacit, qui interpretatur, Decerni tenemini; neque enim usquam reprehenduntur Colossenses, quod Pseudapostolis essent obsequiti, sed contra laudatur eorum constantia supra vers. 5. admoventur tamen ut sibi caveant ab iis qui jam eos erant aggressi: δογματίζω verò appellatione, Traditiones proculdubio intelligit in delectu ciborum, & pollutionibus sitas, non autem ipsas divinae Legis Ceremonias, Beza in locum. Wex thought it not meet to expresse the Greek word in both places by the same English word; because the English word, as it is used by Papists, is not so indifferent to signifie the Doctrine of God delivered out of the Scriptures: as to signifie doctrines of men devised beside the Scriptures. The vulgar Latine Interpreter calleth tradition precept, 1 Cor. 11. 2. and precept tradition, Act. 6. 14. Dr Fulke against Martin.

It is more than ἐπιδοῦν we are zealous of such things which we approve, and wonder at; but διώκειν est magno studio anhiit ut assequaris, Eras. Annot. in Nov. Test. Follow as a Hunter his prey, which pursues it, till he take it. Est more venatorum persequi feram, & prædam oblatam, Aret.

Significat Tyrannicam violentiam eorum, qui pios in exilium exigunt, ut eis nusquam sit tuta sedes, Piscat. in Rom. 8. 35.

but this Translation may be justified, though the Papists carp at it. For he meant not here the Jewish rites, but the traditions of men, as is apparent, vers. 22, 23. The word signifieth *Teneri, vel obstringi dogmatibus magistrorum nostrorum*; as the Academicks were bound to defend the opinions of *Plato*; the Peripateticks, of *Aristotle*.

Δουλέω, Puto, often. Oftentimes it signifieth not a doubtfull or false opinion, but a constant and true sentence, Matth. 17. 25. and 18. 12. and 22. 42. and 24. 44. and 26. 66. Luke 1. 3. *usurpatnr non de tumultuaria cogitatione, aut incerta opinione; sed de iis qua certo consilio & gravi deliberatione decreta sunt, ut Act. 15. 28. Visum est Spiritui sancto, & nobis. Ita cum de censu querunt Pharisei, dicunt, Quid tibi videtur? Matth. 2. 2. ver. 17. Chemit in Harm. Evangel. Luke 10. 36. John 5. 39. 43. 1 Cor. 4. 9. and 7. 40. It signifieth a doubtfull opinion, Matt. 6. 7. and Mark 6. 47. Matth. 3. 9. τὸ δουλέω non simpliciter ibi significat videri, quod vulgò dicimus sembler; neque putare, aut existimare, sicut Luc. 12. 40, 51. item 13. 2. sed aliquid sibi per arrogantiam, & animi elationem persuadere, vel sibi de aliquo placere, sicut etiam accipitur, Mar. 10. 42. 2 Phil. 3. 4. Beza.*

² Δουλέω est in honore esse, Mar. 10. 42. Gal. 2. 2, 6. Grotius.

^a Probandi verbum Latinis anceps est: probat, qui approbat; probat, qui tentat; probat, qui docet argumentis.

^b 1 Cor. 11. v. 28. Some prosecute the metaphor of a Gold-smith searching the puritie of his gold; this Greek word being a proper word to them in their mysterie, 1 Pet. 1. ver. 7. Others make it verbum forensis & juridicum, as Magistrates question offenders.

Δουλέω, Probo^a, often. *Proprie est Explorare qualis in se res sit, & à diversis aut contrariis discernere, Pareus.* It hath many meanings, but most usually it doth signifie to prove; but not to prove by arguments, as the word in English is often used; but to prove by tryall and experience. Luke 14. 19. To prove, or try oxen, to see whether they will beare the yoke and draw. To try, or prove^b gold in the fire, whether it be pure, Jam. 1. 12. And Ministers are to be proved, or tried, 1 Timoth. 3. 10. whether they have gifts

competent for that calling: so the Corinthians were to prove themselves whether they were in the faith or no, viz. by experiment and triall, 2 Corin. 13. 5. A Metaphor taken from searching or trying metals, or from the practice of men which examine those that stand for an office. So 1 Theff. 5. 21. it is translated try, but signifieth such a triall as^c Goldsmiths use touching metall, for the discerning whereof they have a touch-stone, at which that which will not hold, is rejected, and laid by as counterfeit. Rom. 12. 2. this probation signifieth a discerning with judgement those things which are good, as Phil. 1. 10. As hee that hath a perfect taste discerneth of the goodnesse of meats. Sometimes this word signifieth to approve and allow of, as silver which by the Goldsmiths triall is found good, is therefore called *δουλέω*, of this word; that is, *allowed*, not counterfeit, but good and currant. It is taken so 1 Theff. 2. 4. and Rom. 14. 22. Hee approveth, or alloweth. It signifieth allowance upon due examination and tryall; so Rom. 1. 28. *Non probaverunt, pro, Non approbaverunt*: Not allowing, or regarding, or making that precious account of the knowledge of God. 1 Cor. 16. 3. it is likewise so used. The word is so used in English, when wee say, such a one is to prove a will, that is, to approve it: It may be taken in both senses, Gal. 6. 4. to prove, and approve.

Δουλέω, Acceptus, probatus. Rom. 14. 18. *Commended*, Great Engl. Bib. *Accepted*, Beza. *Accepted*, or *allowed*, Gr. A word taken from allowance of coine: Silver which by the Goldsmiths triall is found good, is called *δουλέω*, that is, *allowed*, not counterfeit, but good and currant, Beza in loc. A currant professour. 1 Cor. 11. 19. *Probati*, id est, *Quos spectanda pietatis & fidei sincera ipsa experientia docuerit: quibus opponuntur & δουλέω*, 2 Corin. 13. 5. It is used also, Rom. 16. 20. 2 Corin. 10. 18.

^c They prove their metall two wayes, or for two ends: 1. By fire, to separate and consume the drosse, 2. By the touch-stone, to discern good metall from counterfeit.

10. 18. and 13. 7. 2 Tim. 2. 15. Jam.

I. 12.

Δοκιμή, Experimentia. *Experimentum*, 2 Cor. 9. 13. *experience*; so it is commonly translated. Rom. 5. 4. *Trial*, or *probation*, *Eraf. Vulg.* that is, as *Chrysostome* (with whom others agree) expoundeth it, *Maketh him approved*, that is, *tried*. *Experience*, *Beza*; who further addeth, that the word *δοκιμή* is never taken but passively: whereas *Probation* is an ambiguous word, and may be taken either actively or passively. This hee thought good to note (saith hee) lest any should think that *Paul* differed from *James*, who, inverting the order, saith, that *probation* brings forth *patience*. 2 Corin. 13. 3. it is taken passively, for that which is tried and found out by experience: thus *Calvin*, *Pareus*, *Tolet*, *Perer*. It is used also, 2 Corin. 2. 9. and 8. 2. Phil. 2. 22.

Δοκιμίον, Exploratio, 1 Pet. 1. 7. It is taken actively, for the very probation it selfe, *James* 1. 3. *Pareus*, *Dr. Villet*. *Explorationem*, id est, *illud quo exploratur fides vestra, nempe multiplicem illam tentationem*, *Beza* in *Jac. 1.* *Beza* on *Rom. 5.* saith, that the former word and this are distinguished as the effect and the cause.

Lawentius in loc.

h Παρε το h δ' ἐχέει, Varinus: trahibus enim in domo superimponuntur varia, Scote. in Ev. etc. Evang.

Δοκός, Trabs, seu trabes & tignum. *Matth. 7. 3, 4, 5. Luke 6. 41, 42. Est pulchra allusio ad indicium opinionis, quæ inflati homines tument, & in superbia alios despiciunt, ad se non respicientes.* The Septuagint use it *pro trabe & tignis*, 3 Reg. 6. 15. *Cant. 1. 16.*

Δολός, Dolosus, 2 Cor. 11. 13.

Δολίως, Dolo utor, Rom. 3. 13.

Δόλος, Dolus. All kind of dissimulation, *Rom. 1. 29. Exquisita diligentia ad insidiandum*, *Basil. Calv.* *Cum aliud simulatur aliud agitur.* It is used also *Matth. 26. 4.* *Mark 14. 1.* *Acts 13. 10.* *2 Cor. 12. 16.* *1 Theff. 2. 5.* *1 Pet. 2. 1, 22.* *Rev. 14. 5.*

Δόλω, Falso, 2 Cor. 4. 2. *onely. Dolo utor.*

Δόμα, Donum, *Matth. 7. 11. Luke 11.*

ver. 13. Ephes. 4. 8. Philip. 4. 17.

Δόξα, Gloria, *often. Sententia, opinio*, *Thucyd. Arist. Ifocr.* **Δόξα enim primâ significatione sententiam & opinionem denotat** (à *δοκῶ δοκῶ*, *Cenleo, existimo, puto*) *unde Arist. 4. Ethic. καὶ ἀλήθειαν, & κατὰ δόξαν, inter se opponit: verum hâc significatione in Scripturis Nov. Testam. (quantum mihi constat) non usurpatur, sed potius aliam significationem induit, gloriam, honorem, famam, splendorem; quasi esset δῖδοξια, honesta & bona aliorum de re aliqua existimatio. Eandem rationem subit deductum inde verbum δόξαζω, quod primò quidem opinandi, sentiendi, existimandi; postea vero, celebrandi, glorificandi significatione præditum est*, *Glasius* in *John 17.* *Item expectatio; ut cum dicitur aliquid accidisse πρὸς δόξαν apud Thucyd. & Plutarch. Nonnunquam apud Philosophos est idem quod δόγμα, seu ἀξιωμα. Item, fama, rumor, & in bonam & in malam partem: sæpius ad bonam famæ existimationem restringitur; unde vertitur gloria, honor. Magnifica æstimatio, honor, gloria, Eras.* *Opinio, & per Synecdochen generis, gloria; quia gloria est opinio præclara de aliquo, jus sapientia & virtute*, *Pisc. in Galat. 2. 2.* It signifieth both fame and glory, for glory causeth fame.

1. *Majestie*, *Matth. 6. 29. Acts. 7. 2. Rom. 1. 23. 1 Corin. 12. 8. 2. Splendour, clarity*, *Luke 9. 31. and 2. 9. and 12. 27. Acts 7. 55. and 22. 11. Lux copiosa, & quasi fons luminis in substantia lucida*, *Heb. 1. 3. Exceeding brightnesse*, *2 Cor. 3. 7. 3. Glory*, *Galat. 2. 2. John 9. 24. 1 Corin. 10. ver. 31. 4. Heavenly felicitie, or eternall glory*, *John 17. 22. 2 Tim. 2. ver. 10. 1 Pet. 5. 4. 5. The Ark of the covenant*, *Rom. 9. 4. 6. Comeliness*, *1 Corin 15. 41. 7. Excelency*, *2 Corinth. 3. 10. 8. The mercy of God*, *Ephes. 3. 16.* The Hebrew word **כבוד** signifieth both

1. Non modò gloriam, five præclarum & honorem dignum bonum; sed etiam opinionem quamcunque; & proinde etiam honorificam de aliquo designat. Hinc δόξαζω, quod significat, ornare gloria, glorificare, usurpatur vel de collatione boni præclari & singularis; vel de manifestatione & prædicatione gloriæ, Tarnovius.

Q glory,

glorie, and weightiness or gravitie, which the Apostle seemeth to respect, mentioning the eternall weight of glorie, 2 Cor. 4. ver. 17. $\Delta\delta\zeta\alpha$, Dignitates, Principes in dignitate constituti, 2 Pet. 2. 10. Jude 8. Matth. 6. 2. $\delta\pi\omega\varsigma$ $\delta\delta\epsilon\alpha\delta\omega\sigma\iota\nu$, ut gloriam consequantur, Pasor. S. Cyprianus, ut clarificentur. Pagninus, ut glorificentur. Vatablus, ut gloria extollantur. Novarinus, ut celebrentur. Fr. Luc. ut existimentur. Quod verbum non solum significat, Celebrare & Honorare, sed etiam Opinari, ut tacite nobis insinuetur, gloriam, & honorem quem ab hominibus aucupamur, nudam inanemque opinionem esse, nisi virtuti innitatur, & in laudis autorem Deum referatur, Novarin. in locum.

$\Delta\delta\zeta\alpha$, Glorifico, magnifico, often. It signifieth to set forth ones excellencie, and make it appeare unto others, Joh. 17. ver. 4. compared with ver. 6. Est honestam & eximiam de aliquo habere existimationem. 1 Pet. 2. 12. Glorificare, ibi idem est ac, Reipsa convictos agnoscere & profiteri, vos esse Dei filios, & doctrinam quam predicatis, esse a Deo, qui vos singulari favore & gratia pre ceteris mortalibus dignatus sit: sic Matth. 9. 8. Luc. 23. 47. Scultet. Exer. cit. Evang. lib. 2. ca. 17. Matth. 6. 2. Vulg. Honorificentur. Magni estimentur. Alii. Glorificentur, Erasim. quomodo etiam nos (inquit Beza) quoties quidem agitur de Dei laude & gloria gloriam consequamur, Beza.

$\Delta\delta\sigma\iota\varsigma$, Datum, munus, Jac. 1. 17. $\Delta\delta\sigma\iota\nu$, & $\Delta\delta\sigma\eta\nu\alpha$ sic distinguo, ut Donationem ab ipso Dono, Beza. It is used also, Phil. 4. 15.

$\Delta\delta\tau\eta\varsigma$, Dator, 2 Cor. 9. 7.

$\Delta\delta\lambda\alpha\gamma\omega\gamma\epsilon\omega$, In servitutem redigo, 1 Cor. 9. 27.

$\Delta\delta\lambda\omega$, Servio. To doe service. The very title of a servant is derived from hence. The Romanists make this difference between $\lambda\alpha\tau\epsilon\lambda\omega$ and $\delta\delta\lambda\omega$. They take the first to signifie religious worship, due only to God; the other to betoken service, which is given unto Saints and men. But these words are indifferently

taken for the same, both in Scripture and profane writings. $\Delta\delta\lambda\omega$, to serve, is given to God, Acts 20. 19. Rom. 7. 6. and 12. 11. and 16. 18. Ephes. 6. 7. Phil. 2. 22. Col. 3. 24. and 1 Thess. 1. 9. Luc. 16. 13. $\text{Ὁυδ' εἰς δικέτης δῶνα} \text{ Ὀυοῖ κνελοῖς δῶλδ' εἰν}$ Vis argumenti est in verbo $\delta\delta\lambda\omega$, quod hic significat sese totum addicere servitio alicujus, quod fieri non potest, si plures habeas Dominos, praesertim moribus & institutis dissimiles, Tosianus.

It is taken for the proper service of God, Gal. 4. 8. $\lambda\alpha\tau\epsilon\lambda\omega$, which they would have only to signifie worship, is used of men, as Deut. 24. 48. and Levit. 23. 7. the Septuagint hath that word. These words in forrain Writers are likewise taken in the same sense, as P. Martyr sheweth of Suidas, and ¹ Beza out of Pindarus, and Valla out of Xenophon. $\lambda\alpha\tau\epsilon\lambda\omega$ et $\delta\delta\lambda\omega$, si proprietates vocum spectentur, idem significant. Vide Grotium in explic. Decal. 1. 37. $\Delta\delta\lambda\omega$ is used very often in the Old Testament, Gen. 25. 23. Deut. 13. 4. Judg. 2. 7. 1 Sam. 7. 3. and Chap. 12, 20, 24. 1 King. 16. 31. 2 Chron. 28. 9. and 30. 8. and 33. 16. and 34. 33. Nehem. 9. 35. Job 21. 15. Psal. 2. 11. and 22. 31. and 100. 2. Isai. 43. 23. and 60. 12. Jer. 2. 20. Ezek. 20. 40. and 29. 18. Dan. 7. 14, 27. Zech. 2. 9. Mal. 3. 14, 18. and in the Apocrypha, Ecclus. 2. 1. and 3. 8. This verb $\delta\delta\lambda\omega$ is also often used in the New Testament, Matth. 6. 24. Luke 15. 19. and 16. 13. Joh. 8. 33. Acts 7. 7. and 20. 19. Rom. 6. 6 and 7. 6, 25. and 9. 12. and 12. 11. and 14. 18. and 16. 18. Gal. 4. 8, 9, 25. and 5. 13. Ephes. 6. 7. Phil. 2. 22. Col. 3. ver. 24. 1 Thess. 1. 9. 1 Tim. 6. 2. Tit. 3. 3.

$\Delta\delta\lambda\epsilon\iota\alpha$, Servitus. The Romanists say, these two words, * $\lambda\alpha\tau\epsilon\lambda\epsilon\iota\alpha$ and $\delta\delta\lambda\epsilon\iota\alpha$, worship and Service, signifie

ret cultum quem debemus Deo, ab ea servitute quam hic debemus hominibus qui nobiscum degunt; nunquam enim ea usus est, ut ostenderet quo cultu honorandi essent, qui, extra hanc societatem civilem, apud Deum vivunt; nec ullus locus apud Augustinum reperiri potest, quo $\delta\delta\lambda\epsilon\iota\omega$ honori qui debetur vel Angelis, vel Sanctis beatis, applicaverit. Rivetus in Exod. 20. 4. Vide Spanhem, Dub. Evangel. pariem tertiam. Dub. 67. $\lambda\alpha\tau\epsilon\lambda\epsilon\iota\omega$ & $\delta\delta\lambda\epsilon\lambda\epsilon\iota\omega$ distinctio unde nata, Vide Grotium in Matth. 4. ver. 10.

two kinds of religious worship: the first proper unto God, the other communicated unto the creatures. But *δουλεία*, *Service*, is used to express the divine worship, as Deut. 13. 4. Judg. 2. 7. 1 Sam. 7. 3. and 12. 11. And in the New Testament, Matth. 6. 24. Luke 6. 23. Rom. 16. 18. Col. 3. 24. The ^m Angel refused *δουλείαν*, Revel. 22. 7. because he was *κωιδουλος*, a *Fellow-servant*. And the divine worship is oftner signified by this word *δουλεία*, *Service*, than *λατρεία*, *worship*: For, as ⁿ *Pareus* hath diligently observed, the first is nine and thirtie times in the Old and New Testament ascribed unto God, the other about thirtie times. And *λατρεία*, *worship* or *Service*, is given to the creatures, as Levit. 23. 7, 8, 21. Numb. 28. 18. It signifieth cruell and base bondage, Deut. 28. 48. Once in the New Testament it is taken for the worship of the creatures, Rom. 1. 25. The worshipping of Idols is forbidden under *λατρεία*, foure and thirtie times in the Old Testament, and once in the New, as *Pareus* hath collected; and three and twentie times under the terme of *δουλεία*, in the old Testament. *Inepta est & indocta ea distinctio quæ fit à Papilio inter δουλείαν & λατρείαν, quasi hæc ad solum Deum pertineat, illa autem ad venerationem Sanctorum: Nam Paulus in finitibus penè locis pro eodem ponit δουλείαν Θεῷ, καὶ λατρείαν Θεῷ. Rom. 1. v. 9. & 26. Rom. 12. v. 1. Gal. 4. v. 8. & 9. 1 Thef. 1. v. 9. Matth. 6. v. 25. Davæ. Isag. Christ. li. 2. c. 6. And Ludovicus Vives, a learned man of their religion, upon August. de Civit. Dei, hath proved out of *Suidas*, *Xenophon*, and *Valla*, that these two words are usually taken one for another.*

○ *Δούλος*, *Servus*, often. *Hæc vox tripliciter sumitur in Scripturis; Primò opponitur homini libero, ac significat idem quod mancipium, Gal. 3. 28. & alibi. Secundò dicitur generatim de omnibus fidelibus, ut Luc. 17. 10. Matt. 25. 23. & alibi. Tertio, speciatim sic vocantur ministri Ecclesiæ: Apostolus*

Paulus passim in suis Epistolis se Servum vocat. Laurentius in cap. 1^{um}. Jac. v. 1.

Δουλώ, *Servum facio*, Acts 7. ver. 6. 1 Cor. 9. 19.

Δουλομαι, *Servus fio*, Rom. 6. 18, 22. 1 Cor. 7. 15. Gal. 4. 3. 2 Pet. 2. 19. Tit. 2. 3. Gr. so given as to be a servant or vassall to: *quasi dicat, à vino in servitutem redactus, & quasi Mancipium ebrietatis, Piscat.*

ῥ *Δοχὴ*, *Epulum*, Steph. Beza. Luc. 5. 29. & 14. 13. *Convivium*, Eras. Vulg. id est, ad verbum, Acceptio, a *Receit*, quod accipiuntur invitati: unde & *splendidè acceptos dicitur, qui lauto convivio pasti sunt*, Eras. in Annot. He likewise sheweth out of *Athenæus*, *Splendidum Epulum, δοχῶν*, appellari.

Δράκων, *Draco*, often in the Revelation, Chap. 12. vers. 3, 4, 7, 9, 13, 16, 17. and 13. 2, 4, 11, and 16. 13. and 20. 2. *Ἀπὸ τοῦ δράκοντος, Mirabile est ei acumen in visu.*

ῥ *Δεξιόμοι*, *Carpo*, 1 Cor. 3. 19. *Manu capio, & Firmiter teneo*, *Pareus*. *Tamet si id Hebræâ voce non significatur*, Estius ad 1 Cor. 3. 19. *Fugientem in cursu deprehendere, manus, injectâ capere*, Erasim. *Comprehendo, & quasi manum compleo*, Arct.

ῥ *Δραχμὴ*, *Drachma*, Luke 15. ver. 8, 9. It was a quarter of a Shekel, and by consequence it valued of ours 7. D. ob. *Νοτὸν ἀπὸ τοῦ δράκοντος, quod est somnium grammaticale, sed vel ex Chaldæo, aut Syriaco, Drachmona, vel ex Persico dirham, aut darhem, quo etiam Arabes usi: nam illud Syriacum ex Græco potius δραχμὴ factum videtur.* Salmasius de usuris.

Δρέπανον, *Falx*, Marc. 4. 29. *Metonymiâ quadam populari ipsos messores cum falibus significat.* Beza in locum. It is used also, Revel. 14. 14, 15, 16, 17, 18, 19. *ἃ δρέπω, decerpo.*

Δρόμος, *Cursus*, Acts 13. 25. and 20. 24. 2 Tim. 4. 7. Thence the *Dromedarius* (ob *cursus velocitatem, quo maximè pollet*) who is marvellous swift, and will run an hundred miles in a day: but the Germanes call a dull and

^m *Austin* faith well, Si audirent Angelos, disce-rent ab illis non adorare Angelos.

ⁿ Dub. 9. in 1. 2. ad Rom.

○ *Quasi det-los, à δέω, Ligo.* Sic Anglicè *Bondage*, from *Bond*. *Servus* in Lat. quasi *Bello servus*. Vel à *δούλος*, quia servi sunt *αἰται*.

ῥ *Ἀδέχουσαι*, *Accipere*, scil. manu. *Habet nomen à caritate, quia excipiendis convivis convenit*, Pol. Lys. *Hoc vocabulo denotatur solennioris Epuli apparatus*, Luc. 14. 13. *The Fathers sometime call the Eucharist so, quia tenere quidpiam ut non elaboratur. Unde δεξιόμοι, Manipulus, Pingulus, Empoigner, Gall. Unde Poignee, Beza.*

Vel quasi δεξιόμοι, id est, Manipulus, quod sex obolis, quibus constabat Drachma, manum ut manipulo impleret: vel à concavitate manus, quæ δεξιόμοι dicitur, Arct.

slow man a Dromedary, per Antiphrasin, Minthew.

Δωάμα, Possim, very often.

† Potestas, seu ἰξσορία, propriè est Autoritas, & jure nititur; sic Rex potestatem habet in subditos: Potentia autem seu δωάμα, est vis aliquid facienda, eaque viribus nititur.

Non significat virtutem vitio oppositam, sed infirmitati accipitur in Scripturis frequenter pro miraculis, *φανέρωσι*. Ἐξορία est jus, sive facultas moralis: Δωάμα, sive facultas naturalis, Grotius.

† Δωάμα, often. Potentia, facultas, vis, virtus. Both power and fortitude, as both Homer and Pindar often use it. Potestas est edendi res prodigiosas, 2 Theff. 2. v. 9. Δωάμα, Apoc. 18. 3. denotat opulentiam, divitias; sic etiam usurpatur apud Interpretes Græcos, & ἡρη apud Hebræos, Druf. ad locum. Sic Ruth. 4. 11. usurpatur, quia Chajil & potentiam significet, & omne id in quo potentia videtur consistere, ut sunt exercitus, divitiæ &c. Amama Antibarb. Bibl. lib. 3. Quoties Δωάμα additur Spiritui, vim quandam Spiritus solit à majorem indicat, ut Luc. 1. 35. Act. 10. 38. 1 Corinth. 2. 4. 1 Theff. 1. 5. Grotius in Luc. 1. 17. Non solum potentiam significat, sed etiam exercitum & copias militares: siquidem Hebræum Chajil nonnunquam exercitum denotat, Luc. 21. 26. Druf. Observat. sac. l. 10. cap. 14. Rom. 15. ver. 19. the word Δωάμα, power, virtue, is taken two ways: 1. *with the power of signes*, it significeth the efficacie of the signes which they wrought in the hearts of those which were converted. 2. In the later, *by the power of the Spirit*, is signified the efficient cause of this efficacie, viz. the power of the Spirit, Beza. Miraculum, Mark 9. 39. Robur animi, Luk. 24. 49.

Δωάμα, Virtutes, potestates. Per speciem quandam Metonymiæ dicuntur miracula, Matth. 7. 22. & 11. 20. & 13. 58. Marc. 6. 2, 5. Luc. 10. 13 & 19. 37. Act. 8. 13. & 19. 11. quia in eis elucet Dei potentia, ut certè vera miracula sine vi infinita patrari nequeunt, Cameron. Summa illa divine potentie effecta, que inter omnia miracula excellunt, Ipsa vis & facultas efficiendi miracula, Marc. 6. 14. 1 Cor. 12. 9. Matth. 24. 29. Δωάμα, ἡ ἐξουσία, Interpret Vulgatus appellat virtutes cœlorum: Δωάμα, potentia, virtus. Recentior interpretatio, potestates cœlorum, puto melius esse, exercitus cœlorum. Nam Δωάμα

etiam exercitum significat. Sic Κλέσ & Δωάμα, quod vertunt, Dominus virtutum; sed melius est, Dominus exercituum. Sanè quidem virtus eo sensu Latinum non est: Δωάμα, autem copiarum militares dicuntur, non solum in sermone sacro, sed etiam apud autores profanos. Probatur hoc primum ex voce Hebræica Tsebaoth, quæ exercitum absque ullo dubio significat: Deinde, autoritate Theodoretii viri doctissimi, qui scribit, à Græcis exercitum vocari Δωάμα. Postremo, ex testimonio autorum classicorum, hujusmodi sunt, Diodorus Siculus, Nazianzenus, & alii, qui pro exercitu hanc vocem sæpe usurpant, ut dubitare de eo ne Carneades quidem, qui tamen de omnibus dubitare solebat, possit aut debeat: Drufius Observat. sac. lib. 16. cap. 20.

Δωάμα, Corroboratus, Col. 1. 11.

† Δωάμα, Dynastes, potens, Luc. 1. 52. Act. 8. 27. 1 Tim. 6. 15. Græco vocabulo utitur ipse Cicero, Philippicâ undecimâ: & Seneca in Thyeste,

Anxius sceptrum tenet, & moventes cuncta Dynastes.

Adeo ut appareat in Oriente ita vocatos, qui Principes quidem essent, sed Regibus, & Tetrarchis inferiores; videm fortasse atque illi quoque Persæ Satrapas vocabant. Nos autem hinc nolumus nimium esse curiosi, quam satis convenit ex Antithesi, quosvis hic significari qui opibus aut genere sunt insignes, Beza in Luc. 1.

Δωάμα, potens. Δωάμα, Possibile, quod fieri potest, often. Luc. 1. 49. Articulus hoc loco præstantiam declarat, & ὁ Δωάμα, Deum Græcis significat, Beza in loc.

Δωάμα, Potens sum, 2 Cor. 13. 3.

† Δωάμα, Occido, item mergor. Luke 4. ver. 40. Sim-setting. Gr. Dipping, because it seems to the people to dip in the sea, when it sets. It is used also, Mark 1. 32.

† Δωάμα, Duo, often.

† Δωάμα, Difficilis portatu: Ex ὄδω, quæ particula difficultatem significare solet in compositis, & βασιλὸς portabilis. Matth. 23. 4. and Luk. 11. 46.

† Δωάμα

† See Beza on 1 Tim. 6. ver. 15.

† ὁ Δωάμα, Potens ille.

* Explicatu
& captu dif-
ficilis, *Aræ.*

* Δυσσελεύς, Explicatu difficilis, Heb. 5. 11. The proper signification of it is, *hard to be expounded*: so doc *Crysolome* and *Ambrose* expound it. But the *Rhemists*, contrary to the evident circumstance of the text, and most proper signification of the word, have turned it, *Inexplicable*, or, *That which cannot be expounded*. The *Vulg. Translation* falsely renders it, *Ininterpretabilis*, that cannot be interpreted.

Δυσήληξ, *Dysintēria*, Acts 28. 8. *Ex dūs & ἑλήξω*, intestinum. *Est morbus viscerum*, an exulceration of the bowels. The Latines call this disease *Tormina*, because through it the bowels are tormented. Δūs affectionem ejus *difficilem significat*; fit autem cum exulceratione intestinorum, *Aræ.*

† Difficilis
in convictu,
morosus; ex
δūs & κόλπος,
Cibus. Unde
δύσκολα τὸ
καλῶς, *Diffi-*
cilia que pul-
chra.

Δύσκολ, Difficilis, Mark 10. v. 24. *Proprie notat eum qui fastidioso est stomacho*, & *difficilis in sumendo cibo*; per *Synecdochen speciei*, *Difficilis, Passor.*

Δυσκόλας, *Difficile*, Matt. 19. 23. Luke 18. 24. Mar. 10. 23.

Δυσμῶν, *Occidens, proprie. Solis occasus*, Matt. 8. 11. and 24. 27. Luk. 12. 54. and 13. 29. Rev. 21. 13.

Δυσνόητος, *Difficilis intellectus*, 2 Pet. 3. v. 16. *Ex dūs, & νοῖός, à verbo νοέω cogito.*

Δώδεκα, *Duodecim, often.*

Δωδέκατος, *Duodecimus*, Revel. 21. ver. 20.

Δωδέκαφυλον, *Duodecim Tribus*, Acts 26. 7. *Græcis una distinctio est, que significat non unam aut alteram sectam, sed universam gentem Judæorum, in duodecim tribus distinctam, Eras.*

Δῶμα, *Domus*, Matth. 10. v. 27. *Of δῖδωμι, la gior.* The Ancients did leave their posterity their means in fair houses. *Vel potius à δέμα, ædificio*: The manner of the Jewes build was to build their houses not ridged, as ours; but with a flat roof, as most of our Churches be, and battlements about, that men might walk upon them as upon leads: These roofs served them to many good purposes, Joh. 2. 8. Acts

10. 9. Luc. 5. 19. Δῶμα est *suprema tecti planities, Soli exposta, unde & Solarium dicitur*: ἑξῆς est tecti *contignatio, & contabulatio quo inferiora teguntur*, Lud. de Dicu. *Tutissima ædium pars, adeo ut ibi se conderent qui periculum, aut ab hoste, aut impetum alterius timerent.* *Contrà quàm in solaris, que sic pervia, ut ad ædes vicinas transitum ac commeatum darent.* *Tecta contrà, ut excelsa, nec ascendentibus idco exposta, ita & impervia, tum autem, nè quis decideret, undique munita.* *Quare nec Recentiori accesserim, qui solaris voce usus est, cum tecti posset.* *Heintsius in loc.* *Significat supremam partem ædium, tectum, Vulg. & Erasim.* *Plautus Solarium vocat, quod manifestè distinguitur ab ipsa δῖξια, id est, inferiore domo, Math. 24. 17. Marc. 13. 15. ἐν τῷ δαματῶν, id est, in ipsis ædium tectis, populo circumstanti aut pretereunti, Beza.* *Veterum & ædificiorum, & præconiorum morem attingit: nam, ut præcones longè latèque vocem spargerent, conscendebant tecta plana, Deut. 22. ver. 8. & Psalm. 15. ver. 3. Tremell.*

Δῶμα proprie quidem sunt, ut ab aliis annotatum est, solaris, sed apparet ad eorum similitudinem ita vocari cœpisse podia illa projecta, de quibus præcones, aut etiam ipsi magistratus populum solabant alloqui, *Grotius.* *Vox Græca nunquam significat simpliciter idem quod domus, aliquando quod altior domus pars, sive tectum, Lovin. & Hieronym.* *Casaubonus probat versionem Vulgatam; ubi vertitur δῶμα tectum, non domus, ut vertit Beza.* *Nec fallitur Casaubonus. Septuaginta certè Interpretes passim δῶμα pro tecto, non pro domo usurpant, 2 Sam. 11. v. 3. Hierem. 32. ver. 29.* *Non est autem vox δῶμα, vel à Septuaginta Interpretibus, vel ab Apostolis efficta, ut aliqui putarunt: viri enim docti prius ostenderunt antiquos Græcos, δῶμα & δαματα dixisse, Scultet. Exercit. Evang. 1. 2. cap. 56. & in Matth. & Marc. c. 30. It is used also Luk. 5. 19. and 12. 3. and 17. 31. Acts 10. 9.*

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† Δῶμα,

2 A δίδωμι 2
derivant
Grammati-
ci, ut & Do-
num à Do,
apud Lati-
nos. Δῶεξ,
Donaria,
Heb. 5. Hoc
nomine in-
telligit om-
nes oblatio-
nes rerum
vitæ exper-
tium, Beza
in loc.

Δῶεξ, Donum, munus, Luc. 21. 4. Do-
na Dei passivè hic dicuntur quæ Deo
consecrantur; ut Fides Dei, quæ Deo ha-
betur: aut potius Lucas τὰ δῶεξ, vocat
ipsum Templi ærarium, seu Gazophyla-
cium, Beza in locum. It is used
often.

Δῶεξ, Donum. The Collation of a
benefit: often.

Δῶεξ, Gratiæ, immeritò. Hæc parti-
cula in sacris literis dupliciter accipitur,
nempe & de Beneficio ex mera libe-
ralitate collato, & de Injuria per
improbritatem, & vel ob nullam, vel
ob non justam causam immerenti
illatam, semper excluso illius merito,
cui vel beneficit, vel malum infertur.
Priorè quidem significatu ubiq; & in
Vetere, & in Novo Testamento legitur,
ut Gen. 29. 15. Exod. 21. 2. Isai. 52. 3.
Rom. 3. 24. 2 Cor. 11. 7. Apoc. 21. 6.
& 22. 17. Posteriore hoc ipso loco, Beza
in Gal. 2. Est autem Hebraismus in
hæc voce, eodem enim modo דָּוָן,
Chinnam usurpatur. Gal. 2. 21. Ubi
vox δῶεξ, Socino agnoscente signifi-
cat sine causa: sed addi debuit, sine
causa antecedente: quæ originaria &
maximè frequens hujus vocis est signifi-
catio. Origo est à voce δῶεξ, quæ do-
num significat, hoc est dationem talem,
quæ causam juris antecedentem non ha-
beat: unde cœpit ad alia quoque trans-
ferri, in quibus antecedens causa non re-
peritur. Sic David, Psal. 25. 19. de ini-
micis suis loquens, ait, Oderunt me
Chinnam, hoc est, cum odii causas
ipsis nullas præbuerim: quod sibi
applicans Christus apud Joh. 15. 25. ait,
Oderunt me δῶεξ, eodem plane si-
gnificatu. Grotius de satisfactione
Christi. It is translated, without
cause, and hath a double signification.

One is, when it signifieth as much
as without price or merit, Freely, Matth.
10. 8. The second is, when it signifi-
eth rashly, without just or sufficient
cause. Beza, Sine causa. It is used
also, Matth. 10. 8. Joh. 15. 25. 2 Thef.
3. 8. 3. It is opposed to merit, or
dignitie, as Rom. 3. 24.

Δῶεξ, quæ, Dono. Mark 15. 45.

2 Per. 1. 334.

Δῶεξ, Munus, beneficium, Rom. 3. 16.

The Benefit it selfe which is confer-
red. It is used also, Jam. 1. 17.
and Rom. 5. 16. Those three words,
χρηστια, δωρεα, and δωρεα, there
used in vers. 15. and 16. (The first
signifying grace, the other two being
translated the gift) doe thus differ:
the first sheweth the grace and fa-
vour from the which the benefit
proceedeth: the second is the colla-
tion of the benefit: the third be-
tokeneth the benefit it selfe which is
conferred: As if a Prince should
give a great treasure to redeeme one
out of captivitie; this favour of the
Prince is χρηστια, the grace: the
free giving of it is δωρεα, the dona-
tion: the other's enjoying of it,
and receiving of this libertie, is
δωρεα, the benefit, or gift, Beza,
D: Willet.

E.

E^a Vah, Marc. 1. 24. Vox est
tragica, quam vix alibi in soluta
oratione legere memini; utitur tamen
Lucas, cap. 4. 34. Casaub in Marc. 1.
Ah, Veh, Hem; quæ particule con-
veniunt exclamatori partim à dolore,
partim à rei novitate proficiscenti. Ad
verbum Sine, ἄρα τὸ εἶναι, Beza in
Marc. 1.

E^aν, Si, often. Quoties sequitur post-
positivum, ὅς, ἢ, ὃ, id ipsum significat
quod Latinis Cunque, quum adjectivum
pronomini, Qui, quæ, quod. Sic Qui-
cunque, Quæcunque, ut Matth. 15.
Quicumque dixerit patri, aut matri,
Cam. de Eccles. Cui respondet La-
tinum Si: affirmativè & assertivè ac-
cipitur, quando conjungitur verbo Indi-
cativi modi: conditionaliter, quando
conjungitur verbo Conjunctivo. Joh.
12. 32. non ponitur dubitativè, sed as-
sertivè, nec tam conditionaliter & hy-
potheticè, * quam categoricè & absolu-
tè, Gerh. in Harm. Particula εἶναι
non est dubitantis, sed simplicem ponentis
conditionem, ut ab eorum constantia tum
pendisse vitæ suæ incolumitatem signi-
ficent, Beza in 1 Theff. 3. 8. E^aν
μὴ, Matth. 26. 42. & similibus locis,
significat,

a vox est in-
condita, do-
lentis simul
& indignan-
tis, quæ ex-
tat etiam
Marc. 1. 24.
quam tamen
ibi non legit
Vulg. nec Sy-
rus Inter-
pres: hic au-
tem vertit
Sine, & Sy-
rus vertit
Sine me,
Beza in
Luc. 4.

* Ἐάντις,
Si modo,
Heb. 3. 6.

significat, quod Gallicè dicimus, Sans que: Id verò solet Cicero dicere, Ut non: neq; aliter vertendum censeo, Caubaub.

Ἐαυτοῖς, Suiipsum, often. Ἐαυτοῖς pro ἀλλήλοις usurpatur Ephes. 4. 32. Ἐαυτοῖς pro ἀλλήλους Col. 3. 16.

Ἐτάω, Sino, often.

Ἐβδομῶς, Septimus, Joh. 4. 52. Heb. 4. 4. twice. Jude 14. Revel. 3. 1. and 10. 7. and 11. 15. and 16. 17. and 21. ver. 20.

Ἐβδομηκοντά, Septuaginta, Luk. 10. 1, 17. Quod Latinus posuit Lxxii, non aliunde est quam ex antiqua traditione: Nam tot fuisse à Christo creatos, antiquitas credidit etiam Græci, qui hoc loco legerunt, Ἐβδομηκοντά, ut Origenes & Epiphanius. Neq; verò temere: nam mox erat Hebræis Lxx nominare numero rotundo, etiam ubi constabat esse Lxxii. Grotius in loc. Acts 7. 14. and 23. 23. and 27. 37.

Ἐβδομηκοντάριος, Septuagies, Matt. 18. 22.

Ἐγγίζω, Appropinquo, often. Matth. 24. 32. Ἐγγίζω non semper motum ad locum, sed sepe distantiam tantum significat: Quare sensus est, Cum non procul ab oppido esset. Tale est & illud Lucæ 19. 20. nam Bethaniam jam transferat, Grotius in Matth. 20. 30. Ἐγγίζω duo significat; Primò, sic appropinquare, ut adhuc absis, & sis non procul, ut Matth. 21. 1. Secundò, sic appropinquare, ut coram adsis, & attingas, ut Luc. 12. 33. hinc passim pro Accedere & Advenire usurpatur in Evangelio, Jac. 4. 8. Matth. 8. 5. & 9. 29. & passim; præsertim verò in Præterito ἤγγικε significat jam advenisse, & Adesse, ut Matth. 26. 45. Luc. 18. 40. Rom. 13. 12. Mart. 3. 2. Lud. de Dieu, Com. in quatuor Evang. Ἐγγίζω refertur ad locum, Marc. 11. & ad tempus, Matth. 3. & 26. ad affinitatem, Ruth 2. 20. Quandoq; etiam colere denotat, Matth. 15. Nam Deo appropinquamus maximè per cultum ejus.

Ἐγγέσθαι, Inhibere, 2 Cor. 3. 3.

Ἐγγύς, Sponsor, Heb. 7. 22.

Ἐγγύς, Propè, often. Adverbium loci, & temporis.

Ἐγείρω, αἶμα, Expergescio, expergesco, Ingo, often. Bellarminus audien-

das non est, qui vult vocem ἐγείρω tantum iis convenire, qui in extremis laborant: Dicitur enim de quibusvis qui decubuerint, postquam erecti sunt; & ipsa Vulgata cetero, uso verbo latino alleviandi, id satis agnovit. Certè de socrate Petri, quæ non erat in extremis, sed febricitabat, postquam sanata esset à Domino, Matth. 18. 12. quam vocem, quæ apud Jacobum, cap. 5. ad animam referunt, omni rationi bellum indicunt, Rivetus in Cathol. Orthod. To awaken out of a naturall sleep, Matth. 2. 13, 14. and 28. 26, 27. Ἐγείρω, Suscitaverunt, The Disciples awakened Christ, or (as the word signifieth) they raised him up, as it were, from the dead. The word in many places is used, where mention is made of the Resurrection, as Joh. 2. 9. Matth. 27. 52. 1 Cor. 15. 12. for deep, fast, and sound sleep, is the image and brother of death. Semper dicitur vel de ægro, vel de mortuo; quum de ægro dicitur, toties significat restitutam sanitatem, ut Matth. 8. 15. Cameron. Prælect. in Matth. 17. 14. Matth. 9. 25. Surrexit (mortua sc. Præfektus Synagoga filia) Græcè ἠγέρθη, id est, Experrecta est, evigilavit, q. d. Tam facile eam suscitavit Christus, atq; si dormientem expergescisset, Cornel. à Lap. Hoc verbum, quum est transitivum, convertit suscitare, ut Matth. 3. 9. cum de ortu rei alicujus agitur, Deo, viz. suisusum ciente quæ prius non existebant. Excitare, quum de somno differitur, ut Matth. 8. 25. Quoties deinde absolutè vel passivè accipitur, interpretari soleo Surgere, vel Expergesfieri, vel Excitari, ut Matth. 1. 24. & 2. 13. Beza in Matth. 8. 25. Matth. 25. 7. it is meant of a spirituall evigilation; and so it is taken, Rom. 13. 11. Ephes. 5. 14. It is a common word to all those that lye downe for any cause whatsoever, either for a great or light sleep, Matth. 2. 13, 14, 20, 21. and 8. 25, 26. for a fall, Matth. 17. v. 7. Acts 9. 8. and 10. 26. for the commoditie of the body, as in a banquet, Joh. 13. 4. Rom 13. 11. It signifieth not to awake only, but to arise; for many awake

awake, who rise not. *Græca vox anceps est, ad id quod est Excitare jacentem, dormientem, aut mortuum, & excitare ædificium, hoc est, extruere: so Suctonius useth excitare. Eras. on Joh. 2. 19. Luc. 21. ver. 10. τὸ ἐγερθῆσαι, propriè hic est insurget, præliab. tur, bellum movebit; in qua significatione hec vocula in N. T. alibi nrm usurpatur.*

^a Ἐγερσις, (quasi dicas, expergestio) Excitatio, item resurrectio, Mat. 27. 53.

^b Ἐγχεῖς, Insidiator, Luke 20. ver. 20. *Kδθῆλ* ^b significat rete piscatorium, & lineam: hinc ἔγχεῖς, insidiator, qui est à piscis fallis, & capit, Arct. The Septuagint use it Job 19. 12.

^b *Kδθῆλ* significat lineam piscatoriam, quæ velut perpendiculum in aquam demittitur. Item rete piscatorum, à demittendo sic dictum, & quia piscatores demissione ejusmodi retis piscibus insidiantur, inde ἔγχεῖς pro insidiatore ac subdolo usurpatur.

^c *Dicta fuisse Encenia, à renovatione rei antiquæ, multi è veteribus crederunt.*

^c Ἐγκένια, Encenia. Initialia, ut verbum verbo reddam; à *κένον*, novum, Eras. Joh. 10. 22. *Renovalia*, Castello. *Festivitas dedicationis alicujus rei*, Alsted. *Suidæ Festum est, in quo aliquid renovatur. Fuit enceniorum festum sollemnis innovati Templi memoria: cui Judæi tum temporis Græcum nomen imposuerunt; absque dubio propterea, quia illius lingue tum temporis frequens usus erat inter omnes nationes. Et videtur hoc nomen etiam aliquo modo alludere ad verbum Hebræum *קנה*, quod significat initiavit, recens imbuir, dedicavit, innovavit. Inverte illas literas, & invenies Græcum *κένος*. inde ἔγκένια innovo. Usurpatur illud verbum in *Vet. Test.* quando res aliqua nova, extructa & absoluta ad suum usum accommodatur, ut Deut. 20. ver. 5. *de domo*. Num. 7. v. 10. *de altari*. Neh. 12. v. 27. *de muris*. Psal. 30. v. 1. *de ædibus Davidis*, Polyc. *Lysv.* The feast of Dedication is termed in the new Testament ἔγκένια, a feast wherein som. thing is renewed; because those things onely are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use.*

^d Ἐγκένια, *quæ*, Dedicatio, or, Hebr. 9. v. 18. Hebr. 10. 20. Ἐγκένια *Hebræis est Chanak, quod de qua- vis dedicatione, sive prima, sive instaurata usurpatur: Invenitur Deut. 20 5.*

1 Reg. 8. 64. 2 Paral. 7. 5. *Grotius. Quæ vox perpetuò apud Lxx. Interpretes, & Nov. Testamenti auctores de iis dicitur, quæ Deo dedicantur & consecrantur: non quæ obsoleta, & abolita in usum revocantur*, Casaub. *Inno-vo, initio, dedico: nam & Latinis initiare significat, dedicare, & sacris addicere ac consecrare.* The Greek word doth signifie properly to make new, which the Latine word (that the old Translatour useth) doth not expresse: For *Initio* doth not signifie to make new, (for that doth *Inno-vo*) but to enter into. *Ἐγκένια* dicuntur, quæ sacro usui veluti initiantur, ut Hebr. 9. 18. & 10. 20. *Bezæ in Joh. 10.*

The Greek word signifieth properly to *Renew*, which implyeth, that there was a way before, that by the death of Christ was renewed and made fresher, and easier to be known then it was under the Law. And so is the word used often, John 10. 22. By a word drawn and derived of this, hee doth note the feast of the re-building of the Temple, presupposing that there was a Temple before decayed and fallen down. This very word is used to note the feast of the Altar in the first book of the Macchabees chap. 4. Our Translation, avoiding the word *dedicated*, as forraine and Latinish, chose rather the word *prepared*; as that which, being a stranger borne, is by continuall use, even of the most idiots, naturalized. That wee seek no advantage thereby, it may appear by *Bezæ*, who turning it into Latine, useth the word of *dedication*, which (say the Jesuites) the Protestants have avoyded, to maintain their heresie, That Christ was not the first man that

^d Ἐγκένια, *quæ*, In jus voco, Accuso, or, It signifieth properly to call one in-

^d Verbum forensè est, & propriè significat, In jus vocare; sed usitatè capitur pro criminari, per Metonymiam effecti destinati, *Piscat. in Rom. 8.*

to law, to enter action or suit against him in some open Court, to endite him, to accuse him with some evill, and charge him with some crime before a Judge, as Acts 23. 28, 29. and 26. 2. 7. Rom. 8. 33. τίς ἐγκάλεσται; who shall lay any thing to the charge? or, put in any accusation against? *Βερα.* It is used also, Acts 19.

v. 38, 40.
 Ἐκαλεῖσθαι, *Desero.* Singularem habet emphasin. Καλεῖσθαι is relinquere, desero; but this is more, in discrimine, in limo profundo & luto immersum aliquem desero. So the Evangelists, Matth. 27. 46. Mark 15. 34. use it; where Christ repeateth that complaint, Psalm 69. 3. and 130. 2. The Septuagint use it, Psal. 22. 1. and in the new Testament it is used also, Acts 2. 27. Rom 9. 29. 2 Cor. 4. 9. 2 Tim. 4. 10, 16. Hebr. 10. 25. and 13. 5.

Ἐγκαλοῦμαι, *Habito apud,* 2 Pet. 2. 8.
 Ἐκένθισθαι, *insero, or,* Rom. 11. 17, 19, 23, 24 twice. Pungendo inserto: nam oportet arborum parumper dispiungi, ut talea per istam rimam possit inseri, Piscat. in Rom. 11. 17.

Ἐγκλημα, *Crimen, criminatio.* Ab ἐγκάλεω, Atrox est injuria, ob quam aliquis in jus vocari possit, Eras. Non simpliciter significat crimen, sed ipsam criminis objectionem, *Βερα* in Act. 25. 16. It is used also Acts 23. 28.

Ἐγκομβόμαι, *Orner,* 1 Pet. 5. ver. 5. Humilitatem animi vobis infixam habete, Erasim. Vide Gerhard. in loc. It significeth alligare, to tie or bind together; Innodare, to tie knots, as delicate and curious women use to do of ribands, to adorne their heads or bodies; as if humility were the knot of every vertue, and the ornament of every grace. Innodatam habete: Sentit humilitatem retinendam esse in animo, veluti nodis illigatam, ne uspiam excutiat, Bulling. Erasim. Τὸ ταπεινοφροσύνην ἐγκομβώσαθε, eleganter addit. Neque hic, estote intus ornati, placet, quo Recentior utitur. Et mirificè Erasmus, Humilitatem animi vobis infixam habete: cum ex-

terior vestis sit ἐγκομβώμα. Neque rectius Antiquus, Omnes autem invicem humilitatem ininuate: Humilitatem, inquit, induite, ut ἐγκομβώμα, nimirum, servi, cum vestem illam, illud palliolum, viles humilesque servi, ut humilitatis indicium, gestarent, Heinsius in locum. Ἐγκομβώσαθε proprie significat, innodate; quasi dicat, arctè vobis astringite. Est Metaphora sumpta à genere vestimenti in nodum constricti, quo servi utebantur, ἐγκομβώμα Græci vocabant, Erius ad 1 Pet. 5. 5.

Ἐγκόπτειν, *Interpello, inhibeo.* Ἐγκόπτειν est interciderè cursum, & iter impedire, inhibere, Gerhard. in 1 Pet. 3. 7. Acts 24. 4. Rom. 15. 22. Gal. 5. 7. 1 Thess. 2. 18. Ἐγκόπτειν est interciderè in medio cursu, id quod facere tentaverat; & ut nè facias, remorari & impedire, Zanch. in loc.

Ἐσκοπή, *Offendiculum,* 1 Corinth. 9. 12.

Ἐκείτεια, *Continentia,* Acts 24. v. 26. Gal. 5. 23. 2 Pet. 1. 6. twice: from κείτεια. It significeth a moderating of the appetite by main force and strength: Valida virtus, ordinarily rendered Temperance. unde Hæretici quidam Encratitæ dicti sunt à professione, quòd coelibatum, & à vino atque esu carniùm abstinentiam profiterentur, Danæus in August. de Hæresibus. Virtus est omnibus affectibus sese opponens; nomen habet à κείτεια, id est, temperamento, Aret.

Ἐκείρωμαι, *Contineo me,* 1 Cor. 7. 9. and 9. 25.

Ἐκείρω, *Continens,* Tit. 1. 8. Continent, or rather temperate. Is est qui concupiscentias malas cohibet, Chamier. Propriè is est, qui in rem aliquam imperium habet, qui appetitum suo domino, nempe rationi, subijcere novit. The Papists, to maintain their error of a single life, translate this word, Continentem: but the word is more generall then so; it properly significeth one that hath any thing in his power, is lord over himself and his lusts.

Ἐκείνω, *Insero,* 2 Cor. 10. 12.

Ἐκέρπτω, *Condo,* Matth. 13. 33. ἐκέρπτω, R κέρπειν,

e It comes of κόμβος, a knot.

f Παρὰ τὸ ἐγκόπτειν, id est, impedire, interrumpere. Est ipsa offensio, sive impactio.

Latini offendiculum dicunt, cum in via lapis aut truncus ponitur, ad quem ambulantes impingunt, sic ut ledant pedes, vel corruant: unde Lev. 19. 14. Ante cacum nè ponas offendiculum, Bucan.

g Ab ἐκείρω, & κείρω, vel κείρω, vincō. Verè fortis est, qui seipsum potest continere.

κευλεν, Indidit. Vulg. Abscondit. Erasmi. Abscondidit. Ego vero, quum τὸ κρυπτεν interpretari soleam occultare, hic malui condendi vocabulo uti. Id enim occultare, vel abscondere dicimur, quod eo consilio seponimus, ut ubi sit, ab aliis ignoretur; quod huic loco non quadrat: sed quod conditur, auferitur spectantium oculis, Beza in loc. Luk. 13. 21.

Ἐγκύω, Pregnans, Luk. 2. 5. Ex ἐν ἔκκυω Gravidam sum, in utero gesto.

Ἐγχεῖω, Inungo, Rev. 3. 18.

Ἐγώ, Ego, exceeding often.

Ἐδάσθη, Solum, sive Pavimentum, Acts 22. 7.

Ἐδάσιζω, Solo æquo, Luc. 19. 44. Solo æquare est sic destrucere, ut ad soli planitiem redigas: id de urbe, sive ejus muris & ædificiis rectè dicitur: de habitatoribus autem, qui hic filii dicuntur, non item. Quod cum Vulgatus videret, venit ad terram prosternere; id utrique convenit. Urbs prosternitur, quum muri & ædificia diruuntur. Filii urbis prosternuntur, quum occiduntur, vel solo alliduntur. Sagax hæc est Vulgati versio, & ex usu Lxx interpretum, apud quos Ἐδάσιζεν est ad terram prosternere, & solo allidere, ut Isai. 3. 25. Ezek. 31. 12. Psal. 137. 8. Osee 10. 14. Item 14. 1. & Nahum 3. 10. Quibus in locis soli æquandi significationem quadrat. Ludovic. de Dieu in loc. Aliter τὸ Ἐδάσιζεν dicitur de urbe dicitur, que solo æquatur; aliter de hominibus, qui solo alliduntur, Psal. 137. 9. Isai. 3. 25. Ezek. 31. 12. Osee 10. 14. de hominibus usurpatur. Grotius. Non solum significat Solo æquare, quando de ædificiis urbium accipitur; sed etiam Solo illidere, quando de incolis urbium usurpatur, Psal. 136. 12. Hof. 10. 15. & 14. 1. Gerh. in Harm.

Ἐδέσθη, Firmus, sessilis, sedentarius. I Cor. 7. 37. and 15. 58. Col. 1. 23. Such a firmness, as when a man sitteth in a chair; of ἔζω, Sedeo. Ἐδέσθη dicitur, qui sedem non facile mutat, Aret. in I Cor. 15.

Ἐδέσθη, Stabilimentum, I Tim. 3. 15.

^h Jurisconsulti Solum distinguunt à Superficie, ut Solum sit ipsum totum, atque totius facies; Superficie, quod super facie constitutum est, aut supra facies, Beckm. de orig. Ling. Lat.

ⁱ Vocabulum sumptum est à Sellis, in quibus qui confedere, manent immobiles, Episc. Dav. in Col. 1. A word taken from seats, in which those that sit, are unmoveable.

^b Sedes posita, locata, locus ubi sedere & quietere licet. Beckman in manuscript. ad Ling. Lat. & de orig. Lat. Ling.

Tripliciter vertitur: aliis est, Fundamentum; aliis, Firmamentum; aliis, Stabilimentum: sed potius est Sedes, Domicilium, ubi quid locatur, reponitur, asseratur. Ἐδέσθη est Sella, Sedes.

Ἐθελοθρησκεία, Cultus voluntarius, Steph. Beza. Of ἠθέλω, volo, and θρησκεία, Cultus. Vox Græcæ ita sonat, quasi quis ultro sibi fingit religionem, Erasmi in Col. 2. 23. Superstitio, quasi supra statutum, more than is appointed by God in his Word. Voluntary Religion, Will-worship, Col. 2. 23. Egregie Vulgatus Interpres vocem illam interpretatus est Superstitionem: nam Superstitio est cultus Dei, sed qualem sibi præscribit ingenium humanum, Cam. de Eccles. A Latinis ducta est vox Superstitio; ut Cicero, lib. 3. de natura Deorum, ait, quod totos dies precabantur ei, qui Superstitiosi sunt nominati, ut vel ipsi, vel eorum filii essent Superstitios, id est, ex bellis salvi, & incolumes, & ex morbis. Græci eam ἠθελοθρησκείαν nominant, quum ipsam ejus causam considerant, quia tota in præceptis humanis fundata est, & ex iis pendet ac constituitur: item eam θεοειδαιμοσύνην vocarunt, quum animum & affectum Superstitiosi hominis spectant, tanquam deiis δαιμόνων, Dei metus, & pavore, ob ejus potentiam, Danæus Isag. Christ. Paulus Traditiones humanas ἠθελοθρησκείας appellat, Col. 2. 23. quasi fictas ex cuiusq; arbitrariis religionis & pietatis regulas. Id. ib. Est cultus seu modus colendi Deum arbitrio humano, sine Dei precepto susceptus, Rivetus in Exod. 20.

Εἰ, Si, very often. Εἰ pro an vel num, Act. 1. 6. ut apud Terent. Si domi est, Dru. ad loc. & pro quum, Rom. 8. 3. 1. Idem. Maldonat. ad Luc. 19. 42. εἰ ἔγνος, &c. notat Lxx. Ἥ Utinam, aliquoties vertere εἰ, ut Jos. 7. 7. Job 6. 2. & 16. 4. & Lucianum etiam ita loqui restatur: ita tamen hic sumi haud probat, sed potius pro τὰ θεοῦ εἰρήνην, scilicet vult τῆ, ut referatur ad ἡμέτερά, quod multò sanè est durius.

Εἰς, Siquidem, simodo, 2 Cor. 5. 3. Gal. 3. 4. Ephes. 3. 2. and 4. 21. Col. 1. 23.

Εἰ

Εἰ μή, *Etiamsi*, often.

Εἰ μὴ, *Nisi*, *praterquam*, *sed*, often.

This word of exception, *unless*, or *Except*, in Scripture is used to signify a contrarie disposition in that which is excepted, to that which is set down; so that if the one be affirmed, the other is denied, as 1 King. 3.18. None was in the house, *except* we twain: they two therefore were, others were not. Luke 13.3. *Except* ye repent, ye shall perish: *Ergo*, If ye doe repent, ye shall not perish. Luk. 17.18. None are found to return to praise God, *εἰ μὴ*, *except* this stranger: therefore this stranger did return. So Matth. 5.32. and 19.9. where Christ saith, Whoso putteth away his wife, *except* it be for fornication, and marrieth another, committeth adulterie: we inferre negatively, that he doth not commit adulterie, who putteth away and marrieth, where there is fornication. It is either an exclusive particle, and so it is taken for *only*; or else adversative, so it is taken for *but*: and thus it is used in many Scriptures, Matth. 12.4. Luk. 4.27. Joh. 5.9. 1 Cor. 7.10. Gal. 1.7. and 2.16. Revel. 21.27.

Εἴπερ, *Siquidem*, Rom. 8.9.13. 1 Cor. 8.5. and 15.5. 2 Theff. 1.6. 1 Pet. 2. ver. 3.

Εἴπωσ, *Siquo modo*, Acts 27.12. Rom. 1.10. and 11.14. Phil. 3.11.

Εἴτις, *Siquis*, often.

Εἰθισμένον, *Consuetudo*, Luk. 2.27.

Ἐθνοῦ, *Gens*, very often. *usurpatur vel generaliter, pro omnibus hominibus*, Matth. 25.32. & 28.19. Joh. 18.35. *Vel specialiter, pro Populo Judaico*, Luc. 7.5. Joh. 11.48, 50, 51, 52. Act. 10.22. & 24.2, 10. *Vel pro Gemilibus, prout à Judæis distinguuntur*, Matth. 4.18. & 6.33.

Ἐθνογενῆς, *Genis profectus*, 2 Corin. 11. ver. 32.

Ἐθνικός, *Ethnicus. Gentilis*; ἄθεον, *Gens*, Gal. 2.8. One extremely wicked, Matth. 18.17.

Ἐθνικῶς, *Gentiliter*, Gal. 2.14.

Ἐπί, *Ritus, mos*, often.

Εἰδένω, *Scio*, often. To know certainly, Col. 3.24. and 4.2.

Εἰδένω, *Video*, Joh. 12.21. *Non significat nudum intuitum, sed familiarem conversationem, amicum colloquium, interiorum notitiam; quo sensu usurpatur*, Rom. 1.11. 1 Cor. 16.7. Phil. 1.27. 2 Theff. 2.17. 2 Tim. 1.4.

Ἐἶδος, *Species, a Forme, or Image*, Luk. 3.22. and 9.29. Joh. 5.37. 2 Cor. 5.7. 1 Theff. 5.22. A shape or representation of a thing, rather than the thing it selfe.

Ἐἰδωλα; Ἰδωλον, often. So the word *Teraphim, Images*, is translated by the *Septuagint* and *Latine Interpreter Idols*: yet *Onkelos* readeth *תְּלַמְנִיץ* *tsalmanai* Images, of *תְּלַעַל* *tlelem*, which signifieth an Image: whence is inferred, that an image and an idoll is all one: contrary to the conceit of the Papists, that doe distinguish between the name of *Images* and *Idols*: which indeed being turned to a religious or rather irreligious use, are all one, *D'willet* on Gen. 31.30. *Εἰδωλον idem significat quod Ἐἶδος, ab εἶρα similitis sum: nec est diminutivum, ut vult Bellarm. sed primaria flexio, ut à εἶδω parco, οἰδωλον parcus. Significat enim quamvis imaginem, sic e veram, sive falsam, apud antiquos Scriptores: unde Plato εἰδωλα vocat conceptus seu ideas universales omnium rerum: & Herodotus statuas viris illustribus erigi solitas vocat εἰδωλα. Vox tamen hæc in Scriptura Novi Testamenti, non nisi de falso deo, vel simulacro, cui cultus divinus attribuitur, sumi solet; vel pro creatura cui servitur, præterito Creatore, ut Paulus Rom. 1.19. locutus est. Waleatus in loc. commun. Quo significati sumatur in libris sacris, Vide Grotii explicat. De cal. p. 31, 32. Scriporibus prophetis imaginem significat, seu in phantasia, seu in marmore sculptatur: at usus Ecclesie & consuetudo obtinuit, ut id omne idolum sit, cui animus humanus vel affingit divinitatem, vel tribuit cultum divinum, Cameron.*

p The Greeke word is made Latine: R 2 q Papists

Vide Grotium in Mat. 6.7.

I Hoc etiam vocabulum Latini Theologi suum fecerunt; quo nomine

Judæi cæteras gentes, veri Dei, & divini cultus ignaras, vocabant; sicut explicat Paulus, Ephel. 2.11. *Βεῖτα in Mat. 6.7.*

p Græcam vocem, Theologis Latinis satis tritam, liberenter retinuerunt, Beza.

q The Papists say, *Idols* are, *Rerum non existentium simulachra*, as *Chimeræ*: *Images*, *Rerum substantientium effigies*, ut est *imago Caroli Imperatoris*;

q Papists make a distinction between *Idolum* and *Simulachrum*: *Simulachrum* (say they) signifieth the image of a thing truly existing in the world, and *Idolum* importeth an image of some imaginary and counterfeit thing; and therefore idols are forbidden, but not images. *Simulachrum* is a Latine word, and *Idol* a Greek, there is all the difference: the difference is but in word, for indeed they are but one. Acts 7. 41. the *calfe* was an image, and an idol too: for, as the word εἰδωλον signifieth a form or shape, à *formando*, to form and fashion; so *Simulachrum* is a counterfeit or shadow, à *simulando*, to resemble, counterfeit, or shadow, *Lactant.* Thomas Aquinas adducit novam differentiam inter *Idolum* & *Simulachrum*, quòd *Simulachrum sit effigium ad similitudinem alicujus rei naturalis*; *Idolum contra (ut inquit) si corpori humano addatur caput equinum. Certe, Ambrosius nullum novit discrimen inter Idolum & Simulachrum; nec ego ullum video, nisi quòd Simulachrum est vox Latina, à Simulando dicta; Idolon Græca, ab εἶδω species, quòd speciem & imaginem inane[m] præ se ferat, quum absit veritas, Eras in 1 Corinth. 8. Significat Græcis hoc vocabulum idem quòd Latinis Simulachrum, effigiem, viz. quæ nobis representetur forma alicujus rei, vel fidei, vel etiam vere: Translatiivè verò postea accommodari cœpit ad formas ac species rerum in animo conceptas: Demique etiam ad mortuorum spectra, quæ Latini Umbras & Manes vocant, & Virgilius quoque Simulachra: Peculiariter *Idolum* vocatur *Simulachrum ad Numen aliquod representandum fabricatum*, 1 Corinth. 8.4. & alibi, *Beza.* The use of these words is indifferent in good Authours, *Cicero, Euripid s, Plinie, Tertullian, Chrysostome.* Εἰδωλον, Græci appellant effigiem alicujus rei, quæ oculis cernitur. Nam Σαν τῶ εἶδεν dictum est *Idolum*, ut ait in lib. de *Idololatria* *Tertullianus.* Si verò *Idolum tantum est similitudo rei non existentis,**

sequitur eos qui vel ipsum *Solem, Lunam, & reliquam cœli militiam, vel eorum imagines coluere, idololatrias non fuisse, aut dici posse.* It signifieth any forme presented to the eye, whether true or false, to be worshipped, *Steph. in Thes. Græc. Ling.* From the former word εἶδω, the Diminutive εἰδωλον is derived, which signifieth a little forme, or image. For, that εἰδωλον signifieth an image, not only all the new Dictionaries doe testifie, but also the ancient Greek Lexicons of *Hesychius* and *Phavorinus*: and so is the word used by *Plato, Homer,* and all other ancient Writers.

In the use of our speech an † *Idoll* is a reproachfull thing, and taken only for unlawfull images, although in Greek it signifieth as generally as *image* in Latine, and by *Tully* himselfe is used for the same. And, however the name of *idols* in the English tongue, for the great dishonour that is done to God in worshipping of images, is become so odious, that no Christian man would say, that *God made man according to his idoll*, no more then a good subject would call his lawful Prince a tyrant; yet, according to the Greek word, εἰδωλον may be as truly translated an *image*, as τῶ βασιλεως, a King: *Dr. Fulk* Confutat. of *John Howlet.* The Greek word signifieth generally all images, as τῶ βασιλεως did all Kings, untill Kings that were so called became hatefull for cruelty, which caused even the name *tyrannus* to be odious. The English word *Idoll* is by use restrained onely to wicked images, *Fulk against Martin.* Apud *Ecclesiasticos* Scriptores, εἰδωλα (Latine etiam *Idola*) peculiari significatione vocantur *Simulachra, Numen aliquod representantia, quod honore & cultu afficitur, Stephanus, Scap.*

Εἰδωλεῖον, *Idolium*, 1 Cor. 8.10. Ἐν εἰδωλεῖω, that is, not (as *Erasmus* translates it) *In epulo simulachrorum*; but (as *Beza*, and from him our Interpreters) *In the idols temple. In the house of idols*, the Arabick.

Εἰδωλο-

† In later times among Christians both of the Greek & Latine Church, the name of *Idolum* is become odious, as well as the word *Idol* in English, *Fulk against Martin.*

Ἰδω, μαρτο, immolo.

Ἰδωλοθύτον, *Idolothytum, quod simulachris immolatur*, Act. 17. 29. and 21. 25. 1 Cor. 8. 1, 4, 7. 10. and 10. ver. 19, 28. Rev. 2. 14, 20.

Ἰδωλολάτρης, *Idololatra*, 1 Cor. 5. 10, 11. and 6. 9. and 10. 7. Ephes. 5. 5. Rev. 21. 8. and 22. 15. *Ex λέτεις ἱερύς, & ἰδωλον idolom, quasi dicas, idolo serviens, seu, idoli servus, a worshipper of images.*

Ἰδωλολατρεία, *Idololatria*. 1 Corinth. 10. 14. Galat. 5. v. 20. *Worshipping of images.* The Vulgar Latine Coloss. 3. ver. 5. rendereth it, *simulachrorum servitius*, the service or worship of images, 1 Pet. 4. 3. All kind of idolatry hath a necessary dependance upon the eye, the very name giving us to understand, that it is a representation of somewhat in a material shape, apprehended by the eye, and adored.

Ἰεικῆ, *Temerè, frustra*. It signifieth either rashly, or in vain. Col. 2. 18. it is rendered *rashly*, but may be translated *vainly* (say some) for so it doth signify by consequence. Now that may be understood two ways, either *vainly*, without cause or matter at all; and so it is to be understood there: or *vainly*, without fruit or profit; so the word is used, Gal. 3. 4. Have ye suffered so many things *in vain*? that is, without fruit or profit? It is used also, Mat. 5. 2. Rom. 13. 4. 1 Cor. 15. 2. Gal. 4. 11.

Ἰκοσι, *Viginti*, often.

Ἰκω, *Cedo*, Gal. 2. 5.

Ἰκω, *Similis sum*, Jam 1. 6, 23.

Ἰκων, *Imago*, often. *Vox ἰκων cum idolo sapè confunditur; ab eo tamen se distingui potest, quòd ad vivum & ad membrorum similitudinem expressa imago dicitur ἰκων, ut ait Pli-*

nus, lib. 34. cap. 4. Natur. Hist. *Idolum autem dicitur etiam non expressa ad vivum imago*, Danæus Isag. Christ. lib. 2. cap. 12. *Simulachrum, imago, effigies, propriè hominis, aut animalis, aliùsve rei corporeæ, Æschin. Isocr. Plut. Observandum est Apostolum, Rom. 1. 23. εἰκὼν & voce uti, ubi agit de Gentium idolis, quod Adversarii libenter non audiunt, Rivetus in Exod. 20. Est etiam figura orationis, quæ exprimitur rerum aut personarum imago; ut docet Quintil. l. 5. cap. 11. Imago, Matth. 22. 20. Forma expressa, Heb. 10. 1. Imago Dei essentialis, Col. 1. 15. Imago Dei accidentalis, 1 Corin. 11. 7. Col. 3. 10. Similitudo, Rom. 8. 29.*

Ἰλικενῆς, *Sincerus*. It signifieth properly something tried by the light of the Sun, and it is a Metaphor (as some suppose) taken from the custome of the Eagle; whose manner is (say Aristotle and Pliny) to bring their young ones out of the nest before they be full fledged and to hold them forth against the full sight of the Sun; the light whercof those of them that can with open eye endure, she retaineth, and bringeth up as her owne; the rest that wink at it, she rejecteth, and casteth off, as a bastardly brood. Others think it rather taken from the usual practice of Chap-men, in the view and choice of their wares, that bring them forth into the light, and hold up the cloth against the Sunne, to see if they can espie any default in it. Philip. 1. 10. *Pure as the Sunne* * : As the

Sun discovers moles and atones; so let your hearts be genuine, that the inwardest light may not discover moles that appear in others. Or *pure*, viz. from any leaven of corruption in doctrine, life, or manners; for so the word signifieth, such as are cleer, and free from all mixture of corruption; as white wooll never died, fine flower never leavened, Dr. *Airy*. It is used also, 2 Pet. 3. 1. See *Gerhard on the place.*

* From εἰκὼν, Solis (plendens, and ἡλιος, discerneris, εἰλικενῆς, propriè illæ res dicuntur, quæ suum duntaxat nativum colorem, præsertim album, retinent, nullo alio admixto; ut lilia, lana candida: fatira sincera est, quæ non est fermento corrupta, Zanch.

* Qui candore animi ipsius Solis imitatur splendorem.

Ἰεῖλι-

Idoll, Idolatry, &c Idolatry are rather Greekish then English words: which though they be used of many English men, yet are they not understood of all, as the other be. Therefore the more natural and convenient speech for our English tongue, and as convenient for the truth of the thing it is, to say, Covetousness is the worshipping of images; and The covetous man is a worshipper of images: as to say, Covetousness is idolatry; and, The covetous man is an Idolater, Dr. Fulke against Martin.

But if either image, or Idoll, Worshipers of images, or Idolaters would please you, wee have both in our Translations, the one expressing what wee meane by the other, *Id. ibid.* † Videtur Adverbium εἰκὼν deductum esse à verbo ἰκω, cedo, ut dicatur is agere aliquid εἰκὼν, qui in agendo credit animi sui affectibus, inique vincitur: adeo ut rationem in consilium non adhibeat, *Piscar. in Rom. 13. ver. 4.* † Ἰεῖλιον vocant Græci, non quamvis picturam, vel sculpturam, sed quæ sit vivi instar: unde Iconici pictores, quos vulgò vocamus, qui *peignant an. vif.* Accipitur etiam pro ipsa essentiali similitudine, *Beza in Heb. 10. 1.*

y It is properly used of uncoun-
terfeit wares, such as we
may see in *ειλη*, bring
forth, and shew them
in the Sun, *B. And.*
2 I Cor. 5. 8. conjunguntur
ειληκε.
νεια ει αλη.
θι, veritas
omni fuce
Opposita,
2 Cor. 1. 12. *απλοτης και*
ειληκενεια,
quod enim
sincerum, il-
lud est sim-
plex & im-
permix-
tum.
a Sic dicta
παρε το εις
ειρεν, a
connetendo
in unum, vel
στο ειρεν,
Dicere, quia
Jus dicatur.
Festus pa-
cem a pa-
tione con-
ditionum
putat di-
ctam: Pax a
paciendo,
seu *pangendo*,
& a pa-
tis faciendis
ac servandis
deducitur,
Zanch.

Ειληκενεια, Sinceritas, 1 Cor. 5. 8. 2 and
2 Cor. 1. 12. and 2. 17. A fine word:
It is a Metaphor, either from such
things as are tryed, by being held
up against the beams of the Sunne,
to see what faults or flaws are in
them; or else from such things as
are purged, and clarified by the
heat of the Sun, from the grosse
matter that is in them. Sinceritie is
a word taken from hony, which is
then *Mel sincerum*, when it is *sine cera*,
unmingled, without wax.

Ειλωβηθη, Convolutus, Revel. 6. 14.
Ειμι, Sum, exceeding often. Deo
proprie convenit, qui idcirco ab Hebrais
Jehovah, a Græcis δ'ων dicitur, Beza
in Johan. 1. 1.

Ειπα ab *επω*, dico, exceeding often.
a *Ειρωνη*, Pax, often.

Ειρωδω, Pacem habeo. Rom. 12. 18.
Have peace, *Live in peace*, Vat. Gr.
Eng. Bib. Be peaceable, Gr. It is
used also, Mark 9. 50. 2 Cor. 13. 11.
1 Theff. 5. 13.

Ειρωνης, Tranquillus, Pacificus. Heb.
12. 11. Jam. 3. 17.

Ειρωποιω, Reconcilio, Col. 1. 20. Si-
gnificat, Omnes pacis venari occasio-
nes, quasi pacem venari, Aret.

Ειρωποιος, Pacificus, Matth. 5. 9.

Ειρω, Dico, often. Proprie, Necto;
item per Synecdochen generis, Dico,
quod sermo nihil aliud sit quam con-
tinna verborum connexio. *Ειρω* in
the Greek is as much as Dico in the
Latine, I say, I publish, I tell, or I de-
clare: whence *Iris* the Rain-bow;
1. Because this publisheth or telleth
to us the constitution of the aire.
2. Because it declareth the Coven-
ant of God made with the world
after the Flood.

Εις, In, often. Regit accusativum, &
significat motum ad locum, Mar. 16. 19.
Dicitur de tempore, Luc. 12. 19. de
persona, Joh. 5. 41. vertitur inter,
1 Theff. 1. 5. apud, Luc. 24. 47. pro,
1 Cor. 4. 3. per, 1 Cor. 10. 2. ad,
Matth. 15. 24. usque ad, Johan. 13. 1.
de, Ephes. 5. 32. adversus, Luc. 12. 10.
Sæpe per Hebraismum Dativum indicat,
Matth. 24. 9. Johan. 8. 26. See more
of it in *Piscators Index* of Greek

words. Rom. 8. 18. In us, Haymo,
Orig. Perer. Rather towards us;
so Chrysof. Mart. Vat. Genev.
Great Eng. Bib. Vulg. Lat.

Εις, *ως*, very often.

Εισαγω, Introduco, Luc. 2. 27. & 14. 21.
& 22. 54. Joh. 18. 16. Act. 7. 45. &
9. 8. & 21. 28, 37. Hebr. 1. 6. unde
Porphyrii *εισαγωγη*.

Εισακουσμαι, Exaudio, or, Matth. 6. 7.
Luke 1. 13. Act. 10. 31. 1 Cor. 14. 21.
2 Cor. 6. 17. Heb. 5. 7.

Εισμι, Ingredior, Act. 3. 3. and 21. 18, 26.
Heb. 9. 6.

Εισερχομαι, Introco, ingredior, regredior,
very often.

Ειπαδω, Introco, Acts 10. 23.

Εισοδ, Adventus. Acts 13. 24.
1 Theff. 1. 9. and 2. 1. Heb. 10. 19.
2 Pet. 1. 11.

b *Εισπρησθω*, Infilio, Act. 14. 14. & 16. 29. f Est Com-
Ingressus est, Vulg. Infiluit, five Intro-
movere ani-
siliit, aut Irruit, five Irrupit, ut impet-
mo, Prorum-
tum, ac celeritatem ingredientis ex-
pere, quasi
primas, quemadmodum Græca vox
impetu factio,
facit, Erasim.
Act. 14.

Εισπεδομαι, Ingredior, often.

Εισερχω, Intro curro, Acts 12. 14.

Εισπερω, Induco, ingero. Matth. 6. 13.
Id est, Ne nos patiaris induci ab eo,
utique, qui tentat, Tertul. Ne nos in-
ferri deserendo permittas, August. Cy-
prian hath it in these words, Ne nos
patiaris induci in tentationem: so Am-
brose and Chrysostome. Dicitio Græca
significat utrumq, Inferre, & Induce-
re; magis tamen Inferre. Nam indu-
citur in aliquid etiam volens amicus;
εισερχομαι verò magis est vi inducere
in aliquid, quod est inferre Latinis,
Jansen. in Concord. Evangel. It
is used also, Luke 5. 18, 19 and 11. 4.
Acts 17. 20. 1 Tim. 6. 7. Heb. 13. 11.

Ειτα, Deinde, often.

Ειτε, Sive, often. In scriptis Apostoli-
cis repetita copulat potius quam dis-
jungit, vide 1 Cor. 13. 8. 1 Cor. 15. 11.
Col. 1. 20. 2 Theff. 2. 2.

Ειωδα, Consuevi, Matth. 27. 15. Mark
10. 1. Luke 4. 16. Acts 17. 2.

c *Εξ*, ex, often. Præpositio. Inter-
dum notat causam impulsivam, ut
Rom. 9. 11. interdum instrumentalem,
ut Rom. 9. 30.

c Est augiiva
particula
apud Græ-
cos pariter &
Latinos: ut
in *εκαυλι-
ζω*, expleo, &
expeto videre
est.

εξ,

Ἐξ, Lat. Sex. Gall. Six. Angl. Six.
often.

Ἐξασϑ, Singuli, quisque, unusquisque,
often.

Ἐξάδον, Centum, often.

Ἐξαποστάτης, Centum annorum, Rom.
4. ver. 19.

Ἐξαποταπλάσιον, Centuplex, Matth.
19. 29. Mark 10. 30. Luke 8. 8.

Ἐξαποταρχης, Centurio, Acts 10. 1, 22.
and 24. 24. and 27. 1, 31.

Ἐξαποταρχος, Centurio, often.

Ἐκβάλλω, Ejicio, emitto, profero, expello,
very often. Non semper Ejicere, aut

Extrudere significat, sed etiam Emit-
tere, ut Joan. 10. 4. aut Depromere,

ut Matth. 12. 35. Luc. 10. 35. Signifi-
cationem habet violenta cjectionis, &

expulsiois; eos inuitos in Templo expul-
sit: ita enim usurpatur hoc verbum,

Matth. 7. 22. & 8. 12, 16. & 9. 25.
& 21. 12, 39. & 22. 13. Luc. 11. 14.

ita Exod. 3. 4. 24. Deut. 11. 23, 29.
2 Reg. 16. 6. Levit. 21. 14. usurpatur

de Repudio, quando uxor expellitur ex
aediibus mariti, verbis persuasivis, non

violenter, ut Luc. 8. 54. Marc. 1. 12.
Spiritus ἐκβάλλει expellit ipsum,

non sanè inuitum aut coactum à expulsi-
one, sed sicut peculiari spiritus impulsu

& alacritate aguntur operarii, qui in
messum Domini diuinitus emittuntur,

Luc. 10. 2. ubi idem verbum usurpatur.
Chemnit. Non hic intelligendus est

impulsus violentus, quamuis Marcus
utitur verbo ἐκβάλλω, tum quia reliqui

Evangelistae utuntur verbis ἐξέρχεται
& ἀνέχεται, tum quia absurdum, violento

impulsu Christum actum, & contra vo-
luntatem suam, & quidem à Spiritu

sancto, tum quia verbum ἐκβάλλειν se-
cundum Hellenistarum stylium intelli-

gendum, quibus non violentum impulsum
designat, sed validum duntaxat & po-

tentem; & respondet verbo Hebræo
Shalach apud Lxx, Exod. 12. 33. &

Psal. 43. 3. Sic τὸ ἐκβάλλειν sumitur
Matth. 7. 4, 5. & 9. 25, 38. Spanhem. in

Dub. Evangel. d. Matth. 9. 38. word
for word, cast them out; for men are

very slow to so holy a work. Speedily
and without delay send forth, or

by a strong hand (as in a case of pre-
sent necessity) thrust forth, M^r Hil-

derstham. Vulg. Mittat. Emittat, Be-
za. Extrudat, Erasim. & Tremell.
Ejiciat, Hilar.

Ἐκβάσις, Evasio, exitus, 1 Cor. 10. 13.
Heb. 13. 7. A Metaphor from them,

who, being compassed with theeves,
are in danger on every side, Pareus

in 1 Cor. 10.

Ἐκβολή, factura, Acts 27. 18.

Ἐγγαμιζω, oμιω, Nuptum do, nuptum
collocor. Matth. 22. v. 30. Dicuntur

ἐγγαμιζομαι, quas parentes nuptum
tradunt in aliorum potestatem, 1 Cor.

7. 38. ut vel ex hoc verbo colligendum
sit, in filiabus praesertim collocandis, ve-

quirit eorum consensum in quorum sunt
potestate, Beza in Matth. 22. 30. Ἐγ-

γαμιζομαι hic latius dicitur pro eo
quod Latini dicunt nubere. ut & in-

fra 22. 30. & 24. 38. Luc. 17. 27. Alio-
qui proprium est filiarum familias, ut

apparet, 1 Corinth. 7. 38. Grotius in
Matth. 22. 30. It is used also,

Matth. 24. 38. Luk. 17. 27.

Ἐγγαμιστομαι, Nuptum collocor, Luk.
20. 34, 35.

Ἐγγονα, Nepotes, 1 Tim. 5. 4.

Ἐκδαπανομαι, Expendor, 2 Cor. 12.
ver. 15.

Ἐκδέχομαι, Excipio, Joh. 5. 3. Acts
17. 16. 1 Cor. 11. 33. and 16. ver. 11.

Heb. 11. 10. 1 Pet. 3. 20. Verbum illud
ἐξεδέχεται Erasimus & Gagnens ex-

ponunt passivè. Sed τὸ ἐκδέχεσθαι,
etsi voce sit medium, tamen activè sem-

per accipitur, Joh. 5. 3. Act. 17. 16.
1 Cor. 11. 33. & 16. 11. Heb. 11. 10.

que significatio activa magis etiam huic
loco congruit, quia Dei patientia sive

longanimitas conversionem hominum ex-
pectabat, non autem ab hominibus ea ex-

pectabatur. Gerh. in loc.

Ἐκδηλω, Evidens, 2 Tim. 3. 9.

Ἐκδημῶ, Peregrè absim, 2 Cor. 5. 6,
8, 9. Significat, Foris, extra po-

puli sui fines agere, sive peregrinari.
Unde Vat. & Erasim. vertunt, Sive

domi praesentes, sive peregrè agen-
tes: sed ἐκδημῶν hic sumit Apostolus,

pro Incolere, Habitare, Esse praesen-
tem: ἐκδημῶν verò pro Migrare, Corn. à Lap.

Abire, Absentem esse; unde noster
Clarius vertit, Sive absentes, sive
praesentes, scil. Sive à Deo, sive à cor-
pore.

Ex ἑκατόν
centum, &
ἀπὸ πρῶτον
privi-
cipii.

Significat
pigritiam
eorum qui
ad Evange-
lium prædi-
candum vo-
cantur, Pise.
Ut intelli-
gamus vel ce-
leriter mit-
tendos, vel
invitos &
cunctantes
extrudendos
in opus Dei,
Erasim. & Be-
za.

Dicuntur
filiae, quas
parentes vi-
ris nuptum
dant, sive
elocant.
Gerh. in
Harm.
Evangel.

Corn. à Lap.
Vide Beza
Annot. ar.
m. 109.

pure. The Apostles meaning is plain, (whatever the Jesuite meaneth) whether present, or absent, that is the order of the words, that is, whether in the body, or out of the body; whether alive, or dead.

^o Ἐν δὲ ὧμ, *Eloco*, Matth. 21. 33, 41. Mar. 12. 1. Luc. 20. 9.

^o Ἐν δὲ τῷ ἔομαι, *Enarro*, Act. 13. 41. and 15. 3.

^o Ἐν δὲ κέω, *Vindico*, Luk. 18. 5. Luc. 18. 3. Ἐν δὲ κέω, aut, ut infra, & Act. 18. 24. ποιεῖν Ἐν δὲ κέω, sicut Latium vindicare, aliàs est ultionem sumere, aliàs quovis modo arcere injuriam: qui sensus huic loco convenit, Grotius in loc. Rom. 12. 19. μὴ ἕαίης Ἐν δὲ κέω, ubi Latina versio habet, non vos defendentes. Omnino Ἐν δὲ κέω non tuendi, sed ulciscendi habet significationem, ut & Lucæ 18. v. 7. 8, 21, 22. 2 Thess. 1. 8. 1 Pet. 2. 14. Rom. 13. 4. 1 Thess. 4. 6. Idque ipsa verborum connexio manifestè ostendit; præcesserat enim, nè rependatis ulli malum pro malo: hæc autem est ultionis, non defensionis descriptio, Grotius de jure Belli & Pacis lib. 1. c. 3. Et monitum suum sulcit Paulus Deuteronomii loco, ubi tum vocis Hebrææ proprietates ultionem significari indicat, tum ipsa loci sententia, quæ defensionem intelligi non patitur, Id. ibid. 2 Cor. 10. 6. Rev. 6. 10. and 19. 2.

^o Ἐν δὲ κέω, *ultio*. Luk. 18. 7. 8. and 21. 22. Act. 7. 24. Rom. 12. 19. 2 Corinth. 7. 11. Heb. 10. 30. 1 Pet. 2. 14. It is translated *vengeance*, 2 Thess. 1. 8. and signifieth *wrathfull retribution of evil*.

^o Ἐν δὲ κέω, *ultor*, Rom. 13. 4. 1 Thess. 4. v. 6.

^o Ἐν δὲ κέω, *Expello*, Luk. 11. 49. 1 Thess. 2. v. 15.

^o Ἐν δὲ κέω, *Deditus*, Act. 2. 23.

^o Ἐν δὲ κέω, *Expectatio*, Heb. 10. 27.

^o Ἐν δὲ κέω, *Exuo*. Matth. 27. 28, 31. Mar. 15. 20. Luk. 10. 30. 2 Cor. 5. 4.

^o Ἐν δὲ κέω, *Illic*, often. Matth. 2. 22.

^t Hæc particula (quæ denotat quietem in loco, vertiturque ibi, Illic) exponenda est per, Ἐδ, Illuc; ita ut motum significet ad locum. *Lexicographi Græci* (Henr. Stephanus, Budæus,

Scapula) hanc vocis significationem adnotarunt.

^o Ἐκείθεν, *Illic*, often.

^o Ἐκείνῳ, *Ille*, often.

^o Ἐκείσε, *Illic*, Act. 21. 3. and 22. 5.

^o Ἐκζητέω, *Requiro*. Luke 11. 50. Act. 15. 17. Rom. 3. 11. Hebr. 11. 6. and 12. 17. 1 Pet. 1. 10.

^o Ἐκθαμβέω, ἔομαι, *Expavesco*. Non ἔθαμβέω simpliciter Pavere significat, sed proprie significat, astonishmentem esse, obstupescere, aut, cum stupore quodam pavescere, *Jansen. in Concord. Evangel.* It is used Mark 9. v. 15. and 14. 33. and 16. 5, 6. It signifieth to be *astonished by way of wonder*, Mark 9. 15. and to be *fore amazed, astonished with fear*, Mar. 14. v. 33. and 16. 5, 6. The Septuagint use it, Dan. 7. 7. It is used there of the people seeing the lame man miraculously healed by Peter.

^o Ἐκθαμβέω, *Expavesfactus*, Act. 3. 11.

^o Ἐκθέλω, *Expositus*, Act. 7. 19.

^o Ἐκκαθαίρω, *Expurgo*, 1 Cor. 5. 7. 2 Tim. 2. v. 21.

^o Ἐκκαίωμαι, *Exardesco*, Rom. 1. 27.

^o Ἐκκαίωμαι, ἔομαι, *Segnesco*, vel afflictionibus & malis cedo, ut Gal. 6. 9. It signifieth to shrink back, as cowards in war, or to give place in afflictions and dangers. Nam κακός proprie dicitur de segni & meticulofo, qui pedem reserat in certamine, & κακός τὸ κατέειν, à cedendo, quod est segnium & ignavorum militum, ut annotat Eustathius.

^o Ἐκκαίωμαι, ἔομαι, *Deficere*. h ^o Ἐκκαίωμαι, est evadere κακόν, id est, ignavum: nam ut ἀκακός apud Homero merum crebrod fortem significat, ita κακός ignavum. ^o Segnescere, languescere, defatigari pre-cando.

^o Ἐκκαίωμαι, ἔομαι, *Deficere*. Beza, Segnescere. Syrus de animi anxietate intelligit. Ephes. 3. 13. *Malorum pondere frangor, quemadmodum sub nimio pondere succumbit bajulus*, Aret. in loc. It is used also 2 Cor. 4. 1, 16. 2 Thess. 3. v. 13.

^o Ἐκκελίω, *Transfigo*, Joh. 19. 37. Rev. 1. 7. τὸ ἐκκελίω respondet Hebræo verbo דָּקַר (dakar) Zech. 12. 10. quod non significat dumtaxat pungeri aut compungere, sed perfodere ac transfigere.

^o Ἐκκελίω, *Excludo*, Gal. 4. 17.

^o Ἐκκελίωμαι, *Excludor*, Rom. 3. 27. De artificibus argentariis usurpatur.

^o Ἐκκαλάζομαι, *Defractus sum*, Rom. 11. v. 19, 20.

^o Ἐκκλησία,

† P. Fochens. in Diatrib. Ling. Græc.

i Ἐκκλησία, ab ἐ-
 vocando, be-
 cause the
 Church is
 cœtus evoca-
 tus, a number
 called out
 from the rest
 by the mini-
 stery, *Mysc.*
 in Rom. 1. 7.
 Ecclesia ex
 vocatione
 appellata est,
August.
 Propriè ἐκ-
 κλησία Græ-
 cè, & Latine
 Concio, non
 nisi de legiti-
 mē advoca-
 to populo
 dicitur, auto-
 re Festo. *Vide*
Alsted
Lex. Theol.
 c. 15. & *Cam.*
Myr. Evang.
 in *Matth.* 16.
 v. 18.
 * From the
 Hebrew
 קהילה, *Civi-*
 um conven-
 tus, *Acts* 19.
 32, 39. *Mat.*
 16. 18.
 † Cœtus fi-
 delium dicitur
 ἐκκλησία, non οὐ-
 κλησία, est enim
 ἐκκλησία ut plurimum
 populi &
 plebis; οὐκ-
 κλησία, no-
 bilitatum &
 optimatum,
Camer. præ-
lect. in *Psal.*
 68. 19.

Ἐκκλησία, Ecclesia, Church, often. O-
 lim apud Græcos, & præsertim Atheni-
 enses, à quibus vox hæc sumpta & u-
 surpata est, (ut docet Pollux lib. 8.)
 ἐκκλησία dicebatur ea hominum multi-
 tudo, qua jussu magistratûs convenie-
 bat vocata. *Vide* *Camer.* *Myroth.* ad
Matth. 16. 18. & 18. 17. & ad 1 *Co-*
rinth. 11. 18, 22. Respondet voci He-
 braicæ * Kahal & gnedah, à jagnad,
 id est, congregare: & propriè cœtum
 aliquem à superiori aliquo convocatum,
 in finem politicum vel ecclesiasticum de-
 notat, ut *Act.* 19. 32, 39. Ἐκκλησίας
 vox est in Christianorum scriptis valde
 frequens: Visum est enim Spiritûs san-
 cto appellare hoc nomine † cœtum uni-
 versum ad vitam eternam evocatum, qui
 veram Christi religionem proficitur. In
 qua significatione καθολικῆς (id est, u-
 niversalis) appellatio interdum addi-
 tur. Nonnunquam verò particulares
 cœtus, in quos ille universalis distribu-
 tur, & ἐκκλησίας nomine intelliguntur:
 ut quæ Ecclesiam Romanam, *Co-*
rinthiacam, *Ephesiacam*, & hujus-
 modi vocamus, ut 1 ad *Corin.* 1. v. 2.
 Adeo quidem ut etiam restringatur ad
 quampiam familiam quæ Christum pro-
 ficitur, aut eos qui in illa Christum pro-
 fidentur: ut *Epist.* ad *Rom.* cap. 16.
 v. 5. 1 ad *Corinth.* 16. v. 19. & alibi.
 In hujusmodi autem locis puto diminuti-
 vi formâ posse verbi ecclesiolam.
 Tandem verò ecclesia usurpari etiam
 cœpit de loco in quo ipsa cogitur, ut
 concio Latinis dicitur ipse etiam locus in
 quo congregatur concio: unde factum
 est, ut Gallico nomine quodlibet templum
 vocaverint, eglise pronuntiantes, *Ste-*
phanus in *Thef. Græc.* *Vide* *Fulleri*
Miscel. Sac. 1. 2. c. 9. According
 to the notation of the Greek word,
 it significeth an assembly called together.
 The English word Church being
 ambiguously taken of the people for
 the place of the assembly, and the assem-
 bly, it is as lawful for us to call it
 congregation, as the Papists to call it
 assembly, *Acts* 7. It is taken,
 1. For an assembly of Christians, 1 *Co-*
rinth. 14. 34. 2. A company of men
 called together for any cause, *Acts* 19.
 ver. 32. 3. In an evil part, for an

assembly of wicked men, *Psal.* 26. 5.
Acts 19. 32, 40. 4. For the faithfull
 in heaven, *Eph.* 5. 27. 5. For Chri-
 stians on earth, 1 *Tim.* 3. 15. *Acts* 5.
 ver. 11. 6. For the Pastours of the
 Church, and Governours, as some think,
Matth. 18. 17. *Vide* *Bezam* & *Span-*
hem. *Dub. Evangel.* partem tertiam,
Dub. 77. 7. For the people and the
 flock, *Acts* 20. 28. 8. For particu-
 lar Churches, *Rev.* 2. 12, 18. 9. For
 the faithfull of one Province, Kingdome,
 or Citie, *Rom.* 16. 5. The faithfull of
 some one family, *Philem.* 2. 10. For
 the militant Church, *Act.* 8. 1, 3. 11. For
 the Catholick Church, *Ephes.* 5. 23:
 For all the elect of God that have been,
 are, or shall be, *Matth.* 16. 18. *Col.*
 1. 18. *Ephes.* 1. 22. and 5. 23. 1 *Tim.*
 3. 15. The Lxx. use it, *Deut.* 23. 2.
Jud. 20. 2.

Ἐκκλήνω, Deslecto, *Rom.* 3. 12. and 16.
 v. 17. 1 *Pet.* 3. 11.

Ἐκκοιμῶμαι, Enato, *Act.* 27. 42.

Ἐκκομιζομαι, Effror, *Luke* 7. 12.

Ἐκκόπτω, Excido, *Matth.* 5. 30. and 18.
 v. 8. *Luke* 13. 7, 9. 2 *Corin.* 11. 12.

Ἐκκόπτειν est excidere, vel excindere,
Matth. 3. 10. & 5. 30.

Ἐκκόπτομαι, Excidor, *Matth.* 3. 10 and
 7. 19. *Luke* 3. 9. *Rom.* 11. 22, 24.

1 *Pet.* 3. 7. Non video quare In-
 terpres Vetus, nè impediantur ora-
 tiones vestrae reddiderit: cum ἐκ-
 κόπτεσθε, non ἐγκόπτεσθε legatur: quæ
 diversa potius quàm eadem.

Ἐκκόπτεσθε autem arbores dicuntur, quæ,
 quia amplius non vivunt, exstirpantur:
 quales sunt homines, in quibus nulla
 restat amplius tñs ζωῆς χρεῖς quâ
 similitudine eleganter cum hoc verbo
 quoque usus est *Jobus*, cap. 19. v. 10.

ut mens sit, nè non amplius precemini,
 & ita disjungamini à Deo. Nam
 revera, sublatâ oratione, tollitur, aut
 amputatur vitæ gratia; sine qua jam
 mortuus est homo, *Heinsius* in loc.

Ἐκκρέμαμαι, Pendeo ab aliquo. *Luk.*
 19. 48. 1 Hung upon his mouth in
 hearing him.

Ἐκκαλέω, Effutio, *Act.* 23. 22.

Ἐκκαθάρνομαι, Obliviscor, *Heb.* 12. 5.

Ἐκλάμπω, Fulgeo, *Matth.* 13. 43.

Ἐκλέγομαι, Eligo, often.

1 Pendebat,
 id est, Inhi-
 bat: ita Vir-
 gilius — Pen-
 detq; iterum
 narrantis ab
 ore. Et *Ovid.*
 Narrantis
 conjux pen-
 det ab ore
 vñj.

Ἐκλεκτός, *Electus*, often. Col. 3. 12. This forme of speech, ἐκλεκτοὶ τῷ Θεῷ, *Elect of God*, is somewhat different both in the Originall, and Translation, from that Tit. 1. 1. and that Rom. 8. 33. & comprehends more under it: for effectuall vocation is chiefly there meant by the Apostle; yet so, as he comprehendeth under it eternall election. Ἐκλεκτὸν *Græci scriptores exponunt quod in re quæq; eximium est, sive propriâ qualitate, sive etiam aliorum æstimatione. Propriam rei qualitatem notant isti loci, Isa. 28. 16. 1 Pet. 2. * 4, 6. Ad æstimationem illud pertinet quod Isaia 42. 1. inverteitur.*

Vide Grotium in Matt. 20. 16.

* 1 Pet. 2. 4. ἐκλεκτός hic non accipitur participialiter, sed nominaliter, sensu eo quo etiam Angeli dicuntur electi, i. e. Eximii, præstantes, excellentes, 1 Tim. 1. 2. Gerh. in loc.

m Virgils Eclogæ arefo called of this word; quasi electum poemâ, a choice Poëm.

b Vide Grotium in loc.

m Ἐκλογὴ, *Electio.* Electionis divine nomen est πολὺσημον. Vel æternum Dei decretum significat de quibusdam gratis in Christo ad vitam æternam prædestinandis: Vel electionis hujus effectum aliquid salutare, cujusmodi est vocatio efficax: Vel vocationem externam, sive aggregationem ad acceptabilem Ecclesiæ cœtum, in quo fœderis symbola tesseraq; conspiciuntur: Vel deniq; designationem ad munus aliquod sive politicum, sive ecclesiasticum. Tilenus apud Twiss. vindic. 1. 1. part. 1. digress. 2. cap. 4. Ἡ ἐκλογὴ designare potest electionem quæ facta est secundum quandam legem, qualis est ex omnibus electio fidelium ad salutem: at propositum Dei 28. τ' ἐκλογὴν, Rom. 9. 11. Nihil aliud est quàm propositum electivum, ideoz, merè liberum, ut præcedentia indicant. Cam. Myroth. ad Rom. 9. It hath foure speciall significations: 1. It is taken for *Electio to eternall life.* Eph. 1. 4. Joh. 13. 18. 2. For *Electio to Salvation*, but done, viz. when any one actually is selected out of the world, Joh. 15. 19. 3. It signifieth *Electio, whereby one is outwardly*, that is, whereby one that is either a reprobate, or elect person, is outwardly admitted into the Church. So 1 Pet. 1. 1. all Christians are called elect. 4. It notes an election, whereby one is elected to the Ministerie, or any office, Joh. 6. 70. It is used Act. 9. 15. and 11. 5. 28. and 18. 7. 1 Theſ. 1. 4. 2 Pet. 1. 10.

Ἐκλείπω, *Deficio*, to faile, scilicet, totally. Eclipse is hence derived, Luke 22. 32. that is, *Be not wholly eclipsed.* It is used also, Luke 16. ver. 9. (*Vide Ludov. de Dieu*) and Heb. 1. 12.

o Ἐκλίω, ομαι, *Dissipo, deficio.* To faint and sink, as, a man under a burden; or to be (as it were) broken in sunder, Matth. 15. 32. Gal. 6. 9, ἐκλιθήσονται deficiamus, vel elanguescamus, ut habet Piscator. Defatigemur, ut extulit Græcam vocem Stephanus in notis marginalibus, frangamur animo, uti Beza reddidit. Heb. 12. 3. 5. Matt. 9. 36. ἐκλελυμένοι. Vulg. Hieron. & Hilarius. Vexati, dissipati: ad verbum, Exfoluti, quæ quæ soluta sunt, & devincta, eadem quoque sunt dissipata: alioquin hoc vocabulum idem valet, quod verbum simplex, Solvere, veluti quum vires exsolutas dicimus, & æs alienum exsolvere, Beza. The Septuagint have used this word, when the Scripture speaketh of a dissolution of the hands, as 2 Sam. 4. 1. Isa. 13. 7. Jerem. 38. 4. also of the dissolution of the feet, Jerem. 12. 5. Ἐκλύειν passim in Scripturis, ut etiam Jerem. 12. versiculo 5. & 38. versicul. 4. respondit verbis Hebraicis quæ significant defatigari, debilitari, dissolvi manus alicujus, sive pedes, aut etiam pati deliquium animi, Polyb. Lyser. Marc. 8. 3. Ἐκλυθήσονται, Deficient. Ad verbum, Exsolventur: quod in deliquio animi nervi resolvantur: alioquin ἐκλύεται etiam dissipari declarat, ut Matth. 9. 36. Beza in loc. It is used also de molitie cordis, quæ ex externo terrore accidit, Deut. 20. 3.

p Ἐκμάσσω, *Abstergo*, Luk. 7. 38, 44. Joh. 11. 2. and 12. 3. and 13. 5.

p Ἐκμύλησις, *Sammis excipio*, p Luc. 16. ver. 14. *Devided him*: The word is in the original Ἐξέμωκε τὴν ἑξοάν, *They blowed their Nose at him*, manifesting their scorning at what he said. Burroughes *Moses his selfe deniall.* Luke 23. 35. *Naso suspendo, subamo, irideo*; ἀ μύλησις, *Nasus*: Præpositio ἐν vim aliquam addit significationi, Gerh. It is used Psal. 22. 8.

o Ab ἐκ & λύωμαι, Solver. Significat Exsolventem. Imprimis autem Debilitari, Faziſcere, Lacerare, Lan-guescere, & Defici. Chemnit.

p Μύλησις significat, Aliquem irridere, subfannare, & naso suspendere adunco. Præpositio ἐξ verbo significatiōnem majorem, & quasi intentiōnem addit. Chemnit. in Harm.

Ἐκμάσσω,

q Declino, Vet. Interp. nam videtur proprie Natate est, unde ἐκινδύειν, quasi ἔξω κινδύειν, foras nauare: ut ex antecedente intelligatur consequens: videtur verd pro Nasare, ἐκινδύειν pro Enasare, rariùs occurrunt, Piscat, in loc.

Ἐκινδύω, Evado, Joh. 5. 13. Hoc vocabulum nusquam in Novo Testamento reperitur, nisi hoc uno loco: significat autem, Clam evadere, & se quodammodo surripere et turba, quum proprie dicitur de iis qui ex undis enatant: fortassis quiddam clam nititur et turba elabib, corpus non aliter summittat quam qui ex undis emergat, Beza in loc. Ἐξίνδυσεν, Subduxit se, uti vox hæc usurpatur in Græca versione Jud. 18. 26. 2 Sam. 2. 24. & 23. 16. nec multo aliter, Jud. 4. 18. Sed & Euripidi ἐκινδύειν est, è malo se explicare, item de sententia abire, Grotius in loc. Græci Interpretes sepe illud usurpant pro Vertere se ex aliquo loco, & declinare aliò, 4 Reg. 23. 16. Jud. 4. 18. & 18. 26.

Ἐκνήφω, Evigilo, 1 Cor. 15. 34. Watch unto sobrietie. Proprie de ebriis dicitur, qui à somno demum sunt sobrii. Loquitur de mentis sobrietate, ad quam vult illos redire, qui multis speculationibus fuerant quodammodo inebriati, Beza in loc.

Ἐκσίω, Spontaneus, Philem. 14. Ἐκσίως, Altrò, Heb. 10. 26. Willingly, or Wilfully, 1 Pet. 5. 2. Though the word significat willingly, as Aristotle takes it, Lib. 3. Ethic. cap. 2. yet sometimes it significeth spitefully and maliciously; as it is used by the Seventie, Exod. 21. 13, 14.

Ἐκπάλαι, Jam olim, 2 Pet. 2. 3. and 3. 5. Hoc est, ab antiquo, ut Syrus reddidit. Jam inde à primo rerum omnium initio (ἐν enim vim habet intendendi, 2 Pet. 2. 3.) subintellige κινδύειν, creatos per Dei verbum. Sic enim habet Scriptura Mosaiæ, Gen. 1. 6, 7. Gerb. in loc.

Ἐκπερῆζω, Tendo, Matth. 4. 7. Luk. 4. 12. and 10. 25. 1 Cor. 10. 9.

Ἐκπέμπω, Emitto, Acts 17. 10.

Ἐκπέμπωμαι, Emittor, Acts 13. 4.

Ἐκπερῆσαι, Cum redundantia, vehementer, maximè. Ephes. 3. 20. 1 Theff. 3. 10. Exceedingly. The word is, More than exceedingly; as you would say, Excessively; intimating the fervencie of his affection in begging this blessing of God. It is used also, 1 Theff. 5. ver. 13.

Ἐκπέδιωνται, Expando, Rom. 10. 21.

Ἐκπίπτω, Excido, often. Ἐκπλήω, Enavigo, Act. 15. 39. and 18. 18. and 20. 6.

Ἐκπληρώ, Expleo, Act. 13. 33.

Ἐκπλήρωσις, Expletio, Act. 21. 26.

Ἐκπλήρωσθαι, Percello, or. Not to speak, or doc, but stand amazed with ones eyes. Matth. 7. 28. Ad verbum, Excitior; nam qui obstupescunt, illis veluti aliquo istu mens excutitur, Beza. Proprie significat, Animo percelli, obstupescere, & excutis qui enim animis percelluntur, illis valido quodam istu mens excutitur. Evangelista sapius hoc verbum usurpant, cum de auditoribus doctrinæ Christi, qui extra se quasi rapiebantur, & attoniti erant, quando Christum docentem audirent, Matth. 7. 28. & 13. 54. & 19. 25. Marc. 1. 22. & 6. 2. & 10. 26. Luc. 4. 32. cum de spectatoribus miraculorum ejus, qui iidem majestate eorum percellerantur, Marc. 7. 37. Gerb. in Harm. Matth. 13. 54. ἐκπλήρωσθαι. Pagn. Stuperent. Fr. Luc. Obstupescerent. Novarin. Percellerentur. Quod verbum significat, & cum stupore admirari, & etiam percelli; & dicitur, ubi quis gravi aliqua calamitate percellitur. Invidis aliena excellentia ingentis calamitatis loco est: percellerantur itaque tanquam gravi aliqua calamitate premerentur, quia Christi auctoritatem, quam sibi tot miraculis pepererat, invidis oculis intuebantur, Novarin. in loc. It is used also, Matth. 22. 33. Mark 7. 37. and 11. 18. Luk. 2. 48. and 9. 43. Act. 13. 12.

Ἐκπνέω, Expiro, Marc. 15. 37, 39. & Luc. 23. 46. Significat Respirare, Spiritum ducere; so in Aristotle: & Expirare, sive Spiritum emittere, both in Scripture, and profane Writers.

Ἐκπορεύομαι, Egredivor, often. u Est u Gerhard. verbum generale, significans, Iter ingredi, proficisci, viam inire, exire, Matth. 3. 5. & 20. 29. Marc. 6. 11. & 10. 46.

Ἐκπορεύω, Scortor, Judæ 7. Ἐκπορεύωσθαι, Scortatæ; quasi dicas, Scortando effervescentæ, seu in scortationem effusæ: hæc enim videtur esse vis atque emphasis præpositionis ἐν in isto

Cum stupore admiror. Ἐκπλήρωσις Medicis est mentis alienatio, quæ ex repentina aliqua re fornicatus obiecta pervenit; ubi animus, quasi attonitus, nec loquitur, nec quicquam agit, sed a pertis oculis aliquantisper quietus manet, veluti nimia rerum objectarum consideratione oppressus, donec sensum se recolligat, Pol. Lys.

From which simple verb cometh the word Percellere, in Plautus, a broad cap or hat.

verbo composito, Piscat. in Schol. Significat Scortationi immori, & contabescere illius desiderio, Aret.

¹ Ἐκπύω, Respuo, Gal. 4. 14.

² Ἐκείλω, Eradico, Matth. 13. 29. and 15. 13. Luk. 17. 6. Of ἐκ and πίω, Radix. It signifieth to root up plants, and such like; but is metaphorically applied to the exterminating of any vice.

³ Ἐκστασις, Stupor. Marc. 5. 42. & 16. 8. Luc. 5. 26. Act. 3. 10. & 10. 10. 11. 5. & 22. 17. Significat, 1. Mentis raptum: 2. Ecstasim: 3. Delirium, Cornel. à Lap. Quum quis quasi extra seipsum constituitur, ut nihil extra se positum sensu percipiat, sed mente totà convertatur in imagines intus objectas, Piscat. in Act. 10. 10.

⁴ Ἐκτρέπωμαι, Evertor, Tit. 3. 11.

⁵ Ἐκλαπέσω, Pertrahor, Act. 16. 20.

⁶ Ἐκτείνω, Extendo, often. Matt. 8. 3. Verbum ἐκτείνω, & porrigere, seu protendere significat, & etiam educere; & in sacris literis de educatione à peccatis dicitur. Hæc vis potest huic verbo hinc quoque subesse; nam Christus ita manus leproso porrexit, ut à lepra mundaret, ut etiam à peccato se illum voluisse educere, tacite significaret, Novarin. in loc.

⁷ Ἐκτελέω, Perficio, Luk. 14. 29, 30.

⁸ Ἐκτενέω, Intentus, assiduis. Vocula ἐκτενέω usurpatur tum intensivè, tum extensivè, Act. 12. 5. Vulg. Sine intermissione. Erasmus reddidit assidua. Syrus jugis, perseverans, continua, Luc. 22. 44. Christus orabat ἐκτενέω, intentius, vehementius, Vulg. prolixius, Gerh. Act. 12. ver. 5. Syrus, constans. Arabs, perdurans. Beza, assidua. Vulg. & Erosm. sine intermissione; rectè omnes. Rectè vertitur etiam intensæ; id est, vehementes & fervidæ, Ludov. de Dieu in loc. The word is earnest and stretched out prayer. It signifieth fervent, by a metaphor of running a race; but stretched out, according to the word. 1 Pet. 4. 8. 1. Significat, Extensam, continuam, perseverantem: 2. Vehementem, & celerem; ita Pagn. & Vatabl. 3. Liberalem, pro-

fusam. 4. Cordialem, & ex imo totòque corde manentem, Cornel. à Lap. in loc. Caritas, 1. Seria, ardens, intensa, ac vehemens. 2. Continua, durans, ac perseverans, Gerh.

⁹ Ἐκτενέω, Intentus, Luc. 22. 44.

¹⁰ Ἐκτενέω, Impensè, 1 Pet. 1. 22. Fer-
vently, which implyeth both intensi-
on, and extension of love.

¹¹ Ἐκτενέω, Perpetuè, Acts 26. ver. 7. With a kind of extension, or vehemencie.

¹² Ἐκτίθημι, Expono, Acts 7. 21. and 11. 4. and 18. 26. and 28. 23.

¹³ Ἐκτινάω, Excutio, Matth. 10. ver. 14. Mark 6. v. 11. Acts 13. ver. 51. and 18. v. 6.

¹⁴ Ἐκτι, Sextus, often.

¹⁵ Ἐκτός, Extra. Jam. 2. 18. ἐκτός ἑστὶ ἔργων is most agreeable to the argument of the Apostle; so the Syriack, Beza, the Vulgar, the French, our last Translators. Pareus and Piscator follow the other reading, ἐκτός ἑστὶ ἔργων, but they give no good reason of this their so doing. It is used also Matth. 23. 26. Acts 26. ver. 22. 1 Cor. 6. 18. and 14. 5. and 15. 2, 27. 2 Corinth. 12. 2, 3. 2 Tim. 5. 19.

¹⁶ Ἐκτρέπωμαι, Deslecto. Heb. 12. 13. Ἐστὶ luxuri, vel diverti à justo acetabulo, atque commissura ossium, tanquam si his verbis usus fuisset Author, ἵνα μὴ τὸ χαλδὸν ἐκλεγῆν τὰς ποδῶν, id est, nè forte, si quis jam claudus est ex pedum infirmitate, amplius novo offendiculo periclitetur, ut salutis iacturam faciat, Jun. in Parallel. Piscat. in Schol. It is used also, 1 Tim. 1. v. 6. and 5. 15. and 6. 20. 2 Tim. 4. 4.

¹⁷ Ἐκτρέφω, Emurio, Eph. 5. 29. Ἐκ-
τρέφειν and ἀδελφίζω, these two words,
to nourish and cherish, comprize un-
der them a careful providing of all
things needfull for a mans body:
to nourish is properly to feed, to
cherish is to keep warm; the former
is done by food, the later by appa-
rell. Ephes. 6. 4. it is transla-
ted bring up, but properly it signifi-
eth to feed, or nourish with all need-
full things. It is translated nou-
rish,

¹⁸ Omnibus
viribus, vehe-
menter, pro-
lixè, liberali-
ter, toto ani-
mo, Cornel.
à Lap.

¹⁹ Emphaticè
dixit ἐκτε-
νέω, id est,
Molliter, &
(summa cura
seipsum alit:
Significanti-
us est quàm
simpliciter
τρέφειν,
1 Tim. 6. 8.

¹ Perculso,
& stupor, &
mentis mo-
tio, quæ ec-
stasis à ple-
ritique Lati-
nè dicitur,
Eudæus; ab
ἐκιστη, De
siam de jacio,
& synecdo-
chicè, De sta-
tu mentis de-
jacio. Signi-
ficat & con-
sternationem
quæ in ad-
miracione
contingit,
quum extra
sensibilia fa-
ctus quispia-
m ad spiri-
tualia deduc-
itur, Oecam.

² Ἐκτενέω,
dicitur quod
in longum
protenditur,
Beza.
Oratio ἐκτε-
νέω, est inten-
ta, vehemens,
assidua, ac de-
vota, Gerh.

risto, chap. 5. 29. and the proper signification of the word might there (chap. 6.) not unprofitably be kept, as the best Latine Translatours, the French, and others have kept it.

b Enurine,
Beza.
c Nouuisse,
Fr. B.

Εκτρωμα, Abortus, 1 Cor. 15. 8. Fœtus immaturus, qui non editur suo tempore. Forissis εκτρωμα se appellat, propter natiuitatis spiritualis modum, quia ut ex grauiori aliqua percussione abortus plerumq; contingit: sic Paulus, ex percussione illa diuine Christi gloriæ, in lucem eductus est cælestis gratiæ.

d Act. 9. 4.

Εκτρέπω, Promo, effero. Luk. 15. 2. Acts 5. 6, 9, 10, 15. 1 Timoth. 6. 7. Heb. 6. 8.

Εκφυγω, Effugio, Luke 21. 36. Acts 16. 27. and 19. 16. Rom. 2. 3. 2 Corinth. 11. 33. Hebr. 2. 3. 1 Thessal. 5. 3.

Εκφροβέω, Perterrefacio, 2 Cor. 10. 9.

Εκφροβέω, Exterritus, Mark 9. 6. usurpatur hoc uocabulum de tali pauore, ubi quis se subducit ad conspectum seu presentiam alicuius personæ, cuius conuersatione se indignum agnoscit: Sicuti Moses, Deut. 9. ver. 19. de seipso dicit, εκφροβέω εμῖ, scilicet, coram Deo, ob grande Israelitarum peccatum. Heb. 12. 21. usurpatur de terribili uisione quam Deus ostenderat in monte Sinai, Polyc. Lyfer.

Εκφύω, Germino, Mar. 24. 32. εκφύειν idem esse puto quod apud Lucam ἐξεβδιδειν atque ideo actiue Interpretantibus accedere malo, quam Syro, uertenti significatione passiuo, in loc. Mar. 13. 28.

Εκχύω, Effundo. Εκχύομαι, Effundor, often.

Εκχύνω, εκχύνω, ομαι, Effundo, or, often. Jude 11. The word significeth to be poured out; that is, have given themselves over, for lusts sake, to follow the error of Balaam. It is a forme of speech taken from water, which distilleth not out of a vessell drop by drop, but is poured out in abundance.

Εκχωρέω, Excedo, Luk. 21. 21.

Εκλύχω, Animam efflo, Acts 5. 5, 10. and 12. 23. Εκλύχεν antiquis παρρησιαστικῶν idem est quod λειποθυμειν.

c Cast away,
are poured
out, or pow-
red away.

Hellenistic de supremo uita sine, aut quod finem precedit, usurpatur: Quales sunt qui animo deficiunt aut uiribus. Ita de Silera, Jud. 4. 21. Heinsius.

Εκών, Volens, Rom. 8. 20. 1 Corinth. 9. ver. 17.

Ελαία, Olea, often. Α λείψος leuis: quod cutis ejus quasi glabra sit, & nitescat.

Ελαιον, Oleum, often.

Ελαιών, Olivetum, Acts 1. 12. Olivetum, sive oletum, locus oleis confectus, Drus. in Mat. 21. 1.

Ελατων, Minor, deterior, John 2. 10. Rom. 9. 12. 1 Tim. 5. 9. Heb. 7. 7.

Ελαττώω, Minus habeo, 2 Corinth. 8. ver. 15.

Ελαττώω, δομαί, Minuo, John 3. 30. Heb. 2. 7.

Ελαφρός, Leuis, ab ελαφρός. Matth. 11. ver. 30. 2 Cor. 4. 17. id est, leuis, & celer, ut Cervus. 2. Leuis pondere, ut pluma, Cornel. à Lap. à leuitate & agilitate Cervorum nomen habet, Chemnit. in Matth. 11. 30. It is used also, 2 Cor. 4. 17.

Ελαφρία, Leuitas, 2 Cor. 1. 17.

Ελαύνω, ομαι, Proueho, agito, or. Luk. 8. 29. ἠλαύνετο, was driven. It significeth, To be forced with violence, as an horse when he is spurred. Luke 8. 29. usurpatur de impulsu & agitatione Daemonis, à quo falsi illi doctores spiritualiter sunt obsessi. Jacob. 3. v. 4. usurpatur de agitatione nauium per uentos validos. Similitudo Apostolica desumpta uidetur ex Prov. 25. 14. Gerb. in 2 Pet. 2. 17. Vulg. & Erasmi. Agebatur: quod uerbum nimis est dilutum in hoc loco. Agitabatur, id est, cum impetu impellebatur, ut eques calcariibus equum agitatur: sic enim loquitur Plautus in Aulularia. Beza in loc. Joh. 6. 19. Ελιγκότες, Vulg. & Erasmi. Quam re-

f Locus oleis abundans, Gerb.

g Græcè non dicitur ελαττώω, nec Latine immi-nus, nisi qui deteriore sit conditione quam antea, Beza in Heb. 2.

h Leuitas est cervina, Arer. A cervo dicta vox, ob celeritatem mutandi consilii, Erasmi. Agito, impello; quod, teste Varino, usurpatur de equis, curru, & navi.

Est τὸ ἐλαύνειν nauarum, qui remis prouehunt nauem; & metaphoricè ad equites & aurigas transferitur: uerbo prouehendi

utitur etiam absolute, Plinius, Beza in Marc. 6. ver. 48. Ἐπὶ τῷ ἐλαύνειν, Vulg. & Erasmi. in remigando. Beza, in nauigio prouehendo. Non video cur non uertere liceat, in nauigando: etsi enim ἐλαύνειν propriè sit transitivum, & sequente ἵππῳ, uel ναύε, sit equum calcariibus, nauem remis impellere; tamen absente Acculatum, sæpe absolute, & intransitiuè usurpatur, pro Expeditionem agere, sive Proficisci terrâ, maritima; ut ἐλαύνει εἰς Αἰγύπτου, Proficiscitur in Aegyptum, apud Herodotum. Lud de Dios. in Commentar. in quatuor Euangelia. Vide Thesaurum Henr. Steph.

migassent.

migassent. Syrus, & duxerunt vel egerunt sup. arvom. Melius Arabs, & profecti sunt. Vel, ut Cl. Beza, pro- vecti. Optimè enim Cl. Heinsius hic ob- servavit, ἐλαύνειν, quoties adjunctum habet spatium, aut terminum, nihil aliud quàm progressum notare. Ludov. de Dieu. It is used also Jam.

3. ver. 4.

Ἐλαχίστος, ὀψέρος, Minimus, often. Ephes. 3. 8. Infimior infimo, Minor mi- nimo, Cornel. à Lap. Est hæc pecu- liaris Græcæ Linguae elegantiâ, quod ipsa Superlativa patiuntur adhuc alios gradus comparationis, ut à πρώτος, quamvis sit superlativum, adhuc forma- tur aliud, πρώτιστος. Longè mini- mo, ἐλαχίστος. Comparativum à superlativo deductum, ac si dicas, * mi- nimorum minimo. Ideo addidi parti- culam Longè, Beza.

Ἐλέγχω, ομαι, Arguo, or, often. Rev. 3. 19. It is translated rebuke, but is more significant than can fitly be expressed in any one English word: Thus much is meant thereby, as if Christ had said; First, I will con- vince them of their sinnes, and after re- prove, admonish, and check them for the same, Mr Perkins in loc. Lxx utuntur pro וכי, quod non solum significat re- darguit, increpavit, sed etiam argu- menta opposuit, præparavit verba contra aliquem disputando, ac osten- dendo jus erudit, Gen. 21. 25. cap. 24. v. 14. quandoq; pro וקח investigavit, perscrutatus est aliquid remotius, penitiùs & intimiùs, Prov. 18. 17. pro וננ flagellavit, realiter corripuit, pro ושר improbum pronunciavit, & reum egit, Gerhard. in Harmon. Evangel. Significat ἐλέγχειν con- vincere, & causam aliquam eo deduce- re, ut objici aut prætexi nihil amplius queat. Verbum est forense. Hyperius. Significat propriè convincere per ar- gumentum ac rationem. It hath a two-fold signification, especially in the New Testament: 1. It signifi- eth to reprehend, reprove, correct, as

Matth. 18. 15. Luke 3. 19. John 3. 20. Ephes. 5. 11, 13. 1 Tim. 5. 20. Tit. 2. 15. Jam. 2. 9. not only verbal- ly, but also really, Heb. 12. 5. Re-

vel. 3. 19. 2. ¹ By accusing to convince ¹ Gerh. in Harm. Evang. Fanzen. Arc. Ut Arguere apud Lati- nos significat both to Re- prove and Prove. one, so that he demonstrateth the thing, and the conscience is forced to acknowledge its error, Joh. 8. 9, 46. 1 Cor. 14. 24. 2 Tim. 4. ver. 2. This is proper to the Holy Ghost, Joh. 16. 8. Tit. 1. 13. non est, increpa- sed Argue, hoc est, Refelle, Eras(m. Joh. 16. 8. Austin takes the word pro Reprehendere. Chrysostome and Cy- ril, pro Convincere, which is the bet- ter. The word in the originall si- gnifieth the refuting of an opinion, that men had before drunk in, and were possessed of.

Ἐλεγξις, Redargutio, 2 Pet. 2. 16.

Ἐλέγχις, Redargutio. Whence Ari- stotle his Elenches. Significat falsarum opinionum refutationem. 1. Re- prove, 2 Tim. 3. 16. The Scripture is profitable, ως ἐλέγχοι, Ad con- vincendos cælestis veritatis hostes. 2. An Evidence, or Demonstration, Heb. 11. 1. ἐλέγχις, the Evidence, or Con- vincing demonstration, as the word is. Chrysostomus vertit convictionem, secutus Augustinum, qui pluribus locis ita transtulit.

m Demon- stratio, Con- victio, Cornel. à Lapide.

Ἐλέεω, Misereor, often. From the Hebrew מלן (saith Avenarius in his Hebrew Lexicon) because it is the proprie of God to pitie.

Ἐλεηδός, ὀστερος, Miserabilis, 1 Cor. 15. 19. Rev. 3. 17.

Ἐλεήμων, Misericors, Matth. 5. 7. Non sine causa à Spiritu S. hic adhibetur no- men concretum; non dictum à voce ἐλε, sed à voce ἐλεημοσῶν, ad de- signandam conjunctim & misericordiam cordis, & misericordiam operis; quum ad virtutem istam non sufficiat affectus, sed & exigatur effectus & expressio, Spanhem. It is used also, Heb. 2. ver. 17.

Ἐλεημοσῶν, Eleëmofyna, often. Hæc voce, quam Latini Theologi suam fece- runt, pro stipite que pauperibus erogatur, generaliter intelligitur; alioquin est ge- nus omne beneficii quod in miseros con- fertur, Beza in loc. Propriè signifi- cat Misericordiam; sed hic notat sti- pitem quam ex misericordia damus proximo egeni, per Metonymiam efficietis, Piscat. in Schol. Ab ἐλέεω, Mife- rcor;

n The En- glish word Almes (say some) is de- rived of this Greek word.

* Ἐλαχίστος- τатор vide- tur potius significare minimum: at ἐλαχίστο- τερος mino- rem mini- mo.

k It there si- gnifieth such reproving of a brother, as is by evin- cing and convicting him by evi- dent argu- ments and reasons, that he hath done him wrong.

reor; quia effectum est misericordia, cum quis egenum prosequitur, Camer. Mat. 6. 1, 2, 3, 4. it is translated *Almes*; but signifieth *mercie* and *pitie*: therefore all our *Almes* must proceed from a mercifull and pitifull heart, *Perkins*. In the Syriack it is, *When thou dost thy Justice*, to teach, that *almes* should be of things well gotten. *Motum internum significat, quo inclinentur homines ad miserendum pauperis*, Chamier. It is used also,

Luke 11. 41. and 12. 33. Acts 3. 2, 3, 10. and 9. 36. and 10. 24, 31. and 24. 17. Non donum tantum, sed & amantis affectum denotat. Gal. 2. 10. *Graciam vocem retinuerunt, dicentes, Aulmosne.*

Ελεος, ο, *Misericordia. Generatim pro Misericordia usurpatur, speciatim tamen etiam pro stipe, ut apud Phocyl. Beza in Marth. 9. Generale est, & omnis generis bona notat, respectu hominum, quibus gratuito eos Deus afficit; respectu Dei omnimodam misericordiam, & infinitam Dei benignitatem significat, Tarnovius in exercit. Bibl. Beza saith it is the same with ελεημοσιν Drusus in his *Praeterita*, on the contrary saith, they differ: sed nodum in serpo querit Drusus, saith *Sculctetus, Exercit. Evang. lib. 2. cap. 51. Matth. 9. 13. and 12. 7. and 23. 23. Tit. 3. 5. Heb. 4. 16.**

Ελεος, τδ, *Misericordia, often.*
 Ελευθερία, *Libertas.* Rom. 8. 21. 1 Cor. 10. 29. 2 Cor. 3. 17. Gal. 2. 4. and 5. 1, 13. Jam. 1. 25. and 2. 12. 1 Pet. 2. 16. and 2 Pet. 2. 19.

Ελευθερος, *Liber, often.*
 Ελευθεριον, *Libero.* Joh. 8. 32. ελευθεριον. Annotavit hoc loco Divus Augustinus *Græca vocis emphasin: nam Latinis Liberari dicuntur, qui subducuntur à periculo, aut morbo; at Græca vox ad libertatem pertinet quæ servituti opponitur. Item Latinis Liber dicitur, qui periculum effugit; sed Græca vox Ingenium sonat, & nulli servituti obnoxium: id ita esse declarat Judæorum stomachus, Nemini servivimus unquam, Erasm. Rom. 8. 21. Shall be delivered, or Set free, or quit, and exempted; for so the*

word signifieth. It is used also, Joh. 8. 36. Rom. 6. 18, 22. and 8. 2. Gal. 5. 1.

Ελθεις, *Adventus, Acts 7. 52.*
 Ελεφάντιον, *Elephantus, because Ivory cometh out of the Elephant, Revel. 18. 12.*

Ελιων, *Circumvolvo, Hebr. 1. 12. Shall thou sold them up, as curtaines and carpets, when the family removes. Metaphora suavis est: vestes attrita inverti solent; sic forma aliquo modo revertuntur, & durant longius, Arer.*

Ελκος, *Ulcus, Luke 16. 21. Revel. 16. ver. 2. 11.*
 Ελκομαι, & μαι, *Exulceror. Ηλκωω, & μαι, ulcerosus, Luke 16. 20.*

Ελκω, *Traho, Joh. 6. 44. and 12. 32. and 18. 10. and 21. 6, 11. Acts 16. 19. Πλαγει τδ ελκειν, à trahendo, quod vitiosos attrahat humores. Ulcus, quod oleat, Minshew.*

Ελκω, *Traho, Acts 21. 30. Jam. 2. 6.*

Ελλαδς, *Græcia, Acts 20. 2.*

Ελλη, *Græcus, often. Vox* Ελληνες, Joh. 7. 35. *ut ibi accipitur, & in reliquis novi Testamenti libris, generali notione omnes complectitur qui Judæis opponuntur: Nomen quippe Religionis est, non Regionis; & eo nomine vocantur quotquot Idololatra, & circumcisi non sunt, quamvis Græci generis non sint, sed Syri, Indi, vel Athiopes. Totus mundus à Judæis dividebatur in*

Ελληνας & Ισραηλitas, Vide Act. 4. ver. 1. & 5. Salmasius. Hoc nomine vocantur omnes qui nec Israelitæ erant, nec Profelyti; inter quos non pauci erant viri pii, unius Dei cultores, Act. 17. 4. Grotius in Joan. 12. 20. *Apud Authores Ecclesiasticos Ελληνες dicuntur non qui natione Græci sunt, sed qui non sunt Christiani, ut in vernaculo sermone avaros & crudeles Turcas & Arabas vocamus, Cameron. Sic dicitur ab Hellene, Deucalionis filio, Plin. lib. 4. cap. 7. In sacris literis Ελληες passim opponuntur Judæis, & vocantur Ethnici, à Christo alieni, Act. 14. 1. & 18. 4. & 19. 10. Vide Sculcteti observat. in Matth. cap. 43.*

Ελληωσις, *Græcus, Grecist, Acts 6. 1.*

Ελληωσαι nominantur Judæi, qui Biblia tantum Græcè legere solebant, Act. 1. 1, 19.

p Adjeciva in *ians*, à Græcis, videtur habere penultimam brevement; ut, elephantinus, adamanti-nus, cocctinus; à Latinis contra; ut, equinus, versperinus, ex-cipite serois-nus.

q Ex nolentibus volentes facere, August. in Joan. 6. 44.

1. *Ελλη varium usum habet in sacris. Nam primum, Græcus dicitur, qui Gentis, & Religionis talis est, è Græciâ propriè dictâ oriundus. Secundo, qui è Græciâ est latius acceptâ. Tertio, Græcus vocatur qui non est Judæus, quem Ethnicum, & Gentilem, & Paganum dicimus. Quarto, Ελλη dici etiam potest Judæus habitans, aut natus in Græciâ, Drif. in præterit. in Joan. 7. 35.*

5 Notæ

† Hebræi, Chaldæi & Syri Eleemosynam *Fustitiam* vocant: quo docent munificentiam erga inopes non esse postremam justitiam partem. Remanet ejusdem nominis usus in novo quoque Testamento. *Gualterius*, o Idem est quod Misericordia in pauperes; sed magis proprie significat tum actum ipsum dandi pauperibus, tum beneficium ipsum quod datur, *Keck. in Ethic.*

† Vide *Drus.* ad *Johan.* 7. 35. & *Esti-* um ad 2 *Cor.* 11. 22. Sed *Bezæ* ad *Act.* 6. 1. & 11. 20. ait, eos falli qui ita existimant.

† Note the difference between Ἕλληες and Ἑλλωισαί, the *Grecians* and the *Grecists*. The *Grecians* are used by *Saint Paul* to signify the heathen people, and stand in opposition with the *Hebrewes* in the generall acception, containing both the *Grecists* or dispersed *Hebrewes*, as also those of *Palestina*: The *Grecists* were both by birth and religion *Hebrewes*, standing in opposition with *Hebrewes* in the strict acception, taken for those of *Palestina*.

Acts 9. 29. Not ἔλληνας, but Ἑλλωισαίς, that is, *Gentiles born*, converted to the *Jewish religion*, which are called *Profelytes*, *Acts* 2. 10. *D. Raynolds* confer. chap. 1. pag. 94. in the margin. It is used also, *Act.* 11. 20.

Ἑλλωισαί, *Græcè*, *John* 19. 20. *Acts* 21. ver. 37.

Ἐλλογέω, *Imputo*, *Philem.* 18.

Ἐλλογέομαι, *Imputor*, *Rom.* 5. 13.

† Ὁτι ἔλκει ἡμᾶς, Quod nos trahit.

Ἐλπίς, *Spes*, often.

Ἐλπίζω, *Spero*, often. Ἐλπίζομεν, *Heb.* 11. v. 1. Some render it actively, of men that do hope; others, and that better, passively, of things hoped for: for though faith doth not hope, yet it hath to doe with things hoped for.

Ἐμαυθῶ, *Meiipsum*, often.

Ἐμβάω, *Ingedior*, often.

Ἐμβάπω, *Intingo*, *Math.* 26. 23. *Joh.* 13. 26.

Ἐμβάπτομαι, *Intingo*, *Mark* 14. 20.

Ἐμβάδω, *Ingero me*. *Col.* 2. 18.

It is translated *advance*, but doth properly signify, *Boldly setting his foot upon another mans possession: without all right and title thrusting himselfe into the possession of that which belongs no: unto him.* The meaning is, after the manner of an intruder, thrusting himself into the knowledge and determination. The *Tragick Socks* were called Ἐμβάδες: they were for a strutting and lofty gate. Hence Ἐμβάδω *Sublitem incedere*, to set foot in anothers possession, to

invade upon anothers right, *Tor-* fell.

Erasmus also thinks the word here is, *Sublitem incedere*: as the *Gods* and *Kings* were wont in the *Tragedie*; for their *Tragici Cothurni* are called Ἐμβάδες, whence hee would have this *Greek word* derived: but *Budæus* more truly, and more from the use of the *Greek word*, sheweth that it is nothing else but *Pedem ponere*, or, *Indgredi in possessionem alicujus rei.* *Quidam* deducunt ab ἔμβαν, quod significat *Cothurnum*, *calceamentum Tragicum*, id est, *Cum fastu incedo.* Sed alii melius ex *Budæo* significari aiunt, *Mōdo quodam superbo & invidioso, in alienam possessionem sese ingerere*, *Zanch.* in loc.

Ἐμβέβηκα, *Impono*, *Acts* 27. 6.

Ἐμβέλω, *Intueor*, *video*. *Math.* 6.

ver. 26. *Respicio*, *Vulg.* *Intueor*, *Beza.* That is, take a serious view of them, look upon them wisely, and with consideration, as the word signifieth, *Acts* 1. 11. *Luk.* 20. 17. *Perkins.* *Joh.* 1. 36. *Diligens intuitus Græco verbo Ἐμβέλω indicatur, quod est quasi βεβλεῖν ὄψας, ut volunt Grammatici, Paulus Tarnovius in loc. Significat oculis fixis accuratius cum admiratione, cum gaudio, seu complacentia aliquid intueri, Pol. Lyser.*

It is used also, *Math.* 19, v. 26. *Mark* 8. 25. and 10. 21, 27. and 14. 67. *Luk.* 22. 61. *Joh.* 1. 36, 42. *Act.* 22. 11.

Ἐμβειμάομαι, ὄμμα, *Graviter interminor, fremo*, *Mar.* 1. 43. & 14. 5. *Joh.* 11. 28, 33. *Math.* 9. 30. *Verbo Ἐμβειμάομαι inest significatio iracundiæ, & vehementis commotionis, cum quâ vel minamur alicui ita, ut animo percelli is possit & debeat cui minamur, vel quâ sine minis etiam aliquis suâ sponte perturbatur, propter orationis vehementiam, & animi motum quem indicat. Significatur igitur cum vehementi & fremente comminatione interdixisse eis Christum, Scultet. Exercit. Evang. lib. 2. cap. 53. Vide Beza in loc. Piscat. in Schol.*

Etsi verbum ἐμβειμάομαι interminationem cum increpatione & vocis autoritate, & vultu

† Metaphora est à *Tragicis cothurnis ducta*. *Quandoquidem Ἐμβάδες dicuntur Cothurni illi quibus sublimes incedebant in tragediis, qui regem aut deum referebant, Hyperius in loc. Vide Estinum ad Col. 2. 18.*

† Ἐμβάπτω, *Augustinus* interpretatur *Inculcans*. *Ambrosius*, *exollens*. *Quas* interpretationes non probat *Vulgat.* *Quæ non videtur ambulans*. *Barbarè Erasmus* post *Hieronymum*, *Fastuose incedens*: putavit enim ductum verbum à *Tragicis Cothurnis*, qui Ἐμβάδες dicuntur: sed exemplum idonei scriptoris nullum profert. *Invidens in ea que non vidit*, *Beza.*

luci fremitu conjunctam significat; tamen Christo non est ex hoc verbo, nisi quantum decet, tribuendum, eum seridè & graviter cæcis præcepisse, &c. Maldonat. ad Matth. 9. 30. Significat cum austeritate, & quasi minaciter aliquid mandare, aut cum ira loqui, Chemnitius. Syrus habet verbum quod significat objurgando prohibere; aliàs significat, interminatè, graviter, ac seridè prohibere, Matth. 9. ver. 30. Marc. 1. 43. ἐμμεμῶσαυτὸν αὐτῶν, graviter interminatus ei. Ad verbum, Quum infremuisset in eum. Nam hoc proprie significat verbum istud, ut patet ex Johan. 11. ver. 33. Ἐνεβρωσάτο τὸ πνεῦμα, Vulg. Erasit. & Beza, infremuit spiritu. Rectè & hanc quidem primam, propriamque hujus verbi significationem esse puto. Inde secundariam fluere, quæ est increpare, & acriter munitari, sequente scilicet Dativo personæ, quasi dicas, fremere, & commoveri in aliquem. Derivari videtur à βέβρωω fremo, & eam animi commotionem significare, quæ est in ira cum fremitu & horrore. Syrus vertit, vehementer commotus est in spiritu suo, à βέβρωω robor, fortitudo (ut explicatur à Stephano) ἢ ἐνεβρωσάτω fortiter commoveri, Ludovic. de Dieu. Joh. 11. 38. Sed hic per metonymiam efficientis usurpatur, nam qui in aliquem fremunt, seu alicui indignantur, solent ei graviter comminari. 1 Marc. 14. v. 5. usurpatur pro fremitu indignantium, ἐνεβρωσάτο αὐτῆν, fremebat in eam. Sic rectè vetus Interpres divisâ verbi compositione. Apparet enim Latinum verbum fremere, à Græco βέβρωω deduci. Alii frequenter ἐμμεμῶσαυτὸν vertimus interminari: Hic autem murmur & fremitus indignantium significatur, potius quàm interminatio, Beza in locum.

1 Propriè significat, acriter & velut iracundè comminari, ac cum austeritate, Eras. Fans. Vox à fremitu dicta.

Ex ἐν, & μω. ἢ μωσὶ suo.

- 1 Ἐμέω, Evomo, Rev. 3. 16.
- 1 Ἐμμένωμαι, Furo adversus aliquem, Act. 26. 11.
- 1 Ἐμμένω, Permaneo, Acts 14. 22. Gal. 3. v. 10. Heb. 8. 9.
- 1 Ἐμὸς, Meus, often.
- 1 Ἐμπαλάω, ομαι, Illudo, or. Luc.

23. 11. Propriè est, instar pueri aliquem tractare, ludificare, & irridere, Gerb. in Harm. Syrus, Irrisist, illusit. The Septuagint use it, Judg. 16. 28. of Samson, who was a type of Christ. They use it also, Exod. 10. 2. Numb. 22. 29. Judg. 19. ver. 25. It is likewise used, Mat. 2. 16. and 20. 19. and 27. ver. 29, 31, 41. Mark 10. 34. and 15. 31. Luk. 14. 29. and 18. 32. and 22. 63. and 23. 36.

- 1 Ἐμπαυγμός, Ludibrium, Heb. 11. 36.
- 1 Ἐμπαύλις, Irrisor, 2 Pet. 3. 3. Jude ver. 18.
- 1 Ἐμπεπαλῶ, Inambulo, 2 Cor. 6. 16.
- 1 Ἐμπιμπλάω, Impleo, Acts 14. 17.
- 1 Ἐμπίπσω, Incido, Matth. 12. 11. Luke 10. 36. and 14. 5. 1 Tim. 3. 6, 7. and 6. 9. Heb. 10. 31.
- 1 Ἐμπλέκω, ομαι, Implico, or, 2 Tim. 2. ver. 4. 2 Pet. 2. 20. Ἐμπλέκεις dicuntur, qui tricis & laqueis quibusdam implicantur. Lxx. utuntur eo Prov. 28. ver. 18. pro cadere, quæ enim animalia tricis ac pedicis consistunt, in via concidunt; id quod pulchrè ad hosce velapso accommodari potest, Gerb. in loc.
- 1 Ἐμπλήθω, Impleo, Luc. 1. 53.
- 1 Ἐμπλήθημαι, Impleor, Luk. 6. 25. Joh. 6. 12. Rom. 15. 24.
- 1 Ἐμπλοκή, Nodus, 1 Pet. 3. 3. Syrus hoc loco ut & 1 Tim. 2. ver. 9. ἐμπλοκῆν reddit per vocabulum quod significat ejusmodi nexionem, retorsionem, implicationem, quâ crines torquentur in cincinnos. Ἐμπλοκαὶ τριχῶν sunt nodi & plicaturæ, sive implicationes capillorum, Gerb. in loc.

- a 1 Ἐμπλέω, Spiro, Acts 9. 1.
- 1 Ἐμποροῦμαι, Mercor negotior, Jam. 4. 3. 2 Pet. 2. 3. ἡμᾶς ἐμποροῦσον, i. e. tanquam pecoribus ad nundinationem abutentur: quomodo dixit imperitos Medicos Plinius animas negotiari, Beza in loc. usurpatur Gen. 34. 10, 21. & 42. 34. Hof. 12. 1. Pro. 3. 14. Ezech. 27. 21.

a Dicitur πνίεν & ἐμπνίεν de ira, & odio non amplius latente, sed eruptente in facta, Aret.

- 1 Ἐμποροῦ, Mercator, Matth. 13. 45. Revelat. 18. 3, 11, 15, 23. One that is one while in one citie, and other while in another, Plato. It

b Mercatoris potissimum, qui mare trajectit, & mercimonia inde advehit, aut

empta, aut permutata suis quæ exportavit, Polyg. Lxx. Ab ἐν, & πρὸς.

is translated by some, *Mercator*, by some, *Negotiator*.

^e Ἐμπορεία, *Mercatura*, Matth. 22. 5. *Negotiatio*.

^e Ἐμπορίων, *Mercatus*, Joh. 2. 16. *Forum mundanarium*.

^e Ἐμπόρησα, *Incendo*, Matth. 22. 7.

^c Ἐμπροσθεν, *Coram*, *prae*, ante, often. *usitatissima significatio τῷ ἔμπροσθεν in exemplis Novi Testamenti, est, Coram, in conspectu alicujus, ut sit adverbium loci, 1 Paral. ult. v. 25. Græci ita usurpant, ut sit adverbium temporis. Et ita etiam usurpatur 2 Par. I. 12. Hanc significationem secutus est Lutherus, 1 Joh. 15. Usurpatur etiam de dignitate & precellentia, ut Gen. 48. 20. Jacobus Ephraim posuit ἔμπροσθεν τῷ Manasse, hoc est prætulit, ipsi imposta dextra. Et juxta hanc significationem Chrysostomus hunc locum interpretatur, & hæc explicatio convenit cum eo, quod reliqui Evangelistæ habent, fortior me est, Polyc. Lyser. Adverbium loci, Coram, Chemnit.*

^e Ἐμπύω, *omni*, *Inpuro, conspuor*. Luc. 22. 72. *Talis conspuio faciei erat extrema ignominia & contemptus signum, ut colligitur ex Deut. 25. 9. Numb. 12. 14. Job 30. 10. Πύωεν apud Sophoclem metaphorice ponitur pro Contemnere. It is used also, Matth. 26. 67. and 27. 30. Mark 14. 65. and 15. 19. Luk. 18. 32.*

^e Ἐμπόρως, *Conspicuius*. Act. 10. 40. Rom. 10. 20. Ἐμπόρως dicitur quod oculis nostris representatur, quod palam est, *conspicuum*, Gerh. in Harm. *Dionysius Arcopagita applyeth it unto the Sun.*

^e Ἐμπαίζω, *omni*, *Conspicuum præbeo, indico, compareo, appereo*. ^d Joh. 14.

21. 22. *Erasmus notat ἔμπαίζω proprie significare tacite & clam indicare, unde ἔμπαίσις dicta sit, quod tacitam vim habeat. Sed contrarium potius per hoc verbum significatur, quod claram & publicam sui manifestationem in Evangelio toti mundo proponendam Christus permittat. Matth. 27. 53. usurpat verbum de visibili apparitione eorum, qui cum Christo resurrexerunt. Lucas Act. 23. 15. & 22. usurpat pro indicare, notum facere, certiore de*

quadam re aliquem reddere. *Cap. 24. 1. & 25. 2, 15. pro eo quod est se sistere, ac conspiciendum exhibere. Heb. 9. 24. usurpatur de apparitione Christi coram facie Dei in Cælo. Cap. 11. 14. ἔμπαίξω, idem est quod Apertè & Palam ostendunt. Septuaginta uluntur de tali patefactione qua fit per loquelam, Esth. 2. 22. Gerh. in Harm. Evang. ^e Ἐμφοβῶ, *Expavescit*. Idem est ἔμφοβῶ quod ἔρφοβῶ, metu percussus & perterritus. Luc. 24. 5, 37. usurpatur de discipulis ex spectri suspitione in terrorem & metum conjectis; ita muliercula, v. 5. fortassis cogitârunt, se spectris ludificari ac terri. Gerhard. It is used also Acts 10. 4. and 22. 9. and 24. 26. Rev. 11. 13.*

^e Ἐμφοβῶ, *Afflo*, Joh. 20. 22.

^e Ἐμφοβῶ, *Inspit*, Jac. 1. 21. *Instituitus*, *Eraf. Versio vulgata uluntur Complantatum; at Latiniis foret, Unâ plantatum, vel Congenitum, Beckman. de Orig. verb.*

^f Ἐν, *In*, often. *With, or Together with*, Matth. 16. 27. Ἐν τῇ δόξῃ τῷ Πατρὸς, that is, *Together with his own, and his Fathers glory. To, 1 Theff. 4. 7. In holinesse, that is, unto holinesse, Jam. 5. 3. From, Col. 3. 16. In your hearts, that is, from your hearts, or heartily. Before, Joh. 1. 1. In the beginning, that is, before the beginning. For, 1 Cor. 1. 4. Ephes. 1. 1. This preposition is often used in an oath, Rom. 9. 1. As Beth sometimes in the Hebrew, Gen. 22. 16. Jos. 2. 12. The Apostle often useth it for *Per*, after the proprietie of the Hebrew; as, *in the finger of God; and, in thy Name* we have prophesied, *Erasmus* on Matth. 5. 34, 35. This preposition *ἐν, In*, is used for the cause, Matth. 10. 32. twice in one verse. Whosoever shall confesse me, *ἐν ἐμοί*, word for word *in me*, for my sake: I will confesse him, *ἐν αὐτῷ*, *In him*, I will make confession for his sake. Matth. 11. 6. Blessed is he whosoever shall not be offended, *ἐν ἐμοί*, *in me*, that is, for my sake. And Matth. 26. 31. All ye shall be offended in me, *ἐν ἐμοί*. The Kings Translatours turne it, *because**

^e Propriè significat, *inflare, flatum immutare, scilicet, in os & faciem alterius. In Novo Testamento alibi non occurrit, Gerh. Gen. 2. 7. it is used of God. ^f See more fully of this Preposition, in *Piscators Index of the Greek words.**

^g Ita me Christus bene amet; formula jurantis, *Piscat.*

^c Est varia ejus significatio, ut etiam ostendit in *Elenchis Aristoteles*. Itaque nonnulli pro temporis Adverbio accipiunt, sed nusquam reperitur in Novo Testamento pro temporis Adverbio, *Beza in Matth. 23. 13. & Joh. 3. 28.*

^a Joh. 14. 21. *At ego contra existimo, plerumque ac qui humanis oculis aspectabilem declarationem hoc verbo significari, Beza in loc.*

of me; so Ephes. 6. 12. ἐν τοῖς ἐπι-
εγνόοις, may be translated, *Because of*
heavenly things.

^h Ἐναντί, *Ante*, Luk. 1. 8.

^h Ἐναντίον, *Contrarius*, Matth. 14. 24.
Mark 6. 48. Act. 26. 9. and 27. 4.
1 Theff. 2. 15.

^h Ἐναντίον, *Coram*. Mark 2. 12. Luk.
20. 26. and 24. 19. Act. 7. 10. and
8. ver. 32.

^h Ἐξ ἐναντίας, *Ex adverso*, Mark 15. 39.
Tit. 2. 8.

^h Ἐνάλιον, *Marinus*, Jam. 3. 7.

^h Ἐναρχομαι, ἐναρχομαι, *Qui caput*,
Phil. 1. 6. Gal. 3. 3.

^h Ἐναρκαλιζομαι, ἐναρκαλιζομαι, *In*
ulnas recipiens, Mark 9. 36. and
10. 16.

^h Ἐνδὲς, *Egens*, Act. 4. 34.

ⁱ Ἐνδείκνυμι, *Ostendo*. Ephes. 2. 7.
That he might shew. The originall
is of greater force than our Trans-
lation, *That he might shew it forth by*
demonstration and evidence, that so the
world might see, admire, and ap-
plaud the bountie of his grace.

1 Tim. 1. 16. Ostendit, id est, evi-
denter & multò manifestissimè demon-
strat, vultq; Deus ab omnibus animad-
verti: Ἐνδείξις est indicatio rei cum pri-
mis animadvertendæ: quæ voce etiam
Medici utuntur, ad significandum, rem
prævertendam & accuratè consideran-
dam in morbi alicujus curatione, Hyper-
rius in locum. Hoc verbum com-
positum tam de Deo, Rom. 9. 17, 22.

Ephes. 2. 7. quàm hominibus, 2 Cor.
8. 24. 2 Tim. 4. 14. Tit. 2. 10. & 3. 2.
usurpatum, notat, satis manifestè & di-
lucide declarare, ita ut omnibus res ap-
pareat, ac negari vel occultari nequeat.
Tarnovius in exercit. Bibl. It is
used also, Rom. 2. 15. Heb. 6. 10, 11.

^k Ἐνδείγμα, *Manifestum indicium*,
2 Theff. 1. 5.

^k Ἐνδείξις, *Demonstratio, Indicium*, Rom. 3.
25, 26. 2 Cor. 8. 24. Phil. 1. 28.

^k Ἐνδέκα, *Undecim*. Matth. 28. 16.
Mark 16. 14. Luk. 24. 9, 33. Act. 1. 26.
and 2. 14.

^k Ἐνδέκατον, *Undecimus*, Matth. 20. 6, 9.
Revel. 21. 20.

^k Ἐνδέχομαι, ἐνδέχεται, *Fieri potest*, Luk.
13. 33.

^l Ἐνδημιέω, *Advena sum*, 2 Cor. 5.
6, 8, 9.

^l Ἐνδύσσομαι, *Induo*, Luke 8. 27. and
16. v. 19.

^l Ἐνδύομαι, *Justus*, Rom. 3. 8. Heb. 2. 2.

^l Ἐνδύομαι, *Structura*, Rev. 21. 18.

^l Ἐνδοξάζομαι, *Honorificus*. Ἐνδοξάζομαι, *Res*
gloriosa. Lucas, ca. 7. 25. nominat vestem
ἐνδοξόν, hoc est, quo magnifici & illu-
stres viri utuntur. Græci enim in hi-
storia Esther, præcipuos & potentissimos
in aula Regis vocant ἐνδοξούς, cap. 1. 3.
Chemnit. Luke 13. 17. 1 Cor.
4. 10. Ephes. 5. 27. All beautie,
all comeliness, all graces whatso-
ever may make the Church amiable,
lovely, or any way to be desired, or
admired, is comprised under this
word *Glorious*.

^l Ἐνδοξάζομαι, *Glorificor*, 2 Theff. 1.
10, 12.

^l Ἐνδυναμίζω, *δομαι, corroboro, invalesco*,
Act. 9. 22. Rom. 4. 20. Ephes. 6. 10.
1 Tim. 1. 12. 2 Tim. 2. 1. & 4. 17.
Heb. 11. 34. Non significat, *imbecillas*
*vires augete, vel quasi collapsas susti-
nere, sed vires ei induere, cui ne volun-
tas quidem insit, imò verò qui in con-
trariam partem totus feratur*, Beza in
1 Tim. 1. 12. Mirari subit, cur doctis-
simus Beza τὸ ἐνδυναμίζω interpretetur,
robustum efficere: cum Phil. 4. 13.
itemq; 2 Tim. 2. 1. verteret, *corrobo-
rare: quod verbum commode hic locum*
*habet: qui me (hactenus) corroborava-
vit; ne scilicet sub hoc onere fatiscerem*.

^l Ἐνδύω, *ομαι, Induo, or, often*. Col.
3. 12. Put on, as a garment, or orna-
ment, ἐνδύσασθε.

^l Ἐνδύματα, *Vestimentum*, Matth. 3. 4. and
6. 25, 28. and 7. 15. Matth. 22. 11, 12.
and 28. 3. Luk. 12. 23. Vide plura de
hoc vocabulo in Spanhem. Dub. Evang.
parte secundâ. Dub. 98.

^l Ἐνδύσις, *Amictus*, 1 Pet. 3. 3.

^l Ἐνδύω, *Irrepro*, 2 Tim. 3. 6. οἱ ἐνδύον-
τες εἰς τὰς οὐκίας. Rectè D. Beza,
quum transtulisset, *Qui irrepunt, id est*
(inquit) Qui sese immergunt. Non
*enim clandestinus tantum eorum introi-
tus notatur, sed ejusmodi maximè, quo,*
quasi profundum petentes, occultissima
penetralia pertentabant, & in intima
quæsq;

^h In ulnas recipio, amplexor. Gallicè Embrasser. Pifcat. Imbrachiare. Amplexabundè gesto, Bud. Fit ab ἀπλάσσω, ἄπλαστος, quasi ulnis amplector, in ulnis gesto, vel in ulnas accipio. Non significat simpliciter ostendere, sed specimen rei præbere, & aliquid in exemplum proponere, Zanch. in loc. Quasi digito indicare.

^k Propriè est, Demonstratio quæ digito fit, quod nonnulli vocant, Indigare, Zanch.

quæque perscrutabantur, & pernoscebant. Erudita ergo est versio editionis Vulgata, Qui penetrant domos; quod valet (ex sententia Grammaticorum) Qui penitus intrant: quanquam Latini multo frequentius adhibitâ præpositione loqui solent, Qui penetrant in domos; ac etiam, Qui penetrant se in domos, Fullerii Miscel. sacr. lib. 3. cap. 14. & Scultet. in loc.

² Ἐνεδέσθω, Insidia, Act. 25. 3.

² Ἐνεδέσθω, Insidia, Act. 23. 16.

² Ἐνεδέσθω, Insidior, Luk. 11. 54. Act. 23. 21.

² Ἐνεμεῖν, ἐνόντα, Quæ adsunt, Luk. 11. 41.

² Ἐνελεῖν, Ἰνπολυ, Mark 15. 46.

² Ἐνεκα, ἐνεκεν, ἕνεκεν, Causâ, propter, often. Ἐνεκα, vel ἐνεκεν, interdum notat causam procreantem, ut Matth. 5. 10, 11. & 16. 39. Luc. 6. 22. & 21. 12. interdum eventum, ut Luc. 21. 16, 45.

² Ἐνεργέω, ἔομαι, Ago, often. Phil. 2. 13. Ὁ ἐνεργῶν. Hæc voce significatur actio conjuncta cum efficacia, & quidem summa, quæ prohiberi nullo modo possit, idque ex usu Scripturæ, in qua sola rectè quæri & inveniri vocabulorum, quibus utitur, significatio & potest & debet. Lxx. utuntur Isa. 41. ver. 4. Atqui eo loco actio efficacissima, & quæ omne obstaculum perrumpat & tollat, significatur. Et Apostolus, Eph. 1. 2. eadem utitur voce, quum agit de executione decreti & consilii divini, quod irritum fieri aut mutari non potest. Porro, & Diabolus dicitur ἐνεργεῖν ἐν τοῖς υἱοῖς τῆ ἀπειθείας, Eph. 2. 2. ad notandam potentiam & imperii vim quod in reprobis obtinet, Cameron in Myroth. Evangel. ad Philip. 2. & Prælect.

This word significeth such a working which hath efficacie to the bringing forth the being of that which it worketh, Baine on Eph. 1. 11. James 5. 16. ἐνεργεῖν ἐν δυνάμει, the working prayer; so the word significeth, and such a working that notes the most lively activity that can be. It notes an actual and effectual force. Oratio assidua, Vet. Interpr. Piscat. Ardens. Beza, Efficax; quod vox propria significat.

² Ἐνεργεῖα, Efficacitas. 2 Theff. 2. ver. 11. Strong delusion: Not onely a slight light legerdemain, but an actual and effectual imposture. The Genitive is used in stead of the Adjective. Ἐνεργεῖα πλάνης is very significative, as Vir dolorum, that is, a most grieved man. So the strength of delusion, that is, a most strong delusion: yea, the word strength is reiterated in the ninth verse. The strength of Satban: here the strength of delusion. It is used also, Eph. 1. 19. and 3. 7. and 4. 16. Phil. 3. 21. Col. 1. 29. and 2. 12. 2 Theff. 2. 9.

² Ἐνεργημια, Facultas, 1 Corin. 12. 6, 10. It is more then ἐργον, for it is not every work; it is an in-wrought work, a work wrought by us, so as in us also.

² Ἐνεργησις, Efficax, Philem. 6. Sic legitur in nostris omnibus Græcis codicibus. & ita vertit Syrus Interpres; Vetus tamen Interpres legit ἐνεργησις, evidens; & fortasse rectius, Beza. Hieronymus admonet in Græcis melius haberi ἐνεργησις, quod exponit efficax, si- ve operatrix, ut accipiamus fidem ipsi factis præstitam, & comprobatam: sic Chrysostomus & Theophylactus. It is used also, 1 Corinth. 16. 9. Heb. 4. 12.

² Ἐνδύομαι, ἔομαι, Benedicor, Galat. 3. v. 8.

² Ἐνέχω, Immineo. Ἐνέχομαι, Impli- cor. Mar. 6. 19. Græcum verbum ἐνέχειν significat summam offensionem, quæ faciat ut quis omnes capiet occasiones quibus alteri noceat, Luc. 11. 53. Vide Ludov. de Dieu. Gal. 5. ver. 1. the word is metaphorically, Nè implicemini, Be not intangled, alluding to oxen who are tied to the yoake, their necks being prest, and kept under. Let us not return like willing slaves into our chains again. Augustine reads it, Nè attineamini. Ambrose, Nolite cohiberi. Tertullian, Nolite astringi. Vet. Lat. Contineri. Implicari, Beza.

² Ἐνθάδε, Hic. Luk. 24. 41. Joh. 4. v. 15, 16. Act. 10. 18. and 16. 28. and 17. 6. and 25. 17, 24.

Non significat simpliciter operationem, sed vim quandam, & efficaciam, quâ Deus agit in nobis, Eras. in 1 Cor. 12. ver. 6.

Significat intimam præsentiam, vim, & efficaciam, quâ Deus intimè omnia operatur, Corn. à Lapo. Occulta vis, velut in femine; & vis mentis in homina.

Sicut ἐνεργεῖται vox mundi creatio- ni significanda tribuitur, Eph. 1. 19. Sic vicissim creatio- nis vox adhibetur ab Ap- postolo ad significandam huius ἐνεργεῖται vim, Eph. 2. 10. Cameron. P Efficax, Qui est in opere, quasi ἐν ἐργῷ.

9 Implicandi verbo alludit ad boves, quorum cornua loribus iugo complicantur, ut colla demittant: ita olim implicata tenebantur Patrum conscientie legum variarum quasi laqueis, Pareus.

² Ἐνθυμέο-

Animal-
verto, in ani-
mo verfo,
confidero,
expendo, re-
puto, quasi in
animo habeo:
ab *ev*, & *su-*
pius animus.
i. Crakantib.
Log. l. 3. c. 19.

Ἐνθυμέομαι, ἔμαι, Cogito, Matth. 1. 20.
and 9. 4. Acts 10. 19. It signi-
fieth, *Thinking in his minde*; whence
cometh *Enthymema*, because one
proposition is concealed in the
mind. *Enthymema vocatur, quia
se in seipso, quia una præmissarum sub-
intelligitur, & mente gestatur.*
Ἐνθύμησις, Cogitatio, Matth. 9. v. 4. and
12. 25. Act 17. 29. Heb. 4. 12.

Ἐν, pro ἔνests, Est, Col. 3. 11. Gal. 3. 28.
James 1. 17.

Because *ev*
ἔνests ἐστ,
Plato. *In se
convertitur
annus.*
*Annus, quasi
annulus, Varo.*
Because
it goeth as in
a circle.
Anni etymo-
logia cum
linguarum
consensu ea-
dem est, &
naturam ani-
ni perpul-
chrè expli-
cat, *Zanch de
operibus Dei.*

Ἐνιαυτός, Annus, often. The E-
gyptians in their mysticall cyphers,
called *literæ Hieroglyphicæ*, did use
the picture of a Serpent having his
taile in his mouth, to signifie a yeer:
Virgil. Georg. 2.

*Atque in se sua per vestigia volvi-
tur annus.*
It is called in Hebrew *שָׁנָה, Shan-
nah*, which signifieth an iteration of
the same thing. See *Buxtorf. Lexic.*

Ἐπίσμη, Inſto. 2 Theſſ. 2. 2. *Ἐπί-
σμηδα* inſtare dicitur quod jam præ-
sens est, Rom. 8. 38. 1 Corinth. 3. 22.
& 7. 36. Galat. 1. 4. Hebr. 9. 9. *Gro-
tius.* It is used also, Rom. 8. 38.
1 Corin. 3. 22. and 7. 26. Galat. 1. 4.
2 Tim. 3. 1.

Ἐπιχρῶ, Corroboro, or, Luk. 22. 43. Acts
9. 19. *Vox significationem habet
interioris consolationis; pro interiori
consolatione usurpatur*, 2 Reg. 22. 40.
Jof. 8. 16. *usurpatur etiam quando
quis vires suas ipse recolligit, seseq; fir-
mat*, Gen 48. 2. *Hoseæ 12. 4. usur-
patur de lacta Jacobæ; signifi at e-
tiam sustentare & conservare, Gerb.*

Ἐννέα, Novem, Luk. 17. 17.

Ἐννάλι, Nomus, often. Mat. 20. 5, 27,
45, 46. Mark 15. 33, 34. Luk. 23. 44.
Acts 3. 1. and 16. 3, 30. Rev. 21. 20.

Ἐννεοκονταετία, Nonaginta novem, Mat.
18. 12, 13. Luk. 15. 4, 7.

Ἐννέος, Attonitus, Acts 9. 7. De infan-
tia hominis dicitur; hic tamen mutos
significat ex metu & consternatione, A-
ret.

Ἐννέω, Inano, Luk. 1. 62. *Nutu significo.*

Et causam,
viz. vim ali-
quid conci-
piendi in animo;
& effectum, viz.
sententiam animo conce-
ptam, significat, *Gryn. in Heb. 4.*

Ἐννοια, Cogitatio, Heb. 4. 12. 1 Pet. 4. 1.

Ἐννομῶ, Legitimus, Act. 19. 39. 1 Cor.
9. 21.

Ἐννοχον, Multi nocte, Mark 1. 35.

Ἐνικέω, Inhabitō. Coloss. 3. 16. it is
translated *dwel*; but properly si-
gnifieth, *to inhabit*, or *dwel as a do-
meslick*, as one of the same house:
It is a metaphor taken from such as
dwel under one and the same roof
with us, who are best known to us,
and most familiar with us: and the
Apostles meaning is, that the word
of God should be as well known
and familiar to us, as hee or shee
that dwels with us in one and the
same house. It is used Rom. 8.
ver. 11. 2 Corinth. 6. 16. where the
words are very significant in the O-
riginal, *ἐνοικήσω ἐν αὐτοῖς, I will
in-dwell in them*; so the words are.
There are two *ins* in the Original,
as if God could never have enough
communion with them: *Burroughs,*
Of the excell. of a gracious Spirit. As
also 2 Tim. 1. 5. 14.

Ἐότης, unitas, Ephes. 4. 3, 13.

Ἐοχλέω, Obtumbo, Hebr. 12. 15. *Vide
Estium in loc.*

Ἐοχῶ, Qui tenetur. Mark 3.
ver. 19. The word translated *In dan-
ger*, or (as others) *Culpable*, doth
not so much imply likelihood that
hee may be damned, as a certainty
that hee shall be damned: for it
properly signifieth to be held fast,
as a bird when shee is taken in the
snare, or a malefactor when hee
is arrested by a Sergeant, or a
condemned man when hee is mani-
cled and fettered against the day
of execution. Matth. 5. ver. 21.

Illud ver-
bum *ἐνοικήσ*
diligenter
consideran-
dum est: si-
gnificat enim
domesticam
inhabitationem,
Zouch.

* Qui tene-
tur quasi vin-
ctus & ob-
strictus, ab *ἐ-
νέχομαι, Ten-
etur, vincitius
teneor.* In
genere deno-
tat eum, qui
ἐχέαι, habe-
tur, tenetur,
stringitur a-
liqua re.
Dr. Gouge.
Ab *ev*, & *εχο*
teneo.

*Ἐοχῶ ἔσαι non reus tantum e-
rit iudicio (sunt enim multi rei, qui
tamen non possunt dici ἐνοχοι, obnoxii
iudicio) sed tenebitur, & obstrictus erit
iudicio. Obnoxius, inquit Montanus:
aut. ut Beza significantius, Tenebitur
iudicio, non solum obnoxius erit, Rai-
nold. de lib. Apoc.* It is used also
Matt 5. 22. and 26. 66. Mar. 14. 64.
1 Cor. 11. 27. Heb. 2. 15. Jam. 2. 10.

Ἐταριάζω, Sepelio, Matth. 26. v. 12.

condio, *Drus.* Est, corpus ad funus componere,
tis sepulchralibus ornare, *Casub.*

¶ Potius, fu-
nero, aut a-
roratiibus
& ornamen-
tis

Vulg.

Vulg. & Erasmi. Ad me sepeliendum, male. Beza, Ad funerandum me: Nam aliud est *θάπτειν*, quam *ἐπιταφίζειν*, ut Latinis Sepelire est Sepulchro condere: funerare verò, vel pollicere, cadaver sepulchro mandatum prius curare, Beza in loc. Joh. 19. 40. *Ἐπιταφίζειν* est præparare ad sepulturam, sive involvendo, ut hic; sive unguendo, Grotius. Non est idem quod *θάπτω*, Sepelio; sed Funero, hoc est, Funus ad sepulturam præparo, lotionem nimirum, & unctionem, Piscat. in Joan. 12. 7. *unde fortasse in Symbolo Apostolorum vertendum, Funeratus est; nam in eo quod sequitur, Descendit ad inferos, vis eadem, teste Ruffino, atq; in illo, Sepultus est. Elle l'a fait pour l'appareil de sa sepulture, Fr. B. Matth. 26.* The Jewes did embalm the dead body, that it might not stink and putrefie: this was used toward our Saviour, Joh. 19. 40. which ceremonie it is probable they learned from the Egyptians: Joseph first practised it, Gen. 50. 2. See *Drusus* and *Ainsw.* on that place.

² *Ἐπιταφισμός*, Sepultura, Mark 14. v. 8. In the New Testament, in the Vulgar Latine, it is still rendred by the terme of Sepulture, and in our common English Translation by the word Buriall, Matth. 26. 12. Mark 14. 8. Joh. 12. 7. and 19. 40. In the Latine Creed *Sepultus*, or *Buried*, may answer their funeration, and his descending into hell, to his laying into the grave; which two distinct things *Ramus* also noteth in the French tongue, to be expressed by two distinct words, *Ensevelir* and *Enterre*.

³ *Ἐπιτάφια*, Mando, often. In Novo Testamento nusquam alibi usurpatur, quam pro Mandavit aut Præcepit. The Septuagint use it for *Dixit, Enarravit*, Jos. 11. 9. Esth. 2. 15. pro Locutus est, Jos. 4. 12. & 11. 23.

⁴ *Ἐπιτάφια*, Mandatum, Matth. 15. 9. Mark 7. 7. Col. 2. 22.

⁵ *Ἐπιβίβω*, Intendo oculos, Acts 10. ver. 4.

⁶ *Ἐπιβίβω*, Hinc, often.

¹ *Ἐπιβίβω*, Postulatio, preces, 1 Tim. 2. *Ἐπιβίβω* 2. 1. Vide *Cam. Myrob.* 1 Tim. 4. 5. Intercessio est precatio quam Sancti faciunt pro aliis, ut Deus ipsis bonum aliquid conferat, aut ab ipsis malum aliquid auferat. Polan. in Syntag.

² *Ἐπιτιμία*, Pretiosus, honoratus. Luk. 14. 8. 1 Pet. 2. 4. 6. Phil. 2. 29. *Τόστος ἐπιτιμῶς ἐχέετε, Make much of such:* Make much account of them, Have them in high honour and estimation. Syriacus, *In honore habete: sic Theodorus, Ambrosius, Calvinus. Beza, In pretio habete: τιμὴ enim utrumq; significat, Zanch.*

³ *Ἐπιτομή*, Mandatum, often. It is used by the Apostle, Eph. 6. 2. & properly signifieth an affirmative precept, as our English word **Commandment** doth, *D' Gouge.* *Νόμιον* and this word are the same, except that that is the *Genus*, and this the *Species*: For that signifieth any lawes, this affirmative precepts, *Aret.* on Rom. 7. 12.

⁴ *Ἐπιτομή*, Qui sit in aliquo loco, Act. 21. 12.

⁵ *Ἐπίδω*, Intra, Matth. 23. 26. c. Luc. 17. 21. Particule *ἐν τῷδὲ* hac videtur esse *Emphasis*, ut significetur ita apud eos esse, ut minimè lateat, sed in medio versetur, ut omnium conspectui expositus, ut loquitur Joannes, cap. 1. 27. *Sed fortassis ita declaratur, eos non modò propinquum, sed intus etiam id est, domi suæ Messiam habere; ut nisi perversa illa opinio in terreno illius regno ipsis offunderet tenebras, non potuerint ipsum non agnoscere: ided malui, ἐν τῷδὲ ὑμῶν ὄντων, interpretari, Intus habetis; quam, Apud vos, aut, In vobis, aut, Inter vos est. Sunt qui malint ad verbū exponere, Intra vos est; quasi significetur, regnum Christi spirituale esse, non autem terrenum, ut Pharisei imaginabantur: quæ sententia ut vera sit, fortassis tamen non est huic loco satis accommodata, Beza in Luc. 17. 21.*

⁶ *Ἐπιπέποιμα*, Revercor, erubesco. When a of the Scribes and Pharisees, but amongst them. d. 2 Thef. 3. 14. *ἰνα ἐπιπέποι*, id est, in pudore vicus respicitur, atq; ita salvus fiat: Synecdoche membri metonymica. Nam unà cum causâ effectum intelligitur. Confer 1 Cor. 5. 5. *Ἐπιπέποιμα* est, sese in seipsum convertere, id est, in seipsum (ut *Horatius* ait) descendere, & turpitudine suâ conspectâ pudescere, *Piscat. in Schol. Mar. 12. 6. Reverebuntur*, id est, pudore moti ab eo deflestant; nec enim vultum aspiceret sustinebunt, ut eum offendant: Hæc enim propria est hujus verbi notatio, *Beza in locum.*

man turneth within himself. Revereror, *ort à significatione ex eo, quod ii quos pudet, faciem avertere soleant ab illis quorum aspectum non sustinent*, Beza in Matth. 21. 37. It is used of reverence toward men, Luk. 18. 2, 4, where Beza translates it Revereri: and Hebr. 12. 9. of reverence towards God, 1 Cor. 4. 14. 2 Thes. 3. 14. **U**ꝑ. Pudehat; *quæ vox elegantissima est: significat enim huiusmodi animi perturbationem, ut qui eâ afficitur, querat ubi se possit præ pudore occultare*, Cameron. de Eccles. The Septuagint use it, Isai. 24. 23. and 44. 11. It is used also, Luke 20. 13. Tit. 2. 8.

¹ **Εἰσέφομαι**, *ἐντρέφωμαι*, **Innatritus**, 1 Tim. 4. 6.

² **Εἰσὺρδω**, *Obletto me*, 2 Pet. 2. 13. Significat delicate vivere, delitiari, voluptatibus indulgere, delitiis totum esse deditum & immersum; Præpositio enim ἐν in compositione intendit significationem. Lxx utuntur pro delitiari, Isai. 55. v. 3. cap. 57. v. 4. Gerb. in loc. Est luxuriose, & insolenter, ac redundanter aliquâ re uti.

³ **Εἰστρομέω**, *Tremefactus*, Act 7. 32. and 16. 29. Heb. 12. 21.

⁴ **Εἰστρομέω**, *Verecundia*, 1 Cor. 6. 5. and 15. 34.

⁵ **Εἰσὺχάω**, *Interpello*, Acts 25. 24. Heb. 7. 25. Rom. 8. 34. *Maketh intercession*, Great Eng. Bib. Beza, Vulg. Lat. *Maketh requæst*, Others. It is used also, Rom. 11. 2.

⁶ **Εἰσὺλίττω**, *Involvo*, Matth. 27. 59. Luk. 23. 53. Joh. 20. 7.

⁷ **Εἰσὺπρω**, *ἐνέσωπωμαι*, **Informatus**, 2 Cor. 3. 7.

⁸ **Εἰσὺβίβω**, *Contumeliâ afficio*, Hebr. 10. ver. 29.

⁹ **Εἰσὺπνιον**, *Somnium*, Acts 2. 17.

¹⁰ **Εἰσὺπνιάζομαι**, *Somnio*, Act. 2. 17. Jude 8.

Ἐνὸπνιάζομαι Alii hoc verbum metaphorice accipiunt, quasi dicat Apostolus, istos velut sopit à ratione fuisse: alii simpliciter intelligunt de somniis in quibus corpus polluitur, Vorstius.

¹¹ **Εἰσὸπιον**, *In conspectu, coram, apud, aduersum*, often.

¹² **Εἰσὸζωμαι**, *Auribus percipio*, Steph. Beza, Piscat. *A Græcis interpretibus factum est ad exprimendum Hebræum*

verbum **אָזַן** Auribus percepit, aures præbuit. Aurizate Latini non dicunt, sed Græci feliciter ἐσὸζωμαι, Mercerus in Pagn. Lex. Finxerunt hoc vocabulum Græci interpretes, quod respondet verbo Hebræorum (heezin) ac si dicas, Inaurisare, Beza. Acts 2. 14. To receive a thing into ones eares, as the Latine phrase, *Auribus haurire*.

¹³ **Ἐξαγορεύω**, *Pradico*, 1 Pet. 2. 9.

¹⁴ **Ἐξαγορεύω**, *quæ, Redimo*. Gal. 3. 13. and

4. 5. *Redimeret; quod ad verbum sonat, Emercetur, hoc est, dato pretio assereget in libertatem*, Eras. Col. 4. 5. *Redeeme*. The word, in the proper and naturall signification of it, significeth to buy some things back again; and it is there used metaphorically, by way of similitude: It is taken from the custome and practice of wise Merchants or Tradef-men, who use to buy their commodities while fit time of buying serves, and while the market holds; and, having haply had great losses, or formerly spent their time idly or unthriftilly, doe by their diligence seek to redeeme, and (as it were) to buy back again the time that is past. So it is used also, Ephes. 5. 16. It is used also, Gal. 3. 13.

¹⁵ **Ἐδάω**, *Educo*, often. *Sed reperitur etiam apud bonos auctores, ut Rudæus testatur, pro Expello, depello: sicut & Latinum Exigo, idem valet quod, Excludo, Ejicio, quasi extra ago*, Lorin. in Act. 16.

¹⁶ **Ἐξείρωμαι**, *Tollor, auferor*, 1 Cor. 5. 2.

¹⁷ **Ἐξείρωμαι**, *ἐρωμαι*, **Eruo, tollo, eximo**. Matth. 5. 29. and 18. 9. Acts 7. 10, 34. and 12. 11. and 23. 27. and 26. 17. 1 Cor. 5. 15. Gal. 1. 4.

¹⁸ **Ἐξείρωμαι**, *Expeto, appeto, postulo, depono ad supplicium, vel ad questionem*, Cameron. de Eccles. & in Myr. Budæus in Lexico exponit, exposcere ad duellum, vel singulare certamen, quemadmodum gladiator aut hostis aliquem à Rege deponit, ut certamen cum ipso, quod Goliathum fecisse legimus, 1 Sam. 17. 8. Sicut etiam Latini Exposcere, vel Deposcere, pro Exposcere ad pœnam, dicunt, Gerh. in Harm. Luc. 22. 31.

^e In modum culcitæ convolvo, **Ἀπὺλῃ**, Culcitra, Stragulum.

^f Sonat quasi dicas, **Ἰναυρίω**, id est, In aures recipio; ex Præpositione ἐν, & nomine ἴω. Piscat.

Hec desiderata might be put upon the rack, Weemes.

Ἐξαιρῶν, Repentē, Mark 13.36. Luke 2. ver. 13. and 9.39. Acts 9.3. and 22.6.

Ἐξακολουθεῶ, Sequor, 2 Pet. 1.16. and 2.2, 15.

Ἐξακόσια Sexcenti, Revel. 13.18. and 14.20.

Ἐξαλείφω, Deleo, or, abstergo, Act. 3.19. Coloff. 2.14. It significth to blot out, and that perfectly, so as not one letter or tittle remains unblotted out. Revel. 3.5. and 7.17. and 21.4. Clean to wipe out any thing that is greasie or foule. Significat hoc verbum, ita perfectē aliquid

^k delere, ut nullum ejus rei vestigium supersit reliquum, Zanch. in Coloff. chap. 2. Metaphora sumpta ab iis qui rationem accepti & expensi exigunt, vel suorum debitorum nomina, ubi solverunt, liturā inductā expungunt: atque obliuerant, Tarnov. & Jun. in Act. 3.19.

Ἐξάλλομαι, Exilio, Act. 3.8.

Ἐξανάστασις, Resurrectio, Philip. 3.11. Observat Theophylactus hoc loco non esse ἀνάστασιν, quo nomine solet in Scripturis resurrectio significari; sed ἐξανάστασιν, id est, exurrectionem; quā nimirum ita quippiam resurgit, ut in altum feratur. Hāc igitur voce putat proprie significatam esse resurrectionem iustorum, qui quum resurgent, momento levabuntur in aëra ad Dominum, ceteris in terra manentibus.

Ἐξανάσσειλα, Exorior, Mar. 4.5. Mat. 13.5. Exorta sunt, ἐξάνετρε* verbum Græcum peculiariter dici consuevit de plantis, & Sole. Sic Luc. 1. ver. 78. Visitavit nos ἀνατολή (Oriens vel Germen) ex alto, Piscat. in Schol.

Ἐξαιρήσειμι, Excito, surgo, Mark 12.19. Luk. 20.28. Act. 5.5.

Ἐξαπατάω, Seduco, Rom. 7.11. and 16.18. 1 Corin. 3.18. 2 Corin. 11.3. 2 Theff. 2.3. The word significth such a deceit which a false theefe useth to a traveller, offering himselfe a guide, to direct him a better way to his journeyes end, and so leading him to some dismall

place, that he may rob him, Par on Rom. 16.18.

Ἐξάπινα, Repentē, Mark 9.8.

Ἐξαπορέομαι, ἄμα, Proffusus animi pendeo, proffusus hæreo. Ingenti verum necessitarianum, & consilii inopiā opprimor. Significat, 1. Tedere. 2. Anxium & perplexum esse, Corn. à Lap. 2 Corin. 1.8. ὡς ἐξαπορηθῆναι ἡμᾶς. Vulgata, Ita ut taderet nos: Septentia non modò non expressa, sed etiam depravata. Erasmi. Ut desperaverimus, à quo verbo libens abstinui, adeo ut proffusus penderemus, id est, ut proffusus perplexi & inopes consilii essemus, quo modo periculum vitæ evaderemus, quod ad humana videlicet præsidia. Dicitur enim ἀπορεῖν, qui non novit quomodo sese ex aliqua difficultate expediat: cujus verbi vim auget præpositio ἐξ, ut infra, cap. 4. ver. 8. Beza in locum.

Ἐξαποστέλλω, Ablego, emitto. Gal. 4. ver. 4. Ἐξαπέστειλεν, id est, emitit, vel potius legavit, nempe cum mandatis, Eras. It is used ver. 6. and Luk. 1.53. and 20.10, 11. Acts 7.12. and 9.30. and 11.22. and 12.11. and 17.14. and 22.21.

Ἐξαπλήρωομαι, Perago, or: To make perfect, Act. 21.5.

Ἐξηντισμένον, Perfectē instructus, 2 Tim. 3.17. Est consummatus, & perfectus, Cornel. à Lap.

Ἐξασείπλω, Emico, Luk. 9.29. Refulgens, Græcè ἐξασείπλων, id est, effulgurans, id est, instar fulguris coruscans, & fulgureos splendoris radios evibrans: facies enim Christi fulgurea vestem faciebat effulgantem, Cornel. à Lap. in loc.

Ἐξαιστῆς, Eodem momento, Act. 10.33. and 11.11. and 23.30. Subauditur ὡς, ut sit ἐξ αὐτῆς ὥρας.

Ἐξεγείρω, Excito, suscito, Rom. 9.17. 1 Cor. 6.14.

Ἐξέρμι, Egredior, Abeo, evado, Act. 13. ver. 42. and 17.15. and 20.7. and 27.43.

Ἐξελίχω, Redarguo, Jude 15.

Ἐξέλκομαι, ἐξέλκομαι, Abstractus, James 1.14.

Ἐξέχευμα, Id quod evacuatum, seu e ductum est. Item vomitus, id est, cibus

^k Ungendō deleo, seu quod ungen- do aut illi- nendo adhe- ferat, abster- go; unde simp- liciter pro deleo, expungo, ob- litero, Ber- cher.

^l Significati- onem simpli- cis habet, po- tius enim or- natum simp- plici (ut fit & in aitis ple- risque) quā- vim ejus si- gnificatiōni addere vide- tur, Steph.

^m Ab ἐξ & ἐμ, an old word for the earth; because when men vomit, they doe it upon the ground.

bus qui vomitu rejectus & evacuatus est, 1 Pet. 2. 22.

Ἐξέρχεται, Scribitur, 1 Pet. 1. 10.

Ἐξέρχεται, Exeo, egredior, very often.

Proprie significat, Exire in expeditionem, & ad pugnam contra hostes, Novarin.

De missione ad officium usurpatur, Marc. 1. v. 38.

Act. 1. 21. Interdum ponitur pro Abire, loco se movere, Matth. 12. ver. 14.

Et proprie significat, Ex urbe, vel domo abire, Joh. 21. 23.

usurpatur pro dimanavit, permanavit, divulgatus est rumor inter fratres: eo sensu usurpatur, Matth. 9. ver. 26. Marc. 1. 28. Luc. 4. 14. & 7. v. 17. Rom. 10. 18. 1 Corinth. 14. 36.

De generatione Verbi humani usurpatur, Matth. 15. 18. De temporalis Christi

nativitate ex Virgine usurpatur, Mat. 2. v. 6.

Ἐξέρχεται, Licet, often.

Ἐξέρχεται, Exquo interrogo, Matth. 2. 8. and 10. 11. John 21. 12.

The word significeth; Singula ca diligentia explorare, & inquirere, sicut in examinibus seu questionibus reorum fieri solet, Esth. 2. 23.

Ἐξέρχεται, Expono, narro. P Joh. 1. 18. Ἐξηγήσατο, id est, Nobis ad ejus veram cognitionem eruendam dux & author fuit, qua est hujus verbi genuina declaratio; est igitur notanda emphasis verbi Ἐξηγήσατο, quod de eo dicitur, qui res alioqui latentes, & obscuras, plane ac dilucide declarat, ut recte annotat Erasmus: quamvis hic persona tribuatur. Hic quoque pertinet quod Sophocles Græcus Interpretes observat, Ἐξηγήσαντες proprie de rebus divinis & excellentibus, ἐπιμνηστικῶς de vulgaribus, & passim obviis dici, Beza in loc. Exposuit: Discovered a secret, Genes. 41. 25. The original word significeth to conduct, and direct, and lead a man as it were by the hand, to the finding out of something that was hid before.

Ἐξέρχεται, Sexaginta, Matth. 13. 8, 23. Mark 14. 8, 20. Luk. 24. 13. 1 Tim. 5. ver. 9. Revel. 11. 3. and 12. 6. and 13. 18.

Ἐξέρχεται, Sequens, Luke 7. 11. and 9. ver. 37. Acts 21. 1. and 25. 17. and 27. 18.

utuntur hac particula Rhetores quando absolutam unam aliquam materiam, transiunt ad aliam.

Ἐξέρχεται, Persono, 1 Thess. 1. 8. Non est simpliciter innoscere; sed, cum tubæ clangore, aut præconis sonora voce, longè latèque insonare, Zanchius. Personavit quasi Eccho, & exsonavit quasi tuba, ait Theophylactus. Vatablus vertit, A vobis ebuccinatus est sermo Domini. Syrus, A vobis manavit fama sermonis Domini. Metaphora à clangore tubarum, qui latissimè spargitur: quasi dicas, Ebuccinatus est, & magno sono undique exauditus est sermo Domini, & ejus efficacia in vobis, ut Evangelium vestri causa jam plurimis exteris immotuerit, Hyperius in locum.

Ἐξέρχεται, Habitus, Heb. 5. 14. A knowledge with long study and practice

vulgata, Pro consuetudine. Erasmi. Propter assuetudinem. Non satis expressè: nam habitus comparatur assuetudine, à qua proprie distingui debet, Beza in locum. Habitus, ab habendo.

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ding out of something that was hid before.

Græci ita reddiderunt verbum, Sippet, in Conjug. Piel, quod significat ordine aliquo recitare, 4 Reg. 8. 4. Genes. 41. 25.

It is used of Joseph, qui arcanas somniorum significaciones enarravit. Sensus est, Filium arcana essentia & voluntatis divina, quæ solus exactè novit, non sibi soli reservasse; sed, quantum nobis ad salutem necessarium & utile est, clarè & perspicuè exposuisse, & quidem explicatiùs quàm Prophetarum annuntiatio fuit: Hoc enim vult verbum Ἐξηγήσατο, Polyc. Lyser.

Ἐξηγήσατο est enarrare, explicare, ordine recensere, Act. 10. v. 8. cap. 15. ver. 12, 14. cap. 21. v. 19. Et verbum hoc proprie pertinet ad sacra, Gerh. in Harm. Ab ἔξ, & ἠγήσομαι, duo: Inde metaphoricè est enarrare; nam qui enarrat, educit quæ alium latebant.

Ἐξέρχεται, Sexaginta, Matth. 13. 8, 23. Mark 14. 8, 20. Luk. 24. 13. 1 Tim. 5. ver. 9. Revel. 11. 3. and 12. 6. and 13. 18.

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o Gerhard. in Harm.

o Chemmii. in Harm.

p Id est, feridè magnaque perpicuitate doctrinam celestem proposuit. Est enim plenior & perfectior rerum explicatio Ἐξηγήσατο, Aver.

Ἐξηγήσατο, exposuit. Id ἠνεκείδη, pro exponere, seu enarrare dictum ex eo puto; non quia ὁ ἠνεκείδη, id est, is qui aliquid exponit atque enarrat, discipulum ad cognitionem rei introducet, sed quòd res obscuras ac latentes quasi è tenebris in lucem educat atque proferat: quâ ratione apud Latinos quoque exponere dicuntur, qui rem obscuram declarant, quòd eam quasi extrâ seu foris, & in conspectu ponant: quem antea lateret abscondita, quo modo & institores suas merces exponere dicuntur, Psal. in Johan. 1. 18. See a speciall note of this word in Ludov. de Dieu, on John 1. ver. 18.

Deinceps, sequens ordo loci & temporis: of place, Luk. 7. 11. of time, Acts 25. 17. Significat ordinem, sive loci, sive temporis, Chem. in Harm.

Ἐξέρχεται, Habitus, Heb. 5. 14. A knowledge with long study and practice

V

learned,

learned, as Law in the Judge or Counsellour, as Physick in the learned expert Physitian; so must Divinitie be in us. The old Translation, *By reason of custome*; and the New, *By reason of use*: but neither is so full as the originall, *By reason of habit*.

Ἐξίστημι, ἰσαύμα, Obsupesto, obsupesto.
Ad verbum declarat, Extra se extra, Beza. Whence the word *Extase*. Significat quando quis non est apud se, sed ita dicit, & agit aliquid, quasi extra se sit raptus, Chemnit. Act. 8. v. 9. Ἐξίστημι, obsupesto: Id est, ita sibi conciliabat suis prestigijs, ut cæco quodam firmo amentes, toti essent illi addicti. Vulgata, Seducens, vocabulo nimis diluto. Erasmus Dementandi verbo uti maluit, quod etiam usurpat Petrus Interpres, v. 11. ego verò nunquam illud invenio apud idoneos scriptores, Beza in loc. vide illum in v. 13. Matth. 12. 23. Obsupuit. usurpatur quando quis admiratione rei inusitata & inopinata attonitus quasi obsupestiit. Polyc. Lyser. There is no one Latine word which doth sufficiently expresse that Greek word; for it signifieth, *Præ admiratione apud se non esse, & de statu mentis dejici*, Marc. 2. 12. Vulg. hath *Mijor*. Beza, *Obsupesto, or Percello*: for the Greek word signifieth, *Mentem alicujus veluti loco amovere*, which the Latine *Percello* also doth, Beza. It is used also, Mark 3. 21. and 5. 42. and 6. 51. Luk. 2. 47. and 8. 56. and 24. 22. Act. 2. 7, 12. and 8. 13. and 9. 21. and 10. 45. and 12. 16. 2 Cor. 5. 13.

Ἐξίστημι, Valeo, possum, Eph. 3. 18.

Ἐξόδος, Exitus. The Apostle, 2 Pet. 1. 15. useth the same word by which Moses his second book (which is concerning the departure of the Israelites from the Egyptian bondage) is entitled. It is a translating from a condition and state of hardship. It is used also, Heb. 11. 22. *Pro Morte* * *accipitur*,

^f Moses his second book is called *Exodus*, because the first thing there handled, is of the departing, or our going of Israel from Egypt, Exod. 12. 41.

* Christiani veteres amarunt mortem Ἐξόδου dicere, quod videre est apud Irenæum, Clementem atq; alios. Mors est animæ ex corporis tabernaculo in cælestem patriam discessus. Proculdubio respicit Apostolus hac voce ad locum, Luc. 9. 31. ubi mors Christi itidem per Ἐξόδου describitur, Gen. h. in 1 Pet. 1. 15.

Luc. 9. 31. *Primò, hæc vox significat exitum è vita, id est, mortem* (unde Syrus vertit exitum: *Æthiopicus transitum; sic & Persicus*) quasi dicat, *Loquebantur de morte, hoc est, quo genere mortis Christus esset moriturus*, putà de morte crucis: ita Vatab. *Secundò, significat expeditionem, quâ Christus in cruce decertavit cum morte, peccato, & diabolo, eoque devicit.* Alludit ad gloriosum & victoriosum Ἐξόδον, id est, exitum Hebræorum ex Ægypto, devicto & demerso Pharaone in mari Rubro, qui typus fuit & figura hujus exitus & expeditionis bellicæ Christi: ita Franc. Lucas. Favet Cyrillus, quâ interpretatur salutiferam passionem, & Arabicus quâ vertit eventum, Cornel. à Lap. in loc. Apud Latinos exitus & excessus pro morte passum occurrunt; neq; tamen displicet illorum conjectura, qui allusum putant ad Israëlitarum Ἐξόδον ex Ægypto: nam sicut illis exitus ex Ægypto initium fuit libertatis, ita & mors Christo viâ ad gloriam, Grotius.

Ἐξολοθίζομαι, Disperere. Act. 3. 23. *Disperdatur, Exterminabitur.* Græca vox non sonat Beza. Id est, Ejectionem, sed Exitium, ἀβλήθη ex populo expungatur. *verum ut Salus est ex adjunctione ad Ecclesiam, ita Exitium est in discessu ab Ecclesiâ, Erasin.* Vulg. & Erasin. uti maluerunt verbo Exterminandi.

Ἐξομολογέομαι, Confiteor, spondeo, often. *Confesse, and Give thanks, and Praise.* Every true confession palàm profiteri, Beza.

is greatly to the praise of God. Three things are in it: 1. λόγος. 2. ὁμολογία. Do it together. 3. ἔξωθεν. Speak out, not whispering, or between the teeth; but clearly, and audibly. *Confessing out, or Professing.* It signifieth a confession of knowne faults, Matth. 3. 6. It notes an open, and cleere confession and declaration of sins, Acts 18. 18. *To glorifie, praise, or give thanks,* Matth. 11. 25. * *As the Hebrew Hodah signifieth both to confesse and give thanks: so the Grecians would expresse both in this word. And as that Verb signifieth freely and openly to confesse, so this. Spondeo, Luc. 22. 6. Ἐξομολογῶν Spondidit. Αὐτῷ τὸ ἐξομολογῆναι εὐδὲς declarat palàm profiteri: Hæc autem*

* Vide Sculteti observat. in Matth. 11. 25. ca. 36.

ad mutuam stipulationem refertur, in qua unus rogat, Spondes? Alter respondet, Spondeo; nam ὁμολογέιν, ad verbum, declarat paribus verbis loqui, ut ii soient, qui potentibus assentiuntur, Beza in loc. Pro gratias agere saepe accipi (ut & apud Hebr. הודה) in confesso est: an autem pro Spondere accipiatur, nescio; in novo teste Test. non arbitror eo sensu alibi extare. Ludov. de Dieu.

* Significat, Adjurare per sacra, ut per Deum, per Christum, Zanck. Timore religionis adstringo, compello, Aret. in Probl.

† Ἐξορκίζω, Adjuro, Matth. 26. 63. Jurejurando aliquem obstringo. Adjuro, id est, interposito jurejurando, & Dei auctoritate præcipio, ut intelligas te coram Deo consistere, & velut à Deo ipso rogari, Beza. The Lxx use it Judg. 17. 2. for vowing, because a vow is a certain kind of oath. Gen. 24. 3. for swearing, or adjuring. Ἐξορκίζω aut ὀρκίζω modèst jurejurando adigere, ut Gen. 24. 3. & 50. 6. 25. Exod. 13. 19. Jos. 11. 10. Esd. 10. 5. interdum verò gravi obtestatione per nomen divinum religionem alicujus animo injicere, quod Latini veteres dicebant obsecrare, ut Num. 5. 19. Jos. 7. 26. 1 Sam. 14. 27. 28. 1 Reg. 11. 43. Cant. 5. 9. qui sensus Matth. 26. 63. est proprius, ut & apud Marc. 5. 7. Grotius in Matth. 26. 63.

‡ Ἐξορκιστὴς, Exorcista, Act. 19. 13. Qui tanquam Dei nomine adigit ad veri confessionem, aut factum aliquid. Augustinus Adjuratore vertit. Nomen ipsum Græcus à juramenti religione desumptum, Aret. in Probl.

§ Ἐξορῦθω, Effodio, Mark 2. 4. Gal. 4. 15.

¶ Ἐξουθενώω, Pro nihilo habeo, Marc. 9. 12. Ejusdem omninò significatioms cum ἐξουθενέω, ab ἐδε εἶς, quasi Ne unus quidem, Gerb.

⋄ Ἐξουθενέω, Pro nihilo habeo. Luke 18. 9. and 23. 11. Acts 4. 11. Rom 14. 3, 10. 1 Cor. 1. 28. and 6. 4. and 16. 11. 2 Cor. 10. 10. Gal. 4. 14. 1 Thef. 5. 20. It is full of sense, signifying to esteeme a man to be nullius pretii, to have no worth in him, to disdain, vilisfe, nullisfe a

man, to set at naught, and basely to esteeme of a thing. Nullisfe, Tertullian.

⋄ Ἐξουσία, Auctoritas, potestas, often. It properly significeth, a Liberty to doe as one list. Joh. 19. 10. non est jus propriè, sed efficacia talis quæ quod vult, æquum aut iniquum, facile efficitur, ut supra 10. 18. Sic Eccle. 9. 18. Grotius in Joh. 19. 10.

⋄ Licentia, 1 Cor. 8. 9. & 9. 4, 5. Auctoritas, Matth. 7. 29. Marc. 1. 22. Potestas, Matth. 8. 9. & 28. 18 Joh. 17. 2. Rom. 9. 21. Significat jus atq; potestatem extraordinariam, Matth. 21. 23. Marc. 11. 28. Jurisdictio, Luc. 23. 7. 1 Cor. 15. 24. Magistratus, Rom. 13. ver. 1. Lawfull power enabling to doe some works, Luke 20. 2. Jus, Marc. 3. 15. Joh. 1. 12. Ἐξουσία. Some read, this power; so the Rhemists, and would have it to be in the parties power (if they would) to be the Sons of God. The Vulgar Latine hath it, To them he gave power to be made the Sons of God: but the word is used for Prærogative, or Priviledge, divers times else-where, 1 Cor. 9. 5. Dignitatem, Gloriam, ac Decus hic significat, viz. esse filios Dei, sicut Cyrillus exponit, & sicut hæc vox crebrius usu patitur. Hoc loco non Potestatem, sed Dignitatem, Honorèmq; significat, Maldonat. Libertie, Right, or Power, as 1 Cor. 8. 9. 2 Jansenus affirmeth, that the Greek word significeth not, as some interpret it, the Vertue, or Strength that a man hath, but rather Right, and Authoritie; Id est, Potestatem, & Prærogativam, ut fiant filii Dei, Brentius in loc. Dedit eis hoc jus, Beza. Dignitatem hoc loco significat, Calvin. Martin though he excepteth against our translation, Joh. 1. 12. yet he confesseth that this Greek word significeth not only Power, but also Dignitie; and that in that place it significeth both: it is the best and truest interpretation then, to translate ἐξουσίαν, Dignitie, for that includeth power; whereas Power may be severed from Dignitie. D' Fulk.

⋄ Ἐξουσία, Potestatem habere. Ἐξουσία ἐστὶν, pass. Luk. 22. 25. 1 Cor. 6. 12. & 7. 4. V 2 Ἐξουσία, Propriè significat jus, potestatem, & auctoritatem. Ab ἐξουσία, ut à licet, licentia. Quando hominibus tribuitur, à Deo vox ἐξουσίας usurpatur, tunc à Deo vox ἐξουσίας planè non sejungitur, Gerb. in loc. Harm. Evang. Vox ἐξουσίας accipitur, 1. Abstractè, Luc. 4. 6. & 19. 17. & 23. 7. 2. Concretè, Matt. 8. 9. Luc. 7. 8. Rom. 13. 1. Luc. 22. 25. Gerb. in loc. Theol. 2 In Concord. Evang.

Græcis scriptoribus hoc verbum significat jurejurando aliquem adstringere, quod non videtur Casphas à Christo postulasse, aut si postulavit, Christus recepisse. Sic etiam à Theologis accipi consuevit pro eo quod consurare dicunt, id est, per Dei nomen adhibitum præcipere. Unde in illis primis Ecclesiæ incunabulis Exorcista dicitur, qui miraculorum dono pollentes, invocato Christi nomine, Diabolos ejiciebant, Beza in Math. 26. 63.

⋄ Ab ἐξ & δέω, Rom. 14. 10. Despice, Set at naught, Beza, Gr. Eng. Bib. Gr. The Septuagint useth it P sal. 53. 5. & 56. 7. I sai. 53. 3. 1 Kin. 2. 32. 2 Chron. 34. 16. Prov. 1. 7.

⋄ Ἐξουσία, Potestatem habere. Ἐξουσία ἐστὶν, pass. Luk. 22. 25. 1 Cor. 6. 12. & 7. 4. V 2 Ἐξουσία,

Ἐξοχή, Eminentia, Acts 25.25.
 Ἐξουπίζω, à somno excito, Joh. 11.11.
 Ἐξουπιϑ, Expergefactus, Acts 16.27.
 Ἐξω, Foras, foris, often.
 Ἐξωθεν, Extra, extrinsecus, quod foris est. Τὸ ἐξωθεν, exterior pars, often.
 Ἐξωθίω, Expello, Acts 7.45. and 27. ver. 39.

Ἐξώτερον, Exterior, extimus. Matt. 8.12. Ἐστὶ οὐδὲν ἑξώτερον status qui longissimè remotus est à cœlesti gaudio, quod lucis nomine solet appellari, Grotius. Mat. 22.13. and 25.30.

Ἐορτὴ, Festum, often. ut pleriq; volunt ab ἑορτα, quod sacra facere, vel operari significat. Nomine τῆς ἑορτῆς, non unus dies aliquis certus, sed totum Azymorum spatium hic intelligitur, quorum primus & octavus dies ita erant sacri, ut esset ab omni opere abstinendum, Beza in Matth. 26. 5. Idem ferè dicit, Joan. 7.14.

Ἐορδίζω, Festum agito, 1 Corinth. 5. v.8. Significat post immolatum sacrificium solenni epulo communicare, Calvin.

Ἐπαγγελία, often. Promissio, Steph. Pollicitatio, Beza. Repromissio, Vulg. & Erasim. Gratuitum Dei promissum declarat, Budæus & Beza in Acts 2.39. Act. 23. ver. 21. accipitur pro ἀπαγγελία. & mihi quidem videtur potius hoc loco nuntium declarare quàm promissionem, Beza in locum. It is rendred a message, 1 Joh. 1.5 but most usually a promise.

Ἐπαγγελῶμαι, Polliceor, often. Proprie significat, Gratis ultróque promitto, sicut sermè Latinè polliceor; sic 1 Tim. 1.2. In malam partem sumitur, 1 Tim. 6.21.
 Ἐπαγγελῶμαι, Promissum, 2 Pet. 4. and 3.13.

Ἐπαγάγω, Induco, Acts 5.28. 2 Pet. 2. ver. 1. 5. Ἐπαγάγειν significat Imponere, sive imputare, Gagneius.
 Ἐπαγαγίζομαι, Decerto, Jude, ver. 3. It imports an hot & violent fight, an

instant contention. Supercerto, Vulg.

Ἐπαθροίζομαι, Congregor, Luk. 11.29. Turbis autem concurrentibus, id est, a quibus dicitur cum omnia confertim in unum conferuntur locum.

Ἐπειϑ, Laus, Rom. 2.29. and 13. v.3. 1 Cor. 4. 5. and 2 Corin. 8.18. Ephes. 1.6.12, 14. Philip. 1.11. and 4.8. 1 Pet. 1. v.7. and 2.14. When we make in the course of our speech honourable mention of others.

Ἐπαινέω, Laudo, Luk. 16.8. Rom. 15.11. 1 Cor. 11.2, 17, 22.

Ἐπαίρω, Attollo, elevo, often.

Ἐπαίρομαι, Pass. Attollor, Acts 1. ver. 9. The Septuagint use it for an Hebrew word that signifieth sublimem facere, Jerem. 31. 24. For another that signifieth locose movere, Job. 14. v.18.

For another, that signifieth levare, tollere, Gen. 7.17. and another that signifieth de loco humiliori ad superiorem ferri, Nehem. 8. ver. 8. All which significations agree to this place, and shew, that Christ was not only lifted up, but advanced to heavenly majestic, Gerb. in Harm. Evang. It is used also 2 Cor. 10.5. and 11. 20.

Ἐπαυωρόμαι, Pudet me, often.

Ἐπαίτω, Mendico, Luk. 16.3.

Ἐπακολουθεῶ, Subsequor. 1 Tim. 5.10. Assiduè sectata, or, Attending thereupon daily; so doth the word signifie. It is used also Mark 16. 20. 1 Tim. 5. v.24. 1 Pet. 2.11.

Ἐπακώω, Exaudio, 2 Cor. 6.2.

Ἐπακράω, ἀκούω, Exaudio, Acts 16.25.

Ἐπὶ, Postquam, Mat. 2.8. Luk. 11. 22, 34. Τὰ ἐπὶ ἀναγκαῖα, (Adverbial.) Necessaria, Acts 15.28.

Ἐπαύω, Redco, proveho, Matth. 21. i. Eras. Abduco, proveho, ver. 15. Alias significat, Reducere, Luc. 5.3. Intransitivè etiam pro Redire, ac reverti usurpatur, Luc. 19. ver. 15. Gerb. in Harm. Evang. It in hoc verbo, is used also Luke 5.4. Vox nautica, significat in alium provehi, 2 Macchab. 12.4. Reducere, quod hic Latinus Interpres usurpat, non adeo spernendum est: Nam, à littore reducere, est amovere, ut, Virtus est medium vitiatorum utrinque reductum. Grotius.

b Lat. Solennitas. Gall. Solennité. Angl. Solemnitie. Ab ἑσθ, amo, desidero, quòd tales dies Deo consecrati, a-mandi sint, & exoptandi. Festi dicuntur à feriando. Feriæ ita dictæ, vel à feriendis vitis, vel ab epulis feriendis: in his enim epulæ fiebant ex pecorum frugibus; preventibus, Callep.

c Illv. in Nov. Test. Beza in loc. Vide Beza Annot. margin. in 1 Tim. 6.21.

d Ab ὄντι & ἀσίῃ. De-nuntiatio divina voluntatis & beneficentia, Aræ. Probl. Certamina proposita, qualia sunt inter Athletas, sed compositio illustrior est, & significat, certare cum summo studio, Aræ.

Ἐπαγαμμήσκω, *Commonefacio*, Rom. 15. ver. 15. The word signifieth in the double composition, a light and secret putting in mind, as by a beck, or holding up of the finger, by which even the diligent are admonished, which is farther allayed by a *Quasi*.
Ἐπαπαύομαι, *Requiesco*, Luc. 10. 6. Rom. 2. 17. *Significat securè rei alicui inniti, ut illius patrimonio se suadè committat*, Aret.
Ἐπαπέχεμαι, *Redeo*, Luk. 10. 35. and 19. 15.
Ἐπαύισμαι, *Insurgo*, Matth. 10. 21. Mark 13. 12.

^k Sonat re-
stitutionem
eorum, que
prolapsa fue-
rant, que ad
pristinam re-
gitudinem e-
recta redigun-
tur, *Misc. in
loc. commun.*
^l Significat,
1. E celo.
2. Plusquam,
Marc. 14. 5.
Corn. à Lap.
Amplius si-
gnificat, su-
pra, quam
plusquam.

^k Ἐπανόρθωσις, *Correctio*, 2 Tim. 3. 16. *Significat morum correctionem ibi*, Whittak.
Ἐπαύλω, *Occurro*, Luke 8. 27.
^l Ἐπάνω, *Supra*. Matth. 2. 9. and 5. 14. and 21. 7. and 23. 18, 20, 22. and 27. 37. and 28. 2. Luk. 4. 39. and 10. 19. and 11. 44. and 19. 17; 19. Joh. 3. 31. 1 Cor. 15. 6. Rev. 6. 8. and 20. 3.
Ἐπαρκέω, *Subvenio*, 1 Tim. 5. 10. V. 16.
Ἐπαρκείτω, *id est, abundè & copiosè subministret*. Ἀρκεῖν enim est copiosè, & quantum satis est atque necessari-um, *suppeditare*, Danæus in loc.
Ἐπαρχία, *Provincia*, Act. 23. 34. & 25. 1.
Ἐπαυλις, *Commoratio*, Act. 1. 20.
Ἐπαύειον, *Posterus dies*, often. *usu- sitatissimè absolutè pro die postero, sive crastino usurpatur*, Matth. 27. ver. 62. Marc. 11. 12. Johan. 1. 29. Ita Septuaginta utuntur, Genes. 19. 34. Exod. 9. 6. Tremellius reddidit, die alio, que est indeterminati atque indefiniti temporis descriptio. *Vulg. minus commodè reddit, die alià. Propriè significat postridiè, seu postero die*, Gerb. in Harm.

^m Deprehensio
est in a-
dultério, hoc
est, depre-
hensio est in
ipso facto,
cum adulte-
raretur; ὁ-
ρᾶν est enim
deprehende-
re in facinore
ipso, & hu-
jusmodi de-
prehensionem ἀδελφῶν appellat *Erasm.* Id est, ἐν αὐτῷ ὁρᾶν, in ipso furto, *Piscat.*

^m Ἐπαυλοσῶμαι, *In ipso facto*. Joh. 8. 4. *In ipso furto. usurpatur hoc vocabulum de iis qui in ipso furto sunt deprehensί, habentes in manibus τὰ ρωεία, que furati sunt, à seipsis prodiui. Transfertur postea etiam ad alia facinora & scelera in quibus quis deprehenditur*. Polyc. Lyser. It is translated Act. Greek, *In the theft*: perhaps to intimate the great theft

which is in adultery. *Vox est Græca forensis*, Grotius.
Ἐπαρείζω, *Despumo*, Jude 13.
Ἐπεγείρω, *Excito*, Act. 13. 50. and 14. v. 2. *Studiose & frequenter excito, quasi relabentem in somnum*, Aret.
Ἐπει ὡνομίαν, *quandoquidem, quum, often.*
Ἐπειτέ, *Quoniam*, Rom. 3. 30.
Ἐπειδή, *Quoniam, postquam, often.*
Ἐπειδὴ περ, *Quoniam*, Luke 1. 1.
Ἐπειτα, *Deinde, often.*
Ἐπέσχω γῆ, *Superintroductio*, Heb. 7. 19.
Ἐπέκλινε, *Trans*, Act. 7. 43.
Ἐπέκλεινομαι, *Est manus, totumq; corpus ad sedrum portendere*, Cornel. à Lapide. Ἐπέκλινε, *Con-*

tendens ad, Philip. 3. 14. The word which the Apostle here useth, when hee saith, *Hee endeavoured himselfe*, signifieth, that as good runners, when they come neer unto the mark, stretch out their head, and hands, and whole body, to take hold of them that run with them, or of the mark that is before them: so he in his whole race laboured unto that which was before, as if he were still stretching out his arms to take hold of it, Dr. Aivay.

ⁿ Contendens,
Beza. *Vulg.*
ad verb. *Ex-*
tendens me-
ipsum. *Erasm.*
Enitens.
Pergit autem
in Translati-
one à curso-
ribus sum-
pta, qui si
quando
summo, &
quasi jam ul-
timo impetu
nitantur,
prono, &
quasi præci-
piti corpore
feruntur ad
scopum, *Beza.*
o Ex sua de-
rivatione
manifestè si-
gnificat *Ve-*
stis genus
quod super-
induitur, ut
est pallium
aut penula,
Jan. en.
A superindu-
endo sic vo-
catur, *Beza,*
Erasm.
Linteum
quoddam
quo Piscato-
res se amicie-
bant, sive nu-
di essent, sive
vestiti, hoc
R. *superimpo-*
nescentes, *Theo-*
p. 32.

Ἐπερδύομαι, *Superinduo*, 2 Cor. 5. 2, 4.
Ἐπερδύτης, *Amiculum, ab amiciendo*, Joh. 21. ver. 7. *Vide Grotium. Syrus, Tunica sua. Vulg. Tunicam vertit, quod Erasmo non displicet: quia inquit quum alioqui Tunica sit vestis interior, verisimile est Piscatoribus Tunica fuisse summam vestem. Cum ἐπὶ τῷ ἔπερδύεσθαι, id est, à superinduendo dictum sit, non dubito quum id genus vestis significet, que aliis indu-mentis superinjicitur, qualis est tunica*, Maldonat. ad Joan. 21. v. 7. *In Glossariis vetustis Henrici Stephani, modò superaria, modò superalia redduntur, eò quòd omnino super alia (uti vox ipsa quoque sonat) indueretur, illis longior: Atque hinc nostrum Surplas natum videatur*, Fuller. *Miscellan. Sac. lib. 2. cap. 11.* Salom. ad Levit. 8. 28. *Moses ministravit totis septem diebus impletionum sive consecrationum cum indufio albo. Hinc fortè usus vestis lineæ religi se,*

religiosa, quam sacerdotes, dum sacris operantur, supra vestes alias gestant: Vocant Supercilium, vulgò Surplas. Drufius ad difficiliora loca Levit. cap. 23. Castellio vertit Indusium, non incommode: nam neq; pallio, neq; tunica ullus hic locus est, quum hæc minime fiat natanti idonea. Nonn us reddidit λίνον πένπλον. Erat enim amiculum ex lino, diversum à **ῥιπῆ**, quæ est interior tunica, quam ἐχέουσαν χιτώνιον Græci vocant, Drul. Ebr. Quæst. li. 2. quæst. 75. Amiculum ex lino significat, quod viz. natanti minime obsisteret, Beza.

Ἐπέρχομαι, Supervenio, invado. This word used Act. 1. 8. sometimes violentie significationem inclusam habet, it hath violence or power included in it, Scapula: and it is seldome used in the new Testament, but where it denotes a great power, a more especial gift then was given before, or rather an addition to a former gift, Luke 1. 35. and 11. 22. Luke 21. 26, 35. Acts 8. 24. and 13. 40. and 14. 19. Eph. 2. 7. Jam. 5. 1.

Ἐπερωτάω, δομαί, Interrogo, or, often. It is often taken for the simple ἐρωτάω, for ἀντερωτάω, Vicissim interrogo, Matth. 22. 41, 46. Marc. 12. 34. Luc. 20. 40. Significat difficiles questionum nodos alicui obijcere, & hac ratione ipsius sapientiam tentare.

Ἐπερωτήμα, Stipulatio, 1 Pet. 3. 21. The Stipulation, or Interrogation. It significeth a stipulation, or promise conceived in words, whereby he that is baptized, covenanteth to beleve, and doe as he is in Baptisme required.

Ἐπέχω, Attendo, subsisto, Luke 14. 7. Acts 3. 5. and 19. 23. 1 Tim. 4. 16. Phil. 2. 16. Holding forth, as the hand doth the torch, or the lanthorne the candle. Videtur à Pharo sumpta translatio, ubi accensa faces navigantibus in alto, portum quasi prætendunt, in quem appellant: Nempè quod honesta, sanctaq; fidelium vita, quasi lux aliqua cæteris hominibus præluens, ad Evangelii portum eos dirigit, Beza in locum. Act. 19. 23. Significat Remorari aliquid, & Inhibere; significat etiam

neutraliter Cunctari, morari, & expectare in aliquo loco: id quod annotavit Budæus in Commentariis, Gagneus in loc.

Ἐπνεύδω, Infesto, 1 Matth. 5. 44. Luk. 6. 28. The French word rendredh it, by doing despite, from the root **Ἄγης**, Mars, not unlike the sallies of a martial man, 1 Matth. 5. Infesto, Beza. Vulg. Calumniar. Erasim. Lædo, utrumq; dilute; deducitur ab Ἄγης, Mars, bellum. Hostilem ac veluti bellicum insultum notat, Beza in loc. Theodorus Beza vertit, Orate pro iis qui vobis sunt infesti, sequitur Budæum, qui scribit, Plinium, Celsum, Tranquillum, & alios dixisse Infestare, pro ἐπνεύδω, & sanè Græci etiam Grammatici hoc verbo, ab Ἄγης deducto, hostilem, ac veluti bellicum insultum notari volunt. Isaaco tamen Cafaubono, Vetus Interpretatio, Orate pro iis qui calumniantur vos, vehementer placet, nec sine causâ: nam ἐπνεύδω vocabulum esse forense, sepeq; significare Calumniari, ut ex Glossario, & ex Demosthene, Thucydide, Aristotele, alijsq; autoribus, facile est demonstrare. Idcirco vox ἐπνεύδω doctissimo quoque Camerario, in Notis ad Novum Testamentum, est violenta contumelia; & quid aliud est apud D. Petrum, 1 Epist. 3. 16. Ἐπνεύδωεν τῶν ἐν Χριστῷ ἀγαθῶν ἐργῶν, quàm, ut optime ibidem Vetus Interpretes, Calumniari bonam in Christo conversationem?

Ἐπί, Ad, often. Rom. 2. 2. Against those, Var. Great Eng. Bib. Tremell. Beza. Upon those, Vulg. Lat. The preposition is ἐπί, In, Against. Apoc. 7. 15. οὐλώσεται ἐπ' αὐτοὺς, ad verb. Super illos; & sic Vulg. Sensus autem est, Cum illis: Nam sic ἵν Super, pro Cum, usurpatur, ut notat Druf. in Præter. ad loc.

Ἐπιβαίω, Conscendo, insido, ingredior. Matth. 21. 5. Acts 20. 18. and 21. 2. 6. and 27. 2.

Ἐπιβάλλω, Injicio, immitto, erumpo,

Cui non possum assentiri, neque enim ἔν hoc loco nota est adjectionis ad justam mensuram, sed supplementum potius declarat ejus cui deest aliquid, Beza in loc. Tertullianus diversis locis vertit Recondo, committo, adsum, immitto,

continuo,

q Vocabulum est forense, & significat Calumniari, Cafaub. in Mat. 5. r Verbum ἐπνεύδω, infestatio nem dicit cum insultu & ludibrio, quod gravissimum molestissimumq; suâ naturâ est injuriâ affici, & insuper irrideri, Novarin. in Mat. 5. 44. f Significat propriè hostilem infestationem, & ad verbum, martium insultum, Chemnit.

t Sculter. Exerc. Evang. lib. 2. c. 27. & in Matth. & Marc. c. 14.

u Matt. 9. 16. Indo, Beza. Ad verbum, Immitto, ut Vulg. & Eras. Budæus, Assuo, vel Addo;

p Ἐπέχω multa significat: 1. Adhibere, seu Applicare: 2. Cohibere, & Reprimere, unde ἐπιχῆ, id est, assensionis retentio, Victorin. Strigelius Nov. Test.

coningo, otien. Luc. 15. 12. *δὲς μοι τὸ ἐπιβάλλον μίξθ' ἢ ὄσιος*, H. Steph. in marg. exponit, partem bonorum quæ ad me pertinet. Eodem planè sensu vox ista usurpatur ab Herodoto in Melpomene, ἀπολαχόντες ἐπὶ ἡλιάτων τὸ ἐπιβάλλον, h. e. (interprete Valla) acceptâ facultatum, quæ ipsis contingebat, portione. Inter alia significat tendere aliquid, Homer. Marc. 14. 72. Theophylactus exponit de obvelatione capitis; de injectione enim vestimentorum, ac velamentis usurpatur, Levit. 19. 9. Num. 4. 14. Marc. 11. 7. so the sense should be here. Peter covered his head, that he might weep bitterly; for the covering of the face was usual in mourning, 2 Sam. 16. 30. Esth. 6. 12. Others joyn it with the other verb, and so the sense shall be, * Erumpens, sive, Subitò flevit, aut, Prorupit in fletum. Sicut etiam Latini dicunt, In lachrymas erumpere. Ὑ ἐπιβάλλειν enim significat, Impetum fumere ad aliquid agendum. Ἐπιβάλλειν etiam est, Adjicere, addere, augere; an non vultu possit Ἐ Augens, id est, abundè flevit? Lud. de Dieu, Comment. in quatuor Evangelia. See more in him.

Ἐπιβαρέω, Aggravo, 2 Cor. 2. 5. 1 Theff. 2. 9. 2 Theff. 3. 8.

Ἐπιβιβάζω, Impono. Act. 23. 24. Impositum: Verbum Græcum specialius est, Ἐ proprie significat Efficere, ut quis conscendat jumentum, sic Luc. 19. 35. Piscar. in Schol. It is used also, Luke 10. 34.

Ἐπιβλέπω, Respicio. Luc. 1. 48. ὅτι ἐπέβλεψεν. Respicere pro diligere, Ἐ gratuito favore complecti, etiam à Latinis usurpatur: Solent enim homines, si cuius ipsos caput commiseratio, in eum intueri; si quem autem aspernantur, ab eo avertere oculos: Itaq; eosdem etiam babilus Deo tribuunt eo tropo, qui dicitur Anthropopatheia, Beza in loc. It is used also, Luk. 9. 38. and Jam. 2. 3.

Ἐπιβλήμα, Panniculus. Matt. 9. 16. Ἐπιβλήμα βέβητος, Panniculum, Beza. Vulgata, Commissuram panni. Erasim. Addamentum panni. Budæus, Addamentum panniculi: Existimat enim Bu-

deus significari Addamentum, Ἐ Auctarium; quod mihi quidem non placeat, nisi Auctarium voces, quod hianti vestis parti sarcindæ adhibetur; neq; Addamentum melius convenit, quod etiam Latinum vocabulum esse non arbitror: Commissura autem non ineptè videretur dictionem Græcam exprimere, nisi potius commissiõnem ipsam, Ἐ futuram declararet, quàm illud quod insuitur. Nos Galli vulgò vocamus, Une piece. Tertull. Novam plagulam elegantè vocat. Sed duo vocabula Græca uno Latino studeo exprimere. Πάξις enim, quum vestem dicitur, & laceram proprie declarat, hic tamen est potius materiæ vocabulum, Ἐ Pannum significat: ut idem omninò valeat ἐπιβλήμα βέβητος, atq; Pannus, qui parti laceræ inditur. Nos vulgò dixerimus, Une piece de drap. Quum autem Panniculus Latinis idipsum quod insuitur, Ἐ ejus præterea materiam declararet, utriusq; illud Græcum putavi hoc uno Latino non ineptè exprimi posse, Beza in loc. It is used also, Mark 2. 21. Luk. 5. 36. twice.

Ἐπιβοῶ, Vociferor, Acts 25. 24.

Ἐπιβελῶ, Insidie, Acts 9. 24. and 20. 3. 19. and 23. 30. Ὁ ἐπι and βελῶ, Consilium, because those that lye in wait for another, take counsell together.

Ἐπιγαυβέσω, Affinitatis jure duco, 2^a Em̄ no Matth. 22. 24. Hoc vocabulum respondet Hebræo, בב Jabam, quod non dicitur de quavis uxore, sed de cã demum, quæ ex hac lege ducitur, quia viz cognata est, id est, Affinitate conjuncta, Beza in loc. Sic Lxx usurpant Gen. 38. 8.

Ἐπιγῆ, Terrestris. Joh. 3. ver. 12. 1 Cor. 15. 40. 2 Cor. 5. 1. Phil. 2. 10. and 3. 19. Jam. 3. 15.

Ἐπιγινώσκω, Supervenio, Acts 28. 13.

Ἐπιγινώσκω, Agnoscō, cognosco, novi, rescio, often. Quo verbo Græci reddiderunt Hebræum כר, quod significat accuratam explorationem Ἐ agnitionem discernentem vera à falsis, dubia à certis. To joyn, and adde know-

Vide Sculter. Exercit. Evangel. li. 2, cap. 52.

propriè est affinitatem cum aliquo contrahere, Gen. h. Piscar. Γαμβέσις Græcis non modò generum, sed affinis in genere significat: atque ad cõ uxoris interdum fratrem, ut apud Sopho-

clen in Tyranno Vox hæc significat affinem fratrem, 1 Sam. 18. 21, 22. & 1 Maccab. 10. 54, 56. ubi tum genero, tum socero tribuitur.

* Gerh. in Harm.

y Bullinger.

ledge unto knowledge, when we know a truth more certainly and clearly then we were wont to doe, Luke 1. 4. *Agnosco, consensu aprobo.* 2 Cor. 1. 13. Ut agnoscas; annotat Theophylactus hoc non dictum esse ἵνα γινώσῃς, id est, cognoscas; sed ἵνα ἐπιγινώσῃς, id est, agnoscas. Cognoscimus enim quæ discimus, antea nobis incognita: Agnoscimus quæ prius utcumque novimus, velut faciem ante annos aliquot visam agnoscimus, Hieron. Eras. Beza.

Ἐπιγινώσκω, Notitia, agnitio, often. It is taken Col. 1. 9. 1. For knowledge. 2. Acknowledgement, Luke 1. 4. 1 Corinth. 16. 18. 3. For knowing again. Ἐπιγινώσκω est illustrior notitia rei prius aliquo modo perceptæ & cognitæ, Victorin. Strigel. in Nov. Testam. Ephes. 1. 17. notanda est emphasis vocis Græcæ ἐπιγινώσκω. Illa enim, licet quandoque accipiat pro cognitione, quæ res quasunque ante ignotas cognoscimus; tamen in Nov. Testam. sæpe pro fide, ipsa fide salvifica & accrescente indies usurpatur, Tit. 1. 1. quæ Christum jam cognitum studemus magis cognoscere, firmiter amplecti, ei certius confidere, plus obedire, ut ita cum γινώσκω ἐπιγινώσκω conjungamus, Coloss. 2. 1. & 3. 10. Tarnovius in Exercit. Bibl. It is rendred by Latine Interpretors rather agnitio, then cognitio, a knowledge with an acknowledging; so it is rendred by our Translatours, 2 Timoth. 2. 25. Titus 1. 1.

Ἐπιγεγραφήν, Inscriptio. Mar. 22. 20. Mar. 12. 16. and 15. 26. Luk. 20. 24. and 23. 38.

Ἐπιγεγράφω, Inscribo, Heb. 8. 10. and 10. ver. 16.

Ἐπιγεγράφωμαι, Inscribor, Mark 15. 26. Acts 17. 23. Rev. 21. 12.

Ἐπιδείκνυμι, Ostendo, demonstro. Mar. 16. 1. and 22. 19. and 24. 1. Luke 17. 14. and 20. 24. and 24. 40. Acts 9. 39. and 18. 28. Heb. 6. 17. Πειρώσθε εἰς ἐπιδείξαι, eximie ostendere, evidenter demonstro, & quasi ad ostentationem exhibeo: unde ἐπιδείξεις demonstrationes, quales sunt Mathematicorum. Itaque senten-

tia est, quod valde conspicuam, evidentem, & certam voluerit Deus promissionem suam reddere, Hyperius in locum. Istiusmodi demonstrationes dicuntur potius ἐπιδείξεις, unde syllogismus apodicticus, hoc est, demonstrativus.

Ἐπιδείχομαι, Excipio, Acts 28. 30. Joh. 3. 9, 10.

Ἐπιδημιώωτες, Advenæ, Acts 2. 10. and 17. 21.

Ἐπιδαίδαλωμαι, Superaddo, Galat. 3. 15.

Ἐπιδάσκω, Do, Matth. 7. 9, 10. Luke 4. 17. and 11. 11, 12. and 24. 30, 42. John 13. 26. Acts 15. 30. and 27. ver. 15.

Ἐπιδιορθόω, Corrigo. Tit. 1. 5. it is rendred, Set in order; but signifieth, Set straight, throughly and exactly, as a crooked staffe is set straight. Verbum διορθόω & διορθέωμαι, (nam utrumque dicitur) idem est quod emendo, corrigo, rectè dispono, res afflicta erigo & reparo. Hinc ἐπιδιορθόω, quasi dicas, supercorrigo, quod plus est quàm corrigo, & ea quæ aliqua ex parte correctæ sunt, ad limam & summam lineam perduco: id quod Hieronymus quoque hoc loco annotavit, Heinsius in locum. Ab ἐπι, δὲ, & ὀρθό. Corrigo. Beza, Pergas corrigere: Ita convertit ex Chryostomo Erasmus, propter additam præpositionem ἐπι, quæ indicat Titum in eo opere perficiendo Paulo successisse.

Ἐπιδοῦμαι, Occido, Ephes. 4. 26.

Ἐπιφάνης, Aquus. τὸ ἐπιφάνης, moderatio.

Phil. 4. 5. The word there used signifieth a moderation of that by equitie, which in rigour might be exacted. The like word is translated *courtesie*, Acts 24. 4. and this Adjective is translated *courteous*, 1 Pet. 2. 18. The like word is translated *gentleness*, 2 Corin. 10. 1. so this Adjective is translated *gentle*, 1 Tim. 3. 3. this Adjective is also translated *soft*, Tit. 3. 2. It comes all to one, whether we read *your patient*, or *your courteous*, or *your gentle*, or *your soft minde*, D. Aray in the place.

Adjectivum neutrum Substantivi loco positum, quomodo Græcè dicitur τὸ ἀγέρον, quod Latini decorum

rum *vocant*, Estius in loc. In the original it is adjectively; which is sometimes emphaticall in the proprietie of the language. Some read it *modesty*, as Theophylact, Haimo, Lyras, Illiricus. Some, *patient mind*; so the Geneva, Fulk, and so our owne Translation, 1 Tim. 3.3. Some, *moderation*; so Calvin, Beza, Zanchie, and wee, translate it there. Jam. 3.17. Such a one as preferreth equitie before extremitie of law, who will not be over-strict in pressing that which is unmeet. *Significat eum qui equitatem stricto juri praeferat*, Arist. Ethic. lib. 5. cap. 10. Lenis, vel mitis, is qui de jure suo concedit pacis causam, & qui injurias moderatè, & placido animo ferre potest. Alii interpretantur sic, Ἐπιεικής est equus, qui omnia non ad summum jus exigit, neque suum pertinaciter tuetur, non se contentiosum ullam in re praebet: ab ὄντι de, & εἶπω cedo.

Ἐπιεικής, *Aequitas*, Steph. Vatab. Pagnin. Acts 24.4. 2 Corinth. 10.1. Clementia, Clarius. Vox Graeca omnia haec significat, nec non lenitatem, facilitatem, patientiam, Lorinus. Vide Beza. *Aequitas est juris moderatio, & benigna interpretatio.*

Ἐπιζητέω, *Requiro, efflagito*, often. Matth. 6.32. it is more emphaticall in the Original, *See themselves to seek, or, Seek with all their might.* A diligent and busie kind of enquiry is meant. *Aliqua est emphasis praepositionis ἐπι, adeo ut etiam pro desiderare, & summo studio aliquid efflagitare ἐπιζητεῖν à Graecis, & requirere a Latinis usurpetur*, Beza in Matth. 1.2.39.

Ἐπιθάνατι, *Morti addictus*, 1 Corinth. 4.9.

Ἐπιθεσις, *Impositio*. Acts 8.ver.18. 1 Timoth. 4. v. 14. 2 Timoth. 1. v. 6. Heb. 6.2.

Ἐπιθυμέω, *Concupisco, seu desidero*, often. Luk. 22.15. the Greek is an Hebraisme, with *desire I have desired it*; as if hee should say, I have desired it in respect of the Pas-

^d Cupio, in animo habeo. ^e Summo perè

sover, to fulfill all righteousness; and in regard of the Supper, to institute the same. It significeth indifferently *coveting, or lusting*, Luk. 22.15. and 1 Pet. 1.12. it is taken for a *longing and earnest desire*.

Ἐπιθυμία, *Cupiditas, desiderium*, often: ^f Ἐπιθυμία, *Of desire ardere, and so we say, ardens appetitus*. Philip. 1. 23. τὴν ἐπιθυμίαν ἔχω. It is word for word, *Having a desire*; and this is somewhat more then simply to desire; for it noteth a vehement, earnest, and continued desire, a desire which is in action, and working till wee have our desire accomplished: whereas, to desire simply, may be a sudden motion, or momentary passion, Zanchius in loc.

Ἐπικαθίζω, *Colloco*, Steph. Matth. 21.7. *Sedere facio, quod plus est quam colloco. Proprie, Sedere facio super rem aliquam.*

Ἐπικαλέομαι, ἑμαυ, *Cognominor, invoco, appello*, often. *Modò passivè, modò activè sumitur, & utroque sensu*, Rom. 10.13. *Invocandi verbum proprie de eo dicitur, qui Dei subsidium cum clamore petit, ut qui in periculo est constitutus*, Beza in 1 Corinth. 1. 2. *Latinis etiam invocare idem saepe est, quod simpliciter vocare, appellare*, Pareus in 1 Cor. 1.2. It significeth to call upon another for help in extremitie: sometimes it is the same with simply to call, name, as Heb. 11.16.

1 Pet. 1. 17. Ἐπικαλεῖσθαι pro nominatione *usurpatur*, Matth. 10. ver. 3. Luc. 22. v. 3. Act. 1. v. 12. Pro invocatione, Act. 2. v. 21. & 9. v. 14. & 22. ver. 16. *Significat nominare, & nominando invocare, Gerhard. in 1 Pet. 1. 17. So, invocare Christi, seu nomen Christi, est idem quod Christi nomen profiteri.*

Ἐπικάλυμμα, *Velamen*, 1 Pet. 2. v. 16. only.

Ἐπικαλέω, *Execrabilis*, Joh. 7.49. Gal. 3.10, 13.

Ἐπιπέτω, *Infito, immineo, imponor, incumbō*. *Proprie significat superimpositum esse, sicut galea capiti, & onus aliquod humeris incumbit*. Apud Thucid. lib. 7. *usurpatur de hostibus ur-*

X gentibus

^b Auger studium & intentionem inquirendi. ^c Matth. 16. v. 4. It significeth *inquiro, or insuper quero*, tot aliis signis non contenta. The praeposition ἐπι declarat adjunctionem. The Greek Interpreters render the Hebrew Darsach with this word, which hath care and sollicitude joyned with it. *desideravi*, Beza, Piscat.

Neutraliter, *Facio*, *superfusus* seu collocatus sum *super* vel apud, *Tacumbo*, & metaphoricè *immineo*: ut & apud Latinos, periculum alicujus imminere, seu impendere dicitur.

h Ab *ὄν* & *κωδῆς*, *Fuvenis*. Sic *Fuvenis* Latine à *juvando* dicitur, ob aetatis & animi robur, quia ad arma ferenda aptissimus. i B. *Αἴνω ἀνῆρες*.

gentibus ac prementibus aliquem, & quidem *plerumq; fugientem*, which signification may well agree, John 11.38. Luc. 5.1. *usurpatur de populo Christi urgente, ac comprimente, ut cogereur navim ascendere, & ex eâ docere*, Gerh. *Videtur hæc vox non quævis concisum, sed cum pressura significare: unde irruere non male verit Latinus interpret, vide Job 19.3. & 21.23. Grotius in Luc. 5.1.* It is used also, Luke 23.23. Joh. 21.9. and Acts 27.20. 1 Cor. 9.16. Heb. 9. ver. 10.

h *Ἐπιχεια*, *Auxilium*, Act. 26.22.

Ἐπιχειω, *Judico*, Luke 23.24.

Ἐπιλαμβένομαι, *Prebendo, accipio, capto*, often. Hebr. 2.16. This word was sought for, and made choice of, saith *Oecumenius*. It is not properly

Taking, not *Suscipere*, or *Assumere*, but *Manum injicere, Arripere, Apprehendere*; i to seize upon it with great vehemencie, to lay hold on it with both hands, as upon a thing we are glad to have got, and will be loth to let go again. *Apprehendo*, 1 Tim. 6.

Sæpe etiam assumo: atq; hic eâ significatione accipiendum satis arguit sententia ratio. Hic enim dicitur, quod Christus assumpsit humanam naturam.

Quaquam nec ineptè adnotatum est à Chryostomo, apprehendi potius significatione accipiendum. Metaphoram namq; subesse verbo ἐπιλαμβένομαι, dicitur ab iis, qui alium præcurrentem & fugientem persequuntur, conanturq; retinere, ac tandem manu præhendant.

Quâ metaphorâ hîc mira Dei erga humanum genus benevolentia & charitas declaratur. Nam ille nos, qui longè eramus, & ad nostrum exitium quasi cursu rapiébamus, infectus est, tandem arripuit, retinuit, & ad salutem reduxit. Atq; ita cura, sollicitudo, labor, festinatio, pro salute generis humani eâ unâ voce significatur. Hyperius in locum.

Heb. 2.16. *Ὁὐ ᾧ δὲ ἄγγελος ἀγγέλων ἐπιλαμβένομαι, κλ.* Though in our English reading of it it be somewhat obscured, the words rightly rendered run thus, *He doth not take hold of Angels, but the seed of Abraham he taketh hold of*: Where the word which I render

taking hold of, signifies to catch any one, who is either running away, or falling on the ground, or into a pit, to fetch back or recover again. This Christ did for men, by being borne, and suffering in our flesh; but for Angels he did it not. D^r Hammond in his *Practicall Catechisme*, pag. 20.

^k *Assumpsit*, any common ordinary thing. *Apprehendit*, a thing of price, which we hold deare, and much esteeme of: one and the same word *Apprehendit*, forteth well to expresse both his affection, whereby he did it; and our great perill, whereby we needed it. It is the same word that is used to *Peter*, Math. 14.31. when, being readie to sink, Christ caught him by the hand, and saved him: and that in the Hebrew is used, Gen. 19.16. One delivered from the water, and the other from the fire: *Oecumenius* saith, this word supposeth a slight of the one partie, and a pursuit of the other. It supposeth two things, a slight of the one, and an hot pursuit of the other. Luc 20.20.

ἵνα ἐπιλάβωμαι αὐτὸν λόγῳ, Ut carperent ejus sermonem, & hac occasione calumniam ei fruerent. Sic enim hoc loco explicandum est τὸ ἐπιλαμβένομαι. *Vulgata, & Erasmus*, Ut carperent eum in sermone: pro quo dicere maluissent, Ut interciperent eum, *Beza in locum*. The Septuagint use it, Exod. 4.4. Judg. 12.2.

^l *Ἐπιλαθένομαι*, *Obliviscor*, Math. 16.5. Mark 8.1. Luk. 12.6. Phil. 3.13. Heb. 6.10. and 13.2, 16. Jam. 1.24.

^m *Ἐπιλέγομαι*, *Dico, allego*. Joh. 5.2. Act. 15.40. *Subjicior*. unde *Epilogus, extrema pars orationis*.

ⁿ *Ἐπιλείπω*, *Desicio*, Heb. 11.32.

^o *Ἐπιλησμονή*, *Oblivio*, Jam. 1.25.

^p *Ἐπιλύω*, *Explico*, Marc. 4.34. Act. 12.39. *Propriè, quæ occulta erant, & abscondita interpretari, Camer. in Myr. Evang. The Septuagint useth it Gen. 41.12. of expounding Pharaohs dreame.*

^q *Ἐπίλυσις*, *Explicatio*, 2 Pet. 1.20. See *Cameron*, his *Myrath. Evang. ut apud Latinos verbum Explicandi à plicatum*

^k *Significat incantum opprimere, & imparatum aggredi*, Bud. quod probat ex *Arist. 5. polit. quæ significatio pulchrè isti loco Luc. 20.20. congruit. Solet aliàs Evangelista verbo uti pro eo quod est *prehendere, arripere*, Math. 14.31. Marc. 8.23. Luc. 9.47. & 14.4. and 23.26.*

rum evolutione : ita apud Græcos Ἐπίλυσις à vinculorum solutione deducitur, cum expositio sit velut nodi alicujus solutio. Gerh. in loc. Vox dicta est à solvendo, quod convenit rebus intricatis ; vel ab adeundo, quod magis convenit his quæ sequuntur, Eras. in locum.

Ἐπιμαρτυρέω, Testificor, I Pet. 5. 12. Ἐπιμαρτυρέω Vulgata reddidit contentans. Sed præpositio ὅτι simplici verbo μαρτυρέω addita, est emphatica, ut sit sensus, Non solum exhortans, sed insuper etiam attestans. Lxx Interpr. verbo ὅτι μαρτυροῦμαι utuntur in ea significatione, ut includat etiam exhortationem, Neh. 9. 29. & 30. & Cap. 13. 15. Hæc significatio pulchrè accommodari potest huic loco : Ideo enim testificari voluit Apostolus eam esse veram gratiam in qua stabant, ut de veritate illius convicti, constanter in eadem perseverarent, Gerh. in loc.

Ἐπιμέλεια, Cura, A&S 27. 3.

Ἐπιμελῆς, Accuratè, Luke 15. 8.

Ἐπιμελέομαι, Curam ago, Luke 10. ver. 34, 35. I Tim. 3. 5.

Ἐπιμῶ, Persevero, permaneo, often.

Ἐπιπέλω, Annuo, A&S 18. 20.

Ἐπιπίλω, Abluo, Matth. 27. 24.

Ἐπίνοια, Machinatio, Beza. A&S 8. 22. Vulgata & Erasmus Cogitatio, nimum dilutè ; Certum enim est hic significari vasrum illud Simonis commentum, abuti ad ambitionem & questum Dei donis cogitantis, & Apostolos ex suo ingenio æstimantis : & Ἐπίνοια prorsus hic respondet Hebrææ voci zamam. Beza in loc. Vide Drusium in loc.

Ἐπίορκος, Perjurus, I Tim. 1. 10.

Ἐπίορκέω, Pejero, Matth. 5. 33. Vide Grotium. Violo jusjurandum. Significat enim Ἐπίορκέειν aliquid facere supra jusjurandum, & illud transgredi. Latini quoq; (ut inquit Cicero, Offic. tertio) Pejerare non est falsum jurare : sed quod ex animi tui sententia juraris, id non facere, perjurium est, Beza in locum.

Ἡ ἡμέρα, Sequens Dies. A&S 7. 26. and 16. 11. and 20. 15. and 21. 18. and 23. 11.

Ἐπίεσις, Quotidianus, Matth. 6. 11. Vide Grotium. and Luke 11. ver. 3.

^m Tertullian renders it *Quotidianum*, but prefers the spiritual meaning of the word *Panis*, before the literal.

ⁿ S. Austin reads it *Quotidianum*, but understands it of both the spiritual, and corporall food also.

^o Chrysostome, a Greek Father, who therefore may be supposed better to understand the propriety of the word, swerves not at all from those two Fathers interpretation.

^p S. Hierome is diverse from all three, and instead of *Quotidianum*, hath *Præcipuum*, *Egregium*, *Peculiarem* ; making it *Synonymum* with *ἁπλοῦς*. And (as Tertullian did) referring it unto Christ, the spiritual food ; but excluding quite the corporall, which Tertullian did not.

And therefore he alloweth their opinion, who give the Etymon, *Quid sit super omnes substantias*, *universas substantias*. In his Comment upon *Matthew*, he maketh mention of another Translation, *Craftinum*, or *Futurum* ; and so *Athanasius* renders it. And it may be, *Arias Montanus* had the same meaning, when he translated it *Post-præsentem* ; *Post-præsentem ad verbum vertendum censeo, non sine magno mysterio*.

^s Hierome in his Comment upon *Ezekiel*, reads it, *Panem substantivum, sive Superventivum*, which last, *Superventivum*, meets right with *Athanasius* his *Futurum* ; and *Montanus*, *Post-præsentem*. The original word is the same both in *Matthew's* and *Luke's* Gospel, ἡμέρας yet in *Matthew*, the Vulgar and *Rhemists* turne it, *Super-substantiali*, *Quotidianum*, or *Daily* in *Luke*.

^t Calvin sharply censures the first of these Translations : *Quid nonnulli panem ἡμέρας, pro Super-substantiali*

panem ἡμέρας, pro Super-substantiali

panem ἡμέρας, pro Super-substantiali

panem ἡμέρας, pro Super-substantiali

panem ἡμέρας, pro Super-substantiali

^m Lib. de Orat. cap. 6.

ⁿ Enchirid. ad Laurent. cap. 15.

^o Hom. 10. in Math. & Hom. 42. in Joan.

^p Comment. in Titum, cap. 2. tom. 3.

^q As if ὅτι were put for ὅτι, and it were to be understood of Christ.

^r Videmus omnes ferè vertere quotidianum,

quod lingue

Græcæ ratio non patitur. Id eò libentiùs dicimus doctissimo hoc atque acutissimo seculo, ut omnes intelligant me nihil de meo asserere aut fingere posse. Nego enim ἡμέρας in Græco authore ullo significare *quotidianum*, ac nè legi quidem apud ullum scriptorem nisi sacrum. *Caninius*. ⁱ Calvin. in *Harm. Evang. sup. Matth. 6. 11. & Luc. 11. 3. ^t Incautè quidem nostro tempore in Vulgata Editione pro *quotidiano* *super-substantiali* posuerunt, *Maldonatus* in sextam *Matth.* To translate it *daily*, as their own learned Bishop *Jansenius* also confesseth. *Concord. cap. 41.**

accipiunt, prorsus absurdum est, and for it substitutes superveniens. And this in effect he makes equivalent to quotidianum, though hee abstain from the word. Beza keeps the vulgar quotidianum in his Translation, but in his Annotations hee interprets it, with the Greek Scholiast, *sufficient to uphold and sustaine our nature.* Syra Interpretatio, *Panem sufficientem, five Necessarium vocat.* Tremellius translates it, *Panem necessitatis;* and Fabricius, nothing different but in word, to the same sense, *Panem indigentia nostra.* Suidas, *Panis substantie nostra aptus, vel quotidianus.* Basiliius, *Panem ad quotidianam vitam substantie nostra utilem reddit.* Theophylactus, *Nostra substantie & constitutioni sufficientem.* Camerarius, *Eum quo contenta esse possit natura, atq; constitutio nostra.* Some render it, *Panis superessentialis.* Et Grammaticorum, & Theologorum *carnificina hactenus fuit vocabulum ἐπιπέσι* in petitione quarta Orationis Dominice. Ab hac ut utroq; liberem, operam dabo. Ergo ἐπιπέσι (quod ad verbum superessentialis sonat) verterunt nonnulli superstantialis, tam verbo, quam sententiâ horribili, Scultet. in Matth. & Marc. cap. 19. Vide plura, Exercit. Evangel. lib. 2. cap. 31. Some make the notation of the word, ἐπιπέσι, ad substantiam, Bread helpfull to our substance, or put to our substances, day by day; or, sit and meet to nourish us: so it is answerable to that phrase, ² Prov. 30. v. 8. *Panis præscripti, vel demens mei, id est, mihi præscriptus, aut mihi sustentando idoneus:* This interpretation hath antiquitie to countenance it. Basil calleth it the Bread which is profitable to the daily life,

¹¹ ἄριστος, Bread put to our substance, or essence, day by day; that is, such bread as serves to preserve health and life from day to day.
x Pro. 30. 8.
Daily food,

James 2. 15. is expounded of things needfull. One derives it from ἐπίστα, but not in that sense, that is, competent, or sufficient for our nature, that is, for our sustenance: of which signification Hen. Stephens in his Greek Thesaurus noteth, there is scarce an example found of the word ἐπίστα, but in that sense which the Scripture useth it, Luk. 14. ver. 12, 13. as it signifieth wealth and substance, from whence this word is derived; signifying that which excelleth all wealth and substance, which is one signification of the proposition ἐπί, Rom. 9. 5. Ephes. 4. 21, and so doth aptly answer that, Pal. 115. 14.

or quickning of our substance; alledging that of Paul, that having food and raiment, wee ought to be content. And Theophylact affirmeth it to be called *superessentiali*, because it is sufficient for our substance: so Euthymius. The Syriack Translator of the new Testament (as was said) seemes to follow this sense, who thus expresseth it, *Panem necessitatis nostra*, that which wee have daily need of: and the Arabick little differs, which thus renders it, *Panem nostrum sufficientem nobis.* Augustine by bread understands *necessaria.* Cyprian (answerably to the common Translation of the word *quotidianum, daily*) termeth it *diurnum cibum,* ¹ daily food. ² Luke is ³ So Chrysostome, Ambrose, Theodoret. the best interpreter of the Greek word, who sheweth that it signifieth, *Bread sufficient for the day,* that is, for ² Luk. 11. 3. every day; and therefore it must needs be bodily: for spiritual food once truly received, serves not for a day, but for ever, Joh. 4. 14. In which place also the Vulgar translateth the word *quotidianum,* and our Rheimists themselves translate it *daily.* The double ² article makes little ³ τὸν ἄριστον ἐπιπέσιον. for them; for it is well knowne, that such articles doe often redound, or are used meerly for grace of speech, as Luke 11. 35, 48, 50, and 51 verses.

¹ ἐπιπέσι, *Incumbo, incumbio, illabor,* Mark 3. 10. Luke 1. 12. John 13. 25. Acts 1. 15. and 8. 16. and 10. 10, 44. and 20. 10, 37. Rom. 15. 3.

¹ ἐπιπέσι, *Incumbo, 1 Tim. 5. 1.* It signifieth properly to *strike*, but it is used also to *reprove,* 1 Tim. 5. 1. Significat castigo, objurgo quodammodo, & verberare addito, ut metaphora subesse videatur: quomodo etiam verbera lingue interdum metaphoricis usurpant pro sæva maledicentia, Hyperius in loc. ² ἐπιπέσι, *Incumbo, 1 Tim. 5. 1.* It is used also to *reprove,* 1 Tim. 5. 1. Significat castigo, objurgo quodammodo, & verberare addito, ut metaphora subesse videatur: quomodo etiam verbera lingue interdum metaphoricis usurpant pro sæva maledicentia, Hyperius in loc. ³ ἐπιπέσι, *Incumbo, 1 Tim. 5. 1.* It is used also to *reprove,* 1 Tim. 5. 1. Significat castigo, objurgo quodammodo, & verberare addito, ut metaphora subesse videatur: quomodo etiam verbera lingue interdum metaphoricis usurpant pro sæva maledicentia, Hyperius in loc.

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^c Valdè & ardentè amo, Cornel. à Lap. Maximo amore complector, Beç.

I Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo ἐπισκοπέω, quod est confidero, superintendo, recenseo, recognosco, etiam viso ægrotum, vel, ut vulgò dicunt, visito: unde ἐπισκοπέω, observator, speculator, explorator, custos, visitator, Hyperius. Verbum ἐπισκοπέειν translatum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter nè desit comæatus. Salmeron. Propriè significat inspectionem: usurpatur de munere publico, quod ministri Ecclesiarum obeunt. Sic vocat tñm docendi, tñm gubernandi munus in Ecclesiâ Beza in I Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesie: Dicta est autem ἐπισκοπή, ἡ δὲ τὸ ἐπισκοπέειν, ab inspiciendo inuisendo, visitando, ac proinde curam connotat; qualem Paulus indicat, Act. 20. 28. Piscat. in I Tim. 3. 1.

Ἐπισκοπέω, Prospicio, Heb. 12. 15. I Pet. 5. 2. Cum curâ inspicio, ac visito, Piscat. It significth to looke, as a man doth, aiming at a Butt. Vocula ἐπι intendit significationem, Alsted.

Ἐπίσκοπος, Episcopus. A Bishop, or Over-seer: the Hebrew, רֹבֵד, Pakid, as the Greek Ἐπίσκοπος (from whence we have formed our English word Bishop) is any man that hath charge and office, for any business, Civil or Ecclesiasticall. Sacrarum virginum custos vocatur ἐπίσκοπος apud Plutarchum in Numa. Genebrar. ad Psal. 108. 9. Nomen est officium significans. Of ἐπισκοπέω, to Consider; or, of ἐπισκοπέομαι, to visit: the Scripture, where the Seventie translated it so, doe read it a watchman, as in Ezechiel and Hosea. Episcopus intelligi quicunque verbo & gubernationi præerant, putâ Pastores, Doctores, & Presbyteros, ἡ δὲ τὸ ἐπισκοπέειν, quòd illos oporteat quasi speculatores in doctrinam, & mores commissi gregis inquirere, ut Act. 20. 28. quos interdum generali nomine Presbyteros

I Dicitur ab ἐπι, quod est Super, & σκοπέειν, Invidere, quia Episcopi debent vigilare super grege: Over-seers and Superintendents of the rest; so called of their watchfulness, care, and labour in teaching the people. Vox quidem est Græca, sed ita Latinis usitata, ferè Latina facta sit, cum etiam Cicero eâ voce Latine scriptâ utatur ad Atticum, lib. 7. Epist. 10. ἡ δὲ τὸ ἐπισκοπέειν deducitur: ἐπισκοπέειν autem est attendere inspicere; non simpliciter, sed ita ut prospiciat etiam iis, quorum inspector factus, eorumque curam gerat, Zanch. in Phil. 1. 1. k See Deitate on the place.

vocat, ut ibidem versu 17. & I Tim. 5. 17. Beza in Phil. 1. 1. Inter Πρεσβύτερον tamen & Ἐπίσκοπον hoc interest: Πρεσβύτερος nomen est Ordinis, Ἐπίσκοπος nomen in illo ordine Officii. Ideo in scriptis Apostolicis, cum de ordinandis qui Ecclesia præessent, ageretur, semper ibi vocatur πρεσβύτερος ut in Act. 14. & in Epistola ad Titum Paulus. At paulò post, ubi qualis esse debet Presbyter ex officio præcipit, Ἐπίσκοπον eum appellat. Similiter & in priore ad Timotheum, cum præcepta dat de officio Presbyteri, Ἐπίσκοπον etiam nominat. At in Actis 20. cum vocasset ad se Paulus qui Episcopus Ecclesie præerant, nomine ordinis Πρεσβύτερος appellavit. Salmasius de Episcopis & Presbyteris, p. 172, 173. It is used also, I Tim. 3. 2. Tit. 1. 7. I Pet. 2. 25.

Ἐπιπόρευσις, Attraho, I Cor. 7. ver. 18. Τὸ ἐπιπόρευσις, quod in genere significat Attrahere, accipio passivâ significatione, ut de eo dicatur, qui Chirurgi operâ (ut ita dicam) præputiatur: quod quidem fit cute ferro adductâ, ut glaudem rursus opeiat, quemadmodum docet Celsus, & testatur Epiphanius.

Beza in locum.

Ἐπιστάται, Scio, often. Ab ἐπι & ἵστυμι. Intelligere enim est animo in aliquid insistere, aut incumbere. To stand upon a thing. Vel quod ea que intelliguntur menti insidere, & inbæere, tanquam ibi concepta, & contenta videantur: juxta quam notionem Anglicè dicimus, To understand, quasi dicas, Subtus stare, tanquam portandi animo & studio.

Ἐπιστάτης, Magister, Luc. 8. 24, 45. & 9. 33, 49. & 17. 13. Luc. 5. 5. Propriè declarat eum qui rei cuiuspiam sit præfectus, Beza in loc. Vocem hanc nemo horum scriptorum præter Lucam usurpat. Apparet ei visum hanc vocem Græcam optimè respondere Hebraicæ Rabbi. Huic vocabulo Græco satis propriè respondet Latina vox Magister, que ad omnem eminentem dignitatem referri solet; unde Magistri equitum nomen, & vox Magistratus, Grotius. Præterquam quod Præceptorem, vel Pædagogum designat, propriè significat Curatorem alicujus rei, qui Reipubli-

ae curam gerit: & in acie ἐπίστης dicitur, qui alteri commilitoni est substitutus, ut ei succenturiatus succedat, Chemnit. It significeth in English, a Defender, a present Helper: such as in times of warre are sworne brethren, to live and to dye together. *Commiles, Succenturiatus*, and in times of peace, *Guardians of Infants*. Shepherds have the same title, who are ἐπίστη) ποιμνίων, *Sophoc.* Defenders of their flocks. And *Aristotle, Pol. lib. 4. cap. 15.* calleth Magistrates so, who are to defend their subjects from wrongs, or hurts: From ἴστης, to stand, fore-attended with the præfix ἐπί, signifying about, before, and above: and therefore well expressing Christs headship over his Church, as one that is always about, before, and above it, both in place and providence. The Septuagint have used this word sometimes, but never pro Magistro. Fortè posterior etas hinc transtulit ad magistrum & præceptorem, qui discipulis suis præest, & eorum quasi præfatus est.

Ἐπίστημων, Scientiâ præditus, James 3. ver. 13.

Ἐπίστέλλω, Mitto, scribo. Matth. 21. 34. 36. Act. 15. 20. Heb. 13. 22. Non solum significat quomodocumq; mando & mitto, sed præterea cum addito, literas & epistolas; ipsi sumq; nomen epistolarum ab hoc verbo derivatur, quamvis quoque juxta ejusdem verbi aliam acceptionem reperitur pro mandatis, jussis, præceptis, Lorin. in Act. 15.

Ἐπίσταν, Epistola, often.

Ἐπίστανίζω, Confirmo, Act. 14. 22. and 15. 32, 41. and 18. 23.

Ἐπίστανιζω, Os obturo, Tit. 1. 11. A Metaphor from muzzling dogs.

Ἐπίστανίζω, quæ, Converto, revertor, often. Act. 26. 18. x) ἐπίστανίζω, ut aperias oculos eorum, Beza, & Convertas eos. Transitive accepit, prout accipiendum Luc. 1. 16, 17. Jac. 5. 19, 20. In reliquis omnibus Novi Testamenti locis, intransitive accipitur pro Reverti, converti, convertere se: Ita Syrus, Arabs, Vulg & Erasim. quos sequor, nè

Ellipsin statuire sit opus, Lud. de Dicu in loc. Matth. 12. 44. Verbum ἐπίστανίζω significat etiam Corrigere, & Emendare. Etiam Satana reditus huc collinat, ut ignaviam suam atq; solordiam corrigeat, quâ tam facile exiit, & abiit.

Ἐπίσταν, Converso, Act. 15. 3. Non simpliciter significat mutationem, sed penitentiam in Scripturâ, Camer.

Ἐπίστανίζω, Cogo. Matth. 23. 37. and 24. 31. Mark 1. 33. and 13. 27. Luke 12. 1. and 13. 34.

Ἐπίστανιστήριον, Aggregatio, Heb. 10. 25. In Græco est tricompositum vocabulum. Fortè Apostolus ad Hebræos scribens uti voluit hâc Græcâ voce, aliqui τὰ ἀ, nè à vocabulo Synagoga, quod Hebræorum cœni quodammodo proprium erat, longius recedere videretur, Estius in locum. Plus significat quàm Ἐπίστανιστήριον, id est, Congregatio; habet enim Emphasia Præpositio ἐπί: idè rectè Beza, Per nostri aggregationem ad eum, scil. Dominum nostrum Jesum Christum, 2 Thess. 2. 1. Zanch. Accipio pro illâ congregatione quâ ad illius Tribunal statuerendū sumus, sic Rom. 14. 10. & 2 Cor. 5. 10. Aret. in 2 Thess.

Ἐπίστανιστήριον hic significat aggregationem fidelium ad Christum quæ peragitur eo die, Cam. de Eccles.

Ἐπίστανιστής, Coitio, agmen, Act. 24. 12. 2 Cor. 11. 28. Certum est ἐπίστανιστήριον dici multitudinem, quæ adversus aliquem coierit, idq; non semel, sed repetitis vicibus; quia igitur multiplices erant curæ, quarum tanquam agmine magis ac magis veluti obruebatur Apostolus, usus est translative hoc vocabulo, admodum significanter, Beza in loc.

Significat agmen subinde irruens in aliquem, Illyr. in Nov. Test. Est incursum tum hostium, & populorum tumultuantium, tum curarum, & sollicitudinum, Cornel. à Lap. Elegans metaphorâ re castrens, Fun. & Tremel.

Ἐπίστανιστήριον, Simul curro, Mark 9. ver. 25.

Ἐπίστανιστής, Periculosus, Act. 27. 9.

Ἐπίστανιστής, Invalesco, vires sumo, Luk. 23. 5. ἐπίστανιστήριον invalescebant, scilicet, clamore: Unde Syrus, vociferabantur Moner autem Cl. Beza, ἐπίστανιστήριον verti etiam posse, contra nitebantur. Addo, vel vehementer instabant, vel validè urgebant: nec dubito quin idipsum sit, quod Exod. 12. 33. dicitur, & invaluerunt, &c. quod non male Tremellius & Junius, Vehementer instabant apud populum, vel potius, validè urgebant populum, Ludovic. de Dieu in locum. Quia verbum ἐπίστανιστήριον etiam

m This comes from ἐπίσταν, thence letters are called Missives.

n Est os aliquis obturare, & quasi Epistomio occludere, Cornel. à Lapide.

in activa significacione usurpatur, ideo per τὸ ἐπιτιμῶν evangelista innuit, quod violento quodam impetu Pilatum adorti fuerint, & vim quasi intulerint ipsi suis accusationibus. Sensus igitur est, quod clamoribus impetrare voluerint illud, quod rationibus obtinere non potuerant; sicut solent importuni accusatores, veris probationibus destituti, inconditis clamoribus Judicem obtundere, Gerh. in loc.

Ἐπιτιμῶ, Coarctatio, 2 Tim. 4. 3. Superacumulo, id est, sine iudicio quævis obvia accumulatio, & ardore quodam, Aret.

Quo verbo tria notantur: 1. Studium ardens in conquirendis Doctoribus. 2. Quod sine iudicio & temerè sunt collecturi Doctores suos. 3. Multitudo confusanea notatur, Aret. in loc.

Ἐπιτάξις, Impero, Marc. 1. 27. and 6. v. 27, 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Act. 23. 2. Philem. ver. 8. Est injungere, aliquid officii delegare, & mandare quippiam, Bulding.

Ἐπιταγή, Imperium, præceptum, injunctio, 1 Tim. 1. 1. καὶ ἐπιταγῶν τῶ Θεοῦ. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Bezæ, ex mandato, sic proprie significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. Cum omni imperio, Bezæ. It is a martiall word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the fore-ward, re-ward, or wings, at his pleasure, from whence they may not start, under pain of martiall law, to which hee alludeth, 2 Tim. 4. 7.

Ἐπιτιμῶ, Perago, often.

Ἐπιτίμησις. Aptus, James 2. 16.

Ἐπιτίμησις, ἐπιτίμησις, Impono, invado, often.

Ἐπιτιμῶ, Objurgo, interminor, often.

q Cum omni imperio, Bezæ.

r Perago, celebris: nam de rebus sacris hoc verbum aliquando dicitur.

s Ὁ δὲ τιμῶν, honor.

t It is an honour to take a rebuke well: or of τιμῶν, pæna, multa.

Interminatus est, Bezæ in Matth. 12. 16. Comminatus est, Svr. in Matth. 4. 39. Est increpatio Dominorum in servos, cum comminatione imperium, Matth. 8. 26. Objurgo, Bezæ. Impero, Vulg. Incepo, Erasim. Interdum accipitur pro additis minis præcipere, ut Matth. 12. 16. Sicut apud Latinos accipitur Interminari. Interminatus sum ne faceres, Terent. Non tantum significat reprehendere, & increpare, sed etiam Interminari, & interdicare; sic Matth. 8. 26. & 16. 22. Gerhard. in Harm.

Matth. 8. 26. Hee rebuked the wind and the sea. All the Evangelists do use one and the same word, which in the native propriety doth signifie to reprehend, and chide, and charge, yea, charge strictly, even with threatenings and menaces, and accordingly translated in some Latine copies. I charge you be still and calme, upon your perill be it; I will make you rue it else: which majesticall threatening intendeth two things; viz. 1. Authoritate to command. 2. Power to punish if hee be not obeyed. Significat Increpare, multis verbis & clamore in aliquem increbi, Chemnit. Proprie significat increpare, tamen multis Scripturæ locis accipitur pro præcipere, veluti cum comminatione & irâ, Jansen. Significat, aliquid cum interminatione & indignatione vel præcipere, vel prohibere, Polyc. Lys.

Ἐπιτίμια, Increpatio, 2 Corinth. 2. 6. Multa, seu pæna. It significeth rebuke, reprehension, chiding. Est publica castigatio morum, Aret.

Ἐπιτρέπω, Permittito, often. It is used Gen. 39. 8.

Ἐπιτρέπω plus importat quàm permissionem nudam: Significat enim id quod alii vocant concedere; id est, facere potestatem agendi. Quam ejus significacionem facile est ex aliis Scripturæ locis probare, Estius ad 1 Cor. 16. 7. Sæpe apud Græcos Scriptores est rem arbitrio alicujus committere; quæ vera est hujus loci sententia, ut alibi offensum est. Latine quoque, permittendi vox ita usurpatur, Grotius in Matth. 19. 8.

Ἐπιτροπή, Procuratio, Act. 26. 12. Id est, ut vernaculo sermone loquimur, Charge, & Commission, Bezæ.

Ἐπιτροπῶν, Procurator, Matth. 20. 8. Luc. 8. 3. Galat. 4. 2. Pueris pupillis dabantur tutores: furiosis & adolescentibus curatores, qui pro illis rem administrarent: Prior vox Græca dicta est à promissa, arbitrio, seu jure: posterior à dispensatione rerum domesticarum, Erasim. in loc. Significat non tantum tutorem pupillorum, verum etiam procuratorem, & præfectum, cui aliquid committitur, ut al-

c Irrogatam, Multam declarat, quæ vox ad canonicas pœnas, quas vocant, translata est.

d Ἐπιτροπῶν Græcis, qui Latinis tutores dicitur, & ἐπιτροπῶν Provinciarum, id est, Procuratores, Præfidiibus subje- Bezæ in Act. 26.

terius

terius nomine & loco negotia quadam obeat, & administret, Chemnit. Sic vocabantur à Græcis, qui ab Imperatoribus mittebantur ad certas provincias sibi peculiariter servatas, qualis fuit Judæa præsidibus Syria obnoxia, Beza in Luc. 8. 3. There the Syriack calls him Oeconomus, and the Arabick Thefsaurarius. Vide Grotium in Luc. 2. 2.

¹ Ἐπιθυχοῦμαι, Aſſequor, ad scopum per-tingo. Rom. 11. 7. Heb. 6. 15. and 11. 33. Jac. 4. 2. Proſpers ſucceſſu utor, voti ſui compos eſſe, aſſequens ni-mirum id ad quod contendit.

¹ Ἐπιφαίνω, Appareo. Luc. 1. 79. Act. 27. 20. Tit. 2. 11. & 3. 4. Dicuntur ἐπιφαίνεσθαι, quæ repente conſpecta oculos omnium in ſe convertunt, quòd cum ſplendore quodam emicent, ut explicat etiam Chryſoſtom. in 2 Tim. Homil. 9.

^x Ἐπιφαίνω, Apparitio. Verbum ἐπιφαίνω eſt lucere, ut Tit. 2. 11. & 3. 4. Hinc ἐπιφαίνω de omni illuſtri Dei factò rectè dicitur, ut 2 Macchab. 12. 22. & 14. 15. & 15. 27. quibus in locis nulla apparitio, ſed ſola Dei effi-cacia ſignificatur, Grotius. This word ſignificeth a bright, cleer, or glorious appearing, from which word wee take our Epiphany, ſpeci-ally Adventus Numinis. It is taken for the firſt coming of Chriſt, 2 Timoth. 1. 10. For his ſecond coming, as 2 Theſſ. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 1, 8. Tit. 2. 13. Illuſtris ille ad-ventus. Sic placuit convertere nomen ἐπιφαίνω, quòd uſurpavit Paulus de induſtria, ut ejus poſterioris adventus jubar illud maxime illuſtre oculis no-ſtris repræſentaret, Beza in loc.

^y Ἐπιφανής, Illuſtris, Act. 2. 20. Vulgat. Maniſeſtus. Beza, Illuſtris. A-rabs, Terribilis; rectè: nam Joelis 2. 31. unde hic locus petitus, extat in textu Hebræo, dies terribilis; pro quo Lxx. ἡμέραν ἐπιφανήν, ut & verſ. 11. ſic Judic. 13. 6. nec dubium quin inde trulentus ille Antiochus dictus ſit ἐπιφανής, Terribilis, potius quàm Illuſtris, Lud. de Dieu.

¹ Ἐπιφάω, Illuſceſco, Ephel. 5. 14. Ἐπιφάωμαι, Deſero, or, obſicior. Act.

19. 12. and 25. 18. Rom. 3. 5. Phil. 1. v. 16. Erasmus τὸ ἐπιφάω re-ctè omnino expoſuit addere, nam ἐπι hoc in loco additionem declarat, Beza in Phil. 1. It is uſed alſo Jude ver. 9.

¹ Ἐπιφώνω, Acclamo, Clamo in aliquem, Luke 23. 21. Act. 12. 22. and 22. ver. 24. whence cometh Epiphone-ma.

² Ἐπιφάωμαι, Luſceſco, Matth. 28. 1. Luk. 23. 54. Vulg. & Eraſm. ad ver-bum, Sabbatum illuſceſcebar, quæ In-terpretatio eſt perobſcura; & Sabbatum ſuceſcebar, Beza. Sabbatum appe-tebat, Piſcat. Sicut ἐπιφάωμαι non tantum de Sole, ſed & de Luna, aliisq; ſideribus dicitur, ita & quod idem va-let, ἐπιφάωμαι. Huic loco convenien-tiſſimum erat intelligere ſtellarum or-tum, indicem veſperæ, à quâ Judæi diem ſuum civilem inchoabant. No-tarunt viri eruditi etiam verbum, quod hic habet Syrus, Lunæ aliſque ſideri-bus tribui ſolere, Grotius.

¹ Ἐπιφάωμαι uſitatè intelligitur de exortu Solis, Matth. 28. 1. Ego exiſtimo ἐπι pro-poſt accipiendum, & Lucam uſum hoc verbo, habitū potius ratione ſequuturi dei, quam imminentiſ noctis, Beza in Luc. 23. 54. De veſpera, quæ in-choat Sabbatum, dicitur ἐπιφάωμαι, quia (ut teſtatur Buxtorſius in Synag. Jud.) ſolent Judæi Sabbati initium lu-minibus illuſtrare: Deinde etiam de veſpera, quâ claudit Sabbatum, dicitur ἐπιφάωμαι, quia (teſte eodem Buxtor-fio) candela magna faci non abſimilis cum accenditur, Lud. de Dieu Com-ment. in quatuor Evang.

^a Ἐπιχθῆα, Aggredior, conor, Act. 9. 29. and 19. 13. Luk. 1. 1. Aggreſſi ſunt; Significat autem τὸ ἐπιχθῆα (ut rectè obſervat Eraſmus.) Aliquid in manus ſumere: quod Latini ratione non pror-ſus diſſimili aggrediendi vocabulo de-clarant, translatione non à manibus, ſed à pedibus ſumptà; quæ ſignificatio di-

gnificat, ſed eum ſolum, ut deſt ſæpius effectus, Averne. Eſt proprie ἐπιχθῆα ſignificat Aggredi, & incipere ali-quid: tamen, ut apud Latinos incipere facere, & incipere facere, ſæpe nihil aliud ſignificant quàm facere, Lucet. lib. 5. Ut noſt à quicquam curâ facere aggredimur. Ita apud Græcos ἐπιχθῆα, Iſocr. Xiphilin. Solut. Exercit. E-van. lib. 1. cap. 1.

² It ſignifi-eth, to wax toward the light, al-though it be not light. Vide Piſcat. in Luc. 23. v. 54. Et de ſideribus di-citur, præſer-tim Sole atq; Lunâ, quæ ac nocti, & de tempore quod illo-rum motu metimur: quo autem diſcrimine ea uſurpatio ſi-at, docet Ca-ſaubonus Ex-ercit. 16. & 113. Tarnou.

^x Apparitio, ſive illuſtra-tio, adventus cura ſplendore, veluti cum emergit Sol, Eraſm. 1. Apparitio. 2. Illuſtratio, & illuſtratio, Cornel. à Lap. Quia enim Græci Scri-ptores Paga-ni, Diodorus, Dionyſius, alii, quamcum-que Numinis apparitio-nem appel-lant ἐπιφάω-μα, Apoſtolus quoque prior-um & poſte-riorem Chriſti adventum ἐπιφάωμαι di-xit, Scalcer. Exerc. Evan. lib. 2. cap. 1. y. Inde An-tiochus dictus Epiphaneſ per antiphr-aſin, ſecundum rei veritatem vilis, ſeu deſpectus, Dan. 11. 21. Vide Fun. & Tre-mel. in loc.

ligenter est annotanda, nempe ut istos, qui scribendi occasionem nostro Evangelistae tribuerant, sciamus minime id factis commodè prestitisse quod erant aggressi, sed aliunde accepta confusè perscripisse, Beza in loc. Sic Cameron in Myroth, Sed Casaubon. ad loc. hoc minus probare videtur. Sic & Maldonat. ad loc. ait, hoc verbum ἐπιχεῖν non magis in vitio poni, quàm in laude. Luc. 1. 1. Ἐπιχέουσαν, Vulgat. Conati sunt. Beza, Aggressi sunt. Syrus, Voluerunt. Arabs, Exploraverunt, Lud. de Dicu Comment. in quatuor Evang. Bene notavit vir eruditissimus vocem esse mediam: neque ex ea colligi posse non prestitum ab illis scriptoribus quod aggressi erant. Nam & Plato, Isocrates, aliiq; ἐπιχεῖν sæpè de studio etiam fœlice usurpant. Grotius in loc. It is used for a lawfull undertaking, and a successfull progress in it, in Plat. in Phædro concerning Isocrates, and in Isocrates himselfe ad Dæmonie. M^r Lightfoot in his Harmonie.

Ἐπιχέω, Infundo, Luke 10. 34.

Ἐπιχευήσω, Suppedito, subministro, adicio. Col. 2. 19. Furnish'd. The originall word (saith Elton) significeth, under-supplied, or furnished, as the members of the body are under the head: and furniture (being a word of relation, implying something wherewithall a thing is furnished) It significeth supplied, as furnished with that which is answerable to the furniture that comes from the head to the members of the naturall body, viz. to the furniture of life, sense, motion, and particular abilitie of every member, as of seeing, hearing, tasting, smelling, feeling, concocting, and the like: that as the body is under-supplied with life, sense, and motion, and with particular abilitie of every member needfull from the head; so the body of the Church is under-supplied from Christ the head, with spirituall life, motion, abilitie, and grace. Suppeditatum, Beza. Vulg. & Eras. Subministratum. Hoc autem est quod vulgò dicimus Fourni, Beza in loc. Insuper

præbeo, Insuper subministro, Suppedito. Paulus Col. 2. transitivè utitur pro Suppeditari, id est, rebus suppeditatis, subministratisq; instrui, Scap. Adjicite, Beza. ὀρυχθέντες, id est, Præterea sufficite & suggerite. Vulg. Ministrare. Eras. Subministrare: nimum obscure neq; expressè præpositione ἐπι, Beza in 2 Pet. 1. 5. Linking them together. Propriè significat, Chorum ducere, ad ἄν, χός, & ἄγω, Dico, 2 Pet. 1. 5. By which words the Apostle significeth, that faith is Gratia primaria. It is used also vers 11. and 2 Cor. 9. 10. Gal. 3. 5.

Ἐπιχευήσια, Suppeditatio, Ephes. 4. 16. Phil. 1. 19.

Ἐπιχέω, Illino, Joh. 9. 6, 11.

Ἐποικοδομῶ, Superstruo. This word is of great force; it requireth not only a building, but also increasing in building, Jude 20. Col. 2. ver. 7.

Ἐποικοδομημένοι, Superstructi: Participium Græcum presentis est temporis, ut significetur nondum perfectam esse structuram, sed in ^b actu esse quod aium, Beza in loc. It is used also, Acts 20. 32. 1 Cor. 3. 10, 12. Ephes. 2. ver. 20.

Ἐποκέλευ, Appello, applico, Act. 27. 41. ἐπὸκέλευσαν τὴν ναῦν. H. Steph. in Marg. illiserunt navem. Beza, impegerunt; Et in Annotat. ut ἐποκέλλει non de quovis impulsu dici, sed maximum etiam imperium declarare.

Ἐπονομαζόμενοι, Cognominor, Rom. 2. 17. Ἐπόπτης, Inspector, 2 Pet. 1. 16. Budæus docet ἐπόπτας olim dictos fuisse arbitros sacrorum, qui dignitate præcesserunt.

Ἐποπτεύω, Specto, 1 Pet. 2. 12. and 3. 2.

Ἐποπτεύω, Considerantes, Vulg. It significeth to observe and prie into a thing to finde out the secrets of it; and so it notes, that carnall men do watch and mark the conversation of such as are religious. Bisfield in loc. Significat ἐποπτεύω accuratam inspectionem & considerationem, ut colligitur ex hujus Epist. cap. 2. v. 12. qui locus huic nostro parallelus, neque alibi in Nov. Test. hoc verbum occurrit. Vulgata reddidit ἐποπτεύωτες Considerantes. Sed Græcum propriè est, ubi consideraverint, sed inspexerint, Gerb.

^b In fieri, non in facto.

^c Inspicere significat, & nominatim secretiores ac sacratiores res, veluti ritus & ceremonias, ac mysteria, Lervinus.

Gerb. in 1 Pet. 3. 2. & in 2 Pet. 1. ver. 16.

Ἐργον, Verbum, Heb. 7. 9.

Ἐργον, Cælestis. Ephes. 6. 12. Ἐν τοῖς ἐπεουραίοις, In heavenly places, or rather heavenly things: For, 1. In the Originall, things are not exprest, but indefinitely the Apostle saith, In heavēnies. Now when an Adjective is set alone, most usually the Substantive is thing, or things. 2. In other places being thus indefinitely set downe, it is taken for heavenly things, and so translated, as Heb. 8. 5. 3. This ^d word being often used in the New Testament, almost twentie severall times, is never used, in any mans opinion, (this place only excepted) of any æeriall place, or thing, but of those things which are truly heavenly and spirituall. The ^e word it self, according to the proper notation of it, signifieth the upper heavēnies: so as most improperly it is taken for the lowest Heavens, the aire. 4. High places are an help to men, not to spirits. 5. Both ^f ancient and latter Divines, and those of good learning and judgement, have thus expounded this clause.

Ἐπτά, Septem, very often.

Ἐπτάκις, Septies, Matth. 18. 21, 22. Luk. 17. 4. twice.

Ἐπτακισχίλιον, Septies mille, Rom. 11. 4.

Ἐπα, Dico, Joan. 10. 34. & 4. 17. Matt. 22. 4. Marc. 3. 3. Act. 24. 20. Joan. 3. 12. Jubeo. Luc. 19. ver. 15. Defero. Matth. 18. 17.

Ἔργον, Opus, very often. Opus,

Matth. 23. 3. 2 Cor. 11. 15. Factum, Rom. 15. 18. Officium, 1 Tim. 3. 1. 2 Tim. 4. 5. Joan. 17. 4. Act. 13. 2. Facinus, 1 Cor. 5. 2. Heb. 9. 14. Philip. 2. 13. Res, 2 Pet. 3. 10. Ministerium, Marc. 14. 34. Joh. 14. 34. & 6. 29. 1 Cor. 16. 10. Grotius.

Ἐργάζομαι, Operor, facio, negotior: unde Ergastulum, often. Matth. 25. 16. In genere significat Operari, sed quando conjungitur cum nominibus argentum vel pecuniam significantibus, in specie usurpatur pro Negotiari ad lucrum querendum, ut Apoc.

18. 17. Demosth. Aristot. Ἐργάζεσθαι accipiunt Græci pro eo quod Latini dicunt Facere, ut Argentariam facere, Medicinam facere, Beza in locum. Joh. 6. 27. The Greek is, Work not, Ne operemini. Take no paines for; and it significeth also the work of the soul, Study not, Care not, Take no thought for. Matth. 6. 31. significat operam suam alicui rei impendere, Beza. 1 Cor. 9. 6. μὴ ἐργάζεσθαι, scilicet Manibus propriis in artibus mechanicis ad victum queritandum, Act. 18. 3. Proprie ἐργάζεσθαι in hoc genere dicitur non quisquis negotiatur, sed is demum qui lucrum facit, id est, de ipsius laboris fructu, sicut etiam accipitur Luc. 19. 16. Hic autem generaliter accipitur pro πωλυματιάζεσθαι. Plinius medicos dicit Animas negotiari eadem significatione. Beza, Negotiatus est. Vulgata, ad verbum, Operatus est: quod verbum Latini hac significatione (quod sciam) nunquam usurpant. Galli dicunt Traffiquer, ou Practiquer, Beza in Matth. 24. 26.

Ἐργασία, Quæstus, Opera. Steph. Luc.

12. 58. δὸς ἐργασίας, Purus putus Latinismus, Drusus. Nihil aliud, quam Latinarum da operam. Syrus Latinismum hunc non intelligens, voculam ἐργασίας accepit pro lucro aut quæstu, uti apud Græcos nonnunquam ita pro quæstu sumitur. Sic enim reddit, da mercedem, ut Tremell. venit, vel quæstum potius; ut sit sensus, Pacem ab adversario tuo redime, cedens potius omnibus commodis, quam ut dissidium alas. Sed verba Christi simpliciter hoc volunt: Da operam, ut libereris ab adversario: noli finem contentionis temere cum eo trahere. Mayerus in Philol. sacr. Primò & proprie significat operam vel opificium, ut Act. 19. 25. secundariò & ex consequenti quæstum ex operâ vel opificio provenientem, ut Act. 19. 24. It is used also Acts 16. 16, 19. Ephes. 4. 19.

Ἐργάται, Operarii, often. Sapius quidem, præsertim in Testamento Novo, pro rusticis operariis accipitur, Lorinus. Luc. 13. 27. οἱ ἐργάται τῆς ἀνομίας, workers of iniquitie, an Hebrew phrase, h Psal. 5. 5.

h Oὐ ἐργάται, ἄλλοι τῆς ἀνομίας, Matth. 7. 13. Those that work unlawfully.

^d Ταῦτ ἰσχυρίσθη, Mat. 18. 25. Joh. 3. 12. 1 Cor. 15. 40, 48, 49. Ephes. 1. 3, 20. & 2. 6. and 3. 10. Phil. 2. 10, 2 Tim. 4. 18. Heb. 3. 1. and 6. 4. and 8. 5. & 9. 23. and 11. 16. and 12. 12. ^e Ἐπεουραία, The word significeth rather Supercelestiall, in the highest heavens, whither (if rendered of places) the Devils never came since their fall, Dr. Gouge on the place. ^f Chrysost. Myst. Perkins on Gal. 2. 11. ^g It comes from the Hebrew עָרַב, Tevus, Operatus est, saith Beckman, de Orig. verb. rather ἔργον, as Damascus derives it.

ⁱ Irriuo, Scap. ⁱ Epeñiζω, *Provoco*, Coloff. 3. 21. it is rendred, *Provoke not to anger*, but properly signifieth, *To exasperate, and to stir up to anger by disgracefull teerms, and by contumelious speeches*: but it is to be taken there in a larger sense and signification. It is used also 2 Cor. 9. 2.

² Eρδύουμαι, *Eructo*. Per metaphoram, dico, pleno ore profero: à Septuaginta hoc verbo redditur Hebræum עָבַר Matth. 13. ver. 35. Palàm proloquor.

k Ipsum verbum deducitur ex ερδύω, quod est querō, & ἄνιμι βίλο.

³ Eρδύω, *Scrutor*. Joh. 5. 39. Eρδύετε τὰς γραφάς. In the Originall and Latine translation the word is ambiguous, and may be taken in the Indicative Mood, for a commendation of them, noting what they did; as if hee had said, *Yee search the Scriptures*: or in the Imperative, for a precept and duty, *Search the Scriptures*; so our Translation with the Syriack hath it: though Cynill, Beza, Camerarius, Brentius, Tossanus, Cameron, and Piscator follow the former. Græci per

verbum, ερδύω 2 Reg. 10. 20. Pro. 20. v. 4. reddiderunt Hebraicum עָבַר, quod significat, ea que occulta sunt seu abscondita denudare vel reterege. Syrus hoc loco reddidit נָצַח, quod significat indagare, investigare, inquirere ad iudicandum, Polyc. Lyser.

The word is metaphorical, taken from such as use to search in mines for silver and gold, they will dig deep, they will break the severall clots of earth all to pieces, to finde out the golden ore: thus must wee deale with the Scripture, search as wee would for gold; or some precious thing which wee would fain finde, Prov. 2. 4. *Search*: that is, shake, and sift them, as the word signifieth: *Search narrowly*, till the true force and meaning of every sentence, yea, of every word and syllable, nay, of every letter and jod therein, be known and understood; confer place with place, the scope of one place with another, things going before with things that come after; yea, compare word

with word, letter with letter, and search it thorowly, Mr. Perkins. *Hortatur ut Scripturas non legant modo, sed scrutentur etiam, peritūque excutiant: ita eos non tenui lectione contentos esse vult; sed assiduam, acrem, laboriosam investigandi percutandiq; diligentiam requirit, qualem illi adhibere solent, qui desolam in terra thesaurum diligentissimè querunt*, Whitak. de Scripturis, cap. 10. Non legite tantum, sed attento animo expendite. Sic ερδύων sumitur infra, Joh. 7. 52. 1 Pet. 1. 11. Grotius. In

voce ερδύων quidam statuunt metaphoram à canum sagacitate ¹ sumptam, ut significet sagaciter aliquid inquirere, atque è latebris eruere; sed præstat à metallis metaphoram ductam dicere, in eo enim sensu verbum ερδύων & ερδύω: à Lxx. Interpretibus usurpatur. Veteres & recentiores Interpretes exponunt in Modo Imperativo. Chrysof. Homil. 40. in Johan. August. in Psal. 109. Lutherus, Melancton, Bugenhagenius in Modo Imperativo reddiderunt. Reſſius accipitur in Modo Imperativo, Gerhard. loco primo de Scriptura sacra, & in 1 Pet. It is used also, Joh. 7. 52. Rom. 8. 27. 1 Cor. 2. 10. 1 Pet. 1. 11. Rev. 2. 23.

⁴ Eρῶ, *Dico*, often.

⁵ Eρημία, *Desertum*. Matth. 15. 33. Mar. 8. 4. 2 Cor. 11. 26. Heb. 11. 38.

⁶ Eρημος (Adjct.) *Desertus*, often. Solus, incultus locus, non habitatus, de re, & persona dicitur: Homo dicitur ερημος, qui est desertus, & præſidio deſtitutus. Of this word cometh the name *Eremitages*, and *Eremites*, that live an austere life in deserts.

⁷ Eρημος (Subst.) *Desertum*, often. Our English word *wildernesse* signifieth a place where men goe wild, that is, go astray or wander. Vide Spanhem. Dub. Evang. part. 3. Dub. 97.

⁸ Eρημῶ, *Vaſto*. Matth. 12. v. 25. is brought to desolation: The word in the Greek is ερημῶ, it is made a wildernesse: Division will turn a kingdom as happy as a Paradise, into a desolate wildernesse, Mr. Calamie on that Text. It is used Luk. 11. 17. Rev. 17. 16. and 18. 17, 19.

⁹ Eρημωσις,

1 It is not only a metaphor from digging minerals, but also taken from hunting-dogs, who labour by smelling to find out the hare, as Chrysoſtome observeth. Even as hunters seek for game, and as men seek for gold in the very mines of the earth, Perkins. Propriè est interrogando, aut colloquendo ſtructor, elicio, indago, Beckman.

Ἐριμωσις, *Vasatio*, Matth. 24. 15. Luc. 21. 20.

^m Contentio cum rixa, est irritatio, & ad iram provocatio, Zan-chius. Rixositas, seu libido contendendi cum quovis dere quavis, tantum vincendi studio, *Paros*. Est vituperabilis contentio, & pertinacia, *Oecum*. Est Infatigabile studium ri-xandi, & la-befaçandi veras sententia, *Victoria*. *Strigel*. in *N. Test.*

Ἐπίσσω, *Infigo*, Acts 27. 41.
Ἐπίσσω, *Liugo*, Matth. 12. 19.
^m Ἐπίσσω, *Contentio*, Rom. 2. 8. *Verbatim*, Of contention, *Vulg. Lat.* 2 Cor. 12. ver. 20. Gal. 5. 20. Phil. 1. 16. Jac. 3. 14, 16. Rom. 2. 8. *Res ipsa indica- hac voce signficari rixosus & contentio- sos, ut & 2 Cor. 12. 20. & Gal. 5. 20. Jac. 3. 16. ac proinde ab ἔεις ἔεις ὄς, quod litem declarat, non ab ἔεις ἔεις ὄ, quæ lana Latine dicitur, oriri. Reçtè igitur notat Nyssen hoc vocabulum esse no- vi cuiusdam & insolentis etymi, Beza in loc.* *Concertatio civilis, rixa de fundis, alijsq; rebus, Illyr. in N. Test.*

Ἐείον, *Lana*, Heb. 9. 19. Rev. 1. 14.

^a Ἐείον, *Contentio, lis*. Rom. 13. 13. *Evill strife in affections, words, scold- ing, brawling; yea, all unjust striv- ing, quarrelling. It is used alfo Rom. 1. 29. 1 Cor. 1. 11. and 3. 3. 2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 15. 1 Tim. 6. 4. Tit. 3. 9.*

^o Ἐείον, *Hircus*, Mat. 25. 32. Luk. 15. v. 29. *Whence Theocritus his book was called Eriphia, because it treated of hee-goats.*

Ἐείον, *Hircus*, Matth. 25. 33.

^p Ἐείον, *Interpretatio*, 1 Cor. 12. 10. and 14. 26.

^q Ἐείον, *Interpretor*. Joh. 1. v. 38, 42. and 9. 7. Heb. 7. 2.

^q Ἐείον, *Mercurius*, Act. 14. 12. Rom. 16. v. 14. *He was the gods Messen- ger, not to interpret their sayings, but faithfully to discharge their com- mands. Mercurius of merc, merchan- dize, faith Felsus, of mercor to buy and sell: whence our word Merchant.*

^{*} Ἐείον, *Reptile*, Act. 10. 12. and 11. v. 6. Rom. 1. 23. Jam. 3. 7.

^r Ἐείον, *Ἐείον, Mare rubrum, A. C.*

Interpres mare rubrum vocat. Et quidem bis extat in N. T. Act. 7. & Heb. 12. Creditum multis, sic illud dictum à colore aque, unde vulgò quoque sic pingitur. Sed jam olim Curtius lib. 8. prodidit, maris illius aquas nè colore quidem abhorre- re à cæteris. Brodæus in Misc. 3. 9. testatur se diligentissimè sciscitatum de multis, qui mare illud sulcaverant, atque id responsi tulisse semper, quæ de rubra aqua aut arena vulgò dicantur, falsa esse, neque ullum unquam repertum nautam adeo stolidum, qui id ab oceano nostro quicquam differre existimaret: Amatus Antibar. Bih. 2. Vide ejus censu- ram in Exod. 10. 13. See Fuller. Michæl. Sacrlib. 4. cap. 20.

7. ver. 36. Heb. 11. v. 29. *Sic dictum ab arenâ, & fundo rubro, restanti- bus id nautis, qui suum illum iustitâ- runt, quamvis Curtius lib. 8. & Ca- lepinus, Strabo, lib. 16. Plinius, lib. 6. cap. 23. Mela, lib. 3. cap. 7. sic appellatum fuisse putent à Rege quodam Erythra. Posset etiam videri Pharao, cum exercitu suo ibi submer- sus, oruentato illi mari nomen dedisse. Fullerus vir doctissimus vidit Ery- thram, sive Erythrum planissimè cum fuisse, quem sacræ literæ Esavum no- minant, cognomine autem Edomum. Est enim Edom, idem quod Græcè ἐρυθρός, Latine ruber. Ego libens ag- nosco, me nihil legisse adhuc probabili- us de nominis rubro mari inditi origi- ne, Rivetus in Genes. 25. Exercit. 115. Exod. 13. 18. Common- ly knowne by the name of the Red sea, though it be of a blewith col- our, as other seas are. So called (say some) from a reflection of redness, both from the banks, clifses, stones, and sands of many Ilands, and part of the Continent bordering. There is great store of red stones in the bottome of the sea, on which abundance of Corall growes, which is carried in- to most parts of Europe, and else- where. In Hebrew it is called*

Ἐείον, *Suph, the sea of weeds*, be- cause there grow abundance of weeds upon the sides of it. In Greek, Latine, and English, the Red Sea from the redness of the ground a- bout it. Our Country took the name of Albion from the like occa- sion (but not the like colour) from the white rocks or clifses on the sea side.

^x Ἐείον, *Venio*, exceeding often. *In Novo Testamento verbum ἐρχομαι, & quandoque etiam additum εἰς τὸν νο- σμὸν usitatur cum singulari quadam emphasi de Christi adventu: 1. Incar- nationis, Johan 3. 2. & 16. 28. & pas-*

singulari emphasi de Christi adventu, respectu Incarnati- nis, Joan. 3. 2. & 16. 28. Humiliationis, Matth. 20. 28. 1 Joan. 5. 6. Joan. 19. 34. Sanctificationis, Mat. 9. 13. Joan. 10. v. 5, 6, 7. & 3. 19. & 12. 46, 47. & 18. 37. Glorificationis, Matth. 25. 31. Joan. 4. 39. 1 Cor. 4. 5.

^r Sir W. Ra- leighs Histo- ry of the world.

^r Mare algo- sum, Jun.

ⁿ See Ains- worth & Ri- vet on Ex- od. 10. 19. & Drus. ad dif- ficiliora loca Exod. c. 26. and Dr. Wil- let on Exod. 14. Quæst. 16. and Ge- n. 22. 17. In Novo Testamento verbum ἐρ- χομαι usur- patur cum

sim

sim apud Joannem Evangelistam. 2. Humiliationis, Matt. 20. 20. 1 Joan. 5. 6. 3. Sanctificationis, quæ sit per Verbum & Sacramenta, Matth. 9. 13. Joan. 1. 5, 7, 9. & 3. 19. & 12. 46, 47. & 18. 37. Ephes. 2. 17. Quibus addi potest Glorificationis, Matth. 25. v. 31. Joan. 9. 39. 1 Cor. 4. 5. & 11. 26. Tarnov. Exercit. Bib. It is used in the Scripture, of Christs second, or last coming to judgement, Matth. 16. 27. and 24. 30. Acts 1. 11. and of his coming in the hour of death, Joh. 2. 1. 2. Luc. 24. 1. ἡλθον ἐν τῷ ὄνυμῳ. Beza, Iverunt ad monumentum. Non enim inquit, tempus hinc vocatur quo ad ipsum sepulchrum pervenerunt, sed quo ex urbe profectæ sunt ut ed venirent. Secus nos sentimus, Matth. 28. 1. Itaq; cum Vulg. Eras. Syro & Arabe vendendum censemus, Venerunt ad monumentum; idem proprie verbum significat, Ludov. de Dieu.

y Duplicem y habet significationem, sicut etiam Latinum Rogare duo significat, viz. Interrogare. & Petere. in prior significatione accipitur, Matt. 16. 3. & 21. 24. Luc. 19. 31. Joan. 1. 19. In posteriore significatione usurpatur Mat. 15. 23. Marc. 7. 26. Luc. 4. 38. & 7. 3. Joan. 14. 16. Sed semper significat vel Interrogare, vel Petere: apud profanos scriptores in significatione orandi vix occurrit, Gerb. in Ham. Sicut apud Latinos Rogandi verbum ambiguum est, ita etiam τὸ ἑρωτᾶν apud Græcos, ut Luc. 7. 3. & 2 Thess. 2. 1. Beza in Math. 15. 23.

Ἐρωτᾶω, Interrogo, rogo, often. 1 Thess. 4. 1. Significat duo, petere & interrogare, sicut & verbum Latinum Rogo, Aug. Jansen. Hic pro Rogare, seu Petere, ab ἔρω quod Amorem significat; est igitur amanter rogare, Zanchius. So it is used 2 Thess. 2. 1. ἐρωτᾶω from ἔρω, signifying love, that is, even in all brotherly love, we beseech you to beware of seducers. Proprie significat Interrogare, petere, consulere; tamen in Scripturis, præsertim Novi Testamenti, usurpatur pro Precari. Verbum ἑρωτᾶν apud Græcos, sicut & Rogare apud Latinos, idem proprie valet quod Interrogare, seu Quarere; sed pro Orare utrumq; usurpatur per metonymiam adjuncti, à modo scilicet orandi, quo uti solemus in familiari sermone, dicentes verbi gratia, Placéne tibi hoc facere? Vel, Visne hoc facere? quum volumus dicere, Velim te hoc facere, Oro te ut hoc facias, Piscat. in Luc. 5. 2. Ἐρωτᾶω videtur esse Latinismus; quia Latini rogare dicunt pro orare. Helleniste vocem ἑρωτᾶν in

sensu postulationis aut precatationis usurpant, ut videre est Psal. 122. 6. Grotius in Luc. 5. 2. Vide Matth. 15. 23. Joh. 13. 16. Act. 23. 20.

Ἐδῆς, Vespis. Luk. 23. 11. Act. 1. 10. and 10. 30. and 12. 21. Jam. 2. 23.

Ἐδῆος, Vespis, Luk. 24. 4.

Ἐδίω, Edo, often. Ἐδίω de homine proprie dici annotant Grammatici, ut ἡρώω de brutis. Invenitur tamen Ἐδίω & de brutis dictum, non solum apud Lucam, sed & apud Plutarchum, Stephanus.

Ἐσπέρη, Speculum, 1 Cor. 13. v. 12. Jam. 1. 23.

Ἐσπέρα, Vespera. The Latine Vespera is derived of Vesper, which is Venus starre, and both goeth before the Sunne rise, thereof called Lucifer the day-starre; and followeth immediately his setting, and is also called Vesper, or Hesperus, after the Greek. The Hebrew word Ghereb significeth a commixtion, when as the day light and the darknesse seeme to be mingled together: so that properly the Evening significeth the twilight. Dr Willet on Exod. 12. 6. Luk. 24. 29. Ad exemplum Hebræi Gnereb de pomeridiano omni tempore usurpatur, Grotius. Acts 4. 3. and 28. 23.

Ἐχατῶ, ultimus, often. Παρὰ τὸ ἄν, à Containendo, & Cohibendo, id viz, in quo necesse est ut consistamus; sicut Latine Ultimium dicitur, ultra quod pergere non liceat, Beza in Matth. 5. Vulgò vertitur Ultimus, ratione ordinis vel temporis; cum notet conditionem volem & abjectam, subditivus, Bestiarius; sic Matth. 19. 30. Primi sunt ἔχατοι, id est, Rejeclitij, nulli: & 1 Cor. 4. 9. Nos Apostolos tanquam Abjectos possuit, seu Bestiarios. When by mention of last time in the new Testament is meant an end or terminus temporis, it is expressed in the singular number, as ἔχατη ἡμέρα being four times mentioned in the sixth of John, and once in the eleventh, is in every one of them meant of the day of the Resurrection at the end of the world. Joh. 6. 39, 40, 44, 54. Joh. 11. 24. So 1 Pet. 1. 5. ἔχατῶ καιρῶς, the last time,

z Est speculum: item id per quod, quasi medicum, rem inspicimus: Cornel. à Lap. qualia sunt perspicilla senum, speculum oculare, sive vitrum viride, quod scripturæ superponitur, ut oculos debiles in lectione confortet. Id. 16. a Vide Lauvent. in 2 Epist. Petri, ca. 3. v. 3.

time, is used in the selfe same sense. But in 1 Joh. 2. 18. we have ἐσχάτη ὥρα, the last house: where he meaneth an end of some time, but not of the world, which was then as farre off; but an end of their time, to whom he then wrote his Epistle, that is, an end of the Jewish state and Religion. But when a continuance or longer space of time is signified, then the Plurall number is used, as 1 Pet. 1. 20. Heb. 1. 2. 2 Tim. 3. 1. Act. 2. 17. 2 Pet. 3. 3. *M^r Medes Apostasie of the latter times.*

Ἐσχάτως, *In extremum*, Mark 5. 23.
Ἐσω, *Intro*. Matth. 26. 58. Mark 14. 54. and 15. 16. Joh. 20. 26. Act. 5. 23. Rom. 7. 22. 1 Cor. 5. 12. Eph. 3. ver. 16.

Ἐσωθεν, *Intrinsicus, intus*, often.
Ἐσώτερον, *Interior, intimus*, Act. 16. 24. Heb. 6. 19.

Ἐταῖρον, *Sodalis, amicus*. *Proprie hoc vocabulo Sodalis intelligitur, ut Matth. 11. 18. Νεῦ, verò quisquis Sodalis est, amicus est. Nos tamen, alios sequimur, amicum interpretati sumus; quod hoc sepe vocabulo soleamus ignotos etiam compellare: Sic in vernaculo sermone quempiam ignotum compellantes, vocamus interdum Compagnon, Græcam phrasin imitati. Sed & Christus ipsum Judam, ut suum domesticum, & familiarem, sic compellat.* Matth. 26. 50. Beza in Matth. 20. 13. The Septuagint use it, Cant. 1. 6. and 8. 13. Ἐταῖρον, *Plus quam amicum significat, nempe eos qui eadem atate, eademq; vitæ consuetudine, & actione din inter se vixerunt, quales Christus, & Apostoli*, Gagn. in Matt.

Ἐτερον, *Alter, alius* very often. Rom. 13. 8. Ἐτερον, *Another*, he meaneth neighbour. Master Beza observeth that there is little difference amongst the Grecians, betweene ἕτερον & ἑταῖρον, *Sodalis, a Companion, or Fellow*: in the letter there is not much difference, but in sense a great deale: for ἑταῖρον is such an one, who eateth at the same table with us, a familiar; and therefore the feastings of friends were called amongst the Heathen *Sodalitia* and *So-*

dalitates, Fellowship: and the meetings of the Saints were in the Primitive times called *Hætaria*: So *Plinie, lib. 10. Epist. 97.* where he writeth of Christians, and their Assemblies, useth the word *hætaras*; but he seemeth to understand it of all meetings or combinations, whether of Christians or others: but ἕτερον, which is *Pauls* word here, significeth any which is another from our selves, be he friend or foe, *Par*.

Ἐτέρας, *Aliter*, Phil. 3. 15.

Ἐτεροδιδασκαλέω, *Diversam doctrinam doceo*, Steph. Beza. 1 Tim. 1. 3. μὴ ἑτεροδιδασκαλεῖν, *That they teach no other doctrine*, either for matter or manner, for substance or circumstance, *Hyperius. Nec aliud*, ut Beza; *Nec aliter*, ut Vulg. editio. It is used also 1 Tim. 6. 3.

Ἐτεροζυγῆτες, *Impari jugo copulati*, Steph. 2 Cor. 6. 14. Μὴ γίνεσθε ἑτεροζυγῆτες, *Ne impari jugo copulemini*, Beza. *Vulgata, Nolite jugum ducere. Budæus, Ne copulemini. Pifcat. Ne jugo copulemini. Nam τὸ ἑτεροζυγεῖν accipitur pro, in eodem jugo trahendo, alteram partem oneris sustinere: At ego Erasmo assentior, qui, quamvis veterem Translationem non emendavit, rectè tamen tradidit ἑτεροζυγῆτας vocari, qui quom sint diversæ conditionis, tamen in eodem opere mutuam operam præstant; ut si fidelis cum infidele matrimonium contrahat.* Beza in loc. Ἐτεροζυγεῖν est 1. alteram jugi partem sustinere: 2. diversum jugum trahere: 3. in alteram jugi partem inclinare. *Cornel. à Lapide.*

Ἐτερογλωσσοί, *Qui sunt diversæ lingua*, 1 Cor. 14. 21.

Ἐτι, *Adhuc, amplius, etiam, atque, adeò*, very often.

Ἐτοιμάζω, *Paro, or, very often*. Ἐτοιμάζειν in lingua Hellenistica passim usurpatur pro κερσαῖν. Ita Psal. 93. 3. *Cujus rei causa petenda est ex ambiguo Ebraei Nacon, quod & parationis*

verum jugo copules Deut. 22. 10 posterius est probabilius. *Erasmus, Aetius. Masius à libra deducti, cujus lanx altera propendat in unam partem, quæ ἑτεροζυγος dicitur. Vido illum in Josuam pag. 329.*

b Ἐτερον, ἄλλος, a friend is a Second selfe. Significat eum qui longo tempore, & quidem familiariter cum aliquo est conversatus. *Demosthenes* utitur pro familiari amico: ἑταῖρος est familiaris quædam compellatio, quâ indignos etiam ac ignotos alloquimur, Mat. 20. 13. & 22. 12. *Gerh. Harm.* Significat Socium & Consortium. Ἐτερον significat 1. Alterum & duobus: 2. Diversum & contrarium, *Cornel. à Lap.* Usitatum est ἕτερον pro diverso ac peregrino accipere: ut Act. 2. 4. & 1 Cor. 14. 21. Beza in 1 Tim. 1. 3.

c Est 1. aliter docere: 2. a. aliis doctoribus uti. *Cornel. à Lap.* Illud ἕτερον vel ad formam, vel ad materiam referri potest. *Aetius.*

d Ἐτερον interdum significat alterum & duobus; incertum diversum, sive & duobus, sive & pluribus: ἑτεροζυγῆτες, qui altero caret oculo: ἑτεροζυγῆτες, qui diversæ est opinio. Unde incertum est an *Paulus* dicit ἑτεροζυγῆτας qui alteram jugi partem sustinent; aut qui cum diversæ conditionis hominem jugum ducunt, veluti si eorum ac bo-

firmationis notationem habet, Amama Antibarb Bib. lib. 3. *Divinam destinationem significat*, Matth. 25. 34. 2 Cor. 2. 9. Heb. 11. 16. *Neque aliter usurparunt veteres Hellenistæ*, Tob. 6. 22. *Idèò divinæ destinationis injicitur mentio, nè putaretur hæc res esse humano ambitu impetrabilis*, Grotius in Matth. 20. 23. 2 Tim. 2. v. 21. The word in the Originall signifieth, when a man is fashioned, ^e as a vessell is fashioned; and the meaning is, that then a man is good, when his heart is fitted to good works.

Ἐτοιμασία, Preparatio, Ephes. 6. 15.

Ἐτοιμός, Paratus, often.

Ἐτοιμός ἔχειν, Paratum esse. Acts 21. 13. 2 Cor. 12. 14. 1 Pet. 4. 5.

Ἐτος, Annus, often.

Ἐὺ, Euge, Bene, Matth. 25. 21. *Laudantis, ut ἔὺς, quod, quia Latini quoque eodem sensu usurpant, prudenter hic posuit Latinus Interpres. Alioqui hæc, aut bonum factum, aut bene habet, potuerat vertere*, Grotius in locum. Matth. 25. 23. Mark 14. ver. 7. Luke 19. 17. Acts 15. 29. Ephes. 6. 3.

Ἐὐαγγελίζω, εὐαγγέλιον, Evangelizo, leta nuntio, often. Matth. 11. 5. Πτωχοὶ εὐαγγελίζονται, Syr. *Pauperibus evangelizatur*. Pagnin. *Accipiunt Evangelium*. Vatabl. *Latum accipiunt Evangelii nuntium*. Novarin. *Pauperes evangelizantur*. *Quod activè sumi potest, quasi dicat, Pauperes prædicant Evangelium: sed commodior sensus evadit, & contextui coherentior, si passivè sumatur hoc verbum, ut sit sensus, Pauperes Evangelium audiunt & recipiunt, ut ad Isaia prophetiam fiat allusio, quæ cap. 61. habetur*, Novarin. in loc. It is translated Rom. 10. 15. *Bring glad tidings*: and Luc. 2. v. 10, 11. *Quandoque generaliter pro toto ministerio docendi usurpatur, sive Legalia, sive Evangelica proponantur*, Luc. 3. 18.

Ἐὐαγγελίζω, Evangelium, often. It is used by Homer in Odyssi useth this word, Pro premio quod dari soleat lætum adferenti nuntium. So it is used by the Lxx. 2 Sam. 4. 10.

signifieth, 1. *A joyfull, or good message, or newes, glad tidings*; that is the proper notation of the originall word: and so *Aristophanes* and *Apician* use it; and so the verb is sometimes translated, as was before noted. The same notation may our English word *Gospel* admit; for *spell* in ancient time signified *speech*: ^h *Gospell* then is a good *speech*.

It is called in the Hebrew Text in the old Testament *Bessorah* ⁱ, which signifieth *good newes, glad tidings*, and a *joyfull message*, as *Ἐὐαγγέλιον* in the new testament doth. It is derived of the Hebrew verb *Bisser*, and the other of the Greek word *Ἐὐαγγέλιον*, which both signifie one thing, viz. *To tell good newes, or bring glad tidings*. It sometime signifieth *good newes in generall*, of what matter soever, as 2 Sam. 18. v. 27. The word is in the Hebrew *Bessorah*, and in the Greek *Ἐὐαγγέλιον*. The Hebrew word is not above five times found in the old Testament; it is used twice for *premium boni nuncii*. The Greek word is but thrice found with the Seventy, and once so apparently in this signification, as leaves no place for contradiction: it is 2 Sam. 4. ver. 10. and so *M. Mede* thinks it is taken 4 Corinth 9. 14, 23. The most elegant and learned ^k Languages retain the Greeke word.

2. It is sometimes taken for *the sacrifice which the Heathen offered to their gods for this joyfull newes*: so it is used in *Xenophon*. *O suaves Epistolas!* (saith *Tully ad Attic.*) *quibus evangelium deberi fateor: O sweet Epistles, which I count worthy of an evangelzell, that is, of such an offering or sacrifice*. 3. It signifieth the ^l *reward which is given to him who bringeth glad tidings*. It hath also four significations in Scripture, 1. It is taken for *glad tidings in generall*, as Isa. 52. 7. Jer. 20. 15. 2. By an excellency it is restrained to signify *the most joyfull message of salvation*, Mark 1. 15. Luk 2. 10. Rom. 10. 15. And 3. by a metaphor, for *the history*

^h Gospel, as it were *God spell*, the word of God; or *Ghosts spell*, the word of the Spirit. ⁱ Id inprimis observandum, a Chaldæis & Syris hoc verbum reddi per *בסורא*, quod affine est *בסורא*, quo significant carnem: Est enim Evangelium sermo de Christo in carnato.

^k Latine, French, Italian, Spanis. The Syriack Interpreter also retaineth the Greeke word.

^l Homer in Odyssi useth this word, Pro premio quod dari soleat lætum adferenti nuntium. So it is used by the Lxx. 2 Sam. 4. 10.

D. Preston.

In compositione, nunc felicitatem denotat, nunc facilitatem.

of Christ, Acts 1. 1. Therefore the histories which write of him, by an excellency and propriety, are termed Gospels; or (as the Scots speak) *Evangelists*, and the pen-men of them *Evangelists*. 4. For the publishing of the doctrine of Christ, 1 Corinth. 4. 15. and 9. 14. 2 Corin. 8. 18. Rom. 1. 1. *Ἐπαγγελία* and *Ἐγγέλιον* thus differ; the first is the promise of the Mediatour to be exhibited hereafter: The second, the tidings of the Messias already exhibited, Luke 2. 10. But this difference is not perpetual. *Beza, Buc. in loc. comm. D^r. willet on Rom. 1. D^r. Gouge whole Armour.*

Ἐγγεληστας, Evangelista, Evangelii praeco. Acts 21. 8. Ephes. 4. 11. 2 Tim. 4. 5. They are called *Evangelists* in the new Testament, *qui erant secundi ab Apostolis*, and those which they had as companions and colleagues in executing their office of spreading the Gospel: therefore they were not appointed or tied to any Church, Ephes. 4. 11. But afterwards, the Churches being founded, when the office of Apostles and Evangelists ceased, the name was translated to those foure Writers of the history of Christ, and peculiarly given to *John, pro cognomine*, to distinguish him from *John the Baptist*.

Ἐὔαγεσθ, Acceptus. Coloss. 3. ver. 20. *Non simpliciter ἀρεσον, sed εὔαρεσον, valde bene placitum, & pergratum, Zanchius.* Tit. 2. 9. *ἐν πᾶσιν εὐαεῖσες εἶναι, malo cum Erasmo interpretari, Ut in omnibus illis placeant, quam cum Beza, Ut in omnibus sint eis accepti. Factur enim Beza ipse, Erasmi versionem sententiam rectè exprimeret, quam interpretatio Bezae non assequitur. Potest enim servus actiones Domino probare, ac proinde placere, qui tamen non est gratus aut acceptus propter alias causas, Scultetus in loc.* The advice is not simply to please, but to please well, as the originall word properly significeth, and the Kings Translatours have sily turned it. It

is used also Rom. 12. 1, 2. and 14. 18

2 Cor. 5. 9. Ephes. 5. 10. Phil. 4. 18. Heb. 13. 21.

Ἐὔαρεστος, Ad placitum, Heb. 12. 28.

Ἐὔαρεσέω, Placco, Ἐὔαρεσέομαι, Delector. *Proprie significat*, hilariter affectus sum, *aut placidè me habeo; etiam placere significare potest, Oecum. Illyr. in N. Test. Heb.*

11. 5, 6. *Hee pleased God. Ἐὔαρεσκέου is the word used, which significeth, Hee gave good content, or kept Gods favour and good will. Heb.*

13. 16. The Vulgar Latine Translation hath, *Talibus hostiis promeretur Deus; with such sacrifices God is deserved: which word passively taken, as it is by the Vulgar Interpretour, is no Latine word, but a barbarous terme; and Ludovicus Vives (though a Papist) finds fault with the Vulgar. August. de Civit. Dei lib. 10. cap. 5. Placatur Deus: In antiquis, Placetur Deo, utrumque melius quam quomodo vulgo habemus promeretur Deus.* In the ancient copies (saith *Vives*) wee read, *God is pacified, or pleased; both readings being better then the common reading, God is promerited* The Rhemists more fondly translate it thus, *For with such Hosts God is promerited; as if Gods favour were procured by works of almes, or charitie, as by deserts or merits of the doers. Quamvis Græca vox sit εὔαρεσέτω, delectatur, vel placatur; tamen relictissimè (inquit Bellarminus) vertit potuit promeretur, quia propriissimè dicimus unum apud alterum mereri, quando facit illud quod ei placeat, eumque delectet. Verbum promerendi passivè usurpatum, barbarum est, si usura Latinae linguae spectemus; Bellarmini interpretatio falsa, si doctrinam Scripturae attendamus, Episc. Daven. de justitia actuali, c. 60.*

Ἐὔαρεστος, εὐ-ἀρεσέσθ, Nobilis, generosior: of εὐ, bene, and ἀρεσθ, whence Eugenius, clarus & claro genere prognatus: nam nobilis est qui quocunque m-

pereminentis potestatis. Job. 1. ver. 3. εὐ-ἀρεστος est Maximus, Potentissimus, & saepe cum qui generosi est animi significat, quocunque tandem genere sit ortus, Ludovicus de Dien.

Stephan. in Thef.

m Of εὐ bene, and ἀρεσθ placere, Beneplacens. See Beza in loc.

do notus est vulgò: per metaphoram, Magnanimus, Strenuus, ac Generosus. Act. 17. 11. More generous, or better descended. Laudo Clarium Bezam, quod ευχεσέεσσι comparativè potius quàm superlative acceperit, & de animo potius, quàm genere, & profapia: Secus quam Vulg. & Erasmi fecerunt, Lud. de Dieu in loc. It is used also Luke 19. 12. 1 Cor. 1. 26.

Ευδία, Severitas, Matth. 16. 2. Ex εὐ & Διός, Jovis, à nominativo Ζός, quæ vox etiam Αἶερα quandoq; significat, quasi dicas Bona aëris constitutio, sicut Latini quoque dicunt, Subdido, & Horatius, Sub Jove frigido.

p' Ευδονειν Hieronymus à Septuaginta interpretibus confictum tradit. Puto tamen ευδονειν verbum esse Macedonicum, nec à Septuaginta confictum, sed ex illa dialecto sumptum. Salmastius de Hellenistica. Significat propriè in eo acquiescere quod quis probavit. De voce ευδονία vide, si libet, Bezam in Rom. 15. 26. Maldonat. ad Mat. 3. 17. & Estium ad 2 Pet. 1. 17.

Ευδονεω, Acquiesco, proba, oblector, often. In hoc verbo explicando, quam variè multi se torserint, tum ex doctissimi Budæi Commentariis, tum ex Erasmi Annotationibus intelligi potest. Ego paucis dicam quod sentio, Δονειν idem valet quod sentire, & existimare, à quo deductum est ευδονειν, quod approbare significat: Jam verd quia quos approbamus, illis quoque favemus, inde factum, ut etiam significet, bene erga aliquem esse affectum. Rursus, quia propensio ista animi ex eo nascitur, quod res aliqua planè nobis satisfacit, idcirco idem quoque valet quod Conquiescere, sive Acquiescere in re quapiam, Beza in Matth. 3. Est verbum peculiare divinis literis, quo propensum animum ac præcipuum quandam erga alios affectum significant, Janfen. Eras. It is an emphaticall word, implying an infinite affection to any thing men delight in. The most precious thing which Paul did ever desire to receive, he expresseth by this word, 2 Cor. 5. 8. and the most precious thing which he ever desired to give, he expresseth by the same word, 1 Thef. 2. 8. When he would extoll to the heavens, that heavenly affection of the Macedonians to relieve the poore, he doubled this word, Rom. 15. 26, 27. Ευδονοσαυ, ευδονοσαυ, It pleased them, it pleased them, that is, they delighted in charity. When God himself would expresse his unexpressible affection to his Son, and in his Son to Man, he doth

it by this word, Matth. 3. 17. Ευ εὐδονοσαυ, In quo acquiesco, Beza. Bene, sed non plene: Acquiescimus enim sæpe in aliquo vel invito. Vulg. In quo mihi complacui: infeliciter; quia & infirmus, quàm ut naturam sententiam exprimat, & præterea obscurum, Scultetus in delitiis Evangelicis. Eras. In quo mihi bene complacitum est. Cyprianus, Tertullianus, & Irenæus, Bene sensi: parum commodè. In quo valdè delector, Scultet. Id est, Tu singulariter mihi places, & gratus es adeò, ut præter te nemo placeat, nisi per te, Janfen. 2 Thef. 2. 12. The word significeth a willing, pleasing, self-propension, not without much contentment. Therefore Theophylact's Interpreter renders it, Qui oblectati sunt in justitiâ. Verbum ευδονειν non solum apud Lxx. Interp. sed etiam in Nov. Test. frequentissimè usurpatur pro eo quod est benevolo & propenso esse erga aliquam rem vel personam affectu, in aliquo oblectari & acquiescere, Gerh. in 2 Pet. 1. v. 17. 1 Thef. 2. 8. Ευδονειν propriè significat in re quapiam acquiescere, seu re aliqua delectari: hic per metonymiam Efficientis idem valet quod Cupere, seu Averè, Piscat. Schol.

Ευδονία, Placitum, benevolentia, propensa voluntas. Interdum decretum & consilium Dei, interdum affectum ejus benevoluntatis significat, Grotius. It is properly the same with Beneplacitum, and is never (saith Erasmus) given to men in respect of God, but often unto God in respect of men, when the Scripture would set forth the free good will of God towards men. It is taken for the Gospel, Luke 2. v. 14. Good will. Significat passim in his libris ευδονία id ipsum, quod Heb. 777, Ratson, Latini Benevolentiam, id est, propensam animi voluntatem vocant: diciturq; tum de gratuito, & infinito illo Dei amore in Electos, quos ipse prior ante tempora æterna in Filio dilexit, ut Eph. 1. 5. & 9. pro quo vetus Interpres sicut beneplacitum dicere; tum verd de mutua hominum in se amicitia, quæ fit ut alii aliorum commodis succedant, ut Rom. 10. 1. atq;

9 Ευδονία pro decreto quod barbari dicunt beneplacitum, Salmastius de Hellenistica. Of εὐ, bene, & δονία, Senio: Benevolentia, propensa animi voluntas, Beza placitum.

aded de eâ charitate quâ homines ipsum Deum diligunt, ut Phil. 1. 15. Quam postremam notionem Erasmus videtur non animadvertisse; sed idem recte eos reprehendit, qui putarunt hic agi de hominum in Deum εὐδοξία, quum potius gratulentur Angeli hominibus gratitiam Dei cum ipsis reconciliationem. Recte igitur Chrysostomus εὐδοξίαν interpretatur εὐδοξία, quamvis hæc ab illa differat, ut consequens à causa, Beza in loc. εὐδοξία & εὐδοξίαν ubi absolute ponuntur, id est, non additâ prepositione persone nomen regente, aut aliquâ re simili, decretum significant, ita liberum, ut ejus rationem aliquis alteri reddere non teneatur, Luc. 12. 32. Rom. 15. 26, 27. 1 Cor. 1. 21. Gal. 1. 15. Col. 1. 19. 1 Theff. 2. 8. Matt. 11. 26. Luc. 10. 21. Grotius. Some referre it to God, and take it for the external love of divine complacence, which moved him first to the work of our Redemption: Others referre it unto man, and make it a limitation of that which goes before, reading εὐδοξίας, for εὐδοξία, not, Peace on earth, to men good will; but, Peace on earth to men of good will: so Austin, Bernard, Cyprian, Ambrose, and most of the ancient and learned Fathers. And so the Rhemists translate it out of the Latine, Peace unto men of good will. We translate otherwise from the Greeke, and unto men good will. Maldonat professor, that all the Greeke Copies now extant have it good will (viz. of God) unto men: and Bellarmine saith this is the better. It is spoken of that free and infinite love of God to the Elect, which he loved in Christ from all eternitie, Ephes. 1. 5, 9. 2 Cor. 6. 9. and of that mutual friendship of men amongst themselves, as Rom. 10. 1. and also of that love which men beare to God himselfe, Phil. 1. ver. 15. which Erasmus seemeth not to have observed, Beza in Luc. 2. v. 14. It is translated Rom. 10. 1. Hearts desire, and signifieth two things: 1. To have a good opinion: 2. To wish well unto. It is used also, Phil. 2. 13. 2 Theff. 1. 11.

εὐεργεσία, Beneficium, Acts 4. ver. 9. 1 Tim. 6. 2. Differt ab εὐποσία, ut genus à specie. Est enim εὐποσία proprie beneficentia, virtus octavi præcepti. At εὐεργεσία proprie beneficentia dici & Latine veri non potest: quia generalior vox est, & non tantum beneficentiam, sed omne virtutum & bonorum operum genus complectitur. Scultetus in loc.

εὐεργέτης, Beneficus, Luk. 22. 25. Ptolemeæ so firnamed. Dicuntur Reges εὐεργετῆς à munificencia, beneficentia, clementia, & aliis virtutibus Principe legitimo dignis; ac proculdubio voluit Christus hac voce vim & significationem vocis Hebraicæ מַלְכֵי צְדָקָה exprime, quâ Hebræi Reges & Principes appellant. Gerhardus in Harmon. Evangel. Vide Grotium in loc.

εὐεργεσίῳ, Beneficio officio, Acts 10. ver. 38.

εὐθετῶ, Appositus, Luk. 9. 62. & 14. 35. Heb. 6. 7.

εὐθύς, Rectus. εὐθέως, Recta. Matth. 3. 3. Mark 1. 3. Luk. 3. 4, 5. Acts 8. 21. and 13. 10. 2 Pet. 2. 15.

εὐθέως, Statim, Adverbium temporis, verry often.

εὐθύς, Statim, Matth. 3. 16. and 13. 20, 21. Mark 1. 12, 28. Joh. 13. 32. and 19. 34. and 21. 3.

εὐθύς, Rectum, Heb. 1. 8.

εὐθύς εὐπέω, Rectum cursum teneo, Acts 16. 11. and 21. 1.

εὐθύς, Complano, Joh. 1. 23. εὐθύς ἵνα τὴν ὁδὸν Κυρίου. Beza, complanate viam Domini. Sic Syrus æqualem facite, & Arabs facilem reddite. Malim tamen cum vulg. & Eras. Dirigite, vel potius rectificare, sicut Mattheus dixit εὐθέως ποιεῖτε, rectas facite. Ludovic. de Dieu.

εὐθύς, Gubernator, Jam. 3. 4.

εὐθύς, Qui est bono animo, Act. 27. 36. Merrie, Having a good minde, Of good cheere.

εὐθυώτερον, Meliore animo, Acts 24. ver. 10.

εὐθυμέω, Bono animo sum, Acts 27. 22, 25. Jam. 5. 13. It is translated merrie; all true mirth must come from the rectitude or right frame and temper of the minde: the word

is, *If any ones mind be right, if his mind be in the right temper.*

Ἐυχρεία, *Opportunitas*, Matth. 26.16.

Luk. 22.6. *Et temporis, & loci opportunitatem significat* (say some) The Septuagint use it for a word that signifieth, *Temporis opportunitatem*, sive *articulum*, ut Psal. 9.9. and that is the proper acceptio of it, as is plain by the simple ἔραφῶ.

Ἐυχρησῶ, *Opportunus*, Mar. 6.21. ἡμέρα ἔυχρησῶ, *dies vacans, vacans laboribus, à quibus abstinetur, ut hilaritati & festivitati tempus detur*, Ludovic. de Dieu, Comment. in quatuor Evangel. It is used also Hebr. 4.16.

Ἐυκαίρως, *Opportunè*, Mar. 14.11. 2 Timoth. 4.2.

† Est ἰ. Op. † Ἐυκαίρως, *Vaco, opportunitatem nanciscor.* Mar. 6.31. Act. 17.21. 1 Corinth. 16.12.

Ἐυκατάτερος, *Facilior.* Matth. 9. v.5. and 19. 2,4. Mark 2.9. and 10. v.25. Luke 5.23. and 16.17. and 18.25.

Ἐυλαβία, *Metus, reverentia.* Significat in genere, sollicitum timorem conjunctum cum reverentia, nè pravè agendo illum quem reveremur offendamus. Ita usurpatur apud Plutarchum, & apud Septuaginta, Levit. 15.31. Apud auctores Græcos usurpatur etiam in peculiari significatione, pertinente ad religionem erga Deum: ita apud Demosth. Plutarchum. Et juxta hanc significationem simplicissimè ita potest distingui, quòd εὐλαβίης pertineat ad cultum Dei in prima Tabula; εὐλαβίᾳ ad officia erga proximum in secunda Tabula, Obmittit. in Luc. cap. 2. ver. 25. It signifieth both *fear*, and *reverence*, and *pietic.* Hebr. 5.7. wee translate, *Christ was heard in that which hee feared, or, touching that hee feared.* Mirum quòd hæc in partes itum sit. Interpret ergo *vetus*, Exauditus est pro sua reverentia. Quam Ambrosius modò passionis reverentiam modò perfectam interpretatur charitatem. Cui obedientiam, Primasius & Haymo addunt. Alii ad personæ id dignitatem referunt ac sanctitatem: ad

Pontificalem devotionem, Lyranus: ad reverentiam quam erga Patrem imprimis testatus est Dominus, cum dixit, Non voluntas mea fiet, sed tua, Photius. Quidam ita exposuerunt, quasi diceretur, Christum exauditum ab ipsa reverentia, id est, à Deo Patre, qui præ omnibus est maximè reverendus, adeòq; ipsa majestas & reverentia. Alii, quoniam significat pietatem, transferunt particulam hanc ad modum precessionum & supplicationum Christi, ut sit sententia: Christum exauditum propter singularem suam in supplicando pietatem. Rursum, significat dignitatem, atque hoc modo sententia est, Christum exauditum propter suam dignitatem, excellentiam, Hyperius. Chrysostomus, Theophylactus, Occumenius, ob reverentiam Patris erga Filium exauditus est, quia Pater eum dignum judicavit omni honore, & reverentiâ. Ambrosius & alii, ob reverentiam quâ ipse Patrem prosequeretur, voluntati Patris se submitteas. Alii, Exauditus præ reverentia, id est, ad suam dignitatem, quia Filius Dei erat, Pareus. Beza alledgeth a most ancient Latine version, which hee calleth *Claremontanus codex*, where it is translated à metu, from feare: Nazianzene and Theodoret also follow this sense. Though it be often taken for *pietie* and *religion*, yet it is also taken for *feare*, as Acts 23.10. εὐλαβήεις, *being afraid*; which was of no pietie or religious fear in him that was a Pagan, but a naturall and civill feare, lest a prisoner, being a Roman, of whom hee had charge, should be violently murdered amongst them. Timoratus, used by the Vulgar Interpreter in Luke, is barbarous, signifying one made afraid, rather then *fearing God*, Fulk against Martin. The Syrian Translation is also from *fear*: therefore our Translation is not (as the Rhemists charge us) contrary to the sense and version of all antiquitie nor to the ordinary use of the Greek word, which not onely of profane Writers, but also in the holy Scripture, is taken for *feare*; for

even

u Apud Ethnicos significat *caveলাম*; sed apud Ecclesiasticos scriptores est *pietas*. Pietatis enim proprium est omnia boni consulere, bene interpretari, *Aver.* Crebrò significat religiosum quendam timorem aut reverentiam, præsertimq; quæ Deo ipsi debetur, Heb. 12.28. *Illy.* in N. Test. Significat, 1. Reverentiam, 2. Eximiam charitatem, 3. Timorem, & merum reverentialem, Cornel. à Lap.

even in this Epistle, Heb. 11. 7. our Latine Text hath it, *Timeus* and *metuens*. *Proprie significat*, religiosam pietatem, cum timore filiali & reverentia conjunctam, *Gerh. in Harm.*

Εὐλαβὴς, Religiosus, Luc. 2. 25. *Vox Lucæ peculiaris, qui rex usurpat, Hebræorum imitatione, quibus religiosus dicitur נָרַי jare; sed plerumque addito Dei nomine, ut Isai. 50. 10. Atque ita Christiani veteres Episcopos quasi peculiari titulo vocabant εὐλαβεστῆρας, Grotius in Luc. 2. 25. Act. 2. ver. 5. & 8. v. 2. Homo candidus & simplex, qui in bonam partem omnia sumit & interpretatur, Aret. Gerh. Vel Cautus & Circumspectus, One that takes good heed. Dicitur is proprie εὐλαβὴς, qui cautè ac timidè capit quod porrigitur, aut quod prebendere vult, ὁ εὐλαβεῖων inde, per synecdochen speciei, cautum ac timidum in genere significat. Postea, per synecdochen generis, pro religioso ponitur, id est, eo qui Deum timet, Piscalat.*

Εὐλαβέομαι, Vereor, Acts 23. 10. Heb. 11. 7. *Est boni consulere, quod pietatis & candoris proprium, Gerh. Boni consulo, bene accipio, candidè omnia interpretor, Aret.*

Εὐλογία, Benedictio, beneficentia, often. Benedictio, Ephes. 1. 3. Beneficentia, 2 Cor. 9. 6. Gratiarum actio, 1 Cor. 10. 16. *In malam partem accipitur pro y Assentatione, vel pro inani facundia specie Pseudapostolorum, Rom. 16. 18. Per blandiloquentiam & assentationem, Beza. Per sermones dulces & benedictiones, Tremell. Vulg. By faire speeches, and*

* Est 1. Benedictio,
2. Bona collatio, & collectio, Cornel. à Lap.
y Το εὐλογεῖν Græcis declinat laudare, unde εὐλογία dicitur oratio ad prædicandas alicujus laudes

accommodata: cujusmodi esse præcipuè solet assentatorum. Sed & εὐλογία pro fucata illa, & inani facundia specie accipi potest, quâ tecti Pseudopropheta, solent simplicium animos fallere: item quum apud Theologos εὐλογία accipitur etiam pro fausta precatone, potest hæc quoque significatio huic loco convenire: quod his præcipuè artibus solent uti Pseudopropheta, ut simplices præsertim mulierculas, sub pietatis & longarum precum prætextu devorent, Beza in loc. 2 Cor. 9. 5. τὴν εὐλογίαν, beneficentiam; id est, gratuita ac liberaliter collata munera. Vulgata, ad verbum, benedictionem. Accipitur verò pro gratiarum actione, item pro laude, tum pro fausta precatone, tum etiam pro eo quod benignè & utilitè datur, ut hoc in loco, & quoties præsertim de Dei beneficiis agitur, Beza in loc.

flattering, or blessing. The Kings Translatours have it, *By good words, and faire speeches.* The French Bible, *Par douces paroles & flattoires.* The Greek words are χησπολογία, εὐλογία, which are thus distinguished: The first signifieth a faire speech, which pretendeth anothers profit, and meaneth nothing lessè; this is de rebus, concerning the things which they perswade: the other is de personis, touching their persons whom they flatter: they deceive by the one, and flatter by the other, Dr. willet. Εὐλογία and εὐχαεσία (the one whereof signifieth properly blessing, the other thanksgiving) are used often in the Scripture promiscuously the one for the other; and εὐλογία is sometimes found in the writings of the Ancients for the Sacrament of the Lords Supper, the more usuall name whereof is εὐχαεσία, or the holy Eucharist, 1 Cor. 10. 16.

Εὐλογέω, Benedico, Honorificè loquor de quoriam. Εὐλογέομαι, Benedicor, often. *Vocabulum hoc Græcum, perinde ut Latinum benedico, Scripturis Ecclesiasticis penè proprium est. Nam εὐλογεῖν pro laudare etiam apud Aristophanem legitur in Equitibus: quemadmodum & benedicere in eodem significat, apud Ovidium lib. 5. Tristium, Elegia 3.*

Nec tibi cessaret doctus benedicere lector.

Et apud Tullium in oratione pro Sestio, Cui benedixit inquam bono, Estius in c. 12. Epist. ad Rom. Benedico, Matth. 5. 44. Hebraica pbrasis pro bene precor, aliquin idem valere quod laudo, Matth. 26. 26. and 14. 19. and 15. 36. & apud Græcos etiam disertiores, Beza in Matth. 5. 44. Quoniam laudatio cum beneficentiæ agnitione conjuncta, est gratias ago, Beza ibid.

Εὐλογεῖν tamen non is modo dicitur qui laudat, qui extollit, qui bene alicui precatur; sed is qui humaniter excusat eum petitur, aut negat. Ita de Davide usurpatur, cum ab Absalone invitatur filio, idque negat humanissimè atq; excusat, 2 Sam 13. 25.

Latini,

Latini, benignè respondere, dicunt. Quod est Comico, benignè dicere. *Itaqz, quid si εὐλογεῖ ἢ δῖακοῖα*, Rom. 12.14. *etiam qui benignè dicit; qui, ut ut injuri à indignum se sentit, factamqz, sibi probat, leniter de eo queritur? quod Christiani est, ejusqz, qui ignoscere didicit.* Heinſius in locum. Vide Beza. The Hebrew word *ברך*, Barac hath a contrarie signification; it signifieth both *Benè*, and *Malè dicere*: The like *Antiphrasis* is to be found in the verb *εὐλογεῖω*,² for it signifieth sometimes *Contumeliari*, as *Aretius* sheweth out of *Eustathius*.

It is often used for *εὐχαιεῖω*, Luk. 22. 17, 19. and *Paul*, 1 Cor. 11. 24. expresseth the blessing which our Saviour used at the consecration of the Sacramentall Bread, by *εὐχαιεῖσας*, *Matthew* 26. 26. and *Mark* 14. 22. by *εὐλογῆσας*. And the prayer of blessing, used before the eating of common bread, is by every one of the foure Evangelists, in some places described by the word *εὐχαιεῖν*, and by^b three of them in other some places by *εὐλογεῖν*. These two words are taken for the same, *Math.* 26. 26, 27. and *Mark* 8. 6, 7.

Εὐλογητός, *Benedictus*, *Mark* 14. 61. *Rom.* 1. 25. & 9. 5. 2 *Cor.* 1. 3. & 11. 31. *Ephes.* 1. 3. 1 *Pet.* 1. ver. 3. *Luc.* 1. 68. *Benedictus*, perin te enim est ac se dixisset laudetur, ac prædicetur: vel *εὐλογητός* declarat omni laude, & gloria dignum, ut incipiat *Zacharias* ab *Epiphanemate*, *Beza* in loc.

Εὐμελῆς ὁ Θεός, *Facilis ad impertiendum*, 1 *Tim.* 6. 18. *Promptus ad tribuendum*; id enim vox *Græca* tricomposita significat. Per *εὐμελῆς* ὁ Θεός intelligit benignos bonorum communicatores, *Scultetus* in loc.

Εὐνοία, *Benevolentia*, *A good minde*. *Ephes.* 6. 7. The word signifieth *Benevolence*, 1 *Cor.* 7. 3. called *εὐνοία*,^d *Benevolence*, because it must be performed with good will, and delight, willingly, readily, and cheerfully.

² *Aret.* in *Probl.*

^a *Matth.* 26. ver. 27. *Mark* 14. ver. 22, 23. The Greek word there vert. 22. is to *blesse*, which is there taken only to give thanks, as *Luke* and *Paul* interpret it, *Mark* also speaking of the cup.

* *Matth.* 15. 36. *Mark* 8. 6. *Job.* 6. 11. *Acts* 27. 35.

^b *Matth.* 14. 19. *Mark* 6. 41.

Luke 9. 16. *Εὐλογεῖν*, & *Benedicere*, & *Beneficere* significat, *Agere*.

^c Significat *Benedicere*, *Laudatum*, *Gerhard.* in *Harm.* ^d *Debitam benevolentiam* reddat, ut rem parum verecundam verecundè notaret, omnino *coitum* significat, *Erasm.*

Εὐνοεῖω, *εὐνοεῖν*, *Particip.* *Amicus*, *Matth.* 5. 25. Agree, so we translate it: the originall hath it in two words, *ἰδοὺ εὐνοεῖν* which Translators contend, who should expresse most significantly. The Vulgar Latine giveth it this sense, *consent*, or *think the same things with thine adversary, esto consentiens*. *Etasmus*, *Beare him good will, Habeto benevolentiam*. *Castalion*, *Compound, Compose*. *Vatablus*, *See thou come to an agreement, Fac convenias*. The Syriack, *Be desirous of his friendship*. An old Translation which *S^t Augustine* seemeth to approve, *Accord, compound, or make a full atonement, Esto concors*, which is also liked by *Beza*, and in effect is the same with his, *Be friends, Esto amicus, esto benevolus*.

Εὐνῆχος, *Eunuchus*. It signifieth: *Οὐ ἐπιθεῖν*, *Qui lætæ curam gerit*, quasi Latine dicas, *Læti custos, Cubicularius*. *Scaliger* sic dictos vult ab *εὐνοῦ*, *ἐξ*, à *sapendo*, quòd mente bene affecti sint, quod mihi quidem subtile potius quàm verum videtur, *Piscas.* in *Schol.* in *Matth.* 19. *Εὐνῆχος*, *Græcis* Medicis generis nomen est, quod in *Spadones*, *Thilbias*, & *Castratos* dividitur.

Εὐνῆχος, a keeper of the bed, or Chamberlaine, whence our English word *Eunuch*, *Matth.* 19. 12. *Eunuchi nomen est propriè actionis & numeris eorum, viz. qui in Gynæceo adhibebantur, quasi feminarum cubilis custodes: quæ quum plerumqz deligerentur castrati, hinc factum ut de castratis quibusvis diceretur. Hunc autem morem sunt qui volunt à Persis cepisse, nominante etiam Stephano pagum quendam Persidis Spadam, in quo cæperit istiusmodi castrationis consuetudo, Beza in locum.* Because Chastitie is also in marriage, as in single life, our Translators doe not well to expresse the word *εὐνῆχος* and *εὐνῆχισσας* by *chaste*, and *have made chaste*. I confess, they should more properly have said, *gelded men*, or *gelded themselves*; or else *continent*, and *made continent*. Although they meane no other by the word *chaste*, which they use. *D^r Fulk* against *Martin*. It is used also, *Acts* 8. 27, 34, 36. 38, 39.

Εὐνῆχιζω, *ομοῖα Castro, or.* *Matth.* 19. 12. it is used both actively and passively in that verse. *Eunuchus*. *Varro*, *Eunuchum facio, Eviro*. *Pareus*, *Constante proposito uxorem non duco*. The word signifieth *gelded*, and they were so made, because they should keep the chambers of noble women, for

for they were judged chaste.

f Ab $\epsilon\upsilon$, be- f $\epsilon\upsilon\delta\omicron\delta\mu\alpha\iota$, Prosperum iter habeo, Pro-
ne, & $\delta\delta\iota\varsigma$, sperere ago. Passivè dicitur qui pro-
V. 1. sperum iter à Deo obtinet, ut Rom. 1. 10.
sed propterea ad verum omnium prosperos
successus transfertur. 3 Epist. Joh. 2.
Beza in 1 Cor. 16. 2. Vide Piscat.
Verbum $\epsilon\upsilon\alpha\gamma\alpha\lambda\iota\alpha$ significat commodè
viâ uti, & sic $\epsilon\upsilon\delta\omicron\delta\mu\alpha\iota$, hoc loco est
Prosperè seu commodè vivere.
Rom. 1. 10. $\epsilon\upsilon\delta\omicron\delta\mu\alpha\iota$, Prosperum
iter habeant, Vulg. Prosperum
iter contingat, Eras. Prosperum iter
mihi detur, Non temerè nîlus est passivo
verbo Ap. solus, ut significetur pro-
sperum hoc iter à Deo concedi, quamvis hoc
postea exprimat, Beza in loc. Hoc
verbo utuntur quoties res succedit ex a-
nimî sententiâ, Psal. 1. 3. Eras. Paulus
hoc verbo utitur in significatione activâ,
Piscat. in 3 Epist. Joan.

$\epsilon\upsilon\pi\alpha\theta\epsilon\iota\varsigma$, Obsequens, Jam. 3. 17. Easy to
be intreated, or Gently intreating; for
it may be taken either actively, or
passively, that is, to be perswaded easi-
ly to the best, or apt to perswade
others with good speeches. Ab $\epsilon\upsilon$
& $\pi\alpha\theta\epsilon\iota\omega$, persuadendo, qui bene seu fa-
cile rationibus bonis persuaderi se sinit;
aliâ tractabilis.

f $\epsilon\upsilon\delta\epsilon\iota\sigma\alpha\iota$ $\epsilon\upsilon$
toy $\alpha\mu\alpha\lambda\iota\alpha\varsigma$,
Sim $\epsilon\theta\alpha\iota$ is so
well fixed, so
grad us in,
Capelli spi-
cilegium.
Exultimo
hoc verbum
denotare
potius tena-
citer inha-
rens (pecca-
tum) ut Joh.
Crisp. optime ver-
tit, namque
 $\epsilon\upsilon$ valet
 $\epsilon\upsilon\chi\epsilon\sigma\iota\varsigma$, sere
in composi-
tione

$\epsilon\upsilon\delta\epsilon\iota\sigma\alpha\iota$, Ad circumcingendum pro-
clivis, Hebr. 12. 1. Which doth so easily
beset us: the Italian, Hinder us. The
similitude seemes to be taken from
such long and large garments as
were wont to be laid off in such rai-
ces, to be so much the freer. Deodate.
Metaphora ducta à laciniosis, & talari-
bus vestibus, quæ currentibus in stadio
non sunt aptæ, proptereaq; deponitur
ante cursum, currentibus enim cruribus,
& tibis $\delta\epsilon\iota\sigma\alpha\iota$ circumplicantur,
eaq; involvens currentem remorantur.
 $\epsilon\upsilon\delta\epsilon\iota\sigma\alpha\iota$ $\epsilon\upsilon\alpha\gamma\alpha\lambda\iota\alpha$ exponi potest,
Peccatum quod facile circumstetit, hæret,
atq; amplectitur, quasi nolens abjici.
Erasmus vertit, Peccatum tenaciter in-
hærens. Beza & Piscator, Ad nos
circumcingendos (& in cursu proinde
impediendos) proclive, Glaff. Philo-
log. Sac. Peccatum quo facîle quis
potest in turbam molestiasq; & varia ac-
cidentia, & occupationes conjici. Et re-
ctè ita interpretatur Theophylactus.

$\Pi\epsilon\iota\sigma\alpha\iota\varsigma$, turbam, molestiam, cu-
ram, sollicitudinem & anxietatem
significat. Salmaficus de usuris.

$\epsilon\upsilon\pi\omicron\iota\alpha$, Beneficentia, Heb. 13. 16. ^b
 $\epsilon\upsilon\pi\omicron\iota\alpha$, Facultates, Act. 19. 25.
 $\epsilon\upsilon\pi\omicron\iota\alpha$, Mihi suppetit, Act. 11.
ver. 29.
 $\epsilon\upsilon\pi\epsilon\pi\epsilon\iota\alpha$, Spectabilis decor, James 1.
ver. 11.
 $\epsilon\upsilon\omega\epsilon\sigma\delta\epsilon\lambda\theta\epsilon\iota$, Acceptus. Rom. 15.
16, 31. 2 Cor. 8. 2. and 8. 12. 1 Pet.
2. ver. 5.
 $\epsilon\upsilon\omega\epsilon\sigma\delta\epsilon\lambda\theta\epsilon\iota$, Aptè adhaerescens, 1 Cor.
7. v. 35.

^b Nomen in-
venit à fine
dantis Elec-
mosynam,
qui iteò dat,
quia cupit
benefacere,
quia fructus
apud accipien-
tem remanet,
is enim
beneficium
sentit, Aret.

$\epsilon\upsilon\omega\epsilon\sigma\omega\pi\acute{\epsilon}\omega$, Speciosus appereo, Steph.
Beza. Aspectu meo alicui placeo. Ab
 $\epsilon\upsilon$ bene, & $\omega\epsilon\sigma\omega\pi\omicron\omega$, facies. Bonam
faciem, bonum vultum ostendere, Cor-
nel. à Lap. Gal. 6. 12. To make a
faire shew. Juxta faciem placere, E-
rasmus. Nam hinc Græca vox compo-
sita est, pro qua Galli dicunt, Faire
bonne mine. Vulgata, Placere. Pla-
cere moie assentatorum, Aretius.

$\epsilon\upsilon\epsilon\lambda\theta\omega$, $\omega\mu\epsilon\iota$, Invenio, comperio, or
nancisco, very often. It is taken
from dogs hunting, which by smel-
ling finde out the hare. This word
 $\epsilon\upsilon\epsilon\lambda\theta\omega$ is made famous by Archime-
des, who in a great passion, between
glorying and rejoicing, first cryed
out so, when he had found the secret
of King Hiero's Crowne: but no
lesse famous by Andrew, Joh. 1. 41.
who, upon the finding of Christ,
came running to his brother Peter,
with Archimedes word, We have found
him (the Messias), we have found
him. Luc. 4. 17. $\epsilon\upsilon\epsilon\lambda\theta\omega$, Invenit lo-
cum Jesaïæ: sive divinitus statim cum
librum explicaret, in locum illum inci-
derit; sive quæserit & delegerit locum
ad id, quod dicturus erat, maximè com-
modian: Verbum enim $\epsilon\upsilon\epsilon\lambda\theta\omega$ utrumq;
significat; ut Matth. 27. v. 32. Marc.
13. v. 36. Rom. 10. v. 20. Sape verò
jungitur cum verbo, Quærere, Matth.
7. v. 8. Marc. 14. v. 55. Sed illa senten-
tia planior est, quod Christus con-
sultò locum illum delegerit, ut occa-
sionem haberet de vocatione sui do-
cendi, Chemnit. in Harmon. Evang.
Non dubium est quin consultò lo-
cum hunc Christus delegerit. Calvinus.

ⁱ Propriè
significat in-
venire inve-
stigando &
quærendo,
Scap.
Invenite
quem quæ-
ras, Hicinius.

^k Some-

k *Εὐδοκίαν* sepe dictum est de eo quod casu invenitur, unde insperatum lucrum Græci *Ευρημα* vocant. hic verò dicitur de eo quod à tuis laboribus querendo invenitur, *Βεζαία* Rom. 4. 1. Grammaticians make this difference between *invenire* and *reperire*, when we go on a thing (say they) we do *invenire*; when a thing comes on us, we do *reperire*: the one seems to be an act *per se*, the other *per accidens*; but though *Βεζαία*, in the place before quoted, saith it is, *inanis differentia*; yet *Ovid* (who should know propriety of Latine words) plainly so distinguish them.

— *Ita non inventa reperit es.*

1 Vocabulum est sacrae Scripturae proprium, & ab Hebræorum consuetudine sumptura, qui *viscera* pro affectibus usurpant.

k Sometimes it signifieth to find a thing casually, as Joh. 1. 46. Sometimes it is spoken of gaine not hoped for, and suddenly offered. Sometimes it signifieth by his labour to obtain a thing, so Matth 16. ver. 25. Rom 4. 1. as *U'pian* explains it upon *Demosthenes* his oration; and *invenire* is used of the Latines, *pro parare sibi, & acquirere*, saith *Donat* upon *Teyence*.

Εὐεγκλῆδων, Ευωακίω, Acts 27. 14. Vox hinc dicta, quod ingentes exortat fluctus, *Erasm.* Non est propriè ventus, sed status procellosus ab Euro veniens, sic appellatus, ut à vento Euro commodè distinguì possit, *Tremell.*

Εὐπρύχως, *Latus*, Matth 7. 13.

Εὐσημῶ, *Bene significans*, 1 Corinth. 14. ver. 9.

Εὐσπλαγγῶ, *Misericors.* Videtur aliquantò significantius esse; notat enim eos qui ex imis visceribus, aut ex corde, planè medullitùs miserorum miserentur, eorumque calamitatibus vehementissimè afficiantur, *Illyr.* in N. Test. Ad misericordiam propensus, *Piscat.* Ad intimam misericordiam pronus, *Bezain* 1 Pet. 3. Vox composita ex Adverbio *εὐ* notante facultatem, & nomine *σπλαγγυα*, quo signifi antur viscera, & per *Synecdochen*, cor; & amplius per *Metonymiam* subjecti, motus cordis; *quum scilicet cor movetur ad miserandum*, *Piscat.* Eph. 4. 32. 1 Pet. 3. 8. *Well of bowels, or rightly bowelled.*

Εὐσεβειῶ, *Pietas*, often. *Pietie* or *godlineffe*, whence *Eusebius* had his name, of *εὐ bene*, or *rectè*, and *σεβουαυ colo*, *veneror*. According to the Greek Etymon, it signifieth, a right, or straight worship: 1. The service and worship of the true God, both inward and outward, Acts 3. 12. 2 Timoth 3. 5. 2. The inward spirituall worship of God, 2 Pet. 3. 11. 3. The whole dutie of man, both towards God and his neighbour, 1 Tim. 6. 6. 4. Christian faith, 1 Tim. 3. 16. 5. Godly deeds, 1 Tim. 2. 2. Religio quibusdam dicta esse videtur à relinquendo, quod religiosi, relictis secularibus seu mundanis, querant caelestia. Ci-

cero derivat à *relegendo*, quod *Hæc verissima notatio vocis.*

Religiosi omnia quæ ad cultum deorum pertinere diligenter tractarent, & tanquam relegerent, Lib. 2. de natura Deorum: quod crebrè lectiore & relectione librorum sacrorum discatur Religio, Deut. 17. ver. 18. *Wendelinus.* Lactantius à religando deducit, Lib. 4. Divin. Instit. cap. 28. quod cultores numini religet, id est, obliget atque obstringat. Propriè autem religio significat metum, ut, Religio m'hi est hoc facere, *Synecdoche* notat, metum Dei: & deniq; doctrinam de cultu divino.

Εὐσεβὴς, Pius, Act. 10. 2, 7. and 22. 12. 2 Pet. 2. 9. *Pius, religiosus, qui probè colit & veneratur Deum*, Eurip. Luc.

Εὐσεβῶς, Piè, Tit. 2. 12. 2 Timoth. 3. ver. 12.

Εὐσεβῶ, *Colo*, pietatem exerceo, Act. 17. v. 23. 1 Tim. 5. 4.

Εὐχῆμων, *Honestus, decens, decorus, speciosus, compositus.* Tam de persona, quam de re, sive animata, sive inanimata, Luc. & Plato. Quando de persona hoc nomen accipitur, significat eum qui honestis, & compositis moribus præditus est, Actor. 13. 50. & 17. 12. usurpatur de honestis matronis, sive honoratis fæminis. It is used also Mark 15. 43. 1 Corinth. 7. 35. and 12. 24. Marc. 15. 43. *εὐχῆμων*, *honestus*: Dicitur enim tum de eo qui decenti ac speciosa forma est, tum de eo qui se decenter, compositè, & honestè gerit, quod hujus loci est, *Ludovic. de Dieu.* Vide plura apud illum & in Act. 13. 50. Antiquiores & meliores Græci *εὐχῆμωνα* de honesto ac moderato viro dixere: *Idiotismus* posterioris Græcia pro dixite, & honorato, & in dignitate constituto eam vocem usurpavit. Et sic intelligendus *εὐχῆμων βαδῆτης* in Evangelio *Matthæi*, de Senatore spectabili & honorato, vel dixite. Et rectè *Petrus Interpres Latinus* nobilem *Decurionem* reddidit. Scio τὸ εὐχῆμων apud Paulum etiam pro honesto sumi: Sed Paulum legerat *Poetas & Oratores antiquos.* *Σχημα* in *Idiotismo* vestem denotat: hinc *εὐχῆμων* pro bene vestito.

fito. Tales ut plurimum ditiores, qui ex veste bona dignoscuntur, Salma-
sius.

Εὐχρηστος, Compositè, decenter, honestè.

Rom. 13. 13. Decently, in a good fa-
shion, that is, to order all our acti-
ons, and the whole course of our
life, mannerly. The Syrian Trans-
lation reads Modestly. Beza, Compo-
sitè, orderly, stily, as you would say,
In print. The Vulgar, and Mr. Cal-
vin, Decently; and so Cyprian. Pareus
expounds it by Pauls three Ad-
verbs, Tit. 2. 12. Soberly, righteously,
and godly. It is used also 1 Cor.

14. 40. 1 Thesl. 4. 12. Decently, seem-
ly, and according to good fashion.

Εὐχρηστωίν, Decor, speciositas, 1 Cor.
12. 23.

Εὐτόνος, Magnâ contentione, acriter,
& intento clamore, Erasim. Luk. 23.
ver. 10. Vox est usus medii: nam
& de Paulo dicitur, Actor. 18. v. 28.
Puto recte verti acriter, Grotius.
Vulgata, Vehementer. Beza, Magnâ
contentione. Syrus, Fortiter. Hesy-
chius, Valide, levi negotio. Non ineptè
veritas, Animosè, generosè, vel con-
sistenter, perseveranter, Lud. de Dieu.

Εὐτροπεία, Scurritas, Ephes. 5. v. 4.

Non urbanitatem damnat, & dicta
faceta a falsa, sed scurritatem & di-
lecteria quæ non referuntur ad commo-
dum proximi, nec ad finem honestum,
Steph. in Thesl. Græc. Jocula-
ritas, Hierome. Thence Eutrape-
lus. Nomen medium, proprie si-
gnificat concinnam mutationem, &
inter virtutes Morales ab Aristotele
numeratur, & urbanitas. Sed in Novo
Testamento in malam partem usurpa-
tur pro scurritate. Eam vocem
pro scurritate Apostolus posuit, quod
plerumque qui urbanitatem affectant,
à medio virtutis aberrantes, ad scur-
ritatem declinant. Quâ in signifi-
catione etiam Pindarus Poeta Græcam
vocem usurpâse legitur. Itaque rectè

o Decenter,
& conveni-
enter, Pareus.
Honestè, de-
center, &
compositis
moribus am-
bulare, Idem.

p Intentis vi-
ribus, valdè,
vehementer.

q Dicitur ur-
banitas La-
tinis ab urbe,
utpote in
qua homines
jucundius
quàm in pa-
gis conver-
santur, Keck.
Eth.

Qui sua ver-
ba potest, ju-
beret, id
est, scitè vertere,
quasi facilitas, & flexibilitas morum,
à verbo ἑρπύω, verbo, si id, mureo: nam
facilè possunt suos mores, sermones,
& actiones flexere & accommodare ad
aliorum arbitrium: dicitur etiam ἀπὸ τῶν ἑρπύων,
à moribus, quia ex joco & ludo
facilè possunt cognosci mores & ingenium
alicujus, Arg. in Arist. Ethic.

nosler Interpres scurritatem vertit,
Estius in locum. Syriacus ver-
tit lusum, & fabulas. Evill man-
ners have been the spoyling of good
words, as this, and φέρμαρον Ty-
rannus, Sophista, Latro, Venenum,
Magus: and in our English tongue,
Anabe, Ullain, Churic. See
Minsheu, Vocabular.

Εὐχρηστος, Lais, 2 Cor. 6. 8. 1. Ea
quæ sunt bonæ famæ. 2. Ea quæ sunt
boni ominis, Cornel. à Lap.

Εὐχρηστος, Boni nominis, Phil. 4. 8.

Εὐχρηστος, Exuberò, Luk. 1. 2. 16.

Εὐχρηστος, opax, Exhilaro, delecto, lai-
tiâ afficio, oblecto, or, often. Se-
cundum Theophylactum, hoc verbo
significatur obscæna, & turpis volupta-
tis libido, quæ consequitur ventris satie-
tatem. Significat solam in epulis vol-
uptatem, ac omne illius genus conse-
stantem, Lorinus. Ab εὐ, & χρω,
quasi dicas, Cui mens bene se habet.

Luc. 16. 19. Epulabatur: quod I-
renæus alicubi vertit, jocundabatur:
Vox enim Græca utrumq; significat, la-
titiâ mentis, & hilaræ convivium, E-
rasim. Εὐχρηστωδω, hoc est,
non tantum epularum delitiis sese oble-
ctavit, sed latus genio sic indulgit, ut
omnia solatiorum genera quæserit que
ad conviviorum voluptatem & hilarita-
tem faciunt: qualia sunt, cantus mus-
sicus, organa; amicorum, sodalium, mori-
onum, & consimilium ranci horumum
presentia, Poly. Lys. Significat ob-
lectatum, & lætatem, ut non tantum
Epularum delicia significentur, sed quod
eas cum lætitiâ & jucunditate sumpserit,
Janf. in Conc. Evang. Epicure
like, he placed his happiness in such
delights.

Εὐχρηστος, Jucunditas, Acts 2. 28. and
14. 17.

Εὐχρηστος, Gratiarum actio pro acceptis
beneficiis often. Idem est quod bona
gratia, Eph. 5. 4. Significat non solum
sermonem quo gratias agimus pro bene-
ficiis Deo; sed etiam sermonem qui gra-
tiâ & sale conditus sit, Zanch.

Εὐχρηστος, Gratus, Col. 3. 15. Be ye
amiable: that is, according to the
true and proper signification of the
word, Be ye grateful, or thankfull:
A a and

1 Cor. 13.
Dominicæ
mysterium,
quod una ex
præcipuis e-
jus partibus
sit gratiarum
actio.

and the Apostle there treateth of duties that passe from man to man, Be ye gratefull, or thankfull one to another, as well in conferring, as in receiving benefits.

† Est gratum se declarare pro accepto beneficio, illud agnoscendo, & auctorem ejus predicando, Epif. Davon. Tam animo habere gratiam, quam verbis agere, Zanch.

Εὐχαριστία, Gratiarum ago, often. Christianorum usu peculiariter pertinet ad Sacramentum corporis Domini, Salmeron.

Εὐχὴν, Votum, oratio, Act. 18. 18. & 21. 23. Jac. 5. 15. Non solum preces, & desiderium aliquid obtinendi significat, sed promissionem aliquid offerendi Deo, Bucan. in loc. Com. unde Hæretici Εὐχὴν, id est, Precatores, ab orando sic appellati: tantum enim orant, ut eis, qui hoc de illis audiunt, incredibile videatur. Nam quum Dominus dixerit, Oportet semper orare, & non deficere: & Apostolus, Sine intermissione orate (quod sanissime sic accipitur, ut nullo die intermittantur certa tempora orandi) isti ita nimis hoc faciunt, ut hinc judicentur inter hæreticos numerandi, Augustinus de Hæresibus, cap. 57. Lat. Votum. Gall. Veu. Angl. Vow. Votum à voluntate dictum nonnulli volunt, quasi à voluntate, deliberatione, seu proposito profectum, Bucan. ibid.

Εὐχομαι, Opto, oro, Act. 26. 29. and 27. 29. Rom. 9. 3. 2 Cor. 13. ver. 7, 9. Jam. 5. 16. 3 Joh. 2.

Εὐχεύομαι, Perutilis, 2 Tim. 2. 21. and 4. 11. Philem. 11.

Εὐδύχως, Bono sum animo, Phil. 2. 19.

Εὐδωδία, Bona fragrantia. The Septuagint useth it Gen. 8. 21. Odorem quietis, id est, suavitatis, εὐωδίας Græcè, q. d. suavem & fragrantem odorem, quo ejus animus velut quiesceret, Mercer. 2 Cor. 2. 15. Ephes. 5. 2. Phil. 4. 18.

Ἐξώρουσθε, Sinister, often. Matth. 20. 21, 23, and 25. 32, 41. and 27. 38. Mark 10. 37, 40. and 15. 27. Act. 21. 3. Rev. 10. 2. Sic Græci omnis causâ dicunt sinistram corporis partem, hoc est boni omnis, sicut Poeta Furias vocant Eumenidas, & apud Job, Benedicere postquam est pro Maledicere, καὶ ὀνειδισθόν.

‡ Bonum nomen habens, ab εὖ, bene, & ὄρουσθε, Fastus nominis & omnis: Sinister per Euphemismum, ut vult Eustath. fortè ex gentili de finistris auspiciis opinione.

Paul useth the word Once five times, this three, as Heb. 9. 27. and 9. 12. and 10. 10. and πᾶς twice, Heb. 9. 26, 28.

15. 6. & Heb. 9. 12. & 10. 10. Heb. 7. 27. Magna est hoc loco, & aliis deinceps hujus Adverbii Emphasis: Significat enim quod semel factum est, ita absolutum fuisse, ut repetere minime sit necesse, imò vero sit nefas.

Ἐπίδομα, Insilio, Act. 19. 16.

Ἐποχῆς, Inventor, Rom. 1. 30. An Inventor of evil things, such as invented new sins.

Ἐπιουσείας, Vices, Luc. 1. 5. ἐπιουσείας, ex classe, Ad verb. ex vice; Metonymia adjuncti. Nam sacerdotes distributi erant in certas classes, quæ certis hebdomadarum vicibus sacerdotii munus obibant. Vide 1 Chron. 24. v. 1. & 2 Chron. 23. v. 8. In propria significatione reperitur hæc vox in versione Græca 1 Chron. 9. v. 23. ubi de tertia classe Levitarum dicitur, quod fuerint constituti ad portas domus Domini, ut observarent per vices, Piscat. Latinus Interpres ἐπιουσείας modò Vices, modò Turmas vertit, rectius Classes dixisset more Romano. Fuere autem, teste Theophylacto, Ephemeris idem quod Hebdomada, Scultet. Exercit. Evang. lib. 1. cap. 7. It is used also vers. 8.

‡ Dicitur ἐπιουσείας, quòd forte distributis Sacerdotibus ex posteritate Aaron (ut scribitur 1 Paral. 24. 1.) singulæ familiæ certis hebdomadarum vicibus Sacerdotii munus obibant, Beza.

Ἐπιουσεία, Luc. 1. 5. Cateroquin apud Scriptores profanos non reperitur, sed sacris tantum in usu est; Lxx Interpretes sic reddunt voces varias Hebraicas. Duo notat, & familiam, & familiæ functionem certo & exiguo tempore circumscriptam, Spanhem. Et Familiam, & Vicem significat, Gagneus.

Ἐπιουσεύω, Quotidianus, Jac. 2. 15. Diarius, unum diem durans. Thence Ephemerides, which are called Diaria, and those creatures which Aristotle speakeith of, called Ephemeris, because they live but one day.

‡ Diarius, unicum diem durans, ut ἐπιουσεύω. Diaria febris, Gal. Et animalcula quedam ἐπιουσεύω vocantur, quòd unicum diem vivunt, ut docet Eustathius.

Ἐπιουσεύω, Pervenio, 2 Cor. 10. ver. 13, 14.

Ἐπίστυμι, Supervenio, adsto, adorior, irgeo, insto, often. Luc. 2. 9. Ἐπίστυμι, Supervenit ipsis. Vulg. Stetit. Eras. Adstitit, seu Pervenit, id est, repente venit, quum nihil minus expectarent: nam inter omnes verbi ἐπίστυμι significationes, hæc mihi visa est huic loco mio, ut Luc. maxime accommodata. Sic autem Latini Superveniendi verbo utuntur, ut Horatius,

‡ Ἐπίστυμι est interduo, Insto, irgeo, adorior, ut Act. 17. 5. 1 Tim. 4. 2. 2. Supervenit, ut Luc. 2. 9, 38. & 21. 34. & 20. 1. & 21. 4.

ratius, Grata superveniet quæ non sperabitur hora, *Beza* in Luc. 2. Eiusmodi repentini, & insperati adventus significationem obtinet, Luc. 21. 34. & 24. 4. Act. 4. 1. & 10. 17. & 11. 11. & 12. 7. 1 Thess. 5. 3. Significat etiam ex superiore loco alicui assistere, Num. 14. 14. Luc. 4. 39. quo sensu etiam hic accipi potest. Angelus Pastoribus ἐπιέν, id est, supernè quasi ex aère capitibus ipsorum imminens astitit, Gerh. in Harm. 2 Tim. 4. 2. Ἐπιένδῃ, Be instant: the original word significeth to stand to, or over a businessse. Our English word expresseth it fully; to be instant in a businessse, imports two things, Earnestnesse, and Diligence. Propriè ex insidiis repente prodeco, *Budæus*.

Ἐποεῶ, Respicio, intueor, Luke 1. 25. Acts 4. 29.

^a Lat. Vipera. Gall. Vipere. Angl. Aspet. Quod Vi pariat, vel potius quod Vi pereat, Jansen. Vide *Plin.* lib. 10, ca. 62.

Ἐχιδνα, Vipera, Matth. 3. 8. & 12. 34. & 23. 33. Luc. 3. 7. Act. 28. 3. Dicitur quasi ἐχιδνα ὀδυνώλυ ἐν ἐαυτοῖς. Nam cum sui pernicie parere dicitur. Vipera, quæ Vi pariens, hoc est, morte: sed experientia testatur Viperam hodiè parere Viperulas superstitute matre; itaque potius Vipera, quasi Vivum pariens; reliqui serpentes ova ponunt: aut quia Vi pariat, hoc est, diu & aegrè: nam singulos dies unum parit, cum viginti saepe vero contineat, *Aretius*.

Ἐχθρῶ, Inimicitia, Luke 23. 12. Gal. 5. 20. Ephes. 2. 14, 16. James 4. v. 4. Rom. 8. 7. Ἐχθρῶ, not ἐχθρῶν, Enimie, not an Enemy, as the Vulgar Latine readeth it: hereby is expressed the irreconcilable enmitie between the flesh and the spirit: for an enemy may be reconciled, but enmitie can never be reconciled.

Ἐχθρῶ, Inimicus, often. Ἐχθρῶ, Habeo, possum, exceeding often.

^b Vide *Beza.* Annot. major. in Matt. 15. 30. Accipitur pro eo habendi modo quo dicimus habere

Ἐχθρῶ pro Possè, Marc. 14. 6. Luc. 7. 42. Pro ἀπέχθρῶ, Distare, Act. 1. 12. Pro ἐχθρῶ, Rom. 15. 4, 14. 1 Tim. 1. 19. Heb. 12. 28. Verbum Ἐχθρῶ cum infinitivo constructum usitatè significat Possè, Act. 4. 14. & 25. 26. Com-

res externas, quas possidemus, Matth. 19. 22. & de eo quo dicimur habere animam, naturam, & essentiam, Apoc. 8. 9. ita accipitur Joan. 5. 26. & 19. 5. 1 Tim. 6. 16.

modissimè, Joan. 15. 13. exponitur pro Habere, cum Latini etiam hac loquendi formulâ utuntur, Habeo quædam dicenda, vel Quæ dicam; sic accipitur Act. 19. 38. Ephes. 3. 13. Joan. 8. 27. Luc. 7. 40. Matth. 21. 46. Habebant cum, ad verbum, Tenebant eum; quæ phrasîs in Gallica quoque lingua in usu est frequenti, On le tenoit pour un prophete.

^c Ἐως, usque, donec, often. Notandum est, aduersus Helvidianos, Ἐως interdum ita referri ad tempus præcedens, ut de sequenti non affirmetur contrarium; quod satis indicant vel postrema verba huius Evangelii: Ἐγὼ vobiscum sum, Ἐως τῆς Συνελεύσεως τῆς αἰῶνος, Usque ad consummationem seculi; ex quibus verbis colligere non possit Christum non esse vobiscum futurum post consummationem seculi: Neque aliter interdum accipitur particula ἵνα, Hædè, apud Hebræos, ut 2 Sam. 6. 23, ubi dicitur Micol nullos liberos sustulisse usque ad diem obitus sui; sed & interdum hæc particula tempus interiectum simpliciter declarat, ut possit etiam interpretari, Interim dum erat paritura, Tandis quælle devoit enfanter, ut infra 5. 25. Ἐως οὗτος εἶ ἐν τῇ ἰδῶ, Tandis que tu es en chemin, *Beza* in Matth. 1. 25.

^c Matt. 5. 16. vim habet adverbii, non peribunt, inquit, quoniam peritius implebuntur, Grotius. d. Mat. 28. 20. Donec (inquit Chrysostomus Hom. 5.) hoc posuit, non ut suspiceret quod postea cum cognoverit, sed ut dicas, quod ante partum intacta permanferit: Quid postea factum sit, curiosum est definire velle sine Scripturâ.

Z.

ZἌω, Vivo, often. Convalesco, Johan. 4. 51. In hac significatione verbum ἵνα saepe usurpatur. Et Græci etiam ἵνα Reg. 1. v. 2. verbum ζῶω pro convalescere à morbo utuntur. Polyc. Lyser. Joh. 6. 51. Ἐγὼ εἰμι ὁ ζῶν, I am the living bread, according to our Translation, or according to the Latine Translation of *Beza*, and the French Translation, ^c I am the quickning bread. 1. The Greek word hath both significations in the Septuagint Interpreters, Psa. 41. 2. and 119. 40, 48, 50. & 143. 11. 2. The words preceding and following doe shew, ^d that living significeth quickning, Joh. 6. 33, 39, 57. 3. *Aquinas*, *Ferus*, *Jansenius*, *Emanuel Sa*, *Maldo-*

^a Panis vivus, Vulg.

^b Ego sum panis vivificus. ^c Je suis le pain vivifiant.

^d Dicitur Panis vivus, quia a iosis, vivere facit, *Toler.*

virtutis opera capeffentem, Estius ad loc.

Znua, Damnum, Act. 27. 10, 21. Philip. 3. ver. 7, 8. Quodvis detrimentum significat, quum quis privatur iis que habet sive possidet, Chamer.

1 Vocabulum est forensis, sicut multare apud Latinos. Is qui damnum facit non suisipsum, sed earum rerum quas amat. m Quaro invenire, Mar. 12. 12. Luc. 5. 18. & 9. 9. & 13. 24. & 19. 3, 47. Joh. 7. 1, 4, 19, 20, & 25.

Znua, bouai, Multo, or, Matth. 16. ver. 26. Mark 8. 36. Luke 9. v. 25. 1 Corinth. 3. 15. 2 Corin. 7. 9. Phil. 3. v. 8.

Znua, Quero, studeo, often. Znua est Curare, precipuum habere, Johan. 7. ver. 18. & 8. 50. Summo studio querere, 1 Pet. 5. 8. Significat Affectare, & mirifice cupere, Matth. 2. 13. and 13. 45. and 26. ver. 59. The Septuagint use it, 1 King. 1. 2. and 19. 10. Luke 12. 48. Required, or exacted; and so required (if wec urge the extent of the word) as things required by an importunate disputer in the Schools, or a violent tormenter on the Rack. Marc. 12. 12. Studebant, id est, affectabant, & mirifice cupiebant, Beza.

Znua, Quæstio, Act. 15. 2. and 18. ver. 15. and 23. 29. and 25. 19. and 26. 3. Znua, Quæstio, Joh. 3. 25. Act. 25. v. 20. 1 Tim. 1. 4. and 6. 4. 2 Tim. 2. 23. Tit. 3. 9.

Znua, Zizania. Matth. 13. ver. 25, 26, 27, 29, 30, 36, 38, 40. It should not be translated tares, or vetches, but evil seed. It is (saith weemes) that which we call blasted corn, or the deafe eares which grow up with the good corn, and cannot be discerned from it untill the harvest, and then it proveth naught: for vetches and tares may presently be discerned and pulled up. His enim came and sowed tares, ver. 25. that is, corrupted that seed which

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a D. Hoskins Sermon.

* Quasi orizario, Varinus, quia amat triticum, illud ut umbra corpus sequitur, imitatur, & simul accrescit, ac si effet de tritici genere. Quasi orizario, quia tritico ceu pestis nocet, Polyg. Lys. Potius Syr. vox est Matth. 13. 25. pro Zizania. Syr. Zizane. Chal. est nutrire. Heb. Esca, Ziz, est species, figura; habet enim speciem alimentariae frugis, sed non est, Marimus in Lexic. Philol. Syrus & Arabicus ex Græco Evangelio traducti sunt; unde græcizant, & subinde voces Græcas usurpant, uti hic usurpant Zizane, quod planè à Græco Zizania defectum videtur, quare hæc vox potius Græca videtur quam Syra, Cornel. à Lsp. Vide Scultet. Observ. 170 Matth & Marc. cap. 37.

seemed to be good seed. Then such corn is not there meant; for the zizania there spoken might be discerned, and so were before the harvest, yea, and might also have been plucked up, but for fear of plucking up the good corn too. A kind of bad and hurtfull plant, which spoiled the corn in Palestine, and was great, and grew in branches, v. 32. and is unknown in these daies, Decodate.

Znua, Caligo, seu densissima tenebra. 2 Pet. 2. 4, 17. Jude 6, 13. It significeth darknesse it selfe.

Znua, Fugum. Matth. 11. 29, 30. Act. 15. 10. Gal. 5. 11. 1 Tim. 6. 1. Rev. 6. 5.

Znua, Fermentum. Fermentum significat, Gal. 5. 9. Metaphoricè accipitur in bonam partem, Matth. 13. v. 32. In malam, pro falsa doctrina, Matth. 16. 6, 12. Natura fermenti est vim suam late spargere: id est Matth. 13. vera doctrina fermento comparata est. Hic, & apud Paulum ad Galatas, falsa dogmata, & 1 Cor. 5. 6. mala exempla fermento comparantur eandem ob causam; sed & præterea ob saporis amaritatem: Et quia fermentatio corruptio quædam est, Grotius in Matth. 16. 5. Gal. 5. 9. Et scelerata vita, 1 Cor. 5. 7. Pro dissimulatione, Luc. 12. 1.

Ad iram id transtulit, Plautus in Mercatore. Nam mea uxor propter illam, tota in fermento jacet. It is used also, Matth. 16. 11. Mark 8. 15. and Luk. 13. 21. 1 Cor. 5. 6, 8.

Znua, opai, Fermento, or. Matth. 13. 33. Luk. 13. 21. 1 Cor. 5. 6. Gal. 5. 9.

Znua, Epouai, Virum capio, Captus tenor, Luk. 5. 10. * and 2 Tim. 2. 26. * Vide Pict. cat. & Grot. in loc. Non simpliciter significat capere, sed captivum à cæde conservare. Hellemis passim ζωρείδες, quibus parçitur in bello post captivitatem, dicuntur; quemadmodum Rachabam Josua, cum universa familia ζωρείδου dicitur: Quod non est vivos capere, ut nonnulli reddunt, sed servare vitam, aut donare: In Hebræo, fecit vivere; id est, vitam eis conservavit, הרהיב. Aliud est vivos

p Significat specum Tartareum, & caliginem, atque solis occasum, Eras.

q Uthleazimus panis, qui fermento caret. Znua, à ζῆα, ferreo, quia mafam fervere facit. Fermentum, quasi ferens incrementum, seu augmentum. Italicè, Levain. Hispanicè, Levadura. Gallicè, Levain. Angl. Leaven, quia solet pastam tumefacere.

vivos capere, aut adhuc superstitēs & vivos; qui plerumque non ad vitam capiuntur, sed ad mortem. Exemplo sit locus nobilis, 2 Paral. 25. 12. Vivos ceperunt, sed ad mortem: cum Evangelica sagena vivos & ad vitam capiat. Aliud igitur, aut non satis, recentior interpretēs, Luc. 5. 10. Vivos capies homines. Syrus, Capies ad vitam: optime, & ad mentem. Heinsius in loc. Take alive, and in hunting. A Metaphor either from Huntsmen, who catch the prey alive; or Captaines, who in warre take their enemies alive. From ζῶον, and ἀγρῶν, to Hunt, Animal venor, as Grammarians note. Not as enemies take enemies dead, or for bonds; but as Captives redeemed for better life and libertie. Ζωγῆν, qui capit ut seruet, non ut perimat ac tollat. Græci interpretes, Jofuæ 2. v. 13. Num. 31. v. 18. Deut. 20. v. 16. ita reddiderunt Hebraicum verbum חַיִּים, quod significat captivos, in quos jus vitæ & necis habeas non interficere, sed vitam ipsis donare. Deut. 2. v. 34. reliquias, quæ post editam stragem conservantur, vocant ζωγῆται. Syrus, Luc. 5. textum ita reddidit, Capies homines ad vitam. Hæc significatio pulcherrimè potest accommodari ad ministerium Legis & Evangelii. Chemnit. in Harmon. Evangel.

Ζώνη, Vita, often. Cætus, conventus, Acts 5. 20.

t Cingulum, à cingendo.

Ζώνη, Cingulum. This Zona chiefly significeth a Souldiers belt, or a marriage-girdle. The Souldiers belt was lined within in the inside, where, when they went to warre, they did put their money. Suetonius writes of Vitellius, Zonâ se auro plenâ circumdedit. Christ forbiddeh his Disciples, Matth. 10. 9. As in zonis circumferre, To carrie brassè in their purses: whence Horace saith of a man that hath lost his money, Zonam perdidit. Young Maids when they were married, were wont to have a marriage-girdle tied about their middle, which their husband at the first night of their marriage should untie, whence Zonam solvere,

hath been translated, To destrowre a Virgin. It is used also, Matth. 3. 4. Mark 1. 6. and 6. 8. Acts 21. 11. twice. Rev. 1. 13. and 15. 6.

ζῶον, Cingo, Joh. 21. ver. 18. twice. Respicit ad vestitum in orientalibus regionibus usitatum, utebantur enim longis, & laxis vestibus. Hinc factum est, ut cum ad iter aliquod se accingerent, vestem colligerent, & se succingerent, unde etiam apud Latinos hæc loquendi formula emanarunt, Esse in procinctu, & Itineri se accingere.

ζωογονέω, εἰμαι, Vivifico, sobolesco. Luc. 17. 33. Act. 7. 19. εἰς τὸ μὴ ζῶογονεῖν; ubi Erasmus, Nè foetus essent vitales; qui ad infantes rectè id refert. Quo nomine à recentiori reprehenditur interprete; qui τὸ ζῶογονεῖν ad parentes referendum interpretatur; ideoque nè sobolescerent, interpretatus est. Certè quid ζῶογονεῖν sit, ignorare non possunt qui Hellenistas, Eæodi præsertim, de qua hæc agitur, interpretes legerunt: Qui de obstetricibus, ὅτι ἐζωογονοῦν τὰ ἀρσενά, quòd in vita mares (aut vitam maribus) servassent, c. 1. 17. dixerunt, ut & v. 18. Jam si ζῶογονεῖν τὰ βεῖον, id est, vitam pueris servare, dicitur qui hos non tollit, sine dubio, ζῶογονεῖν dicuntur, qui eripiuntur morti ac servantur. Vide 1 Sam. 2. 6. Heinsius in locum. Significat fetum vivum parere.

ζῶον, Animal, often. 2 Pet. 2. 12. x Ἄνοθ' ἄλογα ζῶα, Animantia rationis expertia. Vulg. Irrationabilia pecora. Primum Irrationabilia barbarum est. ζῶα verò non vocant Græci pecora, sed animantia, Βεζα in loc.

ζωοποιέω, εἰμαι, Vivifico, or, often. 1 Pet. 3. 18. Though this word be often put for Preserved alive, yet there it significeth rather, Raised to life againe. There is no place in the New Testament, in which it doth not signifie, Vitam accipere quam quis non habebat, Chamier.

H.

H, Vel, aut, often. Ἡ Græca vox a Erasmo pro H Joas. 9. pro

r Apud Lxx Interpretes ζῶον ἅπασε ponitur pro in vitâ conservare, non occidere: Inter-lum verò vivos capere, & abducere, ut 2 Paral. 25. 12. Lud. de Diet. f. Fan. en.

u Latinis Præcingo, & Accingo significat sese ad iter comparate, quamvis Græcum illud vocabulum ferè in re militari usurpetur, Beza.

pro ei μὴ nisi; usurpatur Joh. 13. 10. Act. 24. 21.

b Præfes, Vulg. Beza. Pilatus vero Judææ fuit non Præfes, sed Procurator, Tacit. li. 3. cap. 15. An- nali.

b Ἡγεμῶν, Dux, præfes, procurator, often. Dux, Matth. 2. 6. Præfes Provinciarum, Matth. 10. 18. & 27. 2. 1 Pet. 2. 14. It properly signifieth *Vice ducem*, whence it was afterwards applied to those which rule others, either in the politicall Magistracie, or in an Ecclesiasticall office: so it is taken Acts 7. 10. and 15. 22. Heb. 13. 7, 14, 24.

c Vox & ἡγεμονίας & ἡγεμονίας, ut rectè ab eruditis viris demonstratum est, imperia quævis etiam extra mandata significat, Græc.

c Ἡγεμονία, Imperium, Luke 3. 1. Tale quid Græcis notat, quod Galli voce aptè à conduite expriment. Syrus eandem vocem retinet inflexam pro sua Dialecto. Quod ut obiter notem, præter voces complures alias Græcas retentas in interpretatione Syra, argumento est, Syrum interpretem è Græco demum codice versione suam contexuisse, Spanhem. in Dub. Evang.

Ἡγεμονῶν, Præfes, Luke 2. 2. and 3. ver. 1.

d Duco, præsum, impetro, ducem via me præsto, vel præco. Argumentatio Bellarmini à voce ἡγεμονίας, quæ ductorem significat ad ducem constituendum est, ac si quis joco probare vellet Rectorem Academiæ, aut Regentem collegii, esse propriè loquendo Regem.

d Ἡγεμονία, ἔμπρο, Duco, arbitror. Ἡγεμῶν, Dux, Qui antecedit, Præfectus, Primarius, often. Qui antecedit, id est, qui græci præit, ut Pastor, sive qui inter ipsos collegas non gradu superior, sed ordine primus est, Beza in Luc. 22. 26. Ἡγεμῶν, hic dici videtur qui in Ecclesia sublimiorem ceteris consecutus est, & post eos Episcopi, Grotius in Luc. 22. 26. Act. 15. 22. ἡγεμῶν, Chiefe men, (or leading men, as the word properly signifieth) amongst the Brethren. Ἡγεμῶν, vox castrensium & politica est, & de publica persona dicitur; quæ aut in civitate, aut in castris præest: Et respondet Hebraicæ voci מְנַחֵם, id est, princeps, dux, præsul, antistes, quo nomine princeps populi, ut ait Pagninus, significatur; quòd Populus aspiciat principem in omnibus negotiis suis: Vel, ut Mercerus, Chevallierius & Bertramus addiderunt, quòd populo antecellat, vel eum præcedat, idque tam in Ecclesiasticis quàm in Civilibus rebus. *Hadrianus Savaria contra Bezam de diversis gradibus ministrorum Evangelii.*

Ἠθέως, ἡδύως, Libenter, libentissimè.

Mark 6. 20. and 12. 37. 2 Cor. 11. 19. and 12. 9, 15.

Ἠδύως, Jam, very often.

Ἠδύως, Voluptas. Luke 8. 14. Tit. 3. 3. Jam. 4. 1, 3. 2 Pet. 2. 13. The Greeks so call *pleasure*, from the Hebrew word אֶדְוָה *Heden*, the name of a country, so called for the pleasantness of it; for אֶדְוָה, in Hebrew is, *to delight*.

c Ἠδύσσω, Mentha, Matth. 23. 23. e Sic dicitur Luc. 11. 4. 2. Id est, *Suaviter olens herba odorata; ex ἡδύς, Suavis, & σῶμα, Odor.*

Ἠδύς, ἡδύς, Mores, 1 Cor. 15. 33. unde Ethica.

Ἠκὼ, Venio, often.

Ἠλίξ, Quantus, Col. 2. 1. Jam. 3. 5.

f Ἠλίξ, Ætas, statura. Age, Joh. 9. 21, 23. The time of age, Heb. 11. 11. Stature, Quantitate, the Magnitude of the body, Matth. 6. 27. Luke 2. 52. and 12. 25. and 19. 3. Ephes. 4. ver. 13. Of ἡλίξ, Quantus, so it is taken in Plutarch and Lucian.

f Pubertas, ætatis vigor, vegeta aut adulta ætas. Pro statura reperies apud Aristotelem de plantis, 1. 4. & Plutarchum de pueris inst. tuendis apud Lucianum.

Ἠλίος, Sol, often. Latinis Sol dicitur, vel (ut ait Cicero) quia solus ex omnibus sideribus est tantus; vel quia, quum exortus est, obscuratis aliis, solus appareat. Sed verius opinor esse ut Sol ab ἡλίος derivetur, nam Latini expriment aspiracionem Græcam per S, ut in ἔσπεω, Serpo, ὄς, Sus, &c. ἡλίος autem sit ab ἔλν. Πάρεσ τὸ ἀλίεω, ut inquit Plato, quòd homines, postquam exortus est, in unum convocet, aut ἡὸς Aurora, & λία valdè. Derivunt Antiqui ab ἔλν, Mare, quia ἐν τῷ ἔλν, ortum habere videtur, quasi ἄλιος. Poeta enim fingunt Solem è mari exurgere, & in mare recurrere.

Ἠλίος, Clavus, Joh. 20. 25. twice.

e Ἠμέρα, Dies, very often. Joh.

19. 31. Μεγάλη ἡμέρα, in the Greek of the Hellenists, is used for the first or the last day of every solemn Feast, in which there was a holy Convocation to the Lord, Isai. 1. 13. The calling of Assemblies (which was the first and last day of the Feast,) I cannot away with. The Lxx renders it, *Your great dayes*. Here it is used

f Of ἡμέρα, Gentle, or Tame; because it is appointed for tame creatures: or of ἡμέρα, I desire, because it is to be desired: or as ἡμέρα μέγαν. In Latine Dies, à

Deo, as a divine thing; vel à Dio, id est, Cælo, & Sole, Zanchius. Vel à dividendo, quòd disjungat lucem à tenebris,

for

for the first day of the Feast; and Joh.7. 37. for the last. It is taken for 1. *An artificiall day*, John 11.9. 2. *Time generally*, Matth.3.1. Luke 1.5. 3. *The time of grace under the Gospel*, Rom. 13. ver. 12, 13. Acts 3.24. Heb. 4.7. 4. *The light of truth*, John 9.4. 1 Corinth.3. 13. 1 Thess.5.8. 5. *Judgement*, 1 Cor. 4.3. 6. *Any opportunitie to doe good*, Joh.9.4. It is named **□□□**, *from* in the Hebrew, of the tumult, stir, and businesse in it, *Ainsw*.

Ἡμέρας ☉, *Noster*, Acts 2.11. and 24.6. and 26.5. Rom. 15.4. 1 Cor. 15.31. 2 Tim. 4.15. Tit. 3.14. 1 John 1.3. and 2.2.

Ἡμέρι, *Certe* (Adv.) Heb. 6.14.

Ἡμιθωρις, *Semimortuus*, Luke 10.30. *Ex hui semi*, quod praesigi solet aliis nominibus, eaq; dimidiare, ut semihora ἡμιώρου semita, quasi dicas, semi iter. Latinum semi est à Græco, ubi spiritus asper mutatur in σ.

Ἡμισυ, *Dimidium*. Mark 6. v. 23. Luke 19. 8. Vide *Piscat*. Rev. 11. v.9, 11. and 12.14.

Ἡμιώρα, *Semihora*, Rev. 8.1. Beza, *Pisc. usus est hac voce Cicero pro Rabirio Vulgata*, Media hora, barbarè, pro dimidia hora, Beza in loc.

Ἡμερα, *Quum, Quando*, 2 Corinth. 3. v. 15, 16.

Ἡπιος ☉, *Placidus*, 1 Thess. 2.7. 2 Tim. 2.24. Clemens, mitis, lenis, benignus, ab ἡδω delecto, vel ab ἥπιος ☉ verbum, because hee persuades all with his word; *Placidus*, virtus tum avaritia, tum arrogantiae repugnans.

Ἡσυχος ☉, *Tranquillus*, 1 Tim 2.2.

Ἡσυχισμός, *Taceo, quiesco, acquiesco*. Luk. 14.4. and 23.56. Ἡσυχιστῶν quieverunt, Latinus Interpretes inceptè vertit, siluerunt: cum non de quiete oris vel sermone, sed operis hoc loco agatur, quo modo vox hæc usurpatur 1 Thess. 4. ver. 11. 2 Thess. 3. ver. 12. Gerbardus in loc. Acts 11.18. and 21. v.14. *Quiesco, silo*, it significeth both, *Erasm*. Significat non solum quiescere, seu quietum esse; sed in silentio agere & vivere, Zanch. in 1 Thessal. 4. ver. 11. Ἡσυχισμὸν pro tacete frequens est apud Hel-

lenistas, 1 Maccab. 1.3. Isa. 14.17. *Grotius*.

Ἡσυχία, *Quies*. Act. 22.2. 2 Thessal. 3.12. 1 Timoth. 2. 11, 12. It is translated *silence*; the Originall significeth also *quietnesse*.

Ἡσυχίος ☉, *Quietus*, 1 Tim. 2.2. 1 Pet. 3.4.

Ἡτοι, *Vel*, Rom. 6.16.

Ἡπίομαι, *Inferior sum, superior*, 2 Cor. 12.13. 2 Pet. 2.19, 20.

Ἡτμια, *Diminutio, defectus*. *Weaknesse, or impotencie of affectionis*. 1 Corinth. 6.7. *Defectus, id est, Imbecillitas fortitudinaiis animi que facit ut à malo supereminui, ferendis vix, injuriis, & aliis immoderatis affectibus impares, unde lites & controversiæ oriuntur.* Hos autem commodè Gallicè dixeris, Il y a du defect en vous, Beza in locum. It is used also Rom. 11. ver. 12.

Ἡλιον, *Minus*, 1 Cor. 11.17. & 2 Cor. 12.15.

Ἡλιος, *Sinebat*, Mark 1.34.

Ἡχ ☉, *Sonitus, rumor*. A sound at the second hand, a sound at rebound. *Proprie est sonitus percussus, sive resonans, unde formatur nomen Echo, quo Latini etiam utuntur. Tribuitur vento, Act. 2.2. ac tuba, Exod. 19.16. Hof 5.8. Hebr. 12.19. Luc. 4.37. Fama, Eras.* *Nomen est à verbo ἠχέω, resonare, unde & Echo dicta est, que vocem acceptam reddit, quòd fama tinniat, & pro una voce plurimas reddat.* *Erasm*.

Ἡχέω, *Resono*, Luk. 21.25. 1 Cor. 3. v.1. To sound the whole after one, from which our English word *Echo*, to sound the last syllable.

○

Ἡλασσα, *Mare*, very often. *Septuaginta Interpretes Hebræum Tarshish* (Isa. 2.16.) aliquando Ἡλασσαν interpretantur. Atque i'a nominis Græci originem quasi digito demonstrare videntur. Nam Græcis primum usitatam fuisse opinor vocem Ἡλασσαν. Hinc ταρσῶν, verbum Græcum, quod proprie valet, maris instar* ** Vide D. Bovi Aramæadversionum sacrarum lib. 4. cap. 6.*

It significeth *Infirmine* and *losse of victorie*. A verbo ἠτμια, quod significat *In pugnâ succumbere, inferiorem esse, superari, Piff.*

h De maris, & aquarum sonitu in V. Test. usurpatur, Isa. 51. 15. Pfa. 46.4.

movco & agito : Nam muta aspi. ata
 S, facile mig. at in tenuem τ. Porro,
 ex δάρασα, mutato sicutet ρ in λ, fa-
 ctum denovo est δάλασα, Fuller. Misc
 fac 1. 2. c. 10. Erudita est hac deductio
 ab antiquis illis Interpretibus commu-
 strata, & longè anteferenda ei, quam
 affert Etymologus, nimirum ut dicatur
 δάλασα quasi σαλασα, à σάλ &
 quam, veluti parum verisimilem, non in-
 juria rejicit Henricus Stephanus.
 Fullerus ubi supra. Oceanus,
 sed peculiariter mediterraneam à regione
 Tarsis, id est, Cilic. a. quam alluit, Ga-
 takers Sermon entituled, *Englands
 delivery from the Spanish invasion.*
 a Lucet Hebr. ei quamvis aqua-
 rum collectionem Mare nominant, in
 Nov. tamen Testamento non est usitatum
 δαλασας, Maris nomen attribue mi-
 noribus illis aquarum collectionibus, Po-
 lyc. Lyser. Tamen pro lacu sumi ut,
 Joh. 21. 1. Vide *Fansen. Concord. Euan-
 gel. cap. 26.*

αλαπω, Forveo, Ephes. 5. 29. To Cherish,
 To κηερωμε : A metaphor taken
 from birds, or hens ^b, that hover
 their wings over their young ones,
 or that sit upon their eggs. It
 is used also 1 Thesl. 2 8

αδελος, Pavor, stupor Est affectus ex
 admiratione & timore mixtus. Mar-
 16. 5. usurpatur de mulieribus Angeli
 conspectu territis. Act 3. 10. c de
 populo vidente claudum miraculose sa-
 natum, quando animus admiratione ita
 percussus, ut quasi attonitus reddi-
 tur. Luc. 4. 36. Et factus est pavor,
 Erasim. αμυλ, Stupor, etiam
 est plus quiddam quam timor, aut ad-
 miratio; hoc loco magis videtur admi-
 rantium esse, quam timentium, E-
 rasim. It is also used Luke 5.
 ver. 9.

αυλευ, εομαι, Expavesco, from the
 former word, Mark 1. 27. and 10.
 v. 24, 32. Acts 9. 6.

αυδου, Mortifer, Mark 16. 18.

αυδου, Mortifer, Mark 16. 18.

αυδου, Mortifer, Mark 16. 18.

αυδου, Mortifer, Mark 16. 18.

^a Seas in He-
 brew, (אֲדָמָה),
 Famim, are
 named of
 אֲדָמָה, Ma-
 jim, waters,
 and of the
 tumultuous
 noise which
 they make.
 Answ.

^b In illo ver-
 bo cura ex-
 primitur, si-
 gnificat enim
 more Gallinæ
 incubare,
 & calore fec-
 tum partui
 idoneum
 reddere, A-
 ver. in Eph. 5.
 c Magis stu-
 poreum signi-
 ficat, & ad-
 mirationem,
 quam timo-
 rem, F. m.

^d A τανδα,
 extendo :
 When peo-
 ple are dead,
 they are lon-
 ger then they
 were before.

26. 24. The Septuagint useth this
 Greek word so Exod. 9. 3. 2 Sam.
 24. 13. Wee in English call the
 same disease, the sickness, or the
 plague, καὶ ἐξοχλω. Severus Sul-
 pitius Historiarum primo mortem pro
 pestilentia posuit. 4. Perill, or haz-
 zard of present death, 2 Corinth. 11.
 v. 23.

αυδου, εομαι, Morte multa. Matt.
 10. 21 δαυδουσσωιν, Morte mul-
 tandos curabunt. Vulgat. & Erasim.
 Morte afficient. Mortifico, occido,
 or, mortem infero, & movi adjuarico-
 often. It significeth so both in
 profane Authours, and in Scripture
 too, Gerhard. Item in Nov. Testa-
 mento aliquando exponitur mortifico,
 Rom 8. 13.

αυδου, Mortifer, Jam 3. 8.

αυδου, Sepelio, Match 8 v. 21, 22. and
 14. 12. Luk. 9. 59, 60. and 16. 22
 Acts 2. 29. and 5. 6, 9, 10. Est
 apud Græcos significat sepelio, defo-
 dio, attamen apud Hellenistas nonnun-
 quam, ut & Gen. 50. 26. respondet
 verbo Chanat, ac funero, aromatibus
 corpus defuncti condio, significat.

Qua in re vulgaria Græca Lexica de-
 ficiunt, cum non attendant discrimen
 inter sylum Hellenisticum, (quo Helleni-
 ste seu Græcienses usi sunt) & pure
 Græcum, quo Scriptorum profani apud
 Græcos usi, Mayerus in Philol. fac.
 1 Cor 15. 4. Druſius conjicit (in
 Comment. ad loc. diffic. L. Gen.)
 ex lingua Hellenistarum articulum il-
 lum in Symbolo Apostolico ἐτάφην, se-
 pultus est, reddi posse, funeratus aut
 conditus fuit; ita ut sequens articulus,
 descendit ad inferos, idem sit, ac se-
 pultus est, cum eis q̄d̄, sæpe idem
 valeat, atq̄ in sepulcrum.

Sed à
 particulari hoc colligit, atque ita nihil
 colligit. Nam quamvis verbum hoc
 nonnunquam ita sumatur, ut funerare
 denotet; sæpius tamen sepelire signifi-
 cat etiam apud Hellenistas, ut Mat. 14.
 v. 12. & 8. 21, 22. Mayerus ibid.

αυδου, Confido, 2 Cor. 5 v. 6, 8. and 7.
 16. and 10. 1, 2. Heb 13. 6. Est
 confidere, audere, ardua aggredi, Cor-
 nel. à Lap Est fiducià prædi um
 esse, bono animo esse, vel etiam fiduciam
 B b capere,

Est hoc vo-
 cabulum ple-
 runque fo-
 rense: hic
 autem acci-
 pitur veluti
 in conjuga-
 tion: Hippi:
 quod decla-
 rat præce-
 dens illud,
 eis δαυδου.
 Tamen illo
 etiam modo
 accipi posse
 non nego:
 nam jure di-
 ci potest in-
 terficere, qui
 interficien-
 dum curat,
 Beza in loc.

capere, ad fiduciam erigi, Gerh. in Harm. Vide Bezam in 2 Cor. 10. 2. $\Theta\alpha\rho\sigma\acute{\epsilon}\omega$, Confido, Matth. 9. 2, 22. & 14. 27. Marc. 6. 50. Verbum in Grac à lingua valde Emphaticum est: Significat enim se colligere, animum sumere, presenti animo esse, in spem certam venire, considerare in bonum, fiduciam habere, Chemnit. It is used also, Mark 10. 49. Luke 8. 48. Acts 23. 11. Joh. 16. 33. $\Theta\alpha\rho\sigma\acute{\epsilon}\tau\epsilon$, Confidite, ad verbum, Recipite cor: Gallicè, Prenez courage. The word signifieth boldness, implying that our confidence in God causeth boldness and courage.

f A $\Theta\epsilon\gamma\sigma$, f Calefacio, quo enim quis naturæ calidioris, eò audacior.

$\Theta\epsilon\gamma\sigma$ Θ , Fiducia, Acts 28. 15. $\Theta\epsilon\gamma\sigma$ Θ in malam partem accipitur pro temeraria confidentia. Fit ex $\Delta\epsilon\gamma\sigma$ Θ per metathesin literæ γ , cum qua metathesi sic mutatur significatio, ut quum $\Delta\epsilon\gamma\sigma$ Θ in bonam partem accipitur pro fiducia, $\Delta\epsilon\gamma\sigma$ Θ contra, in malam pro audacia, temeritate, Stephanus.

$\Theta\alpha\upsilon\mu\alpha$, Admiratio, Rev. 17. 6.

g From the Hebrew $\theta\alpha\upsilon\mu$. Observantia cultu q; prosequi, suspicere, magnifacere, in procreto habere. *Lorinus, Budeus, & alii* For Graci Thef. A $\Theta\alpha\upsilon\mu\alpha\iota$, Video: unde $\Delta\alpha\upsilon\mu\alpha\tau\alpha$, quasi $\Delta\epsilon\delta\mu\alpha\tau\alpha$, visu digna, invitant intuentium oculos.

$\Theta\alpha\upsilon\mu\alpha\iota\sigma\mu\alpha\iota$, *Mirror admirationi sum, often.* It hath a double signification: 1. Very earnestly, and intently, both with outward and inward senses, to mark and observe a thing; and so it fitteth that place, Matth. 8. 27. they did most intently, with eyes of body and minde, gaze upon the sea. 2. It signifieth to honour, reverence, and feare the person, or thing, wherein we discern a more strangeness, and the more strangeness, the more reverence and fear: so the learned Septuagint translate those places of respecting, or regarding the persons of the mightie and aged, in this word: $\Theta\alpha\upsilon\mu\alpha\iota\sigma\mu\alpha\iota$ $\omega\sigma\theta\epsilon\omega\tau\omega\upsilon$, Deut. 10. 17. 2 Chron 19. 7, 28, 50. as also where Naaman the Syrian is said to be an honourable man, $\tau\epsilon\delta\alpha\upsilon\mu\alpha\sigma\mu\alpha\iota\sigma\mu\alpha\iota$ $\omega\sigma\theta\epsilon\omega\tau\omega\upsilon$, 2 Kings 5. 1. Which phrase is also retained in the New Testament, Jude 16. $\Delta\alpha\upsilon\mu\alpha\iota\sigma\mu\alpha\iota\sigma\mu\alpha\iota$ $\omega\sigma\theta\epsilon\omega\tau\omega\upsilon$, and translated, *The having of mens persons in admiration.* And in this sense also the Disciples may well be said to marvell in that eighth of *Matthew*;

for that miracle procured in them a great deale of reverend awe, honour, and respect unto Christ: and thus some will that Christ himself marvelled at the Centurions faith, Matth. 8. 10. $\Theta\epsilon\delta\alpha\upsilon\mu\alpha\sigma\tau\epsilon$, *Miratus est*, he honoured, regarded, and respected (not his nobilitie, power, wealth, but) his faith. Joh. 7. 21. $\Delta\alpha\upsilon\mu\alpha\iota\sigma\mu\alpha\iota$ pro offendi, sic usurpatur Eccl. 5. ver. 7. Grotius.

$\Theta\alpha\upsilon\mu\alpha\sigma\delta\iota\varsigma$, *Mirabilis*, Matth. 21. 42. Mark 12. 11. Joh. 9. 30. 2 Cor. 11. 14. 1 Pet. 2. 9. Rev. 15. 1, 3.

$\Theta\alpha\upsilon\mu\alpha\sigma\iota\sigma\tau\epsilon$, *Mirabilis*, Matth. 21. ver. 15.

$\Theta\epsilon\delta\omega\mu\alpha\iota$, $\omega\mu\alpha\iota$, Specto, conspicio, or, often. Joh. 1. 14. $\Theta\epsilon\delta\epsilon\alpha\sigma\theta\epsilon\mu\epsilon\delta\alpha$, *Saw it intently, visibly*; the Evangelists saw it. Et vidimus gloriam ejus, nos (inquam) Apostoli vidimus, aut (ut magis sonat Graca) Spectavimus, & Conspeximus: ergo non simpliciter videre significat, sed spectare, id est, diligenter, & fixè intueri aliquid ceu novum, & admirandum spectaculum, Jansen in Concord. Evang. Significat, notante D. Chemnitio & Francisco Toletio, non obiter videre, sed diligenter, & quasi fixis oculis aliquid inspicere & considerare, sive attentè & consideratè videre, contemplari, spectare: quod etiam Grammatici comprobant, & ex eo derivata nomina ostendunt, Paulus Tarnovius in locum. So 1 Epist. Joh. 1. 1. *Which we have beheld*: The word $\Theta\epsilon\delta\epsilon\alpha\sigma\theta\epsilon\mu\epsilon\delta\alpha$ there added unto *that we have seen*, signifieth a more intent, and diligent looking into a thing, to be able the better to judge of it, being duly considered. $\Theta\epsilon\delta\epsilon\alpha\upsilon$ enim spectare, plus est quam $\omega\delta\epsilon\alpha\upsilon$ videre, cum hoc sit simpliciter etiam per transnam videre: illud verò, diu & diligenter intus & in cute aliquid contemplari. Zanch. in 1 Joh 1. 1. Significat accuratam contemplationem: qua duo vocabula sic distinguit Varinus, ut $\omega\delta\epsilon\alpha\upsilon$ ad oculos corporis, $\Theta\epsilon\omega\delta\epsilon\alpha\upsilon$ verò ad oculos mentis referat. Matth. 6. 1.

h Whence a Theater is derived: As men with good heed behold things done there; so did we intently by all the acts and scenes of his life; that is, Spectavimus ceu novum & admirandum spectaculum, Eras.

$\Theta\epsilon\delta\omega\mu\alpha\iota$ (faith *Beza*) is more than $\omega\delta\epsilon\alpha\upsilon$, as Spector is more than *Videor*. $\tau\epsilon\delta\epsilon\alpha\delta\upsilon$ significat propriè spectari id est, cum peculiari quadam attentione, & admiratione

i Est cum admiratione & stupore intueri, *Oecumen.* Quasi in teatro diligenter, perspicue, hilariter, cum dijudicatione, & dilectione, *Lorin.*

admiratione videri : quod Poeta sic expressit,
 -Digito monstrari, & dicier, Hic est.
 Syrus utitur verbo, quod significat accuratam contemplationem. The sense therefore is, that to this end, and with this purpose, they did their works, that men might admire them, that they might be beheld of them, and commended.

1 Gerhard. in Harm.

1 Vox Græca est, quam retinent Latini.

Θέατρον, Theatrum, Ἀθεάδαι, to Behold, because the people flocked thither to behold plays and shewes exhibited to them. *Locus, in quo diebus festis ludī spectantur, interdum etiam orationes audiuntur. Ponitur interdum pro ipso spectaculo, 1 Cor. 4.9. Quo sensu θεατρικῶν accipitur, Stephanus. 1 Cor. 4.9. Sumus Spectaculum mundo: Sumpta metaphorā ab iis qui ignominia causā circumducti, ad mortem denique trahuntur. Unde Hieronymus legit, Theatrum facti sumus, ut Græcè est Θέατρον. Chrysostomus de Theatro hujus vitæ, in quo coram Deo omnia agimus, intelligit. It is used also Acts 19. ver. 29, 31.*

Θεατρικίζομαι, In Theatrum producō. Omnibus spectandum proponor. Heb. 10. 33. Θεατρικίζομαι, Vulgata, Spectaculum facti. Eras. Spectaculo fufillis omnibus. Beza, In theatrum estis producti. In malam partem sumitur pro Traduco, sic Heb. 10. 1 Cor. 4.9. Dicitur hoc de iis qui ignominia causā in plenum Theatrum producebantur, quo modo accipitur apud Salustium, Ostentui esse, & apud Tacitum, Ostentui mittere, Steph. Thes. Beza.

m It answers to the Hebrew word Chapter 7 used Deut. 21. 14. 1 Kin. 18. 12. Pál. 40. 12. Importat simul effectationem, affectationem, & acceptationem.

Θέλω, Volo, often. To wish, 1 Cor. 7. 7. To desire, Mark 10. 35. and 12. 38. Pro desidero, aut rogo, sicut Latinum volo eadem significatione usurpatur: vide Marc. 10. 35, 36. Aliàs est decernentis & jubentis, Matth. 8. v. 3. & 20. v. 14, 15. Joh. 17. precantis cum certa fiducia, eodem modo usurpatur Marc. 6. v. 25. Latini interdum eadem significatione usurpant verbum, volo, Cicero, l. 15. Ep. 8. Eum honorem tibi Deos fortunare volo, Paulus Tarnovius in Joh. 17. It significeth a will joyned with a very great desire,

Matth. 14. 5. Θέλω is sometimes used of them, who beg any thing humbly, Matth. 15. 18. and 20. 32. Mark 10. 51. Luke 18. 41. Joh. 5. 21. and 12. 21. In other places of Scripture it significeth an efficacious will, especially when it is used of God and Christ, Matth. 8. 3. Mark 1. 41. Luke 5. 13. Joh. 3. 8. and 5. 21. and 21. 22.

Ἡ θέλησις, Voluntas, often. It is often used for the will of God revealed in the Decalogue, the rule of all righteousness and holiness, which God requires and accepts from his adopted children, as Matth. 6. 30, and 7. 21. Joh. 9. 31. 1 Theff. 4. 3. Rom. 12. 2. It sometimes significeth the act of willing, Ephes. 1. 5. Sometimes the thing willed, Matth. 7. 21. and 12. 49. Mark 3. 35. sometimes a most vehement desire, or lust, as Beza translates it, Joh. 1. 13. 1 Pet. 4. 3. Act. 13. 22. πρὸς τὰ θελήματα, All the wills of God: for so it is in the Original.

Θέλῃσις, Voluntas, Heb. 2. 4. θεμέλιος, Fundamentum, often. quod rei alicui supponitur, seu subicitur, Basis loco. Metaphoricè scopus, caput, & res principua, sine qua reliqua consistere non possint, ut nec structura sine fundamento.

Θεμελίω, δομοί, Fundo, or. Matth. 7. 25. Luke 6. 48. Ephes. 3. 17. Heb. 1. 10. 1 Pet. 5. 10. Colof. 1. 23. θεμελιώδεις, Fundati, Grounded. It is a word taken from buildings, whose foundations are wont to be set in a firme, not in a sandie, or dirtie ground.

Θεός, Deus, exceeding often. Gracis Θεός, Deus, sive à θεῖναι cum Herodoto in Euterpe, quod omnes res regionisque ordine disponat, sive à θεῖν currere, ut post Platonem Eusebius, quod omnia virtute & providentia actibus percurret; sive à θεάδαι, cernere, ut Basilius, quod omnia cernat & decernat; vel à θεῖν timor, non quod, ut ille haud pie, Primus in orbe Deos fe-

n Generale est, significat voluntatem tam Gratiæ, quam Iræ, sed ἰδούνα solum gratiæ est voluntas, licet synonyma sint, Gal. 1. 4. they differ as Chapter 7 and Razon.

o Est τὸ θεῖν ἔργον hoc in loco non quævis voluntas, sed virtus addita, quæ libido vocatur; unde illud impudicissimè illius, si liber, licet, Beza.

p A τῖς ἔργου. q Sicut prior Metaphora à radicibus Arborum, ita hæc à fundamentis Edificiorum, quæ firma, & immota esse oportet, sumpta est, Vitarin. Serigel. in Nov. Test. r Deus dicitur Gracè Θεός, à θεῖν, quod est videre, eò quod videat omnia, Bradwar-

din. de Causâ Dei, li. 1. ca. 6. p. 182. Est vox divina & humana, nam in sexcentis Novi Testamenti locis occurrit, quia & sacri, & profani scriptores eâ sunt usi: Gentiles in plurali dicunt Θεοί, ut Latini Dii, Superi cœlestes,

cit timor; sed quòd timendus Deus sit. Alii his Græcis Hebræam notationem addunt, à 17 Dai, id est, sufficit; unde Saddai Dei nomen sit: Latini à Græco, aspiratâ in tenuem mutatâ, Deus efformârunt, Synops. Purior. Theol. Disputat. 6. de natura Dei. In

the Evangelicall history it is read without a prepositt article, Fortassis, ut Divinitatem magis intelligeremus quàm Deum, saith Bullinger.

This word is used in Scripture, 1. Properly, and so it is taken: 1. Essentially, for all the persons, even for the whole Deitie, Joh. 4. 24. 2. Personally, for some one person of the Trinitie, Ephes. 1. 3. Rom. 9. 5. and 7. 25. and 8. 3. For the first person, John 3. 16. and so most usually, because hec is Fons Deitatis. For the second person, Acts 20. 28. For the third person, Acts 5. ver. 4. 2. Improperly and falsly, so it is given to men, either bad or good, Acts 14. 11. 1 Cor. 8. 5. and sometimes truely, though improperly, Joh. 10. 34, 35. 3. More falsly, to images or idols of men, 1 Corin. 8. ver. 4. Acts 17. 29. 4. Most falsly and impiously this name is usurped by Satan, 2 Corin. 4. 4. 5. Any thing that a man adoreth and esteemeth in stead of God, Philip. 3. ver. 19.

It is nomen τελεγεγεμαστων, a name consisting of four letters in most languages, as this Greek one, and the Latine Deus, and the Hebrew אדנאי Adonai, the Germanes Gott, the Arabians الله, the French Dieu, the Spanish Dios shew.

Θεα, Dea, Acts 19. 27, 35, 37.

Θεῖον, Divinus. Τὸ Θεῖον, Numen, Acts 17. 29. 2 Pet. 1. 4. It signifieth such a precious gift of holiness as doth resemble the holiness of God. It is used also ver. 3.

Θεῖοτης, Divinitas. Rom. 1. 20.

Θεῖον, Sulphur. Luk. 17. 29. Rev. 9. 18. and 14. 10. and 19. 20. and 20. v. 10. and 21. 8.

Θεῖος, Sulphureus, Rev. 9. 17.

Θεοδιδασκαλῆς, Divinitus doctus, 1 Thef. 4. 9.

Θεομαχέω, Deo repugno, Acts 23. 9.

Θεομάχοι, Deo repugnantes. Acts 5. t Julian the ver. 39. & Deo repugnare videamini, Apostate was Vulg. Græca plus habent emphasis, χερασπος, a resister of habitum significantia, non tantum actionem, quasi dicas, Hostes Deo, ac rebelles Deo, Erasim.

Θεῖον πνεῦμα, Divinitus inspiratus, 2 Tim. 3. 16. Breathed by God.

Θεοτέλεια, Pietas, 1 Tim. 2. 10. This is a speciall word used in Scripture; it signifieth the divine worship due unto God only.

Θεοσεβής, Dei cultor, Joh. 9. 31.

Θεοσυχῆς, Dei osor, vel Deo odibilis, Cornel. à Lap. Συγγνωστέον enim abhorrere significat: unde Styx, palus inferni, ita dicta est ab horrore. Significat non tam Deo exosos, quàm Deo ofores, Vorstius in Rom. 1. 30. Θεοσυχῆς, Haters of God. The word hath a passive termination, and signifieth properly, hated of God, though words passive are sometimes actively taken, as 2 Pet. 1. v. 3. and the Apostle there intendeth a catalogue of the Gentiles sins. Theophylact interpret it both wayes.

Θεῖος, Deitas, Col. 2. 9. Non dicit τὸ θεῖον θεῖον, id est, Divinitatem; sed τὸ θεῖον, id est, Deitatem, ut magis etiam expressè loquatur, Beza in locum. It signifieth the essence and nature of God, saith Pareus.

Aliud enim est Deitas, id est, θεῖος: aliud Divinitas, id est, θεῖοτης: quia Deitas est essentialis, & ipsa Natura divina: Divinitas verò est domum tantum participatum, & Deitatis effectum, Danæus Isag. Christianæ, lib. 1. c. 11.

Θεοεργετα, Sanatio, famulitium. Luk. 12. v. 42. Bellarmine, for his advantage, reads it Family: it signifieth famulitium, the servants, or inferior part of a family, as Beza, and with him Salmeron, and, before them both, Cajetan. It is used also Matth. 24. 45. Luke 9. 11. and Rev. 22. 2.

Θεοεργαστομας, Sano, or, ofien. De ingenis dicitur promptâ quâdam voluntate operam suam cuiuspiam accommodantibus, Beza in Hebr. 3. 5. Apud Medicos rasim.

r Ego existimo illo significari, nomen Dei in quatuor mundi plagas decantandum esse, Alsted. in Lexic. Theol.

f Θεα ενος.

u Eadem ratio in verbo Latino Curare, que in Græco, Erasim.

¹ *Era'm. in Annotat. in N. Test.*

¹ *Beza.*

² *Piscatoris Schol.*

Medicos significat proprie ² Phar-
 macis, manu, aut victus ratione sa-
 nare, quod mederi dicunt; unde di-
 cta est à Galeno ἰατρικὴ , Ars
 medendi. Improperie usurpatur ¹ Mat.
 4. ver. 23. etenim Christus non cura-
 bat morbos adhibitis remediis, sed sa-
 nabat illos verbo. Et ² Luc. 9. 1.
 Apostoli non curabant egrotum adhibi-
 tis medicamentis; sed sanabant man-
 dando morbis, in nomine Christi, ut dis-
 cederent. Matth. 8. ver. 7, 16.
 Valet, sanare subito ac miraculose;
 & hanc significationem habet perpe-
 tuè in historia Evangelica de miracu-
 losis sanationibus Christi, & Apostolo-
 rum, ut Act. 5. ver. 16. & 8. v. 7.
 & 28. v. 9. **תרפ**, Taraph signi-
 ficieth an idoll, or image made for
 their mens private use in their owne
 houses, Genes. 31. ver. 30. Judg. 17.
 ver. 5. Hence from the Hebrew
תרפ Taraph, or, as some read it,
תרפ Tharaph, cometh the Greek
 ἰατρικὴ , to worship, *Ainsw*. A-
 venarius fetcheth it from **תרפ**,
 Teraphim: and because the Heathens
 consulted with those idols for
 recovery of their health, thence
 this Greek word (saith hee) signifi-
 eth to heale.

ἰατρικὴ , Famulus, Heb. 3. 5. Vocat
 Apostolus Mosen ἰατρικὴ , quasi
 dicas, fidelem ac diligentem obser-
 vatores: ἰατρικὴ enim non signi-
 ficat qualemcumque ministrum, sive do-
 mesticum, sicut vox οἰκίτης : sed sa-
 mulum frugis & utilem, cum ἰατρικὴ
 ἰατρικὴ sit, obsequiosè colere, se-
 que alicui totum addicere, Hyperius
 in locum. Honestius est vocabu-
 lum quàm δούλος , ut apparet ex verbo
 ἰατρικὴ , Beza in loc.

ἰατρικὴ , Meta, or, ostendit.

ἰατρικὴ , Messis, Matth. 9. ver. 37, 38.
 and 13. 30, 39. Mark 4. v. 29. Luke
 10. ver. 2. John 4. v. 35. Revel. 14.
 ver. 15.

ἰατρικὴ , Messor, Matth. 13. 30, 39.

ἰατρικὴ , Calefitio. Mark 14.
 ver. 54, 67. Joh. 18. 18. ἰατρικὴ
 sese calefaciebant. Verbum vocis
 mediæ, significatione recipiendâ; ut apud
 Hebræos *Hitzpaël*, & interdum

Niphal, *Piscat.* & *Beza.* Joh. 18.
 v. 25. Jani. 2. 16.

ἰατρικὴ , *Aslas.* A ἰατρικὴ servec, quòd
 eo tempore omnia magis caleant: inde
 Thermæ, aquæ astuantes & servide,
 quales hic habemus in Anglia. Mat.
 24. ver. 32. Mark 13. 28. Luk. 21. 30.
 Act. 28. 3.

ἰατρικὴ , Specto, conspicio, video, & of-
 tendi. Non quovis modo, sed cum at-
 tentione video, 1. *Epist.* Johan. initio.
 Luc. 21. v. 6. Johan. 2. v. 23. & 7. v. 3.
 & 20. v. 6. ἰατρικὴ Cicero Tusculanarum 5. vertit, studiosè perspi-
 cere. Idem, *Cognosco*, Johan. 6. 62.
 & 12. 45. Act. 2. 1. 20. Sapius
 significat speculari, & contemplari,
 quod mentis potius est, quàm oculorum
 corporalium. ἰατρικὴ non simpli-
 cem intuitum, sed exactam considera-
 tionem notat, sicut usurpatur Marc. 12.
 ver. 41. de Christo vidente pecuniam
 in gazophylacium missam: Et Joh. 20.
 ver. 6. de Petro linteamina in sepul-
 chro Christi relicta accuratè contem-
 plante. Sic Matth. 28. ver. 1. Septua-
 ginta usurpant pro **ראה**, quod signifi-
 cat, oculis & animo apprehendit.
 Sensus igitur est ibi (Matth. 28.) quòd
 mulieres accuratè & intentè contem-
 plari voluerint sepulchrum Dominicum,
 an lapis superimpositus fuerit motus, an
 sigillum adhuc integrum, &c. Gerhar-
 dus in Harmon. Evangel. Pro

mentali cognitione usurpat, Johan. 4.
 ver. 19. & 6. 40. & 12. 19. & 14.
 ver. 17. Heb. 7. 4. In Novo Testa-
 mento communiter usurpatur de visione
 corporali, Matth. 27. 55. Mark 3. 11.
 Inter cetera, significat cum delectatione
 & gaudio intueri, ut Joan. 17. 24. &
 Stephanus cum gaudio vidit caelos a-
 pertos, Act. 7. 56. Gerhard. in Harm.
 ἰατρικὴ non ad visum tantum, sed &
 ad alios sensus refertur, ut Johan. 2.
 ver. 23. & apertius Act. 4. v. 13.
Grotius.

ἰατρικὴ , Spectaculum, Luk. 23. 48. Pro-
 prie divinarum rerum contemplatio, La-
 tant. ex *Tirmegisto.*

ἰατρικὴ , Vagina, Joh. 18. 11.

ἰατρικὴ , Lactio, sugo.

Luc. 11. ver. 27. ἰατρικὴ ἰατρικὴ ἰατρικὴ , ubera
 qua suxisti, Vulg. Beza. ubera qua
 lactaverunt

² Quasi ἰατρικὴ
 ἰατρικὴ ἰατρικὴ ,
 divina vide-
 re: verbum
 est proprie
 rerum divi-
 narum, La-
 tant.

Perfpicio, &
 ea qua audi-
 mus vel vi-
 demus per-
 pendo, *Crem-
 nie.*

Non simpli-
 citer videre,
 sed conside-
 rare, contem-
 plari, & pro-
 videre potius
 significat, *Fan-
 son. Con-
 cord. Ger. in
 Harm.*

Est diligen-
 ter, & cum
 voluptate
 contemplari,
*Pareus in A-
 poc. 11. 9.*

^b A ἰατρικὴ
 ἰατρικὴ , Papi-
 lam suen-
 dam præbeo.

lasterunt te, Tremell. *Quorum lac hausisti*, Steph. Thef. It is used also, Matth. 21. 16. and 24. 19. Mark 13. 17. Luke 21. 23. and 23. 29.

Θήλα, *Femina*, Rom. 1. 26, 27.

Θήλυ, *Femina*, Matth. 19. 4. Mark 10. 6. Gal. 3. 28.

Θήλα, *Tendicula*, Rom. 11. 9. *Proprie venationem significat, hic Tendiculam quã venamur, per Metonymiam effecti*, Pifcat. Schol.

Θηδω, *Venor*, Luke 11. 54.

Θελον, *Bestia, fera*, often. *Proprie*

noxiam Bestiam significat, veluti Viperam, aut Lupum, Eras. unde Theriaca quæ conficitur ex Vipera: apud Græcos non minus late patet, quam Bestia apud Latinos; sed pro feris Bestiis accipitur, Marc. 1. 13. Beza in loc. Bestia quæ icu, morsive venenum relinquunt, Snelca vocantur: specialiter à medicis, & quidem nominatim Vipera, ut nonnulli sentiunt: unde nobile illud antidotum quod Theriacam appellant dici tradunt, quod videlicet ex Viperae carnibus aliquatenus conficiatur: quum potius Teriace dicenda videatur, quasi Servatrix appellata, Beza in Act. 28. 4.

Θησαυρος, *Thesaurus*, often. *Lat. Thesaurus. Gall. Tresor. Angl. Treasure. Quasi thesauri, Repositio, eis ad-eior, In crastinum, Aret. in Nov. Test. Est copia rerum reposita, ut futuram necessitatem leniamus: nec solum ad pecunias pertinet, sed est rerum omnium quæ humana vitæ desiderare potest, frumenti, vini, vestium, Aret. in Matth. 6. It is a laying together of evill things as well as good, Rom. 2. 5. Do lay up, or heap together wrath. It is ordinaric with the Greeks to say, Θησαυρος κακῶν, The treasure of ill; and Plautus hath, Thesaurus stupri, Lud. Viv. in Aug. de Civit. Dei, ca. 7. Matth. 6. 19. Treasures, that is, worldly wealth in abundance, precious things stored up, as Silver, Gold, Pearles, Perkins. *Vel ipsas opes reconditas, vel saltem locum immobilem, putà penetrabile in quo illa reconduntur, significat. Matth. 2. 11. Arculas sive oculos significat, Cameron. Magi apud Arabem dicuntur aperuisse vasa**

sua, Matth. 2. 11. Quæ versio valde mihi aridet, non solum quod verisimile non sit, illos omnes thesauros suos domo exportasse in Palestinam; & Persarum thesauri non auro, thure, & myrrhã tantum fuerint estimati: verum etiam quod primarium vocis Θησαυρος significatum ab Arabe putem expressum. Proprie enim Θησαυρος significat quidvis in quo aliud repositum est, sive sit Sarcina, sive Theca, sive Saccus, Sculterus in observat. in loc. Cella penaria, Synecdoche generis, Matth. 13. 52. ^d Bafilio, Deus est ζωῆς Θησαυρος, ^d Vite Thesaurus. Ciceroni, Memoria rerum omnium Thesaurus. Virgilio, Apothecæ servati mellis Thesauri dicuntur.

Θησαυροζω, *Thesaurus congevo. Studiosè, copiosè, & cum fiducia reponere in futurum tempus, Aret. Perkins. Recondo aliquid in futurum, colligo in crastinum, Pareus, Beza. Significat colligere, congerere, seu acquirere, & recondere, seu reponere Thesaurum, hoc est, cumulum seu copiam divitiarum in longum tempus, Pol. Lys. Est vox Θησαυροζω per se media, ita ut & de factis laudabilibus*

1 Cor. 16. 2. aliisque non in vitio positis usurpetur 2 Cor. 12. 14. Grotius. Utitur hoc verbo Scriptura sacra in triplici potissimum casu: 1. Ad designandam curam, & laborem quem homines adhibere solent in thesauro ac divitiis colligendis atque acquirendis, Matth. 6. 19, 20.

2. Ad designandam prudentiam illam, quam adhibere solent in bene conservando, ac tuto loco reponendo thesauro jam acquisito atque collecto, Matth. 6. 21. 2 Pet. 3. 7. 3. Ad designandam insatiabilem quæ est in homine pecunie cupiditatem, ad eam augendam & accumulandam, Jac. 5. 3. Laurent. in 2 Pet. 3. It is more significant in the Original than our English doth expresse; for it imports two things: 1. To gather together. 2. To hoord, or heap up in store things gathered against the time to come. The word, Treasuring up, implyeth an immoderate measure, so Rom 2. 5. Heapest up, Vulg. Lat. Great Engl. Bib. Gatherest to thy selfe, Vat. But the word properly signifieth to Store, or Treasure up. Thesaurizas, Beza: which

c Instrumen-
tum quo fe-
ras venamur.
Significat
etiam Ven-
ationem, hoc
est, prædam
venatu cap-
ptam; extat
eo sensu Ven-
ationis vo-
cabulum in
Livio, Dms.

^d Sculter.
Exercit.
Evang. lib. 1.
cap. 56.

which word (he saith) he retained, as most convenient to expresse the sense, though not so good a Latine word. *Treasurest up*, saith our last and best Translation. It is used also, Luke 12.21. 1 Cor. 16.2. and 2 Cor. 12.14. 2 Pet. 3.7.

Θίγω, *Contrecto, tangō*. Col. 2. 21. Heb. 11.28. and 12.20.

• Significat vehementer premere, & tam arde aliquid stringere, ut opprimas, Beza, Matth. 13.21. ut calceus dicitur θλίβειν premere pedem: & iuxta dicuntur θλίβειν.

• Θλίβω, *ομας, Opprimo, or.* Inter cetera significat Stringere, constringere, premere, Matth. 3. 19. *Quomodo calcus propter angustiam pedem premit*, Gerh. in Harm. *Opprimo*, Marc. 3.9. *Vulg. Comprimo*. Erasmi. *Premo*. It is used also, Matth. 7. 14. *Τεθλιμμένη, Stricta*. The way to Heaven is a strait way, a perplexed, afflicted, persecuted way; that is the force of the word there used. The word signifieth, that the way is made strait by afflictions, *Chemnit.* *Ad verbum, Pressa*; res enim compressione fiunt arctiores. *Sed quid si τεθλιμμένην viam dixit, in qua gradientes non quidem multitudine, sed multis arumnis, premantur? Sic enim à Græcis hunc locum explicari observavit eruditissimus & beatæ memoriæ Camerarius.* *Sed hæc mihi quidem arguta potius quàm solida expositio videtur.* Beza in loc. 2 Cor. 1.6. and 4.8. and 7.5. 1 Thes. 3.4. 2 Thes. 1.6,7. 1 Tim. 3.10. Heb. 11. 37.

• Θλίψις, *Oppressio, often.* Either from θλίβω, opprimo, or θλέω, frango: hinc afflictus dicitur fractus animo, Rom. 3.5. *Θλίψιν vocat, non quodvis adversum, sed quo valde premamur*, Beza. *Multa mala in se complectitur, custodias, catenas, exilia, furorem, & iram, & quæcumque sunt ejusmodi*, Suidas. It signifieth any thing that presseth, or pincheth us, and is taken generally for any affliction, as Joh. 16.33. *id est, Persecutionem, ad verbum, Pressuram.* It is taken specially for Oppression, Rom. 7. 35. 2 Cor. 4.8. and 6.4. It is lesse than στενωπέια. Θλίψις signifieth a pressing out, from the effect which it worketh in the godly, viz. it presseth out, and maketh manifest that grace which was latent in them. *Matt.*

13. 21. Beza turneth it *Compression.* *Sed frequentius Afflictio, & quidem potissimum in Testamenti novi libris, & apud Ecclesiasticos Scriptores: non quidem accipiendo nomen Afflictio pro ipsa affligendi actione, sed pro angustis in quas redigitur is qui affigitur, seu pro illa anxietate quæ premitur, aut demig, generalius pro malo illo quod patitur*, Stephanus in Thes. Græc. The *Vulgar, Tribulation*, which is rather *ψίψις* than θλίψις, metaphorâ sumptâ à *Tribulis*. Erasmus, *Affliction*; which name expresth the thing it self, but doth not so well answer to the Greek word. *Affligere significat Profertere, & ita ad terram dare ut elidas*, Beza.

• Θνήσκω, *Morior, often.*

• Θνητός, *Mortalis.* Rom. 6.12. and 8. 11. 1 Cor. 15. 53, 54. 2 Cor. 4.11. and 5.4. à θνήσκω.

• Θόρυβος, *Tumultus.* Significat *Tumultum, Turbulas*, Mar. 5. 38. Act. 24.18. pro *Seditione usurpatur*, Act. 20.1. & 21.34. Marc. 14.2. It is used also, Matth. 26.15. and 27.24.

• Θερύλω, *Perturbo, Act. 17.5.*

• Θραύω, *ομας, Confringo, or*, Luke 4.18. *Communiter significat, Frangere, collidere.* Græci Interpretes varie usurpant: *Exod. 15.6. pro violentâ oppressione.* *Numb. 16.49. pro strage.* *Deut. 20.3. pro formidare.* 1 Reg. 20. 34. *pro contristari.* *Psal. 105.30. pro interruptione.* *Chemnit. in Harm.*

• Θέμιμα, *Pecus*, Joh. 4. 12. *Omne animantis genus complectitur, ab Alendo dicta est*, Eras.

• Θελῶ, *Lamentatio*, Matth. 2. 7. 18. *Cantus lugubris. Propriè significat ejusmodi luctum ac planctum, qui in funere mortui excitari solet*, 2 Reg. 1. 17. 2 Paralip. 35. 25. Jer. 2. 2. 10.

• Θελῶ, *Lamentor.* *De piis mulierculis Christum ad mortem duci lugentibus, verbum θηνέειν usurpatur* Luc. 23. 27. *Lxx utuntur pro ἔβλεψεν, ululavit, vocem in tristitia exaltavit*, Jer. 51.8. *Joel 1.5. pro ἔβλεψεν lamentatus est, edidit talem vocem, ut verbum sonat* Ezech. 32. 18. Mich. 2.4. *pro ἔβλεψεν planctum celebravit, quod proprie usurpatur de ceremonia & pompa lamentantium*

• Scenam deturbant, affligunt, committunt, ut, dissipant, Cic. in Pisonem.

• A θρόνος, *Tumultuantis clamor, & βοῶ, Voc.*

• A θραύειν, *θραύειν*

tanium mortuos, Jerem. 25. ver. 33. pro יָפֵן lamentando vocem produxit, Jerem 9. v. 16. Ezech. 32. v. 16. Gerhard. in Ha m. Evangel. Est Oris & Oculorum lamentari, ejulare, Luc. 7. ver. 32. Johan. 16. ver. 20. as כֹּתְלֵי , sive Plangere, est Manuum: they are joyed together, Math. 11. v. 17. The woman declared their grief by tears, sighs, ejaculations, and clapping of their hands. It is used also Luk. 23. 27.

Ἰθροξεία , Religio. Græci veteres Pagani Ἰθροξείαν dicebant, quod ipsum quanquam ut creditur, ab Ophicis mysteris ductum, Apostoli non reformidârunt, adeo verborum incuriosî, dum mentem omnimodè explicarent, Grotius. Orpheus first taught the mysteries of Religion; and because hee was a Thracian, hee called this dutie Ἰθροξεία or esse of Thresco, an old word, to see, Ludov. Viv. in August. de Civit Dei, lib. 10. cap. 1. Coloss. 2. ver. 18. Religio, Vulg. Erasim Superstitio. Cultus, Beza. It is used also James

1. v. 26. Ἰθροξεία , Religiosus, Jac. 1. 26. Religiosum, & generosum, nobilemque significat, Cornel. à Lap. At Jac. 1. ver. 26. non significat generosum, vel nobilem, sed tantum religiosum.

Ἰθροξεία , Triumpho, triumphare fictio, 2 Corinth. 2. 14 Coloss. 2. 15. and hath triumphed over them in the same crosse. Some read the words thus; and hath triumphed over them in himselfe. But the former reading is more agreeable to the context and scope of the Apostle: for though the word *Crosse* be not found in the Originall, yet it is to be understood, and may truly be supplied, as wee have it in our English Translation, versè 14. Vide Bezae Annotat. major. in 2 Corinth. 2. v. 14.

1 Of the Latine, *Triumpho*, Camerar. Verbum Ἰθροξείαν aiunt factum esse à Ἰθροξεία , id est *Folium sicca*, quia dicunt olim victores coronatos esse foliis siccorum, quia victoria est dulcis: *ἀκμή* est margo, vel extremitas, ut corona imposita capiti, *Vitæ in. Strigel.*

Ἰθροξεία , Pilus, often. Plur. τρυχῆς , m Pilus generalius est quam capillus: propriè enim capillus de iis tantum dicitur, qui caput veltunt: quoniam pilus omnium partium corporis sit communis, Calep.

Ἰθροξεία , Turbor, turbulentis clamoribus perturbor. 2 Thessal. 2. 2. Ne turbemini, vel terrefiatis strepitu & clamore, quasi tumultuantium: Ἰθροξεία enim tumultuantium clamorem, quo quis meritò procellatur, propriè significat; idèoque etiam pro tumultu sumitur, Zanch. in locum. The word imports such perturbation as ariseth from rumour, or relation of some thing terrible, Dr. Sclat. in locum. Significat turbationem illam qua ex verbis enasci solet, Aret. in locum. A metaphor from souldiers frightened by a sudden Alarme, Squie in locum. It is used also Math. 24. v. 6. and Mark 13. v. 7.

Ἰθροξεία , Grumus, Luc. 22. 44. Propriè res in unam massam concreta frustum, Steph. in Thesaur. Scap. in Lexic. Non propriè significat tenues guttas, sed quasi grumos, & crassiores guttas, unde dicitur de concreti sanguinis partibus, Jansen. Magnus angor gutta grosse. Jan. en. Non dicit simpliciter guttas sanguinis sudasse, sed quasi grumo, concreti terrore sanguinis, & propterea addit particulam *ἰσῆ*, ad leniendam id quod dixerat. Particula *ἰσῆ* non est similitudinis, sed veritatis, quomodo etiam alibi à Luca usurpatur, cap. 3. v. 22 cap. 24 v. 11. uti etiam Concord. cap. Joh. 1. versic. 11. Gerh. Vulg. & 137.

Erasim. Guttæ, que interpretatio non satis est expressa; grumi, Beza. Crassiores gutta, Sa. Comme grumeaux du sang, Fr. Bib.

Ἰθροξεία , Thronus, often. Sic In facris literis Deo Regibus, sublimioribus, tum in caelo, tum in terra, potestatis tribuitur. Math. 5. ver. 34. Cælum Ἰθροξεία Ἰθροξεία dicitur. Accipitur pro ipsi Potestatibus sublimioribus que in caelo sunt, Col. 1. 16.

Ἰθροξεία , Filia, often. Daughter: plurimum sellam regiam significat. בְּנֵי בָּרָחַב Bazarah, to build, the house is built up by the children.

in English seems to be derived of this Greek word, by transposing of some letters.

Θυρίδιον, Filiola, Mar. 5. 23. and 7. 25.
 Θύλλα, Procella, Hebr. 12. 18.

Numeratur inter ventos seu flatus repentinos, à verbo θύω, quod est, impetum facio, quòd maximo impetu, & non sine horribili sono proruat, Hyperius in loc. Ventorum complicatorum vis impetuosa. Procella est vis ventorum cum pluvia, ab eo quòd omnia procellat, id est, concutiat, Servius in Æncid. 1. Α θύω sacrifico, & λιαν valde: Because the Heathens, when there were great storms, did sacrifice exceedingly to appease their gods.

Θύϊνον, Thyinum, Rev. 18. 12. Dioscorides thyini ligni meminit libro primo: sed quid illud sit planè ignoro. Etymon, si à Græca lingua sumatur, nempe θυϊν τὸ θύειν, ostendit odoratum fuisse lignum; quod etiam epitheton Virgilius Cedro tribuit, Æncid. 7.

vir odoratam nocturna in lumina Cedrum. Beza in loc.

It seemeth to be made of Thyia, a tree to the which Theophrastus attributeth great honour, reporting that the famous buildings of old Temples were made thereof, Bulling. in loc. Pliny maketh mention of it, Lib. 13. c. 16.

With this timber Temples in old time were decored, Napier. Ribera in Apoc. 18. saith, that Antonius Nebrißensis will have omnia ligna odorata hoc nomine comprehendendi; but hee sheweth out of Plinie, Theophrast, and Homer, that it is certum genus arboris. See Brightman on the place.

Θυμια, Suffitum facio, Luk. 1. 9.

Θυμίαμα, Suffitum. Luk. 1. 10, 11. Rev. 5. 8. and 8. 3, 4. and 18. 13.

Θυμιάθηρον, Thuribulum, Hebr. 9. 4. Allare Suffitum.

Θυμός, Excandescencia, ira, often. It

p Thuribulum locum quoque significat, aut aram in qua fit suffitus, Eras.

q Idem quod θυμια, Homer, Arist. & alii. Propriè impetus animi effervescentis, & concitatis, Eras. A θυμια, quia impetu fertur, est ira vehementior, Zanch. Col. 3. Excandescencia, Beza. Vulg. & Eras. Indignario. Eustathius

derives it à θυμια, cum impetu ferri, & θυμια, ut sit quasi θυμιαμος, ira est motus quidam sanguinis in corde.

The lighter commotion and stirring of the mind, Toler. Paveus. It is momentary, and of no continuance, Vives, Eph. 4. 31. Excandescencia, sic convertit Cicero; & quum sequatur θυμια, videtur hoc statuendum discrimen, ut θυμια primam illam sanguinis ebullitionem, θυμια verdè iram accensam jam declarat, Beza in loc. Significat iram præcipientem, excandescenciam, Beza in Matth. 19. Ira subito inflammata, Beza in Rom. 2. 1. Θυμια est, 1. Vis irascibilis; 2. Animostas; 3. Ira & impetus animi, Cornel. à Lap.

significeth the perturbation it selfe, or the heaving of the blood by the apprehension of the injurie offered: and θυμια significeth the appetite, or desire of revenge which followeth the perturbation. Coloss. 3. 8. it is translated Anger: but this word, (as one observeth) doth not expresse the force of the Originall: for that (saith hee) significeth hot and fiery Anger, which is an inflammation of the heart, and the whole man; and it differs from the former word (saith hee) onely in degree, being a further degree of corrupt Anger, though others are of a contrary judgement.

Rom. 2. ver. 8. θυμια καὶ θυμια, Indignation and Wrath, Vatab. Great English Bib. Beza. Wrath and Indignation, Vulg. Lat. and Tremellius. But the first, θυμια, Excandescencia, Commotion, or Indignation, is lesse (saith Dr. Willet) then θυμια, Wrath, or Rage: Furore brevis, qualis apud Latinos Excandescencia, Arcet. Animus, & Excandescencia both: Iram crebro significat, sicut & Latinis animus aliquando iram notare videtur, Illyr. ut in illo,

Vince animumque iramque tuam qui cetera vincis.

So Horace, Animum rege: and Sallust, Quantis animis Lucullus opposed Quintius. Hereof cometh Animostas, which Augustine useth for Wrath.

In the New Testament it significeth Wrath and Poyson, ex usu Hellenistico, as Revel. 14. ver. 10. and 18. 3. ex vino veneni, id est, venenato, Poysoned wine: So the Septuagint use it, Deut. 32. ver. 33. Job 20. 16. Psalm 58. v. 4. and 140. 4. The reason of this is, because חמא, Hema, in Hebrew significeth both Wrath and Poyson, each of them being hot, weems Divine Exercit. lib. 1. Mede in Apoc. 14. See Moller on Psal. 58. 6. The

most usuall name used by the He-

ut & Jobi 6. v. 4. sumitur; certè non alia hujus rei causa est, quàm quòd Ebraeum Hema utrumque significat, Amama Anibab. Bib. lib. 3. Θυμια, Apoc. 18. 3. venenum est, ex usu linguae Hellenisticae, quâ voci Ebraeæ Hema respondet, Glassius,

C c brews

* Gen. 39. 19.

brewes to signifie Anger is ἄρα, * Aph, which signifieth also the Nose, and by a Synecdoche the whole Face ; either because in a mans anger the breath doth more often and vehemently breathe out of the Nose, which is (as it were) the smoake issuing from the flame kindled about the heart, Acts 9. 1. or else, because in the face Anger is soonest discovered, B. Downam. See Ainsworth on Psal. 2. 5. In the Latine it is called Ira, because it makes a man, quasi ex se ire, as it were, to goe out of himselfe, being a short sinfull phrensie : and in this respect, he who was angry, was said by an usuall phrase, non esse apud se, not to be well with himselfe ; and ad se rediisse, to have returned to himselfe, when his anger was passed over : or, Ira, quasi ira, ab irendo. In English it is rightly called Anger, which signifieth Vexation and griefe, because it tormenteth both the body and minde.

f Owen in Epig.

Angitur iracundus homo, non re modo, verum Nomines, quam proprie sunt Anger & Angor idem ?

Θυμομαχέω, In senso animo bellum gero. Act. 12. 20. θυμομαχών. Quod Laurentius vertendum putat, Irate fre acerbe pugnans. Quanquam hic homini non assentior. Nam dictio Græca composita est ex θυμός animus, & μάχεσθαι pugnare : Quod nondum indixisset bellum, sed iam animo bellum agitarer, ni placasset iratum, Erasmus in locum.

Θυμωμαι, θυμα, Excandescio, Matt. 2. 16. Ἐθυμωθη, Excanduit, Beza. Iratus est, Vulg. Erasmi. Indignatus est. indignatus est vehementer, Aret. Quendam per se excessum iræ significat; hunc excessum emphaticè illustrat Aretius.

Θύρα, Ostium, fores, often. Ὀυραδς, Scutum, Ephes. 6. 16. It is taken from the word before, a doore, or gate : so as it signifieth a long, broad, large shield, wherewith the whole body was covered.

Θύρα, Fenestra, Act. 20. 9. 2 Cor. 11. 32. The Septuagint use it, Gen. 8. 6.

Ἰουραδς, Janitor. Mark 13. 34. Joh. 19. 3, and 18. 16, 17.

* Θυσία, Sacrificium, oblatio, often. It is a generall word, signifying quavis mactationem, any slaughter, whether it be done for sacrifice, or for eating, either religious, or common, Matth. 22. 4. Luke 15. 23, 27. Joh. 10. 10. Acts 10. 13. The Latine words are Victimæ, à vinciendo, because the Sacrifices were first bound to the Altar ; or because it was offered up for the victorie obtained : ἢ Hostia, either ab Ostio, because they were slain at the doore of the Tabernacle ; or from an obsolete word Hostio, which signifieth to strike, quia hostiabant victimam ; or ab Hoste, because the Pagans offered it up to their Gods, favorem conciliare, when they went against their enemies ; or, after warre, viâ gratitudinis. And so much Ovid insinuates, Lib. 1. Fast.

Victima, que dextra cecidit victricis, vocatur ;

Hostibus à victis Hostia nomen habet.

Θυσιασθερον, Altare, often. Proprie est Altare cesarum victimarum, sed aliquando ipsum Altare Thymiamatis, Brightman in Apoc. 16.

Ἰθια, θυμα, Mactio, sacrificio, immolo, or. It is properly, Sacrificare, b, to sacrifice : but because both the people of God, and the Heathens, had feasts and banquets with their Sacrifices, vel Auspicii, vel Appendicis loco, the word by translation is used for other feasts also, as Matth. 22. 4. It signifieth simply Mactare, Joh. 10. 10. and Mark 10. 13. Nec solum Mactare, & Sacrificare significat, verum etiam

etiam de Sacrificio sanguineo, Luc. 13. 1. Heb. 9. 25. Scultet. Exercit. Evang. lib. 2. cap. 51. y Haymo, Aretius.

2 From the former word, because Sacrifices were offered on Altars. a Whence the French word Iuer, and the Latine Thus, Beza in Matth. 9. 13. Gerh. in Harm. Hoc verbum θυμα, quum de sacrificiis proprie dicatur, postea ad alias etiam epulas tractum est ; sed hoc quoque certum est, profanos etiam ipsos Principes olim solennia convivia fuisse à sacrificiis auspiciatos, Beza in Matth. 23. b Proprie significat Sacrificare, ut exempla apud Plutarchum, Xenophontem, Thucydidem, & alios ostendunt. Atque in hac significatione non solum à Lxx Interp. in Vet. sed etiam ab Apollolis in Nov. Test. usurpatur, Act. 14. 13, 18. 1 Cor. 10. 20.

c A Sides, à similitudine ostii.

am Suffire, atq; Adolere, sive Offerre munus, *Jminus in Parallel. in Act. 7.42.* It is used also; Mark 14.12. Luke 15.23,27. and 22.7. Acts 10. v.13. and 14.13,18. 1 Corinth. 5.7. and 10.20. *Matth. 22.4.* *Ἰδύς*, de sacrificiis proprie dicitur: ad convivium transfertur, quia ad illud, velut ad sacrificium accedendum, adeo ut gula mactetur appetitus, Novarin. in loc.

Θώραξ, Thorax. Ephes. 6.14. it is translated Brest-plate, but properly signifieth that part of the body, wherein the vitall parts, as the heart, lungs, liver, and the like doe lye: the whole upper part of a mans body before, even from the neck to the thighs. is comprized under this title. Hence it is that that peece of armour, which covereth this part of the body, hath the same name. Its chiefe use was to defend the Brest, as the names both Greek and Latine *Θώραξ*, Thorax, *Pectorale*, and our English, *Brest-plate*, doe all import. It is used also 1 Thes. 5.8. Revel. 9.9.

e Thorax significeth both Brest and Brest-plate; *Lorica* the Brest-plate only. *A* *Ἰδύς*, *Substare*, propter cordis palpitacionem. Dicitur illa pars à collo ad umbilicum, continens cor, jecur, pulmones: hinc *Lorica* muniens istas partes, *Thorax* etiam dicitur, *Ares*. Pars est corporis infra collum usque ad stomachi locum, scapulas, carterâq; à tergo & à fronte complexens: unde & vestis aut armatura eam tegens partem, *Thorax* dicitur, *Eras*. Ut vice versa *Ἰδύς* ea pars corporis dicitur, quam cingulum ambit, *Gualperius*.

ex rei cujusdam nova, miranda, atq; insolita prædicatione, *Isai. 7.14. Matth. 1.23. Zach. 9.9. Matth. 2.15. vel ad significandam obsequendi promptitudinem, Gen. 31.11. Psal. 40.9. Luc. 1.38. vel ad indicandam presentis rei exhibitionem, Gen. 29.26. vel ad exaggerandam affirmationem, Gen. 1.29. & 31. vel ad certitudinem rei monstrandam. Gen. 16.2. & 17.20. Ezek. 13.8.*

c *Ἰδύς*, *Visus*, *Matth. 28.3.*
d *Ἰδύς*, *Suus*, proprius, often. *Peculiariter destinatus*, 1 Thes. 2.v.15. *Christus Judæos, idus* *Cæ vocat, Joh. 5.11. & Apostolos suos eodem nomine, Joh. 13.1. & Petrus & Joannes discipulos Jesu Christi, Ἰδύς suos, ab idia, cuius appellat, Act. 4.23. imò Deus fidelium idus & Kúe & nominatur, Rom. 14.4. & Christus, Rom. 8.32. dicitur idus idus, quòd sit Filius Dei per æternam generationem: & uxoris sui idus idus. Ides tribuatur passim in sacris, Ephes. 5.22. Col. 3.18.*

c Dicitur *Ἰδύς* quòd est species, & forma, vel ratio, secundum August. *d* Peculiaris, ab idia, cuius est certa quedam & minimè cum cæteris communis Idea. *c* Cajet. in 2 Cor. 11.6. Vide *Beçam* in loc.

Ἰδιώτης, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam *Pseudo-apostolorum dicit*, Et si *Idiota (id est, Plebeius)* sermone, non tamen cognitione: illi namq; concinnato & ornato sermone dicebant, Paulus verò utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quòd non de *Epistolis*, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quòd licet uterctur sermone communi, non tamen notitiâ communi, sed notitiâ eccellente ac divinâ: contra, illi *Pseudo-apostoli utebantur sermone ornato, notitiâ autem communi*, Cajet. in loc. He speaks not of plainness in writing, but speech, because he would apply himselfe to vulgar capacities. *Vulg. Imperitus*. Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Acts 4.13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but when we speake of sciences and studies, it

C c 2 significeth

I.

a *Avenarius* existimat vocem *ἰδύς*, seu *ἰδύς*, à *ἰδύς* derivari.
a *Ἰδύς*, *ἰδύς*, *Sano*, often. *Ἰδύς*, *Sanatio*, 1 Cor. 12.9, 28, 30. *Ἰδύς*, *Sanatio*, Luke 13. 32. Acts 4. v. 22, 30.
Ἰδύς, *Falsus*, of the Hebrew *פֶּסֶד*, *Falsus*, Rev. 4.3. and 21.11, 18, 19.
Ἰδύς, *Medicus*, Matth. 9.12. Mark 2.17. and 5.26. Luke 4.23. and 5.31. and 8.43. Col. 4.14.
Ἰδύς, *Vide*, & adverbialiter, *Ecce*, often. Joh. 1.29. Behold the Lamb of God; as if John should have said, Look well on him, eye him, marke him well. *Usurpatur quando aliquid diligenter intuendum, & considerandum monstrat ur.*
b *Ἰδύς*, *Ecce*, often. *Particula idus usurpatur vel ad excitandam attentionem*

b It is ever a note or attention, being set as a Star before matters of weight, Matth. 4.11. and 13.3.

signifieth one that is unlearned; and in account of honour and estimation, it importeth one of base degree, *Camerarius*. Hoc Græco epitheto propriè significatur homo privatus; inde factum, ut quum jam plerique ex vulgo homines serè indocti s̄ sunt, & rerum imperiti, idcirco Idiotæ vocentur, qui minimè ingeniosi sunt aut intelligentes; cujus Translationis exempla passim apud Ciceronem occurrunt, *Beza in Actor. 4. 13.* Homo indoctus, *1 Cor. 14. 24.* It is used also *1 Cor. 14. 16, 13.*

Ἰδρώς, Sudor, Luc. 22. 44. Peculiariter Sudor cum labore & fatigatione conjunctus, aut etiam labor est cum sudore conjunctus, *Steph. in Thes. Ling. Græc.*

Ἱερόλετα, Functio Sacerdotalis, Luk. 1. 9. Heb. 7. 5.

Ἱερόδω, Sacerdotio fungor, Luk. 1. 8.

Ἱερόδω, Sacerdotium, 1 Pet. 2. 5, 9.

Ἱερός, Sacer, often. Græca vox ἱερόν, & Sacrificium, & Templum significat: sed Templum multò usitatius, maxime in sacris literis Græcè editis: in quibus passim hoc nomen attribuitur Templo Hierosolymitano, non sine allusione ad nomen urbis. Namq; de certo Templo Paulum loqui, significat articulus ἐν τῷ ἱερό, Estius in cap. 9. Epist. 1. ad Corinth. v. 13.

Ἱερόν Sacrum, because Sacra, the holy rites of Gods worship were there performed. Templum à templando, from beholding: because, when wee be in the Church, by lifting up our hearts by a divine contemplation, wee doe (as it were) behold the great majestie of God.

ε Sacerdos, quasi Sacra datus, Isid.

Ἱερός, ε Sacerdos, often. Priests were called Sacerdotes, either because their office was Deo sacra dare, to sacrifice to God; or else because they were consecrated, and (as it were) severed from the rest of the people, and given up to God.

Ἱεροπρεπής, Sanctimoniam decens, Tit. 2. ver. 3. Ex ἱερός sanctus, & πρέπω convenio.

Ἱεροσυλῶ, Sacrilegus, Acts 19. 37.

Ἱεροσυλέω, Sacrilegium admitto, Rom. 2. 22. *Ἱεροσυλῆς, Sacrilegium*

admittis: ad verbum, Templum despolias. Ex ἱερόν sacrum, & συλεύει spoliare: *Piscat.*

Ἱερούργων, Operans sacris, Rom. 15. 16.

It hath the name of sacrificing, or doing sacred, that is, holy works. Operans, *Beza. Vulgat. Sanctificans. Erasim. Sacrificans. Augustinus, Consecrans, quæ omnes Interpretationes nimium certè sunt obscuræ: Constat autem τὸ ἱερούργειν, prorsus respondere Latino verbo operari, quod & ipsum de rebus sacris propriè dicitur, si Nonnio credimus.* The Greek signifieth, serving, or ministering in holy things.

Ἱερωσύν, Sacerdotium, Heb. 7. 11, 12, 14, 24.

Ἰησοῦς, Jesus, Servator, exceeding often.

It is used five hundred times in Pauls Epistles, saith *Genebrard*. It comes from the Hebrew word יהושׁוּאָ Jeshua, or Josphua, which, in the books of Ezra and Nehemiah, written after the Babylonian captivity, is יהושׁוּאָ Jeshua: See Ezra 5. 2. and Nehem. 8. 17. And so is our Saviour Christs name alwaies written in the Syriack Translation of the New Testament. Now bewixt Jeshua for Jesua, and Jesus, there is little difference. Some derive it of ἱησὺς mitto, and ἰδομεν salvo, *Matth. 1. 21.* But it is purum putum Hebraicum, Græcam tantum habens prononciationem. Ratio nominis præcipuè redditur à Spiritu sancto, quoniam ipse יהושׁוּאָ, id est, servabit, &c.

Ἱκανός, Dignus, often. Græci Interpretēs Hebraicum דַּאי per ἱκανόν reddiderunt, ut *Lev. 5. ver. 7. & 12. ver. 8. & 25. ver. 28. 2 Paral. 30. ver. 3.* Vocem etiam *Schadai, quæ omnipotenti Deo tribuitur, Græci reddiderunt ἱκανόν, Ruth. 1. v. 20. Jobi 21. 15. & 31. 2. Baptista, Matth. 3. ver. 11. Centurio, Matth. 8. 8. Luc. 7. 6. & Paulus, 2 Corinth. 3. 5. in summa humiliatione ita loquuntur, Non sum ἱκανός. Græcis profanis scriptoribus usitatissimum est hoc vocabulum, quando describere volunt aliquem qui habet dona, facultatem, apitudinem, industriam, seu peritiam faciendi aliquid:*

h Est vox Hebraea quam Græciab Hebrais, & à Græcis Latini, & ab his reliquæ linguæ retinuerunt.

quid: ut Plutarchus in Pyrrho, in Camillo, Xenophon, Plato. *Chemnit. in Harmon. Evangel.*

Sufficiens, 2 Corinth. 2.6. Luc. 22.38. Dignus, Matth. 3.11. Erasm. Idoneus. Atqui (ni fallor) non hic agitur quàm sit aptus aut accommodatus ad hoc officium præstandum, sed quàm dignus sit qui cum Christo comparetur. Alioquàm i-xavòs alicui rei præstandæ Parem significat: quomodo etiam Gallis dicuntur sufficientes, quorum non modò vires corporis, aut virtutes animi sufficiant rei alicui præstandæ, sed etiam qui digni sint quibus aliquid committatur, Beza in loc.

Sic, 1 Corin. 15.9. Multus, Matth. 28. 12. Aliquando verò sine adjectione ponitur hoc nomen eo planè sensu quo Gall. suffisiant: quod, quamvis respondeat Latino sufficiens, atque adeo ex eo detortum sit; alicubi tamen illud i-xavòs Gallico suffisiant reddi potest, Latino sufficiens non potest, Stephanus in Thesaur. Græc. Magnus, Act. 20.37. & 22.6. Aptus, Luc. 23.8. 2 Tim. 2.2. I-xavòs dicitur, qui certa subsidia habet, & præsidia, quibus instructus, ad docendum alios potest laudabiliter accedere, Aret. in 2 Timoth. 2. 2. It properly significeth apt, or meet, and sometimes sufficient. Beza translates it dignus, because sufficiens is no Latine word in that sense.

I-xavòtis, Sufficiens, 2 Corinth. 3. 5. Idoneitas.

i Qui idoneos nos fecit, Tremell. Beza.

I-xavòs, Idoneum facio. Coloss. 1. ver. 12. it is not said, hee hath made us worthy, as the Vulgar and Rhe-mists translate it; but onely fit, or meet, as both the Greek significeth, and the Interlineall and Syrian have translated it: therefore merit cannot be gathered from this place. Significat non solum facere idoneum, & aptum; sed etiam valdè sufficientem & validum, Zanch. in loc. Made us meet, that is, fit, sufficient; so the word is rendred, 2 Corinth. 3.6. and it is so translated there by the Papists themselves. It is used but in those two places, saith Beza. When a Verb is derived of a Noun which hath divers significations, it

significeth most commonly after the most usuall signification: The most usuall signification of i-xavòs is apt, or meet, (not worthie) therefore the true and best signification of i-xavòs, is, to make apt, or meet, which wee have followed in our Translation, Dr. Fulke against Martin.

I-xavòs, Supplicatio, Heb. 5.7. Av-dentior quadam est orandi forma cum lachrymis, gemitu, alijsq; gestibus conjuncta, Aret. in loc.

k Vehementior oratio est, quâ simul & manus tendimus.

I-xavòs, Humor, Luk. 8.6.

I-xavòs, Hilaris, 2 Cor. 6.7.

I-xavòtis, Hilaritas, Rom. 12.8.

I-xavòs, Propitius, Matth. 16. ver. 22. Hebr. 8.v.12. Propitiosus, or favorable.

I-xavòs, Propitius sum. Vertunt subinde expio, placo, reconcilio, propitium reddo: & maxime convenit illi placationi seu reconciliationi, quæ fit inter Deum & homines, offerendo sacrificium seu hostiam ad obtinendam peccati remissionem, quomodo sæpius in Levitico usurpatur hoc vocabulum, ut Levit. 5. Sic quoque Latinis vocabulum expiandi usurpatur, ut apud Horatium, Sylvanum lacte piabant, id est, placabant sacrificio lactis, purgabant se à peccatis. Hinc Christus apud Johannem vocatur i-xavòs, id est, expiatio, placatio, sive propitiatio, Hyperius in loc. Duo præcipua significata habet in Scripturis: Primum est Expiare, sic Hebr. 2.17. Alterum est Deum placare, seu propitium reddere; & hoc alterum significatum sequitur ex priori, quia expiatis peccatis, Deus placatur, & propitius redditur, Luc. 18. 13.

I-xavòs, apud Græcos Scriptores omnes, Poetas, Historicos, alios, est placare, & soletq; construi cum Accusativo designante personam cujus ira avertitur. Nec aliter apud Lxx. Interpretes, & Luc. 18. ver. 13. usurpatur. uno duntaxat loco, qui est Heb. 11. 17. significat expiationem, sed eam quæ fit placando. Alioqui hic vocis usus nihil haberet commune cum natura vocis, ac perpetua ejusdem significatione, Grotius de satisfactione Christi.

I-xavòs, Propitiatio, 1 John 2. ver. 2. and

and 4. 10. Significat & peccatorum expiationem, & ipsam propitiationem, seu id quo, & propter quod tum peccata expiantur, & consequenter Deus placatur, Zanch.

¹Ιασηνεiov, Placamentum, propitiatorium. Heb. 9. 5. Proprie notat instrumentum propitiationis, seu placationis, ac proinde optime in Christum quadrat, per quem Pater nobis placatus est, Piscat. The Propitiatorie, or Mercie-seat, Heb. 9. which name Paul giveth to Christ, Rom. 3. 25. who is the true Propitiation for our finnes, 1 John 2. ver. 2.

¹Ιαζς, Corrigia, lorum, Mark 1. 7. Luke 3. 16. Joh. 1. 27. Acts 22. 25.

¹Per τὰ ἱ-
ματῖα quan-
doque in ge-
nere intelli-
guntur vesti-
menta, Matt.
11. 8. cap. 27.
v. 35. quan-
doque in
specie palli-
a, quæ vesti-
mentis inter-
ioribus ex-
terioribus super-
jiciuntur,
Matth. 9. 20.
cap. 21. v. 7.
Gerh. in
1 Pet. 3. 3.

¹Ιαττιov, Vestimentum, pallium, often. It is a general name signifying any garment, as Matth. 11. 8. and 9. 16. and 26. 65. But being added to Χιτων, signifieth an outward garment, as Matth. 5. 40. and Luke 6. 29. Gerh. Joh. 13. 4. Τίθης τὰ ἱματῖα. Beza, deponit pallium, id est, summam vestem; nè quis somniet, Dominum nudo corpore suis discipulis pedes abluisse. Vulgatus tamen, Erasmus, Syrus & Arabs, ἱματῖα verterunt, Vestimenta. Rectè; nam etsi τὸ ἱαττιov interdum pallium denotet, non tamen, quod sciam, τὰ ἱματῖα in plurali unum pallium denotat, nec periculum est de nuditate. Quum enim in calidis istis regionibus tenuissimâ materiâ induerentur, plures vestes aliis superinjiciebant, & radiorum solarium vis facillè penetraret; quas tamen facillè abjiciebant, quum id opportunitas ferret. Fac ergo pallium & stolam deposuerit Dominus, rectè dicitur in plur. ἱματῖα exuisse, nec tamen nudus fuerit. Quin etiam nudus rectè dicitur fuisse Dominus, ex phrasi Orientalibus usitata, ubi nudus dicitur, qui stolam abiecit, etsi tunicâ & femorali adhuc indutus sit, Ludovic. de Dieu in loc. Tὰ ἱματῖα nomine plurali significantur summa, seu exteriores vestes, Piscat. in loc. Vestis exterior, & majoris pretii, Chemnit. Casaub. Latinis, Pallium. Pallium, quod pallam gestetur, unde mansit proverbium, Tunica pallio propior est. Sic perpetuò accipiendæ sunt hæ voces, quando

conjunguntur, Casaub. Ab ἱμας, Lorum, & Corium significans, quasi de corio vestitus sit primò desumptus; quæ sententia congruit cum Scriptura, Gen. 3. 21. Sic Vestis à Vellere dicitur, quod primus vestitus à pellibus sit sumptus; vel à Velando, hoc est, regendo, Aret. Probl. ^m Garment, quasi ^m Quia cor-
Gardement, Minshew. Attire comes ^m Quia cor-
either from the Latine word Tiaræ, ^m Quia cor-
an Ornament that was wore about ^m Quia cor-
their heads in Persia, or the French ^m Quia cor-
Attire, to Draw. ^m Quia cor-
defendas
contra fri-
gus.

¹Ιματῖζομαι, Vestior, Mark 5. 15. Luke 8. ver. 35.

¹Ιματισμός, Vestis. 1 Tim. 2. v. 9. A strange word (say some) used by the Apostle, to note the strangeness of apparell. It is used also, Matth. 27. 35. Luke 7. 25. and 9. 29. Joh. 19. 24. Omnes complecti vestes dubitare nemo potest, qui consideraverit illud Apost. Act. 20. 33. Quod si strictius interdum sumi debeat, exteriorem potius quàm interiorem vestem denotat. Ludov. de Dieu. Acts 20. 33.

¹Ιμεερωμαι, Cupio, desidero. 1 Thes. 2. 8. Theophylact saith there is a double reading among the Grecians: Some read it ἱμεερωμοι, id est, Adglutinati vobis, & Adhærentes, ab ἱμεε, Simul, & ερω, Connecto: Others read it ἱμεερωμοι, Cum affectu desiderantes. Desiderantes vos cupidè, Vulg. Conatus est explicare emphasin verbi; significat enim alicujus desiderio, mutuòq; teneri affectu, sicuti Parentis aut Amici. Cupidi vestri, Beza. Rarum verbum apud Græcos, ut etiam annotavit Nyssenus, sic Cicero, lib. de Orat. 1. Homo cupidissimus nostri, Beza. ¹Ιμεερωμαι, Desiderio tangor, from ἱω, or ἱνω, Mitto, sive Tendo, & ερω, Amor, sive Cupido, quasi dicas, Rapior cupidine, Erasim.

¹Ινα, Ut, Rom. 11. 11. 1 Cor. 4. v. 6. Ephes. 3. 18. 3 Epist. Joh. 4. Rev. 13. v. 13. See Piscators Index of Greek words.

¹Ιδς, Venenum. Rom. 3. 13. Jam. 3. 8. and 5. 3.

¹Ιδς, Judæus, often.

¹Ιδς, Judaico, Gal. 2. 44.

¹Ιδς, Judaismus, Gal. 1. 13, 14.

¹Ιδς, αἰνός,

Ἰσδαϊκός, Judaicus, Tit. 1. 14.
 Ἰσδαϊκός, Judaic, Gal. 2. 14.
 Ἴππος, Eques, Act. 23. 23, 32.
 Ἴππος, Equus, often.
 Ἴππιδόν, Equitatus, Rev. 9. 16.
 Ἰρις, Iris, Rev. 4. 3. and 10. 1.
 Ἰσχυροί, Angelis par, Luk. 20. 36.
 Ἴσος, Par, 0 Aequalis. Matth. 20. 12.
 Mark 14. 56, 59. Luk. 6. 34. Joh. 5. 18.
 Act. 11. 17. Phil. 2. 6. Rev. 21. 17.
 Ἴσος, Forstau, Luk. 20. 13. Proprie
 significat aequaliter, seu pariter. Est
 particula affirmandi opinabiliter, & cum
 dubitatione, Piscat. in Luc. 20. 13.
 Ἰσότης, Par conditio, Aequalitas, 2 Cor.
 8. 13, 14. Col. 4. 1.
 Ἰσότης, Aque pretiosus, 2 Pet. 1. 1.
 Vulgatus Latinus, coequalis: minus
 bene; Nam 1. non est secundum lite-
 ram, est enim ejusdem praeiis, pretii, ac
 dignitatis. 2. Nequaquam quoque vera
 ac salvifica etiam fides in omnibus fide-
 libus est aequalis, sed inaequalis, Matth.
 6. 30. & 8. 36. & 14. 31. & 15. 28. &
 16. 8. Laurent. in loc.
 Ἰσόψυχος, Pari animo praeditus,
 Phil. 2. 20. Dicitio novè composita,
 quae parem, & eundem per omnia ani-
 mum significat: quomodo Pythagorici
 summam, & perfectam amicitiam signi-
 ficabant, Erasim. Ἰσόψυχος dicuntur
 conjuncti similitudine judiciorum de ma-
 ximis rebus, & copulati animis & vo-
 luntatibus: Est enim is Amicus, qui est
 tanquam alter idem, Cicero.
 Ἰσμη, Scio, Act. 26. ver. 4. Hebr.
 12. 17.
 Ἰσχυρός, Stabilis sum, often. Appendo,
 Matth. 26. 15. Ἰσμη proprie significat
 Statuere, ac Sistere: quando de pecu-
 niis usurpatur, Ponderare, vel Appen-
 dere, quia veteres pecuniam non nume-
 rare, sed ponderare, & appendere
 solebant, Gen. 23. 16. Exod. 37. 24.
 Num. 7. 26. Gerh. in Ham. Substituto,
 Luc. 6. 17. & 7. 12. & 8. 44. Rom.
 3. 31. Legem statuimus, Vulg. Legem
 stabilimus, id est, Firmam & efficacem
 reddimus, Beza. Ful. imus, stabilimus,
 facere ut stet aliquid. Alioqui Latinis
 aliud sonat Statuere, nimirum, decer-
 nere. Verbum ἰσχυρῶς proprie significat
 statuere vel sistere; interdum verò si-
 gnificat ponderare seu appendere, per

synecdochens scilicet generis: nam qui res
 ponderant sive appendant, isti solum li-
 gulam bilancis; id est, efficiunt ut illa
 stet erecta, atque ita pondera laucibus
 imposita inter sese respondeant. Et no-
 tum est ex sacris literis, solitos esse ve-
 teres pecuniam appendere; inde & num-
 mus maximè usitatus nomen accepit
 שקל Schekel, vulgò siclus, à verbo
 שקל Schakal, quod significat pon-
 derare vel appendere, & simili ratio-
 ne apud Græcos dictus est σάτης, stater,
 & τὸ ἰσχυρῶς, quatenus significat appen-
 dere, Piscat. in Matth. 26. 15.
 Act. 7. 60. Statuendi vocabulo signifi-
 cari puto firmam ac perennem (ut ita di-
 cam) peccati imputationem coram Deo;
 sicut, contra, dicuntur deleri ac remitti
 peccata quæ condonantur, Beza in loc.
 By the word which he useth, he no-
 teth such a kinde of imputing, or lay-
 ing to ones charge, as remaineth
 firme and stedfast for ever, never to
 be remitted.

Ἰσοπέω, Viso. unde Historia, quæ res
 velut sub oculos subjiciuntur. Gal.
 1. 18. ἰσοπέω, Paulo plus significat,
 quàm simplex ἰδέναι, nempe videndo ob-
 servare, & ad id quod videtur animum
 advertere, ita ut non obiter, & perfun-
 ctorie videatur; est tamen vox media,
 Chamier.

Ἰσχυρός, Validus, often. By this word
 the Septuagint, often in the Old
 Testament, rendred an Hebrew
 word which signifieth Prevalidum,
 qui auctoritate aliis est superior, Jer.
 9. v. 22.

Ἰσχύω, Possum, often, from the He-
 brew יָצַח.

Ἰσχύς, Vires, often.

Ἰσχύς, Piscis, often. It hath the
 originall (as some think) of ἰσχυός, to
 come, and δύω, to be carried with
 force and violence: fishes swim in
 troopes with great force. Veteres
 hanc vocem Christianum notabant, cujus
 vox ἰσχύς erat pium emblemata, quia
 credebant in illum qui est Ἰησοῦς, Χριστός,
 Θεός, ἴδς, Καρῆς. Sumendo singulas
 vocis literas ad initia plurium, Ter-
 tull.

Est ipsa vis
 nature ali-
 cujus per se
 considerata,
 Ill. in
 Nov. Test.
 The Latine
 word, ἰσχύς,
 which
 signifieth so
 multiplex and
 increase.

Ἰσχύδιον, Pisciculus, Matth. 15. ver. 34.
 Marc. 8. 7.

Ἰσχύς,

^u *Vestigium*, id est, *cicò*, & *celeriter*; phra-
sis ducta ab
iis qui ante
eunium *ve-*
stigia veluti
premunt.

* Alludit ad
literam He-
bream *iod*,
que omni-
um literarum
minima, &
instar apicis
est, *Gualp.*

^u *Iota*, *Vestigium*, Rom. 4. 12. 1 Cor.
12. 18. 1 Pet. 2. 21. *Vestigium* propriè
est impressio pedis, id est, signum quod
à pede relinquitur; dictum, quod veluti
indumentum sit pedis: hinc *vestigo*,
atq; *investigo*, que significant *quærendo*
invenio, Lexic. Altenstaig.

Iōta, *Iota*, * Matth. 5. 18. *Nè mini-*
ma quidem litera, Luther. *Jod* is the
least letter in the Hebrew, to which
the Greek *Iota* answereth. *Ire-*
næus calls it, *Dimidium literam*,
quod ejus figura sive character ad di-
midiam aliarum vix accedat: unde
Proverbium, *Nè iota quidem.*
Nescit Scripturæ vel breve Iota sacræ.

K.

K *Ἄγω*, *Et ego*, pro *ἐγώ*. *Vox*
est respondentis. *Ego verò*, of-
ten.

Καθά, *Sicut*, Matth. 27. 10.

Καθαρεύω, *Detraho*, *destruo*, *deleo*. Luc.
23. ver. 53. *Deposuitum*, *Vulg.* Gr.
magis sonat *Detrahitum*, quam *Depo-*
situm; and so *Beza* renders it, Luke
1. ver. 52. It is used also Mark
15. ver. 36, 46. Luke 12. v. 18. Acts
13. ver. 19, 29. and 19. 27. 2 Cor.
10. v. 4.

Καθαίρεις, *Subverso*, *destructivus*. 2 Co-
rinth. 10. 4, 8. and 13. 10.

Καθαίρω, *Purgo*, Joh. 15. 2. Heb. 9. 14.

Καθαίρωμαι, *Purgor*, Heb. 10. 2.

Καθαίρεις, *Sicut*, often. 2 Cor. 3.
ver. 18. *Non comparationem*, *sed con-*
gruentiam, ipsamq; adeo rei veritatem
denotat, *Beza*.

Καθαῖς, *Mundus*, often. *Cathari*
qui seipsos isto nomine (quasi propter
munditiam) superbissimè atque odiosissi-
mè nominant: *Secundas nuptias non*
admittunt, *poenitentiam denegant*, *No-*
vatiani appellantur, *Augustinus*
cap. 38. de *Hæresibus*. Whence the
Catharists. *Hæretici Καθαῖσι* ap-
pellati, qui sinxerunt *homines Evange-*
licos debere esse prorsus angelos, negan-
do videlicet eos qui post baptismum in
peccata reciderant, *veniam posse conse-*
qui, *Hyperius*.

Καθαῖς, *Puritas*, Heb. 9. 13.

Καθαίλωμαι, *Purgo*, or, often. E-
phes. 5. 26. *Καθαίρωμαι*, *Having clean-*
sed it. Our English, with this par-
ticle (*having*) doth fitly and pro-
perly expound the Greek active
Participles of the Preterperfect, or
Finite Tenses, which because the
Latines want, they are fain to use the
Passive, or a Periphrasis. *Postquam*
eam purgasset, *Beza*.

Καθαίρωμαι, *Purgatio*. Mar. 1. 44.
Luk. 2. ver. 22. and 5. 14. John 2. 6.
and 3. 25. 2 Pet. 1. 9. Heb. 1. 3. Si-
gnificat *purgationem*, *expiationem*,
ac lustrationem: quemadmodum olim
purgabantur certis rebus in sacrificiis.
Itaque videtur hâc voce alludere Apo-
stolus ad illa quæ in lege Mosaica fie-
bant ad purificationem externam, de
quibus passim multa in Levitico &
alibi. Quamquam *Primasius* & Theo-
phylactus colligere videntur, *Subin-*
dicari hâc voce mysterium Baptismi,
quod ad tollenda peccata & purgandum
divinitus est institutum, & lotionem suâ
purificationem inducit: unde & la-
vacrum regenerationis, quo purifica-
mur appellatur, *Hyperius* in locum.
This purifying was a washing with
water, whereas *καθαίρωμαι* was but a
sprinkling with water.

Καθάρσω, *Invaso*, Acts 28. 3. *Καθάρ-*
σω ἡ χεὶρ σου, *Invasit manum ejus*,
Vulg. Lorin. *Invasit ejus manum*,
Beza. *Invasit mordendo*, *Lyranus*.
Momordit manum ejus, *Tremel.* *Ma-*
vult Auctor Thes. Græci, *Illigavit*
se ejus manui. *Hen. Steph.* in marg.
Implicuit se manui ejus.

Καθῆδρος, *Cathedra*. Matth. 21. 12.
and 23. 2. Mar. 11. 15.

Καθεῖς, seu *καθ' εἰς*, *Alius post alium*, *si-*
gillatim, Mar. 14. 19. Joh. 8. 9. Rom.
12. 5.

Καθεζομαι, *Sedeo*. Matth. 26. 55.
Luk. 2. 46. Joh. 4. 6. and 11. 20. and
20. 12. Act. 6. 15.

Καθεζῆς, *Ordine*, *Deinceps*. Luc. 1. 3.
Ordine, id est, *distinctè*, & distribu-
tè, ut ii solent qui ad scribendam histo-
riam aliquod judicium adferunt. Si-
gillatim, ut videre est Act. 11. 4. &
18. 23. *Grotius*. *Vulgata*, *Ex or-*
dine.

dine. Erasm. Deinceps: *Græcum autem Adverbium propriè declarat coherentem*: $\tau\omicron\delta\ \epsilon\chi\epsilon\delta\alpha\iota$, Beza in locum. It is used also Acts 3. v. 24. and 11. 4. and 18. 23.

$\kappa\alpha\theta\iota\beta\alpha\iota$, Dormio, often. Usually in the Scripture it is spoken of sleeping in deadly sins, and the deep sleep of carnal securitie, as Mark 13. v. 36. Ephes. 5. 14. 1 Thess. 5. 6. 2. It is used of the sleep of death, Dan. 12. ver. 2. Psal. 8. 7. Matth. 9. 24. and 13. v. 25. Mark 5. v. 39. Luk. 8. v. 2. 3. When one doth liberè somno indulgere, and is in a fast, sound, and dead sleep, Matth. 8. 24. So, Mark 4. 38. it is used of Christ sleeping so soundly, that neither the stormie winds, nor tempestuous seas wakened him: $\epsilon\chi\epsilon\delta\alpha\iota\ \epsilon\sigma\tau\iota$, Hee was in a fast and dead sleep; for so much the word significeth. His senses were well and fast bound, as if he had no operation of life; and therefore the Disciples are said to raise him, as if it were from the dead: *Suscitaverunt*. The same Greek word is used in many places where mention is made of the ^b Resurrection, Matth. 27. 52. John 2. 19. 1 Corin. 15. 12. This word is likewise used of the Disciples of Christ, Matth. 26. 40. Mark 14. 37. whose eyes were so heavie with sleep, that they could hardly be awakened. 1 Sam. 26. 7. it is used of Saul, oppressed with a deep sleep; of *Jonab*, chap. 1. 5. snorting again, he slept so soundly.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Doctor, Matth. 23. 8, 10. Propriè, *Dux via*, Druf. $\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Quod convenit, officium. Rom. 1. 28. it implyeth two things, *Dutie*, and *Decorum*, that is, they ran wilfully into the grossest sins, contrary to all, even naturall *dutie*, and *decorum*. It is used also Acts 22. 22.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Sedeo, often. Matth. 4. ver. 16. $\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Positis. *Vulg.* Sedentibus. Erasm. Qui sedebant: *Nam hoc quoque significat Græcum vocabulum: Sed sedere ex Hebræorum Idiomaticè hic ponitur pro habitare, & incolere, quâ significatione non memini*

legere hoc verbum apud idoneos auctores, quamvis Latini sedem Domicilium vocent, Beza in loc.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Quotidianus, Act. 6. 1.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Sedeo, colloco, often. Non d. Hebræum solum neutraliter significat e sedere; שׁוֹבֵשׁ *ishab*, significat sedere, habitare, & manere; & manere; atque eodem modo Græcum *καθίσω* usurpatur. Erasm. *Pa-reus, Steph. Gerardus Harm.* sed etiam activè, sedere facere, & Collocare in Throno se vel alium. Quo verbo significatur actio comparantis se ad sessionem, non autem ipsa sessio seu actus sedendi. Significat ^t Manere, Matth. 26. ver. 36. Marc. 14. ver. 32. Act. 18. v. 11. quia mansuri aliquo in loco considere solemus: Manere & expectare etiam significat. Luc. 24. 49.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Demitto, Luk. 5. 19. Acts 9. ver. 25.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, Demittor, Acts 10. v. 11. and 11. v. 5.

$\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, $\alpha\mu\alpha$, Constituo, præficio, or, often. ^s Compono, & id quod ^{B. Budæus, Lorinus, Kadiswiles.} *labat stabilio, vel cum qui labat vel pavet confirmo; quâ significatione sumitur Act. 17. ver. 15. Fortasse eos intelligere possumus, qui Paulum comitatu suo confirmabant, securitatem ei præstantes. Qui Paulum susceperant tuto loco constituendum, Steph. Beza. Vulgata, Qui deducebant. Erasm. Qui persequabantur; neuter satis expressè, aut etiam satis rectè: nam $\tau\omicron\delta\ \kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$ in hac significatione nusquam legi, quod tamen hoc loco non potui aliter, quam longo verborum circuitu, explicare: Quamvis enim respondeat Latino verbo constituere, tamen pro varia ratione rerum de quibus agitur intelligendum est. Inde factum, ut pro pervehere, & perducere accipiat, id est, certo loco constituere, pro quo dicimus in Vernaculo sermone, *Rendre en quelque lieu. Sed præterea videtur etiam aliquid amplius declarare hoc in loco: nam quod Nutat, ac Vacillat dicitur Constitui, quando ad meliorem ac certiorum statum adducitur: Id verò si postea ad personam transferas, significabit aliquem ex periculo ereptum tuto loco constituere, pro quo dicimus, *Rendre, ou, Mettre en seureté: quam significationem putavi huic loco maximè convenire, Beza.***

^a Ex $\tau\omicron\delta\ \epsilon\chi\epsilon\delta\alpha\iota$ & $\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$, ex $\tau\omicron\delta\ \epsilon\chi\epsilon\delta\alpha\iota$, & $\kappa\alpha\theta\iota\beta\eta\sigma\iota\varsigma$ lo-go. Verè soporatus, aut demersus somno profundo.

^b Scilicet, quid est somnus, gelida nisi mortis imagine?

^c Instituto-rem & gubernatorem vitæ significat propriè, *Fansen.* Ad duo officia Magisterii referri potest, viz. ad doctrinæ allicujus traditionem, & vitæ, morumque gubernationem, cum à præcundo nomen habet, *Gerb. in Harm.*

Καδδ, Ut, pro, eod quidd. Rom.8.26.
2 Cor.8.12. 1 Pet.4.13.

Καθότι, Eod quidd. Luke 1. 7. and
19.9. Acts 2.24,45.and 4.35.

h Similitu-
dinis adver-
bium,
Marc.4.33.
Act.2.4.

Καθώς, Prout, sicut, quomodo, very
often. A note of comparison,
Eben ag. Vim habet distributivam,
Beza. It noteth an equitie, and like
qualitie, not equalitie, Ephes. 5.
ver. 25.

i Est adver-
fativa parti-
cula, Matth.
12.35. &
15.4.
Act.7.43.
1 Joh.2.20.

Kad, Et, often. Hæc conjunctio mul-
ta significat: Et, Matth.19.9. Aut,
Matth.12.37.& 15.4. Sed, Matth.
11.19. & 12.26,39,43. & 13.22.
& 16.4. Act. 10.28. Idèd, idcirco,
1 Cor.6.2. Gal.4.7. Hebr. 3.19.
Tunc, Matth.9.7. He that shall
desire to see more of this conjuncti-
on, let him consult Piscator's, and
both Beza's Indices on the Greeke
words of the New Testament.

Καθόλας, Omnia, Acts 4.18.

Καθόπληξομαι, Armor, Luke 11.21.

Καθορδομαι, Perspicior. Rom.1.20. κα-
θορδομαι, Pervidentur, id est, Velut ocu-
lis ipsis, licet alioquin invisibiles, sese in-
tuendas præbent: k Itaq, servanda fuit
antithesis inter hoc verbum, & ἀβεβηλα,
quæ perspicendi voce non ita exprimi-
tur, Beza, Piscat.

k Columella,
lib.2. cap.1.
Videt sine
dubio quid
eveniat; sed
cur id acci-
dat, non per-
videt.

l A κα, &
ναι, quasi
Nuperus,
jam modò
factus.

Καινός, Recens, novus, often. Νέος,
Novus, est qui nuper est natus, sive
factus: Καινός, ita novus est, ut sit
etiam admirandus. Excellent, Mark
1.27. Revel.2.17. & 3.12. and 5.9.
Pollio & ipse amat nova carmina,
h. e. eximia.

m A κα, &
ετα, Caput. Tem-
pus, Opportu-
nitas, Item,
Certum anni
tempus, Luc.
20.10. Suo
tempore: no-
men κα, &
ετα notat hic cer-
tum anni tempus, viz. fructuum, ut expressè nominat Matthæ-
us, cap.21.34. Gallicè, Quand vine la saison, Beza, Piscat.
Item, Articulus temporis, Act. 1.7. Tempora, vel momenta,
χρόνος, & χρόνος, i. Tempora, & articulos, sive opportunitates:
quæ apud Græcos, κα, & ετα nonnunquam pro χρόνος
usurpetur, at non contrà: Est autem propriè χρόνος, quoties
de genere, seu modo, spatíove temporis agitur, veluti
seculum, annus, mensis, dies, hora: κα, & ετα est Articulus,
ipsúmque momentum, ac punctum, in quo res sit agenda,
Opportunitas rei gerendæ, Erasmi. Beza in Act. 1.7. &
Joan. 4.7.

Καινήτης, Novitas, Rom.6.4. and 7.6.
κα, & ετα, Tempus, opportunitas, often.
Terentius Articulum vocat, In ipso arti-
culo me oppressit. The article and
point of time that determines oppor-
tunitie: Tempore enim venire verum
omnium primum est, inquit Comicus.

It is put for mature and seasonable
time, Mark 11.13. Matth.13.30. Acts
14.7. The Greeks make a differ-
ence between χρόνος, Time, and
καιρός, Season; and in the Scripture
they are also distinguished, Act.1.7.
1 Thess.5.1. Vulg. Momentis. Syria-
cus, Articulis temporum. Sic & E-
raf. Beza, Opportunitates. Time is
more general; Season a implyeth
that part which is fit for doing a
thing. Καιρός signifieth in a large
acceptation, Seasonableness of cir-
cumstance, whether of time, place, or
any occasion; but most properly a
seasonable time: and therefore it is
turned by Beza and Vulg. Gal.6.10.
Dum tempus habemus; By Tremell.
Dum tempus est nobis. Ephes. 6.18.
He doth not say (say Zanchie and
others) εν παντι χρόνος, In every par-
ticular time: but, εν παντι καιρος,
In every season, every fit time, when
just occasion and opportunitie is of-
fered. Col.4.5. Τὸν καιρὸν ἐξαγορα-
ζόμενοι, Redeeming the time, the word
properly signifieth Opportunitie, or
present occasion, that present fit
time, wherein any thing to be done
may be done fitly and happily: and
so it is there to be understood, with
relation to the good that may be
done, even for that fit opportunitie,
and fit occasion offered of well-
doing. Matth.16.3. κα, & ετα, Tem-
porum illorum: Illorum, viz. tempo-
rum de quibus tot exstant Prophetarum
predictiones, & que vestrum sunt potis-
simùm nôsse, & cæteris indicare. Itaque
articulum exprimendum putavi: &
propria & καιρός notatio hic observanda
est, ut etiam Tempus apud Latinos
usurpatur, nempe pro certo & opportuno
temporis puncto, Beza in loc.

n Opportu-
nitas rei ge-
rendæ com-
moditas.

o In omni
opportunitate,
quasi dicat,
Quoties oc-
casio ne-
cessitatis, &
ingrumentum
malorum
postulat, ora-
te, Zanch.
Opportunitas
vox nautarum
à portis dedu-
cta, Minsh.
lit Græcis
καιρός, ita
Hebræis no-
men פו,
nunc tempus
ipsum, nunc
temporis op-
portunitatem
seu occasio-
nem signifi-
cat, Forster,
in Lexic.
Heb.

Κατα, quæ, Accendo, or, often.

Κατα, Et illic, often.

Κατα, Et illinc. It is used eight
times, Acts 7.4. and 13.21. and 14.
v.25. and 20.5. and 21.1. & 27.4,12.
and 28.15.

Κατα, Et ille, often.

Κατα, Malus, often. Ignavus, 2 Thess.
3.13. Propriè dicitur de segni, & me-
ticuloso, qui pedem referat in certa-
mine;

mine; *παρὰ τὸ χέλειν*, à cedendo, Eustab.

Κακῶς, Malè, often.

p Vitiōsis, p Culp. Malum culpa & pma.

Κακία, Malitia. It is taken for wickedness in general, Acts 8.22. Sometimes for evill, or punishment, as Matth. 6.34. *Κακία* enim apud Græcos duo significat, & malitiam, & afflictionem, quam *χλωσιω* Græci vocant; & hîc magis pro malitiâ transferri debuit afflictio, Hieron. Epist. 147. referente Drusio in Præter. ad locum. Vox Ebr. ragnah utrumque denotat. Malitia, Vulg. Vexatio, Tertull. Beza. So it is also taken, 1 Cor. 5.8. Tit. 3.3. for evill of penaltie: sometimes for malice, or hatred, as Coloss. 3.8. And Rom. 1.29. we read *malitiosus esse*; that is comprized under *Envie* next following: it may better be rendred, *mischievousness*. It is a generall inclination unto evill (saith Tolet) and specially ad *luxum*, & *libidinem*. It noteth a loose licentious lewdness, lightly ending in lust, Bish. Andrewes. It is used also, Acts 8.22. 1 Cor. 14.20. Ephes. 4.31. Jam. 1.21. 1 Pet. 2.1, 16. where it is properly rendred by *malice*, or *malitiousness*. It is sometimes used to signific one speciall kinde of sinne, which is directly opposite to brotherly love, or charitie; and the word is usually so taken, wheresoever it is set in opposition to such charitie, or else ranked with other speciall sinnes of the same kinde, Rom. 1.29. Col. 3.8.

Κακῶς, Malè accipio. Act. 18. v. 10. 1 Pet. 3. 13. *κακῶς* significat malis afficere, malum alicui inferre. Act. 7. v. 6. *usurpatur de Aegyptiis Israëlitas affligentibus, ac dura servitute prementibus.* Ver. 19. *de Pharaone variis oneribus populum Israëliticum gravante.* Cap. 12. ver. 1. *de Herode Ecclesiam persequente.* Lxx *ιμμιτω* pro oppressit, Jud. 2. v. 18. pro contudit, humiliavit, Job 22. v. 9. pro afflixit, Exod. 22. v. 21. pro coarctavit, compellit, Exod. 23. 9. pro duriter tractavit, asperum sese præbuit, Gen. 19. 9. Exod. 5. 22. Gerbard. in 1 Pet. 3. 13. Act. 14. 2. *ἐμάκωται*, Malè affectos

reddiderunt. Ponitur τὸ κακῶς significacione nonnihil diversâ, quum ali-quin hoc vocabulum alibi solet usurpari pro Opprimere, seu Affligere, seu Damnum aliquod inferre, ut Act. 12. 1. Beza in Act. 14.

Κακῶσις, Vexatio, Acts 7. 34.

Κακοῦδία, Malitia. Rom. 1. 29. it is well rendred in our Translation, *Malignitie*. It significeth Morosité, or churlish behaviour, which Aristotle taketh to be a vice in constructing all in the worst part: so Beza, Gryn. Gualt.

Κακολογέω, Maledico, malè loquor. Mark 7. 10. and 9. 39. it is taken for to Imprecate. It is used also, Matth. 15. 4. and Acts 19. 9.

Κακοπαθία, Vexatio, Jam. 5. 10. ad verbum mali passio, hoc est, afflictio.

Κακοπαθεῶ, Tolero labores, affligor, perfero injurias, æger sum animo. Propriè, Patior mala, item, Æger sum animo, Jac. 5. 13. Perfero, seu tolero adversa, 2 Tim. 2. 3. & 4. 5. *Mirari subit, quid doctissimum Bezam moverit, ut verbum κακοπαθεῖν, subinde aliter atque aliter verteret.* 2 Tim. 2. 3. *κακοπαθῆσθαι interpretatur, tolera labores.* Ibidem *κακοπαθεῖν* versus nono, affligor. 2 Tim. 4. 5. *κακοπαθῆσθαι, perferre injurias.* Sic *κακοπαθεῖ*, Jac. 5. 13. aliquando vertit ægrotat, aliquando æger animo est. Atqui perpetua verbi significatio est, perperior, vel tolero mala, Scultetus. It is used also 2 Tim. 2. 9.

Κακοποιός, Maleficus. Joh. 18. 30. *Facinorosus*, Beza. Vulg. *Malefactor*; *barbare*, & dilute. Erasmi. *Notens*; *rectius quidem & expressius.* Propriè significat cum, qui veluti habitum quandam malefaciendi induit: sic Aristoteles utitur, Lib. 4. Ethic. ca. 3. *Alibi in genere usurpatur pro eo qui malum agit, licet non sit capitali supplicio dignus.* Prov. 12. 4. 1 Pet. 2. 12. It is used also, 1 Pet. 2. 14. and 3. v. 16. and 4. 15.

Κακοποιῶς, Maleficio. Non simpliciter significat, Opus aliquod quod in se malum est facere, sed est quasi transitivum, sicut Nocere; ita usurpatur, Lev. 5. 4. 1 Reg. 26. 21. Gen. 3. 6. D d 2 Marc.

Morum asperitatem ac difficultatem sonat; Eras. Morum asperitas & difficultas, & opponitur benignitati, Bulling.

In genere significat, quemvis alius damna inferentem, ut sunt Fures, Latrones: In specie autem significat propriè Magos, & ejusmodi veneficos, quos Latini Maleficos nominant, Hier. in Nov. Test. Obemai. in Harm.

q Κακία sive malitia, generale vitium est, & denotat illam vitiositatem, quæ inficit omnes affectus, & cupiditates naturales, eaque ad malum inclinatur; sed hoc in loco arbitror κακίας specialiter designare illam mali machinationem in corde, quæ solet ex ira oriri in animis malevolis & exulceratis, Episc. Dav. in Col. 3. 8.

Mark 3. 4. Luk. 6. 9. 1 Pet. 3. 17.
Joan. 3. 11.

* Contraſtè * Κακός, Maleficus. uſitate accipitur de eo, qui occultè maleficus eſt, ſed Luc. 23. 32. Facinoroſus (nam nequam multò eſt minus :) de latronibus publicis, ſlagitijs notatis, & ad mortem condemnatis accipitur. Malefici autem proprie ſunt, qui malis carminibus aut herbis nocent, Grotius in Luc. 22. 32. Syrus vocat, Faſtores malorum. It is uſed alſo Luc. 23. 33, 39. 2 Tim. 2. 9.

Κακός, Male vexatus, Heb. 11. v. 37. and 13. 3.

Καλάμ, Stipula, 1 Cor. 3. 12.

Κάλαμ, Arundo, often. Significat etiam pennam ſcriptoriam, Johan. 3. ver. 13. Virgam Geometricam, Apoc. 21. 16.

y Unde for-
taſſe Angl.
Call. Καλέω, Voco, or, often. Mat. 2. 7. Vocatis ; Græcè καλέσας, Invitans velut ad cœnam ; frequenter enim de vocatione ad convivium hoc verbum dicitur : unde & apud Latinos, ſimpliciter vocare, eſt invitare ad menſam, Novarin in loc. Καλέω aliquis dicitur Hebræis nomine quo nunquam appellatus eſt, ſed quod ſtatum ejus pulchrè exprimit : Sic 1 Joh. 3. 1. Jac. 2. 23. Grotius.

z Vera & fru-
ſtifera olea ; Καλλιόλα, Vera olea, Rom. 11. 24.

Κάλλιον, Pulchrè, Melius, Acts 25. 10.
Καλός, Bonus, pulcher, often. Both good, and faire. Luc. 8. 15. Καλῶ, & ἀγαθῶ, Bono, & optimo, Vulg. Quam interpretationem rectè quidem emendavit Eraſmus, Honèſto ac bono ; ſed fortaiſſis non ſatis feliciter expoſuit ; putat enim Hebraicam eſſe duplicationem, pro egregiè bono, nempe ſicut Jer. 24. v. 3. ficus bonas bonas vocat Propheta, valdè bonas. At ego puo mevē Græcum eſſe hoc dicendi genus, & quidem ex iſtis Philoſophiæ adytijs petiitum ; quomòis id etiam vulgus in ore haberet : quia enim alia ſunt externa fortuna, viz. (ut vocant) alia corporis, alia verd animi bona, hominem his omnibus ornatum, Græci καλὸν καὶ ἀθὼν vocant ; καλὸν ad externam vitam, ἀγαθὸν ad veras animi virtutes refertur, Beza. Matth. 7. ver. 17. Καλός & pulchrum, &

bonum ſignificat ; ſed Interpres bonum veritè, quia extima pulchritudo non prodeſt, ſi malus noxiuſque ſit fructus. Et in fructibus ea bonitas requiritur, quæ pulchritudini ac venuſtati admixta eſt, Novarin. Matt. 26. v. 10. Ἔργον καλόν, Opus bonum, pulchrum & egregium opus, & laude dignum. Καλός de rebus pulchris ac venuſtis dicitur, quæ aliorum in ſe rapiant oculos ; innuens, hoc mulieris factum ita bonum eſſe, ut etiam dignum ſit quod ſpectetur, in exemplum eat, & exemplar beneficentiæ ſit, Novarin. in locum.

Καλόν, Bonum, often. Honèſtum, pulchrum, & egregium. ^b Quid ſonat magis quàm bonum ? Muſc. in loc. com. Dicitur naturè honèſtum, pulchrum, & utile, Aret. Magis ſignificat honèſtum & pulchrum, quàm bonum, Janſen in Matth. 15. ^c Utile vel conducibile ſignificat, Matth. 5. ver. 10. & 7. 17. & 12. 33. & 13. ver. 8. & 17. 4. Rom. 1. 4. 2. 1. Corinth. 7. 1. Good is oppoſit to that which is incommodious, or inexpedient, ſo Marth. 19. 10. Marc. 14. v. 21. & Matth. 18. 18. ex Idiotiſmo Hebræorum ponitur pro comparativo.

Καλός, Bene, rectè, often. Marc.

7. v. 9. καλός, ſanè bene. Vulg. & Eraſm. Bene : Nos autem particulam ſanè addidimus, ut Ironia melius intelligeretur ; ſic enim loquitur Terentius in Adelph. ut annotat Donatus. Nonnulli hæc interpretantur ex Idioma- te Gallico, à quo Latini proſus abhorrent. Sic enim Galli, Vous rejetez bien ; id eſt, Vos bene rejicitis, pro At vos, vel, Vos verd rejicitis. Verè & rectè, Matth. 15. 7. Marc. 7. 6. & 12. 32. Johan. 4. 17. & 8. 23, 48. Heb. 13. 18. Honourably : It ſignifieth as much as the other Adverbs in Scripture, worthily, decently, accurately, circumſpectly, gravely, famously.

Καλὸς ἰδοὺ καλός, Honèſtatis magiſtra, Tit. 2. 3.

Καλοποιών, Benefaciens, 2 Theſſ. 3. 13.

Καλύψω, Oportet, Marth. 8. ver. 24. it ſignifieth to cover, or hide a thing from ſight.

ωαεε.

^a Ἀπὸ τῶν καλῶν, omnium oculos pulchritudo allicit, advocat.

^b 1. Eſt bonum. 2. Honèſtum, Cornèl. à Lap. Both the Hebræi & the Græci καλόν ſignificat bonum & pulchrum : à verbo καλῶ, voco, quia nos ad ſe vocat & allicit, Mag. in A-riſt. Ethic. Matt. 15. 26. Bonum, Beza. Eraſm. Honèſtum, vel pulchrum.

παρὰ τὸ κἀλύπειν, ab occultando. It is used also Matth. 10. 26. Luk. 8. v. 16. and 23. 30. 2 Cor. 4. 3. Jam. 5. 20. 1 Pet. 4. 8.

Κάλυμα, *Velamen*, 2 Corinth. 3. 13, 14, 15, 16.

e From the Hebrew גמל *Gamal*. Ἄπο τὸ κἀλυπεν, à laborando, animal oneribus ferendis aptum; vel à χαμῶσι, quòd excepturus onus humi flectatur, & ingeniculet, *Calvin. in Polyc. Lys.*

Κάμηλα, *Camelus*, Matth. 19. v. 24. Mark 10. 25. Luk. 18. 25.

Κάμηλα, which differs but one letter from this word, significeth *funem nauticum*, a gable-rope, or cord, as *Aristophanes* his Scholiast, and *Suidas* note. *Theophylact* interprets it of that, and many others follow that exposition: *Atque id sanè magis quadrat ad foramen acús, fath Erasmus. Sed nos constanter negamus ullum extarre bonum Græcum authorem, qui κάμηλον vel κάμηλον pro vudente, aut quovis sine usurpet. Producant vel unum testem, & causam per me obtineant.* *Caninius* in loca N. Test. pag. 73. *Vide Scult. Observat. c. 53. Quamquam dem κάμηλα interdum idem valere quod funis nauticus: tamen qui eo modo Syrum Ghamal à Christo, ut credibile est, usurpatum exponat, labi ipsum ac decipi puto. Nec miremur, si Christus usurpans eam pavemiam (non est Elephas, qui intrat per foramen acús) in Elephanti locum posuit Camelum, quum id genus animalis in Syria notius sit, & eadem res utroq; designetur, Druisius Observat. sacr. lib. 1. cap. 11.*

The Syrian Interpreter expounds it to be a *Camell*, a living creature; and so it will be a more hyperbolicall comparison, fath *Beza*. So *Jerome*, *Origen*, and others interpret it; for the words are a Talmud proverb, as *Caninius* and *Weems* have observed: when they would shew a thing to be impossible, they were used to say, *It was as hard as for an Elephant to goe iborow a needles eye: our Saviour useth the word Camell, as better known to them in Syria.*

Hic pro animante sumitur, 1. Quia sic major est rei impossibilitas. 2. Quia camilus, non camelus, significat Græcis funem. 3. Quod à Syrâ lingua locutus est Christus, in qua גמל ghamal (ut in Hebræa quoque lingua) simpliciter

significat animal, *Aret. in Matth. 19.* It is used also *Matt. 3. 4.* and *23. 24.* *Mark 1. 6.*

Κάμινος, *Fornax*, Matth. 13. 42, 50. Rev. 1. 15. and 9. 2.

e Ἄπο τὸ καμίνω.

Καμίνω, *Conniueo*, *Matt. 13. 15.* Acts 28. 27. *Oculus in terram desigo, Hefychius. Significat oculos claudere, vel ad minimum, iis nictare; quod fit quando vel alterum, vel utrumq; claudendo, certum signum damus. Hebreo verbo responderet, quod significat, Virtutem vivam divertere; ut cum oculi vertuntur instar Epilepticorum, qui aperti oculis nihil vident, Chemnit. in Harm. Evang.*

f Καμίνω, per Syncopeν pro κατάνω.

Κάμνω, *Laboro, defatigor*, Heb. 12. 3. Jac. 5. 15. *Bellarminus κάμνω ad morientes restringit, quod tamen de omnibus laborantibus dicitur, & fatigatus. Sed nova doctrinæ necessaria est etiam immutatio significationis vocum, Rivetus in Cathol. Orthod. Apoc. 2. 3. κάμνω idem est quod Latinis, laborare, lassescere, defatigari, & (quia egrotis accidit ut membra sint debilia) infirmari, ut laboro apud Latinos, & dicitur de quocunque morbo.*

Κάμνω, *Flecto*, Rom. 11. 4. and 14. 11. Eph 3. 14. Phil. 2. 10.

Κάμνω, *Etiamsi, often.*

Κανών, *Regula, Mensura.*

Regula, e Thence Canon in Latine. Est regula mensura Geometrarum, *Cornel. à Lap.*

Κανών, *Regula, Mensura.* *Regula, e Thence Canon in Latine. Est regula mensura Geometrarum, Cornel. à Lap.* *Norma, Gal. 6. 16. Phil. 3. 16. 2 Cor. 10. 13. κατὰ τὸ μέτρον τῶ κανόνος. Quum μέτρον & κανών saepe pro eodem accipiuntur, nempe pro ipso mensorio instrumento, hic unum ab altero distinguitur necessarium: μέτρον igitur hoc priore loco dicitur, modus sive quantitas rei ad mensuram; κανών autem, illud ipsum quod alicui ad mensuram est, *Beza in loc. Mensura, 2 Corin. 10. ver. 16. 2 Cor. 10. 15. κανόνα vocavit (ut docet Beza) assignatam sibi certam veluti arvi Domini mensuram aut portionem, in qua excolendi laboraret, translatione ab agri mensuris sumpta; nec simpliciter mensuram, sed quam Dominus veluti ad regulam exegerit: est enim hic Canon, non regula, sed spatium quod ad regulam ad mensuram est. Sic autem & proximè sequente versu utitur. Vulg. Interp. tamen & Eras. reddiderunt regulam.**

Κανών

d Christian Syn. lib. 1. cap. 1.

and 15. 8. *Distinè à creaturis* Καρδιωδούς, & Καρδιωδούς πάλιν. Cordifcius (ut sic dicam) & cordifcius omnium appellatur, Gomarus.

Καρπός, Fructus, often. Sw. et ripe fruit. Fructus à ferendo, because of bearing, or bringing forth: or à Fruendo, of enjoying. Fructus propriè dicitur de quarumlibet plantarum fructu, Matth. 12. 33. Per Metaphoram transfertur etiam ad Embryonem, Luc. 1. 42. Significat etiam generaliter quamlibet utilitatem, aut Commodum, Rom. 1. 13.

Καρποφόρος, Fructifer, A. C. 14. 17. Καρποφορέω, Fructum fero. Matth. 13. 23. Mark 4. 20, 28. Luke 8. v. 15. Rom. 7. 5. Col. 1. 6, 10.

Καλῆσέω, Forti animo sum, Heb. 11. 27. Fortiter, & invictè à quadam animi durtià, & firmitate in aliquà re faciendà vel sustinendà pergo, Beza in A. C. 1. A κατὰ, quod, unà literà transposità, idem est quod κατὰ, & Robur, scil. Vehementia, Victoria.

Καλέω, Fescuca. Matth. 7. 4. It may as well be translated a straw, or a piece of a straw, as a mote, as it hath beare in former times; for it will beare either translation: yet the word beame seemes rather to have reference to a straw, than to a mote, Perkins. Beza saith, the reason of the Anitthesis requires, that it should be rather here rendred Fescuca than Palea. Aridum & leve fanum, Suidas. Tenuis apex ligni, Helychius. Palea que supernata aqua, Dioscorides. Generaliter significat, quod siccum & leve est.

The Septuagint call the Olive branch by this name, which the Dove brought home, Gen. 8. 11. It is used also, Matth. 7. 3, 5. Luke 6. 41, 42, twice.

Κατὰ, Secundùm, often. 1 Juxta. 2 Per. 3 Cum, Cornel. à Lap. In compositione sese in malam partem capitur, aut certè vehementiam notat, Calv. Hæc præpositio interdum habet vim distributivam, ut Luc. 8. 1. & 21. 11. 1 Cor. 16. 2. Interdum notat objectum, ut Rom. 9. 11. 1 Cor. 15. 15. 2 Cor. 11. 21. Jud. v. 15. Interdum finem, seu causam finalem, ut 2 Tim. 1. 1. Tit. 1. 19.

Καταβαίνω, Descendo, very often.

Καταβάσις, Descensus, Luke 19. 37.

Καταβαίνω, εμας, Facio, Desicio, or 2 Cor. 4. 9. Heb. 6. 1. Rev. 12. 10.

Καταβολή, Factum fundamentum, often. 1 Pet. 1. 20. πρὸ καταβολῆς κόσμου, Ante jacta mundi fundamenta, seu, Ante foundationem mundi; 2 Ad verbum, Ante dejectionem (sc. fundamentorum) mundi, i. Ab aeterno. Καταβολή enim Græcis propriè dicitur dejectio; ut quum semen in terram projicitur, ut ab ea susceptum fructificet; vel quum in imo jacitur fundamentum, ex quo domus consurgat. Hinc illa phrasys Scripturæ, A constitutione mundi, Græcè πρὸ καταβολῆς κόσμου, id est, à jactis mundi fundamentis, Matth. 13. & 24. Joh. 17. Ephes. 1. Vocat ergo conceptionem seminis καταβολήν, ex eo quòd semen in matricem velut in terram dejectum, atq. in ea susceptum, retinetur; quod dum fit, concipi dicitur, Estius in locum. It is not Susceptio, but Factus, Heb. 11. 11. or the casting out of the seed, as when the Husbandman casteth the seed into the ground, Vide Bezam. Malim redere locum Ebr. 11. 11. εἰς καταβολήν τῆς σπέρματι, ad emittendum, vel ejiciendum semen, ut excretio seminis Saræ ex lumbis in uterum ejiciatur. Certè inveniam Lexicis καταβαλλέω σπέρμα esse emittere semen, Amama cens. in Lev. 12. 2.

Καταβέω, Græco, 2 Cor. 12. 16. Καταβιβάζω, Deprimo, Matt. 11. 23. Luke 10. 15. * Καταβέβω, Adversus aliquem judicis partes sumo, Steph. Beza. Colof. 2. 18. This one word in the Original is there translated, Beare rule over you. The Heathen in their games and publike exercises of

Καταβολή significat, In enim, erioem locum jectere; sicut fieri solet in ædificiorum fundamentis; unde καταβολή, que vox de quovis ex superiore loco in inferiorem jacitur, Beza in Matthe 13. 35. Præcat. in Schol.

Est factus qui fit ex alto deorsum, ut quum agricolæ semen mittunt in terram, Druſ. Est factus ex alto, Pareus.

Verbum καταβιβάζω eli, Ex alto dejectio, ut ἀναβιβάζω, (quod eiopponitur) significat, In altum attollo. Propriè, Descendere facio, & Ascendere facio, Beza in Mat.

Καταβέω, Græco, 2 Cor. 12. 16.

Καταβιβάζω, Deprimo, Matt. 11. 23. Luke 10. 15.

* Καταβέβω, Adversus aliquem judicis partes sumo, Steph. Beza. Colof. 2. 18. This one word in the Original is there translated, Beare rule over you. The Heathen in their games and publike exercises of

11. 23. * There are some things peculiar to Paul; for he useth some words according to the manner of the speech in Tarsus and Cilicia; as Colof. 2. 18. καταβέβω, in their language significeth, Insidiosè alteri præripere palmam, Glassius Philol. Sac. Weemes Divin. Exercit. lib. 1. Exercit. 11. Malè distribuo præmia, Aret. Vide Bezam & Estium in loc. The Greek word is borrowed from those who sit as Judges of sports; as when there is running at tilt before the King, some sit by with white wands or staves, who mark how every one breaketh and hits, and thereafter give sentence with or against the champions, Beza in loc. Nequis vobis palmam intervertat, Erasim.

wrestling,

o Fructifico, barbarè.

p Fescuca, id est, herbæ culmen, aut aliquid stipulæ instar. Tertullianus Stipulam vertit, Aristophani, κάππ, Sarmenra. In medicorum scholis, καππον dicuntur Floccæ, & minutissima quæque apparentia in stratis: hinc κάππορονέρι, Fescucas aut Paleas legere, quod est phreneticorum symptomata, ut scribit Galenus: à κάππα arefacio, sicco. Ejusmodi lignorum particule abficcitæ, è vestigio exarscunt.

wrestling, and the like, had some that used to sit as Umpires, to give to them that did best, the reward of a garland, a crown, or some such thing. The word there used is metaphorically, and it is taken from the corrupt and unjust dealing of such Umpires, who sometimes defrauded them of the prize that deserved it: From such unjust dealing of such Umpires is the word there borrowed, and it signifieth (after the manner of unjust Umpires) to defraud them of the prize that is due to them.

Est malitiosè metam transponere, & premia iniquè dispensare, usq; qui promeriti erant fraude adimere, sive id fiat à concertantibus, sive ab agonotbetis, Hyperius in locum.

The meaning is, to draw them from Christ, and so to defraud them of eternall life and salvation due unto them in and through him. *Sententiam adversus quempiam fero, quâ bravo indignum pronuntio; quum tamen aliqui dignus sit. Nulla enim aptior ad exprimendam vim præpositionis [χρῆ] in mentem mihi venit interpretatio, aliqui brevius reddi potest, Debito bravo privo, vel, Debito bravo fraudo, Stephan. in Thesaur. Græc.*

Καταγγέλλω, ομαι, *Annuncio, or, often. Chiefely, or most of all declare: for κατὰ in this composition hath a force of a signification to be bent thereto, Acts 4. 2. and 17. 23. and 26. 23.*

Καταγγελλῶς, *Annunciator, Acts 17. 18.*
 Καταγγελάω, *Derideo. Math. 9. 24. Mark 5. 40. Luk. 8. 53.*

Καταγινώσκω, *Condemno, 1 John 3. 20, 21.*

Καταγινώσκομαι, *Condemnor, Galat. 2. ver. 11.*

* Propriè est, frango, confringo. ² Κατὰγω, Κατάγωμι, ομαι, *Confringo, or. Math. 12. 20. John 19. 31,*

³ Verbum κατάγωμι significat deducere; subducere verò αὐτίστην. *Latini sermonis consuetudine, dicitur subduci navis, quum ex aqua in terram subducitur; deduci verò, quum ex terra deducitur in aquam, Tifcar. in Luc. 5. 11.*

20, 27. and 27. 3. and 28. 12. Rom. 10. v. 6.

Καλαζονίζομαι, *Debello, Heb. 11. 33.*

Καλαδέω, *Obligo, Luk. 10. 34.*

Καλάδηνον, *Quod patet, Heb. 7. 15.*

Καλάδινάω, ομαι, *Condemno, or, Matth. 12. 37. Jac. 5. 6. Propriè, Jus dico contra aliquem: χρῆ hic valet Contra. Luc. 6. 37. Mat. 12. 7.*

Καλάδιώκω, *Prosequor, Mark 1. ver. 36. Quero, Syrus: Etsi enim καλάδιώκειν propriè & plerunq; sit, Persequi lædendi animo; apud Lxx. Interpretes tamen non raro usurpatur pro prosequi obtinendi gratiâ, ut Psal. 23. 8. & 38. 21. Lud. de Dieu.*

² Καλάδελώω, δομαι, *In servitutem adigo. 2 Corinth. 11. 20. Galat. 2. v. 4.*

Καλάδωασδω, *Sub potestatem redigo. Act. 10. 38. Jam. 2. 5. It is used Deut. 24. 7. It signifieth to subdue, or bring under ones power.*

Καλαίχυνω, ομαι, *Pudore afficio, or, Luk. 13. 17. Rom 5. 5. & 9. 33. & 10. 11. 1 Corinth. 1. 27. and 11. 4, 5, 22. 2 Cor. 7. 13. & 9. 4. Dedecoro, Pulfefacio. It is used also 1 Pet. 3. 16.*

Κατακάλω, ομαι, *Exuro, or, often.*

Κατακαλύπτωμαι, *Velor, 1 Cor. 11. 6. 7.*

^a Plus significat quàm opereire, seu ^a Pifcar. tegere: nam pileo tegitur seu operitur caput, at non velatur; ad hoc enim requiritur velamen, quo ipsa facies involvatur. Chrysoft. admonet Apostolum non dixisse κατακάλω, sed κατακαλύπτω, ut sit perfectè undique composita. Non enim satis est, si qualitercunq; caput suum tegat, sed obteget oportet, ita ut velo vultum obumbret, Estius ad 1 Corinth. 11. ver. 6. The phrase, κατακαλύπτω τῷ κεφαλῷ, signifieth ^b not ^b Dr. Willer. the covering of the head simply, but the veiling of it in such sort, that all the head is hid; not as under an hat or cap, but as in an hood.

Κατακαυχῶμαι, *Glorior adversus aliquem. Rom. 11. 18 It signifieth such a carriage, whereby wee show disdain in scornful looks and words. Κατακαυχῶν propriè est cervicem contra aliquem jacitare: quo gestu scilicet*

scilicet utuntur qui aliis insultant : Pisceat. in loc. Metaphora est à ferocibus equis petita, qui cervicem jactare solent; venit enim à nomine αυχλω, cervix, Vorstius. It is used also

Jam. 2. 13. and 3. 14.

Καίωμαι, Faceo, often.

Καίωμαι, Frango, Mark 6. 41. Luk. 9. ver. 16.

Καίωμαι, Includo, Luke 3. 20. Acts 26. 10.

Καίωμαι, Sorte distribuo, Acts 13. 19.

Καίωμαι, Facio discumbere, Discumbo. Luk. 9. 14. and 14. 8. and 24. 30.

Καίωμαι, Inundor, 2 Pet. 3. 6.

Καίωμαι, Diluvium, Matth. 24. v. 38, 39. Luk. 17. 27. 2 Pet. 2. 5. It is so called in the Greek, of the abundant shedding and inundation of the waters, à κατακλύζειν, quod est, ita pluvie, ut mare terram supergressum, uti probat Budæus ex Thucyd.

Καίωμαι, Subsequor. Luk. 23. 55. Acts 16. 17.

Καίωμαι, Concido, Mar. 5. 5.

Καίωμαι, Precipito, Luk. 4. 29.

Καίωμαι, Condamno, often.

Judico contra aliquem. Præpositio χτ' in compositione valet contra. 1. The pronouncing of the sentence of punishment upon any malefactor by some Judge, Joh. 8. ver. 10. 2. A pronouncing of sinners guilty, and adjudging them to punishment upon conviction of a fault, Rom. 8. 34. 3. The abolishing of a thing, and utterly taking it away, as if it were not, Rom 8. 3.

Καίωμαι, Condemnatio, Rom. 5. 16. and 8. 1.

Καίωμαι, Condemnatio, 2 Corin. 5. 9. and 7. 3.

Καίωμαι, Dominor in aliquem, supero, Matth. 20. v. 25. Mark 10. v. 42. Bellarmine saith, hee doth not simply forbid the Apostles to beare rule, but καίωμαι, to tyrannize, to beare unchristfull rule. Vox καίωμαι, quâ Matthæus utitur, non intelligenda (quod volunt) de usurpato imperio; quando legitimâ auctoritate a-

butuntur ad tyrannidem, ut honori suo veliscentur, nec præpositio χτ' addit emphasin; quandoquidem Lucas eadem verba Domini nostri reponens quæ Matthæus, utatur verbo simplici κείωμαι, quòd non tantum usurpatur de quacunque potestate, sed & ut plurimum denotat legitimum imperium aut privilegium, quo quidpiam alio præstantius est & nobilius. Interminatur Dominus nè quisquam de Apostolis, ac proinde de cætu Pastorum qui non sunt Apostoli, se efferreret supra collegas, & majorcm se reputaret, quantum revera dotibus præstantior esset, Apologia pro Epist. ad Renat. Veridæum. 1. The word κείωμαι, and the other compound, are used by the Evangelists in the same sense: What Matthew and Mark call καίωμαι, that Luke chap. 22. v. 25. simply calleth κείωμαι. Therefore all kind of temporall rule is simply forbidden them. 2. The Syriack hath rendred καίωμαι in Matthew and Mark, and κείωμαι in Luke, by one and the same word, Sunt Domini eorum, Dominantur eis.

3. The ε force of the Prepositio χτ' is most fitly expressed, if the Kings of the nations be said Domini in eas, as Cicero saith, Dominari in suos. 4. Though κατακείωμαι seem to be put for tyrannicall Dominion, 1 Pet. 5. 3. yet the Vulgar Version rendred it simply, Non dominantes; and the Syriack in the same manner, Non tanquam domini gregis. Acts 19. 16. h κατακείωμαι is simply used pro Dominatu, seu præ-

exercere, Jerem. 3. 14. Pro Sibi subicere, Genes. 1. 28. Pro Dominatorem & potestatem publicam habere Psal. 18. 14. and the word is used of Christ himselfe, from whom all tyrannicall Dominion and abuse of power is most farre, Psal. 72. ver. 8. and 110. 3. Besides, the Apostles did not affect a tyrannicall rule, but a politicall Principalitie and Dominion, because they looked that Christ should have an earthly

E e King-

c Recumbere facio: & aliquando neutraliter, Recumbo, accumbere: aliquando, Recumbere corpore jaceo, decumbo, ut qui ægroti in lecto decumbunt.

d The Hebrew Mabbul is a peculiar name to Noahs flood, which drowned the world, and made all things fade and die on earth, whereof it hath the name, Ansf. on Gen. 6.

e Differunt κείωμαι & κατακείωμαι, ut causa & effectus, ut videre est, 1 Cor. 11, 32. P. v. 11. f Dominor in aliquem, vel adversus, Janfen.

The preposition χτ' (saith Bellarmine) is for the most part taken in evil part. Dominantes more Regum, Eras. Chamier. Dr. Willet on Rom.

g Gerhard. in Hist. Harm. Evang. & 1 Pet. 5. 3.

h Tò καίωμαι κείωμαι translaticio hic accipitur, nec aliud declarat, quàm dæmoniacum istum illis sese frustra tentibus superiorem evasisse, sicut vulgò dicimus, Se saie maistre de quel' un. Beza in Act. 19.

Kingdome : therefore this, and not that is reprov'd.

Καὶ ὀφθαλμοὶ, *Obtrectatio*, 2 Cor. 12. v. 20. 1 Pet. 2. 1.

Καὶ ἰσχυροὶ, *Obloquutor*. Rom. 1. v. 30. *Back-biter*, which differeth from the *whisperer*, the word before, 1. In that he speaketh evill openly of another, the other doth it privily, *Theoph.* 2. In the end, the *Back-biter* intendeth to separate friendship, the other to hinder ones fame.

Καὶ ὀφθαλμοὶ, *Detraho*. James 4. 11. *Vulgar Edition, Detract not.* Arias *Montanus* renders it, *Contradicti not.* The Syriack Interpreter renders it, *Reville not.* Our English Translation, *Speak not evill of.* It is used also, 1 Pet. 2. 12. and 3. 16.

Significat κατὰ μὲν τὴν ἑσπερίαν, & Comperzum habere, seu Inuelligere, quod & Comprehendere, Cicero dicit; *Gagnius.*

Καὶ ὀφθαλμοὶ, *apprehendo, compervio, or, often.* Significat, *Præter opinionem, & cum quadam violentiâ aliquid comprehendere*, Marc. 9. 18. Joh. 8. 4. *quo sensu usurpatur à Lxx. Interp. Josh. 10. v. 19. Prov. 11. v. 27. Jer. 51. v. 42. Chemnit. & Gerb. in Harm.* Significat, *Affequi, complecti, & comprehendere*, 1 Theff. 5. 4. Joh. 12. 35. *unde ἀκατα-δυναστα, Academica, quia Academici negabant aliquid posse comprehendendi, id est, intelligi certò, Cameron. Phil. 3. 12. I now comprehend, or rather, Am comprehended, for it will beare both.* Rom. 9. 30. *καὶ ἐλάβε δι-καιοσύνην, They attained righteoufnesse.* A Metaphor, or a speech borrowed from a bodily hand apprehending a gift offered; so faith apprehends Christ, as he is given of his Father.

Significat, In album & numerum referri, Beza. Καταλόγῳ, Enumero, recensco, enarro : hinc κατὰ λόγῳ.

Καὶ ὀφθαλμοὶ, *Allegor.* 1 Tim. 5. v. 9. *Καὶ ὀφθαλμοὶ, quod propriè non significat, Eligatur (quemadmodum reddit vulg.) sed allegatur, ut verterunt Erasmus & Hentenius, id est, catalogo adscribatur, & in numerum referatur.* Ita quoque Græci & Latini pleriq; intellexerunt, Estius in loc.

Καὶ ὀφθαλμοὶ, *omai, Relinquo, or, often.* Heb. 4. 1. *Μή ποτε καὶ ὀφθαλμοὶ ἐπαγγελίας.* Syrus, *Nequando stante promissione.* Beza, *Nequando derelictâ promissione.* *Vetus, Ne forte relictâ*

pollicitatione; Ambiguè: potest enim referri ad pollicitationem Dei nobis factam, & sic accipi debet; ut etiam ad pollicitationem nostram Deo factam in Baptismo, ut Ambrosius accipit. Cum reliqua sit, Cum superfit nova legis promissio, caveamus nequis nostrorum eâ semetipsum frustretur, defraudet. Et hic posterior sensus verbis & scopo Apostoli maximè convenire videtur: Id enim est quod instituit probare, quodq; concludit aded, ver. 9. Itaque reliquus est Sabbatismus populo Dei. Ergo, καὶ ὀφθαλμοὶ ἐπαγγελίας, non est, Derelictâ, seu, desertâ promissione; sed, Cum reliqua sit, Cum superfit promissio. So our last Translation, Lest a promise being left us. Matth. 21. 17. Syrus habet verbum קבץ quod non solum significat reliquit, sed etiam repudiavit, sicut uxor adultera & refractaria solet repudiari, Marc. 10. v. 2. quo sensu verbum καὶ ὀφθαλμοὶ ferme usurpatur Jer. 9. 2. quia hæc digressio Christi erat preliudium, quod gentem Judaicam velut adulteram generationem repudiare velit, sicut Matth. 16. 4. Lxx utuntur pro בוש quod significat desertionem illam, quâ Deus in ira sua peccatores delinquit, & faciem suam ab eis abscondit, ut in pœnas ruant, Deut. 31. 17. 1 Par. 28. v. 9. Item pro פשוט quod significat terram desolatam & vastatam relinquere, Josh. 13. 2. Isai. 6. 11. Christus enim hoc secessu præfigurare voluit, quod Deus suâ gratiâ ab hoc populo brevi discessurus, & quod domus ipsorum relinquenda sit deserta, Matth. 13. v. 37. Gerhardus in Harm Evang.

Καὶ ἄλειμμα, *Reliquis*, Rom. 9. 27. Καὶ ὀφθαλμοὶ, *Lapido*, Luke 20. 6. Καὶ ὀφθαλμοὶ, *omai, Reconcilio, or, Propriè est, Commutare, alium facere; deinde, Conciliare, reconciliare, seu Facere ut quis ex alienato fiat gratio- sus, Alsted. Rom. 5. v. 10. twice, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20. and 11. 15. 2 Cor. 5. 18, 19.* Καὶ ἄλοιπῳ, *Reliquis*, Act. 15. 17. Καὶ ὀφθαλμοὶ, *Dissolvo, destruo, diversor, often.*

Cam. in Myr. Evang.

Καὶ ἄλειψαι dicitur quando pervenitur ad hospitium, vel locum optatum, Chemnit. Καταλείπει dicuntur Aurigæ, cum dissolvunt funes equorum in hospitio; ἀναλείπει, nautæ, cum solvunt à portu, Cornel. à Eap. It

It significth to destroy, or to bring unto nothing. It is used of the destruction of the Temple, Efdr. 5.12. Matth. 24.2. Of Counsell, or Work, Acts 5.38. of λύω, to undoe, or loose: It significth to breake, or pull downe, or overthrow, the word being translated from the demolishing of buildings, Rom. 14.20. Apud Lxx responderet quandoq; verbis κατὰ πύλιζεν, mergi, submergi, ἀπολύσαι, ἀσυνίεν, & quæ sunt alia id genus. Et sane κατὰλύσαι est planè destruere, evertere, quasi compagem rei solvere. Hoc sensu sumitur verbum istud Matth. 26.61. Marc. 13.2. Luc. 21.6. Act. 5.39. & 6.4. Spanhem. in Dub. Evangel. This word, and the passive κατὰλύμαι, are often used in the New Testament, pro Destruere, & Destruui, as Mark 14.58. Acts 6.14. and Rom. 14.20. Gal. 2.18. And so Scultetus would have it taken, Matth. 5.17. but Beza turneth it, Dissolvere, which he expounds in his Annotations, Violare, and so opposeth the fulfilling of the Law to the violation of it. Vi dissolvam, id est, Violam, eleganti translatione, quoniam, viz, homines legibus quasi vinculis adstringuntur. λύσαι νόμον is sometimes the same with violare legem, as Matth. 5. 19. and Joh. 7.23. but κατὰλύσαι is more than Violare; for, to dissolve the Law, is to abolish the Law. So the Grecians speake, ἄνυ νόμου, Tollere legem, & prænam: but Scultetus saith, All ambiguitie will be taken away by the other Version; I came not to destroy, but to fulfill. Diverto, Hospitium capio. Luc. 9.12. κατὰλύσωσι, Divertant. Synecdoche generis, & Metonymia effecti destinati, & Carachresis. Primum, Synecdoche generis; nam verbum κατὰλύειν, quod in genere significat, Dissolvere, hic intelligitur specialiter de ea dissolutione, quâ solvuntur equi à vehiculo, quum ad diverforium ventum est. Deinde, Metonymia effecti destinati; nam intelligitur hic, ipsum divertere, ad quod destinata est illa dissolutio. Tum deniq; Carachresis, quia intelligitur hic divertere eos qui non vehiculo, sed pedi-

bus iter faciebant; nisi dicamus hos quoque κατὰλύειν, dissolvere, nimirum cinctum quo se itineris causâ succinxerunt. Sed prius verum puto, Piscat. in Schol. Translativè accipitur pro Recipere se in diverforium; sed de iis tamen propriè dicitur, qui curru iter conficiunt, quia nimirum equos solvunt, quum ad diverforium ventum est. Apud Latinos autem, qui in hospitium, aut potius tabernam concedunt, dicuntur Divertere, quod de via descendent: & Hospitia ipsa Diverforia vocantur simili ratione, Beza in loc.

κατάλυμα, Diverforium. Propriè significat Diverforium generaliter dictum, Locus in quem aliquis divertit, sive sit communis, sive privatus, Gerh. in Harm. Significat vel ipsum hospitium, vel communem aliquem in domo sive hospitio locum, in quo promiscuè hospites commorabantur, & sarcinulas suas deponebant, vel ubi communi mensâ hospites cibum capiebant: ita usurpatur 1 Reg. 9. 22. Luc. 22. v. 11. Chemnit. in Harm. Evang. Diverforium in adibus privatis, Marc. 14.14. sed Luc. 2.7. usurpatur pro publico hospitiō. Omne κατάλυμα, cixia est, nisi omnis οίκια non sit κατάλυμα. Οίκια genericum est, κατάλυμα specificum, Spanhem. de Dub. Evangel. Et Refectionem significat, & Diverforium, scilicet, locum refectōnis, Gagneus.

Καταμαρθάνω, Disco, Matth. 6. ver. 28. P Perdisco, Vexavit doctissimos Interpretes verbum pernosco; hic augere videtur præpositio. καταμαρθάνω Itaque Erasmus, τὸ καταμαρθετε, vertit, Cognoscite lilia agri. Beza, Discite quomodo lilia agrorum auferuntur: q Verum causa non erat cur hic Vulgatum Interpretem desererent, qui vertit, Considerate: sed meliùs adhuc Lutherus, Contemplantini lilia campi. Rectè meo iudicio vertit Vetus Interpres: nam verbum καταμαρθάνω sæpenumero aptè reddi per Animadverto, vel Perpendo, exemplis docet Henricus Stephanus: & huic expositioni favet ipse verborum ordo; & in eandem sententiam Syrus quoq; vertit. Deniq; quod maximum est, Lucas eandem sententiam extulit his verbis, Considerate lilia, &c.

* Potiùs significat, Destruere, ac Demoliri, vel Abrogare, quàm Solvere, Erasim. o Scultetus in Matth. & Marc. c. 7. & Exercit. Evangel.

p Perdisco, hic augere videtur præpositio. q Scultet. Exercit. Evangel. lib. 2. cap. 38.

r Piseat. in Schol.

Luc. 12. 27. Καταμαθάνω, con-
fidero; sic vetus Lexicon. Sirach 9. 5.
Παρθέρον μὴ καταμάθωνται, nē con-
templare; sic recentior Interpres: pri-
us erat, nē aspicias, Druf. Præter. ad
Matth. 6. 28.

Καταμαρτυρέω, Testificor adversus ali-
quem, Mat. 26. 62. and 27. 13. Mark
14. 60. and 15. 4.

Καταμένω, Commotor, Aët. 1. 13.

Καταμόνας, Solus, Mark 4. ver. 10. Ad
verbum, solitariè. Est enim Adverbium,
sed commodiùs vertitur per nomen,
Beza in loc. Luk. 9. 18.

Καταναλίσκω, Consumo, Heb. 12. 29.

Κατανάθεμα, Anathema adversus aliquem,
Rev. 22. 3.

Καταναθεμαλίζω, Devoveo, Matth. 26.
ver. 74. Scipsum devovere, Beza. De-
testari, Vulg. Execrari, Erasim. Non
possum iis assentiri qui καταναθεμα-
τίσειν hic idem esse volunt quod Aët.

26. Et Justino in Apologetico est
βλασφημείν, apud Plinium, Maledi-
cere Christo. ut enim extenuandum
non est delictum quod Petrus tanto cum
dolore deflevit, ita non video cur caus-
as conquerere debeamus oneranda i-
psius culpa: imò καταναθεματίσειν
hic, ut αναθεματίσειν Acts 23. 14.
est sibi met male precari. Formula qua
sæpe in veteris fœderis historia occurrit
ὅτι αναθεματισμὸς hac est: Hæc
mihi Deus faciat, & hæc addat, si
hoc ita se habet. Eo tum modo Pe-
trus se diris obligavit si Christum nõisset,
super jusjurandum quod & secundæ ne-
gationi accesserat. In manuscripto ve-
tustissimo qui ex Grecia in Angliam
venit, est hic καταθεματίσειν, sicut &
in Apocal. 22. 3. κατόθεμα, qua
vox eodem sensu est apud Justinum,
Grotius in loc. The word imports
a cursing and damning of himself, an
imprecation of Gods wrath, and of
separation from the presence and
glorie of God upon himselfe, if hee
knew the man.

Καταναρχέω, Obtorpeo cum alicujus in-
commodo, 2 Cor. 11. 8. " & 12. 13, 14.

f Κατὰ fi-
gnificatio-
nem auget,
Valde exe-
cror, extremis
diris devo-
veo: potest
etiam κατὰ
reddi per se-
ipsum, Se-
ipsum devo-
vere, Gerho.

z Obtorpe-
re facio, tor-
pidum reddo;
vox dicta ab
otio & torpore.
u Quod annotat Hieronymus hanc
vocem Cilicibus esse peculiarem, quàm verum sit nescio,
quam à Theocrito, Synesio, Platone usurpatur, Beza in
2 Corinth. 8.

Torpesacio, torpore afficio. In prio-
re loco, & κατένευοντα ἔδενος, Non
obtorpui cum cujusquam incommodo,
Beza. Ab ἀναρχέω torpeo, & præ-
positione κατ', qua frequenter in malam
significat partem: seu potius à κατὰ
& ναρχέω, quod deducitur à νάρκη
Torpedo, Piscis, cujus ca est natura, ut
propius accedentem, & se tangentem ob-
stupesciat, Scap. For, the Learned
observe, that this word hath its
weight from Torpedo, which signifieth
a Cramp-fish, a fish (they say) that
hath such a benumbing qualitie,
that the cold of it will strike from
the hook to the line, from the line
to the goad, from the goad to the
arme, from the arme to the body of
the fisher, and so benumme him, and
take away all use and feeling of his
limbs. His meaning is, that hee was
none of those idle drones, that by
their lazinesse doe even chill, and be-
numme, and dead the charity of wel-
disposed people.

Κατανόω, Innoo, Luk. 5. 7.

Κατανόω, Animadverto, Considero, often.
It is joynd with words of seeing,
Acts 11. 6. Jam. 1. 23. Non est simpli-
citer intelligere, inspicere, sed magno
studio mentem in rem intendere, Pa-
reus in Heb 3. 1.

Κατανώω, Pervenio, often.

* Κατανώω, ομοι, Compungo, or. Acts * Pungendo
2. v. 37. The word signifieth to vex, penetro, pun-
gent, and wound punctually: even gtim cædo,
every the least part and point of Scap.
the heart; as if the sharpest points
of many empoysoned daggers, and
Scorpions stings had been all at
once fastened in their hearts, in the
cruellest manner that could be de-
vised.

y Κατανώω, Sopor, Rom 11. 8. It
is used by Paul, from the Septua-
gint, and signifieth pricking, or com-
punction; as if a man had a nail or
bodkin in his sides. Desumitur e-
nim ex Isa. 29. ubi pro spiritu soporis
Septuaginta habent σπείρα κατανώ-
ξεως, id est, spiritum compunctionis.
Est autem spiritus compunctionis
mens in malo fixa, & pertinax, ut in-
de avelli nequeat, ut Chrysoft. Theo-
phylact.

* Pungendo
penetro, pun-
gtim cædo,
Scap.
y Molestiam,
ac velut a-
crem mortuum
significat,
quo corpus,
vel animus
vulneratur,
Beza.

phylact. Oecumeniusque dixerunt. Atque idem in Hebræo dicitur Spiritus Tardemah, id est, soporis: significat autem hæc vox gravem & vehementem soporem, qualem Dominus misit in Adam, Gen. 2. & in Abraham, Gen. 15. & in populum Sauli, 1 Reg. 20. & in Jonam, Jonæ 1. quibus in locis Scriptura hoc nomen usurpavit in Hebræo, Ribera in Hosæ. cap. 1. Quam Septuaginte. versionem retinuit Apostolus. Quid autem si isti nomen κατάρυξις confinxerunt? Non tanquam à κατάρυξω compungo, sed tanquam à nomine ὄξ deductum, quasi dicas, obnoctium, ad significandum soporem altum, qualis densissimâ nocte esse solet? Piscat. in locum. For, because *Esaye's* word significeth dead-sleep, Beza translateth it *sopor*, and Tolet, *slumber* or *sleep*. Great ² English Bible, *Remorse*; Cyprian, *Transpunction*. But Chrysostome, Origen, Theophylact, Vulg. Lat. *Vatablus*, translate it *Compunction*, whom ^a two of our Expositours follow; and Luke, who well understood the Greek tongue, so useth it, Acts 2.37. And this word *Compunction* answereth to the word, ver. 7. they were *hardened*, like as the hand which hath a skin drawn over, feeleth not the prick put unto it. The sense is all one, and *Osander* gives the reason, because they are pricked and stirred, when called to the Gospel; but, as men asleep, are loth to awake. Spiritus compunctionis; non, ut quidam exponunt, spiritum doloris & invidiæ adversus credentes Gentiles intelligit Apostolus; sed ut Chrysost. Theophyl. & Oecumen. interpretantur, spiritum stuporis & pertinaciæ, id est, animum in malo obstinatum, ut inde nequeat dimoveri; quem admodum quod clavo affixum est, agrè potest avelli: Tale quid enim vox Græca κατάρυξις significat. Sunt qui vocem istam Græcam Idiomate Alexandrino tradant significare altum soporem. Convenit autem hæc Interpretatio cum eo quod est in Hebræo, spiritum soporis. Nam & *sopor* res tenax est, maxime qualem vox Hebræa (sci-

licet תרדמה tardemah) significat. Significatur ergo tam soporis, quam compunctionis vocabulo, stupor & immobilitas quadam, ut est hominis altissimo somno demersus, ac nihil sentientis, aut rei certo loco penitus affixæ, Eustius ad Rom. 11. 8.

καταξιωμα, Dignum habeo. 2 Thessal. 1. ver. 5. The Greek word significeth to be counted worthy, which is of Gods free acceptance by grace, and not of the merit of our constancy: and I confesse, it is an imperfection in our old Translation, vers. 11. for it should be, that our God would vouchsafe, or count you worthy, as in this place. But because the making worthy is referred to God, our Translatours were not so carefull of the terme, seeing it might be understood, that by his grace hee maketh us worthy in his account: and the Rhemiffs have falsely translated their owne Latine Text, which is, dignatur, that our God would vouchsafe, or accept as worthy, and not to make worthy, as they have wilfully corrupted the Text, to make it serve their heresie, Dr. Fulke. Luke 20. ver. 35. ^b whether the Greek word be turned, shall be accounted worthy, or shall be made worthy, it skilleth not; considering that they which are accounted worthy of the kingdom of heaven, are indeed worthy: yet, as Dr. Fulke confesseth, To be accounted worthy, and To be worthy, are not all one. Luc. 21. ver. 36. ut digni habeamini, inæ καταξιωθήτε. Magna est hujus verbi emphasis, ex quo intelligimus, omnia deberi gratuita Dei electioni, quæ nos prior dilexit, Beza in loc. It is used also, Acts 5.41.

^b Cartwright on Rhem. Telt. But Dr. Fulke in his book against Marim, would have this word, Luke 20.35. & 21. & 2 Thess. 1. to be rendered counted worthy, for so (saith he) ἀξίωμα significeth, Luk. 7.7.

^c καταπαύω, Conculco. or. Mat. 5.13. and 7.6. Luk. 8.5. and 12.1. Heb. 10.29. καταπαύω, Compesto. Acts 14. 18. Heb. 4.4, 8, 10. καταπαύω, Requies, Acts 7. ver. 49. Heb. 3. 11, 18. and 4. 1, 3, (twice) 4, 5, 10, 11.

^c Potius conculco. Addit vehementiam significationis præpositio κατα. ^d A καταπαύω, Expando, explico, extendo, item obtego, velo.

^d καταπαύω, Anslum. Matth. 27.51.

² Our last Translation hath it *slumber* in the text, and *remorse* in the margin. ^a *Espræ* *assopi*, Fr. Bib. ^a Dr. *Sutton*, Par.

27.51. Marc.15.38. Luc.23.v.45. Heb.6.19. & 9.3. & 10.20. Interi^{us} velum : * expansum enim erat Aulæum illud ante Sanctum sanctorum, & contenta in eo obtegebat sive velabat. Syrus pluribus circumscribit, & vocat faciem portæ Templi, ubicunq; hæc vox occurrit in Nov. Test. Appellatur autem facies portæ Templi, quia ingrediens frontis instat in oculis incurreret, atq; partem portæ anteriorem contegeret, Jun. in Matth. 27.51.

Καταπιῶ, Deglutio. Of χῆ and πῖω. It signifieth Absorbere, epotare, to swallow down, or drink up as it were at one draught ; or more usually, Deglutire, Devorare, to swallow, or devour. Bibendo deglutire, absorbere ; whence καταπίω, Medicamentum quod deglutendo sumitur. In the New Testament, (1 Cor. 15.54. and 2 Cor. 2.7. and 5.4. Heb. 11.29. 1 Pet. 5.v.8.) it is used metaphorically, except in Matth. 23.v.24.

Καταπαύω, Decido, Acts 26.14. and 28.v.6.

Καταπλέω, Navigo, Luk.8.26.

Καταπονέομαι, Opprimor, fatigor. Acts 7.24. Verbum καταπονέω, significat opprimi, fatigari, graviter affligi, Gerh. in loc. 2 Pet. 2.7. Vexed: so we translate it, He was labouring against, for so much the word in proper signification of it doth expresse: He laboured under it as under a burden.

Καταπολίχομαι, Demergor, Matth. 14.v.30. and 18.6.

Κατάρα, Execratio. Gal.3.10, 13. Heb.6.8. James 3.10. 2 Pet. 2.14. The Septuagint use it for a word that signifieth not only a verbal, but a reall malediction, Prov. 3.33. Mal.2.2. also for a word that signifieth levificationem, seu alleviationem honoris & bonorum, Gen.27.12. Deut. 11.26. and 23.5. and for a word which signifieth abominationem cum quodam afflatu ac detestatione, Isai. 64.v.10.

Καταργέω, ἀμα. In activa & passiva significatione, Devoveo, maledico, or ; imprecor. Matth. 5.44. &

25.41. Marc. 11.21. Luc. 6.28. Rom. 12.14. Jac. 3.9.

Καταργέω, Inutilem reddo, inanem reddo, aboleo. Καταργέομαι, Pass. of ten. It signifieth to abolish, to make vain, and frustrate. Rom. 6.6. καταργηθῆναι, Destroyed, or weakened, and the strength of it broken, and made idle, fruitlesse, and uneffectual, for so the word signifieth. Dicitur καταργηθῆναι, cujus vis, & efficacitas tollitur ; & καταργεῖν, is cujus virtute id efficitur, Beza. Gal. 5.4. * καταργηθῆτε ἐπὶ τῷ Χριστῷ, Ye are abolished from Christ, or (as it is in the Originall) Ye are made void, and empty of ; Christ is unto you unprofitable. Inanes facti estis (separati) à Christo. Syrus, expresso sensu, non ipso verbo, interpretatur, Excludi estis. Vulgata, Evacuati estis à Christo ; quam Interpretationem diserè reprehendit Hieronymus, vertens, A Christi opere celsâtis ; infelicitè id quidem, sed ita ut vel ex hoc loco satis appareat, hunc non esse Vulgatæ Editionis Interpretem. Eras. Christus vobis factus est otiosus ; non satis expresse : Interposui verò participium, Separati, ut Præpositio ἐπὶ molliùs construatur, Beza in locum.

Καταριθμέομαι, Annumeror, Act. 1.17. Vide Beza.

Καταρτίζω, Sarcio, perficio, constituo, adapto, coagmento, instauro, or. It signifieth, 1. To restore, and set things fallen into their proper place again, as Gal.6.1. καταρτίστε, Restore, or Set him in joynt again. The phrase is borrowed from Chirurgions, who being to deal with a broken joynt, will handle the same very tenderly. The Originall signifieth, Luxata membra in suum locum restituere, to set a bone that is broken, so as it may become as strong and found as ever it was. 2. To be more and more perfected, and established in that same estate unto

Inutilem reddo, sive otiosam & ignavam, omnibusq; viribus destitutam, Beza in Rom. 3.31. Rectè verò annotat Nyssenus, verbum istud, alioqui Græco sermone inusitatum, esse Paulo familiare, utpote quod usurpet sæpissimè tum active, tum passive, nec facile apud alios scriptores invenias. Sæpe apud Paulum occurrit pro, Evacuare, & Cassum, & inutilem reddere ; deinde etiam metaphoricè τὸ καταργεῖν, pro Liberari, Beza in Luc. 13.7. Vide Ludovic. de Dieu. * Καταρτίσθη, hic omnino declarat, Fieri cassum & inane quiddam, Beza. b Ab ætate integer, & perfectus, in integrum restitui: Notatque concinnè aptare, coagmentare, & aptè componere, quem

* Gerhard. Proprietè signifiat ali-quid obtentum atque oblatum, quod arceat conspectum, Erasim.

e 2 Cor. 2.7. καταποθῆναι, Drunk up, as the word signifieth.

f Significat, Execrari, Diris devovere, Mala imprecati, Gerh.

admodum solent artifices conglutinantes vel componentes multa membra in unum corpus, unde & rem laceram aliquam refarcio, & collapsam reparo, significat. Tarnovius in Medul. Evangel.

which

which they were restored. 1 Cor. 1. 10. καὶ ἠσπασμένοι, Coagmentati, sive Coadunati, ac Compacti, ut totum quiddam, quod suis omnibus partibus aptè inter se coherentibus componitur, Rom. 9. 22. pro Componere, seu Compingere, ac Coagmentare etiam accipitur. καὶ ἠσπασμένοι, Aptata, Vulg. Eras. Apparata. Coagmentata, Beza. Fitted, made up, finished. 3. Perfectum, & integrum reddere, omnibus numeris partibusque absolvere, Luc. 6. 40. Marc. 1. 19. ἠσπασμένους, Sarciebant: Vulg. Componebant. Eras. Reconcinnabant. Ad verbum, Redintegrantes: nam ἀγρίων dicitur, quod perfectum est & integrum, quum aliquin ex multis partibus consistet, Beza. 2 Cor. 13. 11. καὶ ἀγρίεσθε, Perfecti estote, Vulg. Beza, Instauramini. Ea vox convenit quoties rem laceram sarcimus, ac reconcinnamus: notat autem hoc verbo dissidia Corinthiorum. It is used also Matth. 21. 16. 1 Theff. 3. 10. Heb. 10. 5. and 11. 3. and 13. 21. 1 Pet. 3. 10.

κατάρτισις, Instauratio, Steph. Beza. 2 Cor. 13. 9. Consummatio, Vulg. Alii vertunt, Perfectionem; alii, Integritatem; licet etiam, Reconcinnationem interpretari. ^k The Apostles meaning is (saith Beza) that whereas the members of the Church were all (as it were) dislocated, and out of joynt, they should now again be joynted together in love, and they should endeavour to make perfect what was amisse amongst them, either in faith or manners.

^l καὶ ἠσπασμένοι, Coagmentatio. Ephes. 4. 12. Alii, Ad consummationem seu perfectionem, ut etiam Syriacus; alii, Ad instaurationem; alii, Ad coagmentationem. Significat ordinatam constitutionem verum juxta certam symmetriam & proportionem, sicut in magnis aedificiis, in corpore humano, imò republica, debent omnia ordinatè & certà proportione constitui. Hyper. in loc. Κατασείω, Manu silentium facio, Signum do manu, Act. 12. 17. & 13. 16. & 19. 33. & 21. 40. Proprie, Deorum moveo, quo facio, tio, manu silentium postulo.

Est, non voce, sed manu, silentium indico; vel, aliud significo, Budæus. Ita Persius,

— Et calidè fecisse silentia turba
Majestate manūs. —

κατασείω, Diruo, τὰ κατακαμψία, Roma, Act. 15. 16. Rom. 11. 3.

^m κατασείω, Preparo, in sivo. ⁿ Militare verbum; Vasa, instrumenta; castrensia colligo, Illyr. in Nov. Test. Matth. 11. 10. Mark 1. 2. Luke 1. 17. and 7. 27. Heb. 3. 3. Paro, fabrico, instruo, & proprie est artificis, Hyperius. Heb. 3. 4. and 9. 2, 6. and 11. 7. 1 Pet. 3. 20.

κατασείω, Nidulor, Steph. Beza. Nidisco, Eras. Matth. 13. 32. κατασείω, &c. Vulg. & habitent in ramis ejus. Habitare dixit pro sedere, ut contra sedere saepe dicitur pro habitare, quia Hebr. שׁוּבֵי, utrumque significat. Quare non debuerant novi quidam Interpretes vertere κατασείω, nidulari, cum nec verbum id proprie significet, nec sententia veritas respondeat. Nam ego qui magnas aliquando sinapis silvas vidi, insidentes saepe aves vidi, nidos non vidi. Maldonat. ad loc. Nempe Maldonato aliud erat quod ageret, quam ut avium nidos scrutaretur: At quicquid ille vidit, videre cerere potuit κατασείω, à Vulgato Interprete Nidum verti, Matth. 8. 20. & Luc. 9. 58. Quin & Propositio Marc. 4. 32. postulare videtur, ut κατασείω pro nidulari potius quam pro sedere ususetur. Verbum Græcum proprie significat, In tabernaculo degere, hoc est, umbraculo confecto ex frondibus. It is used also Mark 4. 32. Luk. 13. 19. Act. 2. 26. ⁿ My flesh resteth in hope, as in a Tabernacle.

^o κατασείω, Nidus, Matth. 8. 20. Luk. 9. 58.

κατασείω, Obumbror, Heb. 9. 5.

κατασκοπέω, Explorer, Heb. 11. 31.

κατασκοπέω, Exploro, Gal. 2. 4.

κατασείω, Κατασείωμι, Ingeniosus adversus aliquem, Act. 7. 19. Sophismatis, & arguis fallacis ut adversus aliquem: quasi falsis & sophisticis rationibus & cavillationibus redarguens. Lxx Interpretes utuntur hoc verbo, Exod. 1. 10.

κατασείω, quæ, Reprimo, Sedeo, or, Acts 19. 35, 36.

^p κατασείω,

ⁱ Significat, Sarcire quod ruptum est & dissolutum, ut Mat. 4. 21.

^k Significat Refectionem, sive Reparationem, aut Instauracionem rei colapsæ, Eras.

^l Luxati membri in locum suum repositio, seu restitutio, Aver. Zanc. ^o Απασμός est Reductio offisium ad sua loca, quando erant luxata.

ⁿ Κατασείω, τὸ ἐπὶ ἐσπίδι, ^o Umbraculum; for σείω is derived of σείω, Tabernaculum ex ramis & frondibus contextum, quod in umbrosis dumis vel arboribus aves nidificant, Beza in Matth. 8. 20.

¶ Vi præpo-
sitionis χτ',
que hic idem
significat
quod κατω
deorsum, ve-
stis promi-
sua hac voce
notatur, quia
ad pedes us-
que amicie-
bantur, Pa-
sor.

Κατασλή, *Amictus*, 1 Tim. 2.9. *Falsi sunt plevis, Interpretum, qui κατασλήν ibi pro habitu vel amictu accipiunt, cum sit animi demissio ac dejectio, modestiam & humilitatem præ se ferens, Salmasius de Coma.*

Κατάσμιος, *Habitus*, Tit. 2.3. *Et vestem, & incessum, omnemq; gestum significat, Cornel. à Lap.* The word signifieth an inward habit and constitution befeening holiness; for by this word Physicians properly expresse a constant state of body, or health, or a found constitution.

Κατασφύω, *Pertraho*, Luk. 12.58.

q *Subverso*, ita nimirum, ut pars superior alicujus rei dejecta ad terram concidat, veluti quum hostes urbem, aut Instator ad- versarium dejicit.

Κατασφύω, *Subverso*, Matth. 21. 12. Marc. 11. 15. χτ' *significatione kic idem est quod κείνω.* The Septuagint use it pro *subversione curruum*, Hagg. 2.23. *De excidio Sodomorum*, Gen. 19. v. 25, 29. Deut. 29. ver. 23. Isa. 13. 19.

Κατασφύω, *Subverso*, 2 Timoth. 2. 14. 2 Pet. 2.6. The Septuagint use it Job 21. 17.

Κατασφωιδέω, *Lascivio*. 1 Tim. 5. 11. *Erasm. Scortari vertit, & Hieronymus; sed neq; id vis verbi significat, neq; Apostolus unquam ita locutus esset, Postquam scortatæ sunt nubere volunt, quasi magis reprehenderet nuptias quam ipsam scortationem, Chamier.* Ὁταν κατασφωιδέοσι τὸ Χερσὸ. *Mibi Recentiorum versio magis probatur, qui τὸ σφωιδέω, non fornicari, sed simpliciter lascivire, gestire interpretantur.* In Apocalypsi Johannis & nomen σφωιδέω, & verbum σφωιδέω, à fornicatione manifestè distinguuntur, cap. 18. ver. 3, 9.

Præpositio χτ' significat adversus, contra, & in malam partem, quando habet genitivum. *Vulgata, cum luxuriatæ fuerint in Christo. Melius Beza, ὅταν postquam. Verbum luxuriari admitti potest, quia luxuria origo simul & perpetua comes est lasciviæ; sed magis propriè Beza, Castalio, alii, Postquam lascivire cœperunt, vel, lasciverunt. Illud planè absonum, quod Vulgatus convertit, in Christo, siquidem, χτ' non in, sed contra significat, Scultet. in locum. Intemperanter & immodestè ago, in fræ-*

nis sum, quasi soluto vel rupto fræno ago, ut metaphora subesse videatur à jumentis, quæ, cum bene pasta commodè aluntur, ferociter incipiunt, & lora omnia frangunt, effugiuntque, Hyperius in loc.

Est non tantum lascivire, sed insolescere, sese efferre cum contemptu, *Camer. in Myi. oth. Evangel. & Prælect. in Matth. 19.* Quum lascivè adversus Christum se gerere cœperint, vel lascivè uti, *Henricus Stephanus in notis margini adscriptis. Est autem σφωιδέω ἀπὸ τῆς σεσέω, vel σφωιδέω deductum, quod durum significat & pertinax: qualia sunt animalia nimium saginata, Danaus.*

Κατασφύωμαι, *Prosternor*, 1 Corinth. 10. v. 5.

Κατασφάτω, *Fugulo*, Luk. 19. 27.

Κατασφραγίζωμαι, *Obsignor*, Revel. 5. ver. 1.

Κατάσχεσις, *Possessio*, Acts 7. 5, 45.

Κατάσθημι, *Depono*, Mark 15. 46. Acts 24. 28. and 25. 9.

Κατατομή, *Concisio*, Philip. 3. 2, 3. *Et Concisifinxit concisionem à circumcissione: onem, & Concisionem significat, Cornel. à Lap.*

Conciditur enim quod discernitur, & planè distribuitur: Circumciditur quod expolitur, resectis supervacaneis, *Eraf. Κατατομή non jam vocat circumcissionem, quia jam non proderat illis, ut ante circumcisio; sed concisionem, id est, non solum pellicule inanem amputationem, sed etiam perditionem & mortem, sive perdendos, & concidendos, quia retinentes adhuc veterem suam circumcissionem, & c. peribant. Κατατομή autem & concisionem & interfectionem significat: Ribera in Joel. 3. num. 20. Κατὰ in compositione destructionem significat: unde qui Baptismum perdunt, illum infantibus denegando & rebaptizando, Catabaptistæ vocantur: sic urgendo circumcissionem carnalem, perdebant Ecclesiam; ided κατατομήν illos vocavit, Zanch. in loc.*

Κατατοξέωμαι, *Configor*, Heb. 12. 20.

Κατατρέχω, *κατὰ δέσμον, Decurri*, Acts 21. 32.

Καταφάγω, *Comedo, devoro*, Matth. 13. ver. 4. Mark 4. v. 4. Luke 8. 5. and 15. 30. John 2. 17. Revel. 10. 9, 10. and 12. 5.

Καταφάγω,

Καταξέρω, Defero, fero. Καταξέρωμα, Rio. Act. 20. 9. Demersus: Quum mergeretur, Vulg. Id est, Quum deorsum traheretur; id quod accidit, si quis sedens gravius obdormiscat, Eras. It is used also ver. 10. Acts 26. 10. Vide Lud. de Dieu.

Καταφύγω, Perfugio, Act. 14. 6. Heb. 6. 18. Proprie significat, confugere alicquod; & reverà splendissima metaphorà est, & quæ significantissime demonstrat affectum animi eorum, qui, in rebus adversis constituti, postquam se vident oppugnari undiquaque, & frustra circumspexerunt oculos, vel expectantes, vel requirentes humanum auxilium, ad Deum, tanquam ad unicum perfugium, sese recipiunt.

Καταφθίρω, οίμαι, Corrupto, or. 2 Tim. 3. 8. 2 Pet. 2. 12.

Καταφιλώ, Deosculor, valde osculor, Matth. 26. 49. Mark 14. 45. Κατά enim significationem auget. Frequentiora oscula, & complexus arctiores hęc voce exprimitur; in qua significatione accipitur Gen. 31. 55. & 45. 15. Exod. 4. ver. 19. It is used also, Luke 7. 38, 45. and 15. 20. Acts 20. 37.

Καταφρονέω, Contemno. Math. 6. ver. 24. and 18. 10. Luke 16. 13. Rom. 2. 4. 1 Corinth. 11. 22. 1 Tim. 4. v. 12. and 6. 2. Heb. 12. 2. 2 Pet. 2. ver. 10. Negligo, contemno, despicio. Proprie, Sentio contra aliquid, id est, Malam de eo opinionem habeo.

Καταφροντής, Contemptor, Acts 13. 41. Καταχέω, Effundo, Matth. 26. 7. Mark 14. 3.

κ Infernalis, Καταχθόνι, & Subterraneus, Phil. 2. ver. 10.

Καταχέδωμαι, Abutor, 1 Corinth. 7. 31. and 9. 18. Sicut Latinis, Abuti est, id est, Perfectè uti, & utendo consumere, Zanch.

Καταλύω, Refrigero, Luk. 16. 24. Κατείδω, Idolis deditus, Acts 17. v. 16. Idolis addictus.

Κατέναντι, Ex adverso, sive Contra, ut Mark 13. 3. Inversum est quod coram, & in oculis, Marc. 11. v. 2. Luc. 19. 30. Rom. 4. 17. The Septuagint use it for a word that

signifieth Coram, juxta, Exod. 19. 2. 1 Chron. 5. 11. It is used also Mark 12. 41.

Κατενώπιον, In conspectu. 2 Cor. 2. v. 17. and 12. 19. Eph. 1. 4. Col. 1. 22. Jud. 24.

Κατεξουσιάζω, Licentiã utor in aliquid. Non est simpliciter habere potestatem, sed potestate uti tyrannicè adversus subditos, Jansen. Κατεξουσιάζειν dicuntur (inquunt Pontificii) qui vel in acquirendo, vel in administrando politico dominatu, vel utroque modo peccant. Whence they inferre, that Christ did not take away from the Apostles and their Successors, in the office of teaching, the political government absolutely, but that which is tyrannical. 1. That which Matthew, chap. 20. 25. and Mark, chap. 10. 42. call κατεξουσιάζω, that Luke, chap. 22. 25. simply calleth εξουσιάζω. If in the 2 preposition κτ̄ there were a necessaric restriction of their dominion to tyranny, Luke would not have pretermitted it. 2. The Syriack rendreth both εξουσιάζω in Luke, and κατεξουσιάζω in Matthew and Mark in the same manner, by the verb Præfuit, Potestatem exercuit.

Κατεργάζομαι, Preparo, efficio, ostendo. Κατεργάζεσθαι, Exod. 35. 33. 1 Reg. 6. 36. Apud Septuaginta Interpretes significat, Rem expolire rudem & informem: Quam hujus vocis significationem eleganter Paulus traduxit ad significandam vim gratiæ, quã nos comparamus, & idonei reddimur qui compotes sumus immortalitatis, 2 Cor. 5. 5. Nos naturã à caelesti illã vita sumus alieni, non minus quàm ligna & lapides illã figurã vacui sunt, quã deinde sculptoris arte exornantur, Cam. in Myr. Evangel. & Prælect. ad Phil. 2. 12. Significat, Rem inchoatam provehere eò usque donec abfolvatur, Idem in Rom. 7. 18. Philip. 2. 12. Πάντα κατεργασάμενοι, Omnibus confectis. id est, devictis & prostratis omnibus istis hostibus: Sed vide nè melius etiam verbum κατεργασάμενοι de ipsius armaturæ apparatus dicatur,

Ratione præpositionis κτ̄ sonat in malo partem, 7^a (en.)

Gerhardus in Harm.

sicut vertit Syrus Interpres, Ut præparati, id est, postquam omnia comparaveritis ad hanc obeundam pugnam necessaria; quæ arma postea sigillatim describuntur, Beza in Ephes. 6. 13. Aliqui interpretantur, Omnibus perfectis, id est, cum omnia arma, quæ vobis sunt ad hanc militiam necessaria comparaveritis, atq; indueritis: sed vim verbi κατεργάζεσθαι, Chrysostomus melius intellexit, eumque sequuntur Oecumenius; est enim κατεργάζεσθαι, Devincere, & Debellare, Adversariâsque vires omnes superare, Whitak. de Sac. Script. Videtur aliquid amplius significare verbum compositum, quam simplex: itaq; in laude positum convertit, Perficio; in vitio, Perpetuo, Beza in Rom. 7. 18. Ephes. 6. 13. It is a word of perfection, and implies a full and final ending of a matter, Phil. 2. 12. κατεργάζεσθαι, Operamini, Vulg. Conficite, Beza. Sic Latini dicunt, Conficere negotium. Conficere salutem dicitur, qui in justitiæ stadio ad metam usq; currit. Significat, Ad finem usque opus perducere, Zanch. in loc. Non dicit Apostolus nudè ἐργάζεσθαι, Work, (inquit Chrysostomus) sed κατεργάζεσθαι, Work out, id est, ut ipse interpretatur, Accurate magnoq; cum studio operamini. Syrus, Magis operamini opus vitæ vestræ, hoc est, magis, magisque. It is spoken either of the efficient cause, which by it selfe produceth the effect, and that principall and first, as God, 2 Cor. 5. 5. Or of the second, and next efficient cause, both of 1. Evil things, as Rom. 1. 27. and 2. 9. and 7. 8. 1 Cor. 5. 3. 1 Pet. 4. 3. 2. Good things, as 2 Cor. 9. 11. Ephes. 6. 13. Or of the instrumentall cause, and that which any way helpeth forward the effect; Sic Lex dicitur iram κατεργάζεσθαι Rom. 4. 15. ed quod proferat in lucem Dei iram adversus peccatum, Cameron. 2 Cor. 4. 17. Operatur, Vulg. Conficit, Beza. (The Greek word significeth also to prepare, Præparat, Tremell. Jam. 1. 3.) viz. as an adjuvant cause, Rom. 5. 3. as the organical cause of the Holy Ghost, by its working constancie in us, Parens.

κατέρχουμαι, Descendo, devenio, often. Luke 4. 31. and 9. 37. James 3. 15. Κατελθεῖν is used ten times in the Acts, Acts 13. 4. and 8. 5. and 9. 32. and 11. 27. and 12. 19 and 15. 1. and 18. 5, 22. and 21. 10. and 27. 5. and in none of all those places significeth, Descending from a higher place to a lower, but a removing simply from one place to another. See Bish. Usher on the Article of Christs descent into hell.

κατεδίω, Devoro, often. Penitus exedo; καὶ auget. significacionem.

καταδιώω, Dirigo. 2 Thess. 3. 5. The word significeth, by a right line to direct one to somewhat. It is used also Luk. 1. 79. 1 Thess. 3. 11.

κατερίσνυμι, Insurgo, Acts 18. 12.

κατέχω, ομαι, Obtineo, retineo, detineo, or, often. Rom. 7. 6. The word rendered holden, properly significeth forcibly, and tyrannically holden. Detinebamur, Beza. The same word is used Rom. 1. 18. withhold, that is, unjustly and forcibly withhold the truth. τὸ κατέχον, violentum quiddam significat, Beza in Rom. 1. Luc. 8. 15.

κατέχουσιν, Retinent. Notanda vis est hujus vocabuli, quo significatur, non sine magno certamine posse istud bonum semen asseruari, luctante carne ac Diabolo adversus Spiritum Dei, novum hostem & capitalem ipsorum inimicum: ideo etiam addit, ἐν ἰσχυροῖς, quia nimirum Sancti patiando vincunt, Beza in loc. 1 Cor. 11. 2. 1 Thess. 5. 21. Possideo, 1 Cor. 7. 30. Annotat verò Gagneius verbum Græcum κατέχουτες non significare quomodocunque possidentes: sed eos qui magno studio aliquid tenent seu possident, & ad retinendum totâ curâ incumbunt. Atqui Græci Interpretes nil il urgent hujusmodi: & constat Græcam vocem sæpe generaliter usurpari pro eo quod est occupare, possidere, quemadmodum & Paulus accepit in Epist. 2 ad Cor. c. 6. Estius in loc. Teneo, 1 Cor. 15. 2. Obtineo, Luc. 14. 9. Obsto, 2 Thess. 2. 6, 7. Detineo, Rom. 1. 18. 1 Thess. 5. 21. Hold against all men, and all adversaries which would withhold; hold with both hands. Acts 27. 40. κατέ-

χου,

χοῦ, Tendebant sub navem. Est autem hoc vocabulum nauticum, quod non tantum pro, Aliquod versus navem dirigere, sed etiam interdum pro Appellere usurpatur, Beza in loc.

1 Gall. Accusation. Angli. Accusation. Vox κατηγορίας in genere, quamvis significat attributionem, ὡς ἡ ἀγορά, à Foro, in quo rotunde accusationes, Κεχ. Log.

1 Κατηγορία, Accusatio. Luke 6. 7. Joh. 18. 29. 1 Tim. 5. 19. Tit. 1. 6. Κατήγορος, Accusator. Rev. 12. 10. the Devill is called, ὁ κατήγορος ἡσ ἀδελφῶν, the Accuser of the brethren, or Impleader against them. It imports Accusing in a Court: that name is given the Devill in a direct opposition to that speciall name and office of the Holy Ghost, ὁ παρακλητή, the Comforter, or Pleader for us. Non quisvis accusator, sed lingua Syriaca (ut exponit Rabbi Ben Maimon) qui aliquem calumniatur apud regem, quāq; Latinis delator. Contra, paracletus (interprete etiam Ben Rabbi Maimon) qui intercedit apud regem in gratiam alicujus, 1 Joh. 2. 1. This Greek word signifieth not any sort of accuser, but such an accuser who accuseth before a King. In Revel. 12. 10. he is called, the accuser before the Lord, Weemes in his Treatise of the foure degenerate sonnes. It is used also Joh. 8. 10. Acts 23. 29, 35. and 24. 8. and 25. 16, 18.

Κατηγορέω, ἔρωμαι, Accuso, accusor, often. Apud Oratores frequentissime Accusare significat: sed apud Logicos idem notat quod Enunciari, Dici, aut Prædicari de alio.

Κατήγορα. Meror, Jac. 4. 9. Κάτω φάν βαλλεν. Hoc vocabulo declarant Græci Tristitiam cum pudore quodam conjunctam, que in vultu demisso, & humi quasi affixo apparet, Beza in loc. Tristitia cum vultus demissione, Bud.

Κατηχέω, Infinitus. To sound, or resound, as by an Echo. To answer like the sound of an Echo. Of χτῆ and ἠχέω, Sono: Hinc κατηχῆ (ἐστὶν). Insono tibi hoc, Insono tuis auribus. It signifieth in its common and large sense, to resound, to instruct others viva voce, by word of mouth, by speech sounding into their eares: So Luc. 1. 4. Catechizatus,

1 Κατηχῆται pro in tui, & imbus rei alicujus audicione, non habemus ex Græcis qui dixerit, excepto autore operis de summiis, quod tribuitur Phearcho. Crebrum est apud sacros Scriptores, Salmafino de Hellenistica.

hoc est, viva voce institutus es. Verbum enim κατηχῆσαι, Act. 18. v. 25. & 1 Cor. 14. v. 19. usurpatur de compendiarie & simpliciter institutione, quando prima fundamenta seu elementa doctrinae Christianae viva voce proponuntur; ἠχέω enim est voce sonare. Syrus vocabulo Thalmud reddidit, quod de traditionibus viva vocis intelligitur.

Chennit. in Harm. Evang. Vide Sculteri delicias Evang. c. 4. So likewise Gal. 6. 6. Κατηχῆσαι, translated taught, signifieth him that is taught familiarly by word of mouth, or lively voyce, as when children are taught the first Principles of Religion: but there it hath a larger signification, as Occumenius hath well observed, for him that is any way taught and instructed, whether it be in the first Principles and Rudiments, or in points of greater difficultie; whether plainly and familiarly, as Catechizers use to doe, or more profoundly for the instruction of the learned. See Mr Pemble in his Preface to Vindiciae Gratiae. Et Qualiterii Syllogem vocum exoticarum. In speciall, to teach the rudiments and elements of any doctrine whatsoever; and more peculiarly, to teach the first elements of Christian Religion; unde dicti Catechumeni, quibus fidei mysteria vocis ministerio credebantur. It is used also Acts 21. 24.

Κατηχῶ, Supero, invalesco, Luc. 23. ver. 23. Matth. 16. 18. Non superabant eam, Beza. Vulg. Prævalebant adversus eam. Erasmi. Valebunt adversus illam. Vulgata Versio non satis Latina; Erasmica non satis expressa. Est, Viribus adversus aliquem prævalere, Opprimendo aliquem vincere.

Κατηχῶσιν αὐτῆς, Verto cum Piscatore, Prævalebunt ei. Versio enim hac nervosior & vicinior est Græco, quam illa, superabunt eam. Valet enim Satam contra Ecclesiam, sed non prævalet. Nec moveor eo, quod non satis Latina videntur illa, Non prævalebunt ei: Latinum enim esse existimo, non tantum quod ab idæo Latine lingue autore dictum

dictum est, sed etiam quod ex analogia sermonis Latini dicitur, vel sine exemplo, Scultetus Observat. in locum. cap. 46. Est vocabulum bellicum, & sumitur de hostibus, quando inter se luctantur ac dimicant tandem, donec una pars sit superior. In Veteri Testamento aliquando respondet verbo Hebraeo, quod significat Invaluit, praevalidus, vel etiam obstinatus fuit. Exod. 7. 13. accipitur de obfirmatione & induratione cordis Pharaonis: interdum & saepius respondet Hebraeo verbo quod significat, Superavit, potentia & auctoritate superior fuit, Exod. 17. 11. Pol. Lysér.

Κατιόμαι, Arugine vitior, Jam. 5. 3.

Κατιώω, Habito, often. Marth.

2. ver. 23. κατόικησεν, habitavit, id est, sibi domicilium deligit, in quo non commoraretur ad tempus, sed cum familia habitaret, patria valedicens. Nam apud Graecos differunt κατοικεῖν & κατοικεῖν, sicut apud Latinos, habitare, & commorari. Sic enim Cicero, Natura (inquit) domicilium nobis, non habitandi, sed commorandi dedit. Ideo etiam Petrus vitam nostram κατοικεῖν vocat eleganter, 1 Epist. 1. v. 17. Fateor tamen hanc differentiam non esse perpetuam, Beza in locum. In the usual Greek, δικάω and κατοικέω signific a durable mansion; but with the Hellenists, in whose dialect the Scripture speaketh, they are used indifferently for a stay of a shorter or longer time; that is, for to sojourn, as well as to dwell, as those two examples out of the Septuagint will make manifest: the one Gen. 27. 44. where δικάω is to tarry but a few dayes: the other 1 King. 17. v. 20. where κατοικέω is to sojourn onely. These two Greek words answer to the Hebrew Jashab, which signifies any stay, or remaining in a place, Mr. Mede on Acts 2. 5.

Κατιόμαι, Habitatio, Acts 17. 16.

Κατιόνομις, Domicilium, Mark 5. 3.

Κατιόμιστρον, Habitaculum, Eph. 2. 22. Rev. 18. 2.

Κατιόπιστρον, Intueor me in speculo, 2 Cor. 3. 18.

Καλόθωμα, Egregium facinus, Acts 24. v. 20. Properly that which is right; and so Tully useth it. It is put also for a worthy deed. Teste Cicerone, initio Officii, significat Perfectum officium, & egregium, omnique laude dignissimum facinus: & de Finibus tertio, Rectum officium, & rectum factum interpretatur.

Κάτω, Infra, often.

Κατώτερος, Infimus, Eph. 4. 9.

Καῦμα, Aestus, Rev. 7. 16. and 16. 9.

Καυμάλιον, Torrefacio. Matth. 13. 6. ἐκαυμάσθη, Ardore tacta sunt, Beza. Erasim. Exusta sunt. Vulg. Esuârunt; quod de stirpibus, & hujusmodi rebus propriè usurpatur; aestus propriè de alio caloris genere, humente viz. eoque suffocante, dicitur; hoc est, de eo qui sudo caelo sudorem nimium exprimendo, nostra corpora peritus resolvit. Gallicè, Une chaleur sous nue & estouffée. Marc. 4. 6. sumitur pro Nimio calore arefcere; Gagnicus. It is used also Rev. 16. 8.

Καῦσις, Exustio, Heb. 6. 8.

Καύσων, Aestus, Matth. 20. 12. Luk. 12. v. 55. Jam. 1. 11.

Καυσηδόνου, Cauteris rescor. Καυτηριον significeth both the place seared, and the mark printed by the searing with an hot iron. Καυσηδόνου is to cauterize, to seare with an hot iron, or cut off with searing, as Chirurgions do rotten members. Now that which is seared, becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense the word significeth those who have an hard and brawny conscience, which hath no feeling in it: in the other sense, as it significeth, to cut off by searing, it must significeth those which have no conscience left: Mr. Mede follows the former sense. 1 Timoth. 4. ver. 2. Κεκαυθησμενων τρωιδίαν σωείδισον, quod doctissimus Interpret vertit, quorum conscientia cauterio resecta est: absurdasque judicat esse interpretationes Vulgati ac Erasmi: quorum ille, vertit, Et cauteriatam habentium conscientiam; hic, cauterio notatam habentium conscientiam: Alii putant alludi ad cauterium, quo signabantur equi, & mancipia, ut ex nota inusta cognosci possent. Alludit Apostolus ad instrumentum Chirurgicum, quo ressecantur ulsione partes malefana à corpore humano, Arct. in loc. Alsted. in Paravit. Metaphora sumpta est ab iis quibus putridum aliquod membrum amputatum est, adhibito cauterio, Tremell. vide Heins. in loc.

* Quo verbo, fixum & perenne domicilium declaratur, Beza in 1 Jo. an. 1.

d Significat, In speculo formam suam contemplari, Arct.

entiam : atque perinde esse, ac si quis dicat, *Enum caput habere, cui caput sit ense amputatum. Causa hujus judicii est, quod τὸ καὶ τρεῖς ἐν statuit significare, cauterio partem aliquam (putrem videlicet) amputare. Conscientia cauteriata non est resecta, adeoque nulla; sed cauterio scelerum perpetuatorum adusta velut, aut corrosa, Scultetus in locum.*

Καυχόμεαι, Glorior, often. It is translated to *rejoice*, but signifieth to *glorie*, which is more then to *rejoice*. Hoc verbum apud Paulum, quum in laude ponitur, non significat, Sibi aliquid tribuere, (ut superbi solent) sed, In aliqua re acquiescere, idque non sine animi exultatione : cujus exemplum in signe suppediat noster Apostolus, Rom. 8. 31. & deinceps, Beza in Gal. 6. ver. 14. Rom. 5. 2. καυχόμεθα, gloriamur, id est, Non modo equo animo & moderato sumus, sed etiam magnâ letitiâ perfusi, nobis placeamus de benedictate celesti, que nos manet, Beza in loc. 2 Corin. 9. 2. *facto, vel, factans prædico, Stephan. Rom. 15. 17. Habeo quod glorier. Exponi autem eodem sensu potest, Glorandi occasione habeo, Steph. Non laudare est, sed laudare seipsum, id est, Gloriar, Chamier. Ipsam glorandi materiam & occasionem exprimit, Idem. Significat ipsam glorandi actionem, Idem.* This word which is used by the Apostle for *glorying*, importeth a *jetting* or *strutting* of the neck, ab ἀνχέω, ab ἀνχλω *cervix*. It is often used by the Apostle for *boasting*, as, Rom. 2. 17, 23. and 11. v. 18. 2 Cor. 10. 8.

Καυχῶμαι, Gloratio, often.
Καυχῶνται, Gloratio, often.
Κεῖμαι, Jaceo, Positus sum, often. Luc. 2. ver. 34. *Accedo iis qui putant non nudum eventum, sed & consilium Dei significari. Sed ut varia sunt Dei decreta, ita vocis hujus κείμαι usus est distinguendus. Paulus de vocatione ad promulgationem Evangelii usurpat, Philip 1. ver. 17. de vocatione Christianorum ad patientiam malorum, 1 Thes. sal. 3. 3. de præcipua Dei intentione in firmitate lege carnali per Moscn,*

1 Tim. 1. 9. *Grotius. Vide Piscat. in loc. Proprie, Jaceo, Luc. 2. 12. Item, Positus sum, Matth. 28. 6. Situs sum, Matth. 5. 14. Matth. 3. 10. Κεῖ, quod vertit Arias Montanus, Adjacet; Nar, Constituta & collocata est: Hoc verbum frequenter dicitur de beneficiorum collocatione. Plato lib. 1. de Rep. Non male abs te collocatum fuerit beneficium, quod nobis contuleris; Gracè est κείσεται. Jure hoc idem verbum hîc adhibetur, ut qui Dei beneficiis flecti non poterint, securis ictum sentiant, diviniq. judicii animadversionem, Novarin. in locum. 1 Joan 5. 19. ἐν τῷ πονηρῷ κείται, In maligno positus est: Sic etiam Syrus. Graci codices, In malo jacet; quod idem cum illo, In malo est. Sic Plautus in Mercatore, In fermento jacet; & in Calina, Nunc in fermento tota est, ita turget mihi; de sæmina irata & inflata, Druf.*

Κεῖται, Fascia, Joh. 11. 44.
Κεῖται, Tondeo, Actor 8. ver. 32. & 18. ver. 18. *Tondo ut viri tondentur, relicti crinibus certâ longitudine, Aret in 1 Corinth. 11. 6. Τὸ κείσεται enim non accipitur præcisè pro radi, aut ad cutem tonderi, sed in genere de quavis capillorum præfectione dicitur, pro varia gentium consuetudine, Beza & Salmeron.*
Κελεύω, Jubeo, often. *Idem est nunquam quod hortor, & invito; vel peto, ac postulo; vel censeo, vel permitto, vel exigo.*

Κέλδωμαι, Hortatio, 1 Thes. 4. 16. *Celeusma, ut Latini quoque loquuntur, Stephan. in Thes. This word signifieth such kinds of shouts or watch-words as men that row, or vintage-men, doe use, to encourage or call upon one another, Deodate in locum. It signifieth properly that encouragement which Mariners use one to another, when they altogether, with one shout, put forth their oars, and row together.*

^h Dicitur non tantum sepulchrales fasciæ, sed fasciæ etiam lecti: à nomine κέρ, *scilicet, mors.*

ⁱ Graci κέλδωμαι, id est, hortationem, appellant, quod

præcipuè apud nautas est quasi solenne, ut uno veluti concentu remos adducant, Beza. Proprie significat, clamorem quo nautæ vel milites ad rem strenuè gerendam sese invicem exhortantur, Gerh. in Harm. Aret. in N. Test.

Ἐν κελύσματι, In jussu, Vulg. Erasmus. *Hortatu*. Cum hortationis clamore, Steph. Beza. *Ingenti Angelorum jubilo & acclamatione*, Aret.

Κενός, Inanis, often.

Κενός, Inaniter, James 4.5.

Κενός, ὄραται, Exinanio, inanis reddor.

k Beza. Pi-
scat.
l Vulg.

Phil. 2.7. εἰς ἴσον ἐκένωσε^k Alii, Inanivit: l Alii, Exinanavit; or, as Tertullian hath it, Exhaustit, Made himselfe nothing, or, Of no reputation. Ex omni ad nihil seipsum redegit, is learned Beza's Exposition. Propriè significat, Evacuare; & magnam habet Emphasis, Se evacuavit omni gloria & æqualitate cum Patre, Zanch. It is used also Rom. 4.14. I Cor. 1.17. and 9.15. 2 Cor. 9.3.

Κενόδοξος, Inanis gloriæ cupidus, Gal. 5.26. Is qui levis gloriæ, à spectatoribus vel auditoribus obtinenda gratiâ, qualis in mundo est, aliquid facit, aut dicit.

Κενόδοξία, Inanis gloria, Philip. 2.3. Est affectatio auræ popularis, & apud homines duntaxat, Zanchius.

Κενόφωνος, De rebus inanibus clamor, 1 Tim. 6.20. Inanitas vocum, inanis garrulitas, qua ad edificationem non facit, Aret. Chrysofomus *Κενόφωνος*, nova formæ & inusitata verba, & inauditi modi loquendi in Ecclesia, Sculterus.

m Metaphoricè quoque capitur, ut *Stimulus*, & *Calcitr*, apud Latinos.

n Metaphora est, sive à stimulis quibus aguntur boves; sive potiùs ab aculeis vesparum, & similibus bestiarum, quibus si demas aculeum, sunt illæ quidem, sed nocere non possunt, *Vorsinus*.

o Sunt autem

Apices vocalium & literarum, *Drus.* Apud Autores Græcos *κεγία* dicuntur etiam Apices eminentes in aliqua re, ut cornua cornigerorum capitibus, *Idem*, & *Sculter.* *Exercit. Evang. li. 2. ca. 18.* Propriè, *Corniculum*; per Metaphoram, *Apex*, seu *Punctulum* supra literam, prout se habent in Bibliis Hebraicis, accentus literæ impositi.

existens, & separatur signum aut corpusculum, nullo minus punctum (quod *σημὴν* Græcè dicitur, non autem *κεγία*) significat; sed majoris corporis aut signi particulam aliquam sive apicem aut eminentiam, atq; veluti corniculum aliquod (quod ipsa vocis notatio indicat) qualia sunt in animalibus cornua, & in ædificiorum structura insignes atq; veluti corniculatæ eminentiæ, quæ etiam lingua Gallica Corniches, propterea à Cornibus dicuntur, Capellus de Punctorum Hebraicorum Antiquitate. Possunt *κεγία* intelligi, vel puncta vocalia qua Hebraicis literis vel subscribuntur, vel imponuntur, vel apices qui in descriptione literarum Hebraicarum in extremitatibus, in modum corniculi formantur: sicut in Aleph, Schin, & aliis. Chemnit in Harm. Evang. Apicem hic vocat non accentum, vel notas, cum hæc & apud Græcos & apud Hebræos serò sint receptæ, ut nec tempore Hieronymi in Hebræorum libris fuerint vel notæ accentuum, vel notæ vocalium, quas puncta vocant: Sed Apicem vocat summum elementi fastigium, ut est verisimile, Jansenius Comment. in Concord. Evang. Vide Spanhem. de Dub. Evangel. partem tertiam. Dub. 129. *Κεγία* etsi propriè Apicem, Extremitates, quæ instar cornu eminent denotat; dicitur tamen etiam de Lineæ, quæ duobus utrinque cornibus & extremitatibus constat, Lud. de Dieu. See *veemes* Divin. Exercit lib. 1. Exercit. 12. *Απὲ* Metaphorâ tractata est vox ista ad significandas corniculatas illas eminentias quæ in literis plerisq; Hebraicis sunt conspicuæ. Adde, quod Puncta omnia vocalia Hebraica vel subscribuntur, vel inscribuntur literis, nulla superscribuntur, excepto *Holem*. Itaque non possunt significari hac voce *κεγίας*, quæ non nisi eminentiam aliquam insignem denotat. Itaque sensus Christi hoc loco erit, non modò ne unam quidem, eamq; minimam totius legis literarum, sed ne quidem literæ unius Apiculam sive corniculatam eminentiam, minimamque particulam irritam sive. Capellus ubi supra, li. 2. c. 14. and Grotius on Matth. 5.18.

Κεγία, Tegula. Luc. 5. 19. *Ἰδὲ* *κεγία*, *κεγία*,

καρπύων, Perfolio testaceo pavimento, Beza, Vulg. & Erasmus, Per tegulas. Quid sit testaceum pavimentum hoc loco, miror equidem si eruditi sciunt. Primum enim, quid tegulis cum pavimento? tum quid cum testaceo? Heinsius in locum. Vide Bezam. Terra ex qua fictilia fiunt.

Κεραυδῖς, Figulus, Matth. 27. v. 7, 10. Rom. 9. 21.

Κεραυδός, Fictilis, Rev. 2. 27.

Κεραυός, Amphora, Marc. 14. 13. Luc. 22. 10. Budæo teste, Græcis sig. eandem mensuræ quantitatem, quam Latinis dictio amphora, nimirum quadraginta & octo sextarius. Hic tamen ea dictio videtur non ad certam illam mensuram significandam usurpata ab Evangelistis, sed simpliciter posita pro vase fictili, quæ propria est ejus vocis significatio, sicut & apud nos dictionis lagena, Jansen. in Concord. Evang. Propriè vas fictile significat, Eras. & Piscat. Redditur per Amphoram serè in Evangelistis: significat Vas figulinum, fictile, testaceum, à Latinis, Fictilia dictum, Gerh. in Harm.

— p Amphora cæpit

Institui, curvante rotâ cur urceus exit? Videtur in genere pro fictili vase usurpari, sed grandiore, ut ostendit verbum βασιλῆος, quod propriè de gravioribus oneribus dici opinor, Beza in Marc.

14. v. 13.

Κεραυός, ἀρρῦος, ἀρρῦοις, Misceo, infundo, or. Apoc. 14. 10. & 18. v. 6. Misceo, pro Infundo, quia infuso vino solebant miscere pauxillum aquæ, ad temperandum vinum, Piscat.

Κερας, Cornu, often. From the Hebrew קֶרֶן, Kerem, both the Greek and Latine are derived.

Κεράτιον, Siliqua, Luc. 15. 16. Qui victus est pecudum potius quàm hominum: unde Horatius extremam frugalitatem hoc vocabulo expressit, inquitens,

— Vivunt siliquis, & pane secundo.

Significat propriè corniculum, deinde etiam siliquam, hoc est, leguminum folliculum, a corniculi similitudine, Polyc. Lyser. Vide Maldonat ad Luc. 15. 16.

Κεραῖον, Lucrum, Phil. 1. 21. and 3. 7. Tit. 1. 11.

Κεραῖον, Lucrum, often. 1 Pet. 3. 1. Κεραῖον ἄνθρωπον, lucrifera, Κεραῖον significeth gain, and also craft or pollicie. A fox is called Κεραῖον. To win a soul is a great gain, and requires a great deal of spirituall pollicie and skill.

Κεραῖα, Numuli, Joh. 2. 15. The lesser coynes were in generall termed κεραῖα, or in the singular number κεραῖα, Joh. 2. 15. Significat, Monetam, & Arus minutias, Congeries obolorum, aut minorum nummorum, quibus fit permutatio. The word significeth properly a small quantitie, or little peece of metall, such as be clipt off from coynes.

Κεραῖαυδῖς, Numularius, Joh. 2. v. 14. Those that were the chiefe bankers, or masters of the exchange, were termed κεραῖαυδῖς, in respect of the lesser coynes which they exchanged. It is derived of κεραῖα, which significeth small money, and serveth for change, and cometh of κείρειν, id est, Secare, & in minuta frustra concidere, Beza.

Κεφαλή, Caput, often. Whence Chef in French, quasi Ceph. It is properly taken for the head; metaphorically, pro eo quod præcipuum est, & summum in re aliqua; sicut Cicero dixit, Caput artis, & Horatius, — Atqui verum caput hoc erat, hic fons; id est, Hæc erat totius rei pars maxima & præcipua.

t Caput dicitur, quod hinc capiane initium sensus & nervi, Varo. u Item Summa, & Cardio.

Κεφάλαιον, Summa, Summa textus, seu libri, Heb. 8. 1. Κεφάλαιον possumus convertere vel Caput, id est, scopum, & præcipuum illud, quo omnia referuntur; vel Summam & compendium; quod mihi aptius visum est, Beza in loc. Summa pecunie, A. B. 22. 28. Πολλὴ κεφάλαις, Multa à Summâ. Novè, inquit Cl. Beza; nec enim κεφάλαιον in re nummaria, sed in oratione pro Summa dici consuevit. At, inquam, de numero propriè dicitur, quanto plures numeri

p Horatius,

q Sunt qui κεραῖα, κεραῖον, & κεραῖον, à cornibus dictum putant animantium, è quibus olim potabant, quod ea conducere arbitrentur ad versus venena. r Of the Hebrew קֶרֶן, Keran, which is to shine, or cast forth glorious beames, the name קֶרֶן, Kerem, a Horne, is derived: hence Moses is painted with hornes. s Sunt autem siliquæ, leguminum opercula vel integumenta, quæ propriè ab incurvatione levi κεραῖα Græcis dicuntur, Theophrast. Κεραῖα, de fructu arboris siliquæ interpretatur Drusius.

numeri in unam summam contrahuntur, quæ Caput Hebræis dicitur; quidni ergo & de multis nummis in unam summam collectis usitatè dicatur? Lud. de Dieu.

Κεφαλαίω, Caput vulnero, Marc. 12. 4. In capita sive summam redigo, summam aliquam conficio: novè usurpatur pro eo quod est, Caput cadere, vel vulnerare, 2 Caput comminuere, Gerb. Syrus Interpres utitur verbo **פליץ** Tsalabi, quod generaliter significat, ictibus inflctis contunderè, ut in lapidatione, aut aliquâ pulsatione, seu verberatione accidit.

* Ut Galli dicunt, Romæ la veste.

ὃ Κεφαλή, y Volumen dictum est metaphorice à specie, eò quòd l convolutum & complicatum libri corpus (ut libri quidam fuerunt veteres) quasi opus capitatum est, **Κεφαλή** in **Παυλλ.** quem sequitur **Πισκατ.** in **Schol.**

Κεφαλή, Caput, Heb. 10. 7. **Ἐν κεφαλή** **βιβλίου**, id est, In volumine libri: Complicabant enim antiquitus libros in cylindri morem, ut nunc quoque **Judei** legem habent descriptam in suis **Synagogis**, Beza. **Psal. 40. 8.** **Vox κεφαλή** communiter per caput, vel capitulum explicatur; in lingua **Hellenistica** idem quod megilla, volumen. **Fidem faciunt hæc exempla**, **Ezræ 6. 2.** **Jezech. 3. 1.** Sic & ver. 2. **Hic certè nec caput, nec initium significare potest. Sunt qui à κεφαλή** desectunt, quasi dicas, opus capitatum. **Vide Junii parallela, lib. 3. cap. 10.** **Fullerus Miscell. 2. 10.** **sententiam Junii improbat**, **Amama Antibarb. Bibl. lib 3.** **Vide Fulleri Miscell. loco citato.**

2 **Κεῖνος** Latina vox est, quam quia per [e] scribitur, [Census] rectè per * Græcè scribitur, quam **Varianus** **κεῖνος** scribendum judicet, **Aret. 22 Prob.**

2 **Κεῖνος** Censur. **Matth. 22. 17.** **Tribute.** It significeth a valuing and rating of a mans substance, according to the proportion whereof they payed tribute in those provinces which were subject to tribute; and it is here taken for the tribute it selfe. **Apud Romanos** scriptores, **census** interdum non descriptionem aut estimationem honorum significat, sed ipsa bona; ut homo tenuis census: & apud **Satyricum**,

— Misera est magni custodia census: **Id est, magna pecunia, vel ingentium opum. Sed in Evangelis κεῖνος est ipsum tributum: quare, pro eo quod Matthæus & Marcus dixerunt, Ἐξέσε δ' ἄναξ κείνων Κεῖνος; hoc est, Licet dare censum Casari? Lucas habet,**

Licet Casari tributum dare? Casaub. Exercitat. 16. ad Annales Ecclesiasticos B. **Vocabulum est Latinum, quo propriè significatur, facultatum æstimatione, pro cuius ratione, prout tempora tulerunt, provinciales, autore ejus rei Augusto, sublatis omnibus vestigalibus, tributum pendenderunt, Beza in locum, & Marc. 12. v. 14. It is used also Matth. 17. 25. and 22. ver. 19.**

Κήπιον, Hortus. **Luk. 13. 19.** **Joh. 18, 1, 26.** and **19. 41.**

Κηρυξ, Hortulanus, **Joh. 20. 15.** **Custos hortorum: à κήπιον hortus, & ἔρηξ, inspector, custos.**

Κηρυξ, Favus, **Luk. 24. 42.**

Κήρυξ, Præco, 1 **Tim. 2. 7.** and 2 **Tim. 4. 11.** 2 **Pet. 2. 5.** The word significeth an Herald or Cryer, who with an audible voice did openly proclaim things.

Κηρύσσω, Prædico, often. To publish, and as an Herald, to deliver a matter in open place, in the hearing of a multitude, that many may take notice of it, **Matth. 10. ver. 27.** **Luk. 12. 3.** **Metaphorically, to preach.** **Matth. 4. 23.** and **3. 1.** **Acts 19. 13.** **Ministers are Cryers and Heralds to proclaim Gods will, Matth. 3. 3. 1. To all. 2. In Gods name. 3. Boldly, faithfully, plainly.** 2 **Tim. 4. 2.** **Κήρυξον τὸν λόγον.** The Greek significeth, **Maxima cum majestate summâ constantiâ, & animi libertate, clarissimè & apertissimè aliquid denuntiare: sumpta enim est Metaphora à præconibus Principum & Regum, Aret.**

The Septuagint use it for a word which significeth **Clamare**, id est, publicè, & altâ voce pronunciare; quod qui faciebant, dicebantur **κηρυξες**. **Prædicare**, Latinis propriè significat, **Publicè laudare**; unde dicti **Præcones**, quasi **Prædicones**, qui publicè laudabant victorem publici certaminis; sed hic, ut passim in Novo Testamento, est **Publicè docere**, per meta- horam, **Piscar. in Rom. 2. 21.** c **Lxx.** utuntur etiam hac voce pro eo quod est decretum voce præconis publicè promulgare, **Gen. 41. 43. Exod. 36. 6.** 2 **Paral. 24. 9.**

Κηρύμα, Præconium, prædicatione. **Matth.**

de dicti **Præcones**, quasi **Prædicones**, qui publicè laudabant victorem publici certaminis; sed hic, ut passim in Novo Testamento, est **Publicè docere**, per meta- horam, **Piscar. in Rom. 2. 21.** c **Lxx.** utuntur etiam hac voce pro eo quod est decretum voce præconis publicè promulgare, **Gen. 41. 43. Exod. 36. 6.** 2 **Paral. 24. 9.**

12. 41. Luc. 11. 32. Rom. 16. 25. 1 Corin. 1. 21. and 2. 4. and 15. 14. 2 Tim. 4. 17. Tit. 1. 3. *Id ipsum quod per præconem edicitur & promulgatur, Edictum præconis voce factum.*

d Bih. Ab. Κητ & Cetus, Matth. 12. 40. d Although sometimes, like to the Latine Cetus, it be applied to divers sorts of great fishes; yet properly it noteth the Whale. *Qui cetum balenam esse dicunt, errant, cum κητ & unde Latini cetum dicunt, non certa speciei, sed generis nomen sit, hoc est, piscem quemvis magnum significet, sive sit balæna, sive prifis,orca, phoca, & similia monstra, Ribera in Jonæ cap. 2. v. 1.*

Κιβωτός, Arca, Matth. 24. 34. Luk. 17. ver. 27. Heb. 9. 4. and 11. 7. 1 Pet. 3. 20. Revel. 11. 19. *Κιβωτῶν, Septuaginta Interpretes in Vet. Test. vocant Navigium illud celeberrimum, quod peculiari Dei mandato Moses fabricavit diluvio imminente, quod formam arca representavit, Genes. 6. 14. & 7. 1. & 8. 1. & 9. 16, 18. quæ appellatione utuntur Matthæus, Lucas, Paulus. utuntur etiam profani Scriptores nomine κιβωτῶν pro arca sive cista, Gerhard. in 1 Pet. 3. 20.*

Κιθάρα, Citbara. 1 Cor. 14. 7. Revel. 5. v. 8. and 15. 2. *Syrus vocem Græcam retinet Kitara, 1 Cor. 14. 7.* Κιθαρίζω, Citbarâ pulso. Τὸ κιθαρίζω, Quod citbarâ canitur, 1 Corin. 14. 7. Rev. 14. 2.

e Vox composita ex κητ & αρα, & αραδὸς cantor. e Κιθαροδός, Citbaradus, Rev. 14. 2. and 18. 22.

Κινδύω, Periculum, Rom. 8. 35. 2 Cor. 11. 26. *Ἀπὸ τῶ κινεῖν τὸ ὀδύλω, quiddam moveat dolorem.*

Κινδυνάω, Periclitor. Luk. 8. 23. Acts 19. 27, 40. 1 Cor. 15. 30.

Κινέω, Movo, or, Matth. 23. v. 4. and 27. 39. Mar. 15. 29. Acts 17. 28. and 21. 30. and 24. 5. Revel. 2. 5. and 6. 14.

Κίνησις, Motus, Joh. 5. 3.

Κλάδ & Ramus, often. Unde Clades: à κλάω frango. Est enim proprie Surculorum detritio, ramulus vel surculus, qui deputari solet, Summitas rami, Gerh. in Harm.

Κλάσις, Fractio, Luk. 24. 35. Acts 2. 42. Κλάσμα, Fragmentum, Matth. 14. 20. and 15. 37. Mark 6. 43. and 8. v. 8, 19, 20. Luk. 9. 17. Joh. 6. 12, 13.

Κλάω, Frango, often.

Κλάωμαι, ωμαι, Frangor, 1 Corin. 11. v. 24. *Proprie de ossibus, & similibus fragilibus dicitur, Pareus.*

κλαίω, Fleo, often. It signifieth to weep, as they doe which have a broken and contrite heart. Matth. 2. 18. It is used, of Rachel, weeping for the death of her children, and refusing comfort. Luk. 7. 13. Of the widow, deploring the death of her only son. Of Peter, Matth. 26. v. 75. Mar. 14. 72. and of all the Apostles, Mar. 16. 10.

Κλαυθμός, Fletus. Matth. 2. 18. and 8. 12. and 13. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luk. 13. 28. Acts 20. 37.

κλεις, Clavis. Potestas animadversionis, & pœnarum, Apocal. 1. 18. Est etiam symbolum officii docendi veyam sapientiam, Luc. 11. 5. 2. It is used also Matth. 16. 19. Rev. 3. 7. and 9. 1. and 20. 1.

Κλέω, ωμαι, Clando, or, often.

Κλέμμα, Furtum, Rev. 9. 21.

Κλέω & Gloria, 1 Pet. 2. 20.

Κλέπτω, Fur, often: *Quasi χαλύπτω, Fur, à ferendo, ut quidam putant, id est, ab auferendo dictus; vel, ut docet Varro, à furro, nigro, quod furta clam fiant, & plerumque nocte:*

Ut jugulent homines, surgunt de nocte latrones.

aut certè, quod Gellio magis placet, à Græco nomine κλέψω ita enim antiqui illi vocabant, quod nunc κλέπτω, Calep. Vocabulum Græcum & Latinum enim significat, qui occultè furatur & dolosè.

Κλέπτω, Furor, often. *Quasi χαλύπτω, abscondo. Clepsydra comes of κλέπτω and ὕδωρ, taken for a bucket, and an hour-glasse. The English, to steale, seems to be derived of the Greek κλέψω, to hide, because thieves use to hide that which they steal.*

Κλίμα, Palmes, Joh. 15. 2, 4, 5, 6. *Nomen κλίμα de samento, sive palmice refecto intelligitur, per catachresin; non*

G g *exima*

enim refectus palmes amplius verè & propriè est palmes, Tarnovius.

Κληρονομία, Hæreditario jure possideo, often. Propriè significat, Hæreditate obtinere, Gal. 4.30. quia hæreditates olim per sortem distribui solebant; as the land of Canaan, promised to the children of Israel for an inheritance. Matth. 5. 5. κληρονομίαν τῆς γῆς, Possidebunt terram, Vulg. Melius alii, Hæreditario jure possidebunt, sic Syrus; hoc est, sine labore ac molestia, ut hereditatem possidemus, quæ obtingit nobis à patribus; nam possidemus etiam labore parta. Hæreditate possidebunt, Augustinus. Hæreditabunt, Arabicus. 1 Translatitiè accipiuntur Marc. 10. 17.

h Id est, pacificè hac vitâ, & bonis suis fruuntur, eaque ad posteros suos transferent: plus enim est κληρονομίαν quam τὸ κληρονομεῖν in loc. i. Druf.

Κληρονομία, Hæres, often. Α κληρονομία, Sors, & vbi, Lex; cui sorte aliquid obtingit; or à νέμω, Tribuo. Hæres ab Hærendo, quòd qui hæres est, hæret, id est, proximus est illi cujus est hæres: aut ab Herus, quòd dominus fiat bonorum quæ ad eum perveniunt.

Κληρονομία, Hæreditas, often. Enunciatur hoc nomen κληρος & κληρονομία in Scriptura de universo populo, sive ecclesia Dei, Isai. 19. 25. idque propter rationem hanc triplicem: 1. Quia Ecclesiæ est sors & hæreditas Dei. 2. Quia Deus est sors atque hæreditas Ecclesiæ, Psal. 16. 5. 3. Quia universa Ecclesiæ Catholica distributa est in varias Ecclesiæ particulares, quasi per sortes ac partes. Nusquam in Scriptura sacra nomen hoc tribuitur specificè Ecclesiæ pastoribus, nedum solis, Laurentius in 1 Pet. 5. 2. Vide Gerhardum in loc.

1 Vel à κλω, Franzo, quia dirimunt controversas; vel à κλωειν, quòd evocata, aliquem ad suam destinationem ire jubeant. Sortes Latini à Serie videntur appellasse. Aser. in Probl. Hanc vocem quidam dictam volunt παρὰ τὸ κλωειν, quòd frangat litem; quæ tamen Etymologia seu allusio subtilior videtur quàm verior: probabilius est quòd ab Hebræo eam alii derivant, nempe à קורא, Goral, transpositis literis, & literâ Hebræicâ I, Gimel, in e, Cappi, mutata; tunc enim fiet, קורא, Goral, à quo non longè recedit Græcum κληρος, Roret. in Explicat. Decalog. This word κληρος, 1 Pet. 5. 3. should not be translated, Gods Clergie; but, Gods Inheritance, Weemes Divina. Exercitat.

Κληρος, Sors, often. It is translated, Heritage. From whence cometh the word, Clergie, appropriated by a long custome of speech to Ecclesiasticall persons only: but all the faithfull are the Lords lot. Yet

because they are the principall, this name hath been given to them. 1. Some thing cast into a pitcher or pot, thence to be drawne out again, Prov. 16. 3. 2. Acts 1. 26. 2. That which falls out by lot to be ones proper portion, inheritance, or part, Deut. 32. 6. 1 Pet. 5. v. 3. Nemo est suâ sorte contentus, & Sit suâ quicquæ sorte contentus, hoc est, portione quæ sibi contigit. 3. The inheritance of any person, either earthly or heavenly, Acts 26. 18. Col. 1. 12. that which is translated, The Inheritance of the Saints, in the Originall is, The Lot of the Saints. 4. Fellowship, or participation in any good thing, Acts 8. 21. Thou hast neither part, nor lot, (for so the word is in the Originall) that is, no fellowship.

Κληρονομία, In sortem adscisor. Ephel. 1. 11. Κληρονομία dicebantur in populo Hebræo terra quæ in prima divisione cuique obtingerant: quia scilicet prima divisio ibi sorte facta fuerat, ut & in aliis gentibus, unde hæredes dicti κληρονομιοι. Hinc deductâ similitudine populus Hebræus olim dicitur κληρος Dei, Deut. 4. 20. & 9. 26. & 32. 9. 1 Reg. 8. 51. nunc verò ii qui in Christum credunt; 1 Pet. 5. v. 3. Grotius. The old Books read it, 1 We are chosen: the latter, we have obtained an Inheritance. The word signifieth, we have been chosen, as it were, by lot to an Inheritance. In sortem adsciti sumus, Beza. Κληρονομία dicuntur Magistratus, qui sortitò creantur: Translatitiè verò istud dicitur de vocatione ad Christum, allusione viz. factâ ad duodecim tribuum portiones sortitione distributas; & huc quoque, quòd Populus Israel, peculiariter Domini Funiculus & Hæreditas dicitur, Beza in loc.

Κληρος, Vocatio, often. Significat genus illud vitæ, ac functionis, tum privatæ tum publicæ, cui destinatus est aliquis à Deo, Beza. Sæpe conditionem & sortem vitæ significat, quam deligit sibi unusquisque, dum hoc vitæ genus illi presert, & optat, ut 1 Cor. 7. v. 20. & 24.

Κληρος, Vocatus, often. Κληρονομήσθαι dicitur, qui ut vocetur à Deo, tamen

1 Lecti sumus.

2 Certum est alludi ad sortes, quibus inter Israelitas fuit divisa hæreditas terræ Chanaan: & solebant ferè hæreditates dividi fortibus, Zanch. in loc.

non respondet, id est, cuius Vocatio non est efficax: κλησθς proprie dicitur, qui Deo vocanti pareat, & resp̄sa est quod dicitur: que tamen differentia non est perpetua, ut apparet ex Matth. 22. 19. sed videtur hic fuisse observanda, Beza in Ep̄stef. 1. 1.

Κλίβανος, Clibanus, Matth. 6. 30. At sic κελίανος proprie fornax in quo bordenū coquitur, q. d. Κελίος βαύνος, h. e. hodie furnus. Differt Clibanus à Furno, quod hic major sit & immobilis, ille vero portatilis. Utuntur hac voce cum Græci tum Latini: Græca tamen magis est. Est Fornaculus aut ferrens, aut testaceus, mobilis; in quo, prunis subiectis, panis olim nunc placenta, sarcimina, pira condita concoquantur. Hoc loco pro quolibet furno accipitur, in quem χόστος mittitur; non ut mittitur panis, coquendus, sed ut stipulæ, filiquæ, & quicquid in hortis & pratis nascitur, Scultet. Exerc. Evang. lib. 2. cap. 36. It may seem to be derived of the Hebrew לֶבְנִיָּה, Lebanah, which significat a Brick or Tyle, It is used also Luke 12. 28.

Κλίμα, Regio. Κλίματα, ad verbum, Inclinationes. Sic vocant Græci regiones seu plagas mundi, ἡ δὲ τὸ κλίμα, ab Inclinando, vel Declinando, quod partes orbis terrarum propter ipsius rotunditatem, ad Polum alia aliis magis inclinent; vel ab Equatore, alia aliis magis declinent, ut Gal. 1. 21. Piscat. in Rom. 15. 23. & in Gal. 1. 21. Rom. 15. 23. Those Quarters, Climates, Gr. Apud Mathematicos, proprie est spatium respondens duobus parallelis, quo diei longitudo ad dimidium horæ variat; dictum ab Inclinando. It is a space of the earth comprehended between two parallels; it serves to distinguish the length and brevity of the dayes in all places. It is used also 2 Cor. 11. 10.

^a Lectus, in quo reclinare possimus; à κλίνω.

^a Κλίνω, Lectus, Matt. 9. 26. Mark 4. 21. and 7. 4. 30. Luk. 5. 18. and 8. 16. and 17. 34. Act. 5. 15. Apoc. 2. 22. Lectum significat ubi decubabant: similiter ubi accumbentes prandebant ac cenabant: similiter etiam & mensam significat, Cagneius.

Κλινίδιον, Lectulus, Luk. 5. 19. 24.

Κλίνω, Inclino, Matth. 8. v. 20. Luk. 9. 12. 58. and 24. 5. 29. Joh. 19. 30. Heb. 11. v. 34.

Κλίσια, Discubitus, Luk. 9. 14.

° Κλοπή, Furtum, Matth. 15. 19. Mark 7. v. 22.

Κλύδων, Fluctuatio, Luke 8. 24. James 1. 6. or Fluctus, unda; whence cometh Eusebiodon, Act. 27. 14.

Κλυδωνίζομαι, Fluctuo, fluctibus agitor. It is used metaphorically, Eph. 4. 14. (as the Latine Fluctuo sometimes is) κλυδωνίζομαι, Tossed up and downe upon the waves, like a feather. Significat, Ferri inftar arundinis, ad quem vis venti statum, Aret.

Κνηθώδης, Pruriens, 2 Tim. 4. 3.

° Κόδραντς, Quadrans, Matth. 5. 26. Mark 12. 42. A Farthing. It was a Romane coin, weighing a grain of barley; it consisted of two mites. The poor widow threw in two mites, which make a farthing.

° Frequenti-
us pro ipsa
actione capi-
tur, sicut
κλίμα pro
re quæ furtō
ablata fuit.

° Vox origi-
ne Latina
est; quarta
pars Assis.
Ad ulti-
mum qua-
drantem sol-
vere, pro-
verbialiter
dicitur is,
quicum
summo iure
agitur, quod
Gallicè dicitur,
Payer
jusques au
dernier denier,
Beza in
Matth. 5.

° Κοιλία, Venter, uterus, often. Of κεί-
λον, Hollow. Luc. 1. 15. ἐν κοιλίᾳς,
non significat tempus quo infans ex utero
prodit, sed quo in eo concipitur, quod
hoc loco necessarium est; & alibi hac
phrasē eodem modo accipienda, ut
Act. 3. 2. Gal. 1. 15. Lud. de Dieu in
Comment. in quatuor Evang. Omne
medium aut intimum, Hebræis Beten,
Græcis κοιλία dicitur, ut 1 Reg. 7. 20.
Matth. 12. 40. Grotius in Joh. 7. 38.

° Κοιμάομαι, Dormio, obdormio, often.
Est, non simpliciter & utcumque dormi-
re; sed, ut ait Eustathius, cubare, &
inclinare se ad dormiendum. Το κοιμᾶ-
σθαι (id est, Obdormiscere) pro re-
poni in sepulchro, quasi in lecto, ex
quo tandem expergiscetes suscitentur,
Græci dixerunt Hebræorum more, apud
quos sic accipitur verbum שכב, Schachab;
sed ferè cum adjuncta aliqua
appendice, veluti, Cum patribus suis:
interdum tamen etiam absoluit, ut Isai.
14. 8, 18. Estius ad 1 Cor. 7. 39.
observat, de solis hominibus mortuis dici,
quod dormiant, propter spem resur-

° Nunc pro
Ventriculo,
nunc pro
Ventre, nunc
pro Vtero ac-
cipitur, Beza in
Matth. 19. 12. 1
Dormio, Latine,
& κοιμάο-
μαι, Græcè, in
Scriptura sumitur
pro Mori. Inde
autem derivatur
vox κοιμήσθαι,
quod Dormitorium
Latine dicitur.
Sumitur autem
pro loco in quo
requiescunt
corpora defun-
ctorum, Gallicè
Chmetiere.

cipitur, Beza in Matth. 19. 12. 1 Dormio, Latine, & κοιμάομαι, Græcè, in Scriptura sumitur pro Mori. Inde autem derivatur vox κοιμήσθαι, quod Dormitorium Latine dicitur. Sumitur autem pro loco in quo requiescunt corpora defunctorum, Gallicè Chmetiere.

rektionis; nam de brutis animantibus nihil tale legi.

Koivunçis, Dormitio, Joh. 11. 13.

¹ **Cena**, à Græco κοινὸν, unde Plut. 1.7. Symp. in Præf. ait, Romanos semper in ore habuisse dictum festivi hominis, qui cum solus cenasset, diceret, se hodie non cenasse, sed tantam edisse. Hinc Isidorus Orig. 20. c. 1. Cena vocatur, à communione vescientium. **Senorsim** (inquit Plutar. Symp. 8. quaest. 6.) prandebat præsei Romani: sed cum amicis cenabant.

¹ Κοινὸς, Communis, pollutus. 1. Common, Tit. 1. 4. Jude 3. 2. Polluted, impure, Acts 11. 8. Rom. 14. 14. Unclean, common, Gr. Vulg. Lat. Vatab. The word properly signifieth Common, and onely by the language of the Scripture taken for impure, or unclean; so Common bands, that is, unclean, Mark 7. 2. So Peter saith, he never ate that which is common and unclean, Acts 10. 14. 3. It is taken for profane, Heb. 10. 29. rendered unholy, as the blood of a common man, or a malefactor, not as the blood of a Sacrifice. It is used also Act. 2. 44. and 4. 32.

Koivov, Impurum, pollutum. Ex Hebræorum Idiotismo dicitur quod Latini vocant profanum; quasi commune dicas, id est, quod promiscuo omnium usu inquinatum est ac contaminatum, sicut exponitur Act. 10. 14. Beza in Matth. 15. 11.

Koivov, ὄνομα, Polluo, inquina, or, often. Accipitur apud Scriptores sacros peculiariter significatione pro pollui, seu inquinari, quatenus τὸ κοινὸν, id est, commune, omnium usibus expositum, opponitur sancto, & ad cultum Dei destinato, Act. 10. 14, 15. Marc. 7. 15. Piscat. in Heb. 10. 9. Nonnulli communicandi verbo utuntur, ut Vet. Interp. Marc. 7. 15. & Tertul. sed quos nolim imitari. Vulgata vertit, Conquinare. Erasmus in Annotationibus, Impurum reddere: Idem apud Marcum vertit, Inquinare, Beza in Matt. 15. 11. Κοινὸν, Matth. 15. **Vetus Interpres, Communicat: Erasmus.** Impurat: Ille, Hebræam dicendi formulam; hic, Latinam sequutus, Scultetus.

Plus significat quam societas, viz. ejusdem muneris communionem, Chamier.

Nomen Græcicum est, ut Latinis **Communicatio**, quia in beneficio conferendo non habetur delectus personarum, sed respectus necessitatis: nam bonis & malis promiscuè debemus benefacere. **Aver.** 1 Cor. 10. ver. 16. **Communio**, Beza. Vulgata priore loco, **Communio**; posteriore verò, **Participatio**, repugnante Chrysostomo, qui **communione** plus esse dicit quam **participationem**, quod ad hanc (inquit) satis sit partem habere, ad illam autem requiratur, ut profusus uniamur, atque totum id percipiamus quod nostræ fidei offertur, Beza in loc.

munio, often. **Communio**, 1 Cor. 1. 9. **Societas**, Gal. 2. 9. **Beneficentia quæ ex communione fluit**, Hebr. 13. ver. 16. Rom. 15. 26. A certain common gathering, Great Engl. Bib. Others, a distribution, a communion, or communication, Gr.

Koivovivçs, Qui est facilis convictus. 1 Tim. 6. 18. Erasmus non satis expresse interpretatur, communicantes. Galli ad verbum interpretantur, communicatif. Quando jubet divites ἐπιεὶν ἁδύς esse, ad pecuniarium subministrationem; quando eosdem vult esse κοινovivçs, ad liberalem quorumvis aliorum bonorum communicationem, respicit, Scult. in loc.

Koivovivçs, Socius, consors. Qui ejusdem rei particeps est cum alio, Luc. 5. 10. Philem. 17. The words in the Originall are, **Isibou have mee a fellow, or partaker**, that is, one in common with thee, Atterfol. It is used also Matth. 23. 30. 1 Cor. 10. 18, 20. 2 Corin. 1. 7. and 8. 23. Hebr. 10. 33. 1 Pet. 5. 1. 2 Pet. 1. 4.

Koivovivçs, Communico, Rom. 12. 13. and 15. 27. Gal. 6. 6. Phil. 4. 15. 1 Tim. 5. 22. Heb. 2. 14. 1 Pet. 4. 13. 2 Joh. ver. 12. It is translated, **Distribute, Communicate, Make all things common.**

Κοῖτη, Cubile. **Cubile, lectus**, Luc. 11. 7. Lxx. Levit. 15. 16. ubi in Hebræo est, אֲרֵץ אֲרֵץ, accubitus seminis, κοῖτην ἀπέματ. Unde apud Apostolum, κείτω ἐχθροῦ, concipiens. Verbum è verbo, concubitum habens: nam κοῖτη non solum cubile, sed etiam concubitum, Drus. ad diff. loc. Levit. cap. 53. Semen genitale viri, Rom. 9. 10. Metonymicè, Proles per concubitum concepta à muliere, Heb. 13. 4. Libidines, per metonymiam subjecti, Rom. 13. 13. Chambering. The Greek word signifieth a Bed, or Bed-chamber. The Syrian Translatour reads, Non in dormitorio immundo, Not in a filthy sleeping place. Fornication and whoredome it selfe (by a Metonymie) is here meant, calling it by a modest terme. Hesychius mulierum amores aut libidines interpretatur. Ve-

ius Interpres, Non in cubilibus : Re-
centior, Non cubilibus. Nihil certi
præter vagos concubitus intelligit, Hein-
sius in loc. So the word is used
Heb. 13. 4.

Κοῖτων, Cubiculum, Acts 12. 20.
Κόκκινον, Granum, Matth. 13. 31. and
17. 20. Mark 4. 31. Luke 13. 19.
and 17. 6. John 12. 24. 1 Corin. 15.
ver. 37.

Κόκκινον, Coccineus. Matth. 27.
ver. 28. Hebr. 9. 19. Revel. 17. 3.
and 18. 16.

Κολάζομαι, Punio, poenas do, Acts 4. 21.
2 Pet. 2. 9.

γ Non signi-
ficat, combu-
stionem, vel
ambustio-
nem, sed per-
nam, crucia-
tum, supplici-
um.

Κόλασις, Supplicium, cruciatus. 1 Jo-
han. 4. 18. Cruciatus, painfulness, or
(as it is in our new Translation)
torment. usurpatur de terroribus
conscientiæ à timore servili ortis, qui
sunt initia & prægressus quidam eter-
norum cruciatuum, Gerhard. in Harm.
in locum. Matth. 25. 46. εἰς κό-
λασιν, in supplicium, id est, in Geben-
nam, locum supplicii; Metonymiâ ad-
juncti, Piscat.

α Adulatio, Κολακεία, α Adulatio, 1 Thessal. 2. 5.
quasi adu-
dario, Latina
vox à Græca
voce δέλω
deducta est,
ut multi
Grammatici
volunt, quod
adulari sit
servile, & mi-
nimè inge-
nuum, Zanc.
β De percus-
sione capitis,
que fit pu-
gnis, est ex-
ponenda,
Gerh.

Κολαζίζω, Colaphum impingo, Cola-
phis cedor. Sumitur dupliciter ;
Vel propriè, cum quis alapâ vel manu
cedit, uti α Matth. 26. ver. 67. &
Marc. 15. 65. 1 Pet. 2. 20. Vel gene-
ricè, pro qualibet oppressione & affli-
ctione, ut 1 Corin. 4. 11. & 2 Co-
rinth. 12. 7.

It is not used by
the Septuagint in the Old Testa-
ment; but, in the New, it is taken
generally for stripes and blowes,
1 Pet. 2. 20.

Κολάω, Adhareo, adjungo, or.
There is not a word in all the Greek
language that signifieth a neerer
conjunction then this word, used
for cleaving, or gluing. Rom. 12.

Κολλᾶς, δόμαι, Adhareo, adjungo, or.
There is not a word in all the Greek
language that signifieth a neerer
conjunction then this word, used
for cleaving, or gluing. Rom. 12.

Κολλᾶς, δόμαι, Adhareo, adjungo, or.
There is not a word in all the Greek
language that signifieth a neerer
conjunction then this word, used
for cleaving, or gluing. Rom. 12.

ver. 9. κολλᾶμενοι τῷ αγαθῷ. Chry-
sostome notes a singular force in the
word, cleaving, adhering : the same
word is used of the conjunction be-
tween man and wife, Matth. 19. v. 5.
Hold it as one firmly glued to it ;
for so the word signifieth : things
glued are not easily dis-joynd. It
is used also Luk. 10. 11. and 15. 15.
Acts 17. 34. 1 Cor. 6. 16, 17. A-
ctor. 8. ver. 29. Κολλήθητι τῷ ἁμαρ-
τῷ. Vulg. & Erasim. Adjunge te ad cur-
rum istum. Beza, Proximè adjungitor.
Syrus, Adhare, quasi affixus & ag-
glutinatus currui ; id propriè valet vox
Græca, Lud. de Dieu in loc.

Κολλᾶειον, Collyrium, Apocal. 3. ver. 18.

Quam vocem dictam putant ab iis qua
truncatam habent caudam. Est phar-
maci genus isto loco, Erasim. Κολλᾶει-
ον, in genere significat medicamentum
oblongum & teres, ad varios usus co-
positum, sed præcipuè oculorum vititiis
adhiberi solitum ; dictum (ut nonnullis
placet) quasi κολλεῖον τῷ ἔργῳ, quod
sit simile caudæ mutilatæ, Piscat.

Κολλυβιστής, Numularius, Matth. 21. 12.

Mark 11. v. 15. John 2. v. 15. These
κολλυβισταί, or Money-changers, did
change their money that came to
buy their sacrifices ; as greater mo-
ney for smaller, or gold for sil-
ver.

Κολλυβῶ, ὀμαι, Contrabo, decurto, or.

Est mutilare, truncare, abbreviare, Gerh.
in Harm. Matth. 24. 22. (twice.)
Mar. 13. 20. The Septuagint use
it, 2 Sam. 4. 11.

Κόλπινον, Simus. Luk. 6. 38. and 16.

ver. 22. 23. John 1. 18. and 13. 23.
Acts 27. 39.

Κολυμβῶ, Nato, urinor, aquas subeo,

Acts 27. 43.

Κολυμβήσας, Piscina, lavacrum. Pro-

priè non est Piscina, ubi pisces vel capi-
antur vel ferventur ; sed propriè signi-
ficat lavacrum seu natatorium, Poly-
Lyser. Jansen. Quæ vox vulgò red-
ditur Latinè piscina : sed periti lingua
Græcæ volunt eâ designari lavacrum si-
ve natatorium : idque probant, partim
ex usu vocis primitivæ κολυμβῶν, quod
significat natare, & de urinatoribus di-
citur : partim ex Syro Interprete, qui
vertit,

δ Παρὰ τῷ
κολυμβῶν, ἀ-
ναγνώ, E-
rasim.

verit, locum quendam ablutionis : partim à sine ipsius rei, cui eum locum destinârunt & adhibuerunt homines, nempe ad mersandos abluendosq; & ad aquandos in eo greges. Paulus Tarnovius in loc. Piscina etiam Latinis simpliciter pro Natatorio usurpatur : & aquarum collectionem designat, ad natandi, & uinandi voluptatem comparatarum, Beza in Joh. 4. Usus huius Piscinæ fuit, ut pecudes, quæ ibi ad sacrificia servabantur, in eâ vel potarentur, vel mergendo abluerentur, vel (quod verisimilius est) ut victima mactata ibi abluerentur, Pol. Lys. Joh. 5. 2, 4, 7. and 9. 7, 11.

Κολώνια, Colonia, Act. 16. 12. Vocem banc Latinam esse intelligunt omnes. Retinet & Syrus. Municipium & Colonia, though used indifferently in many good Authors; yet, in exactness of speech, carries severall senses: the difference is, that Municipia in civitatem extrinsecus assumuntur, Colonia est civitate educuntur.

Κόμη, Coma, I Cor. 11. 15. Coma, criminis capitis, qui Latine uno nomine dicitur, Capillus, quasi Capitis pilus.

Κομῶν, Comatus sum. I Cor. 11. 14, 15. It significeth to nourish the hair, at large; but is not to be restrained to such a kinde of nourishing as women use, to let it grow down to their feet. Significat κομῶν, Comam quocumque modo alere, ita ut unâ superbiam alant: idem enim vocabulum significat etiam Superbire, Aristoph. in Nubibus. Solent quidam curiosius inquirere, quousq; non liceat comam alere, ex illis Apostoli verbis; sed illi proculdubid comam alunt, qui non tondent: tondere autem, medium est inter caput rasum & casariem promissam, Ezech. 44. 20. Comam nutrire, apud antiquos, in viris mollietati, aut ferocia argumentum habebatur; ob eam causam Paulus modestiam in Christianis requirens singularem, jubet, ne comam nutriant more circumnatorum, aut feroculorum militum, sed ut tonderent, Rainoldus de libris Apocryphis. Homer, using the Apostles word, calleth the Grecians, Nou'ishers of their hair, who yet wore it not so long as wo-

men. Non de simplici Casarie quæ viros semper & ab omnibus decere existimata est, sed de coma muliebris more ornata & compta, quales viri ea tempestate plurimi in Græcia solebant affectare, & præcipuè apud Corinthios hoc nomine maximè infames. Melius igitur qui novâ hic reddiderunt Comam habere, ut Ambrosius & alii quidam veterum, quàm comam nutrire. Comam nutriebant sine probro, imò & cum opinione sanctitatis apud Judæos, Naziræi; apud Græcos, philosophi; apud veteres Christianos, monachi. At comam habere is dicitur, qui, more muliebris, comptam cultâmq; habet. Salmasius de Coma. I neither approve of Beza's nor Salmasius his Interpretation.

Κομίζω, ὀμω, Affero, recipio, reporto, offero. Reporto, I Pet. 1. 9. Metaphora à victoribus in stadio, qui potius victoriâ, post absolutum certamen, de manu Agonothetæ reportant bravium vel coronam, Pareus. Significat Curare, verbum stare, portare; estq; subinde verbum funerale, significans, Mortuum efferre, & sepelire, Cornel. à Lap.

Κομίζω, ὀμω, Melius, Joh. 4. 52.

Κομίζω, ὀμω, Dealbo, or. Pulverem opus declarat, Bud. Græca dictio propriè significat id quod albario opere obductum est, à κομίζω, quod Calcem significat, Fansen. Calce obduco, Parietem calce aut gypso ad decorum dealbo, post testorium opere albatio induco. Matth. 23. 27. Sepulchra albario opere illita. Act. 23. 3. Paries dealbate, & albario opere illite, Steph. in Thef. Ling. Græc. Κομίζω, est Colore illinere, aut opere testorio inducere, & incrustare, quod & Dealbare Cicero dicit, Gagneius.

Κομίζω, ὀμω, Pulvis, Matth. 10. 14. Luc. 9. 5. & 10. 11. Act. 13. 51. & 22. v. 23. Pulvis qui excitatus est, & in aërem quasi elevatus.

Κομίζω, Quiesco, Cesso nimio labore fractus. Matth. 14. 32. ἐκόπασεν. Vulg. Cessavit. Erasmus. Conquievit. Pacatus fuit, quasi viz, stando declassatus. Quum enim κόπω & gravem laborem declaret, videtur τὸ κομίζω propriè de ea demum quiete dici, quæ vehementissimam aliquam motionem consequatur: & hoc verbo similiter uti Herodotum in Polymnia observavit doctissimus Camerarius, Beza in locum. Properly, to Cease from anger; but by a fit Metaphor

Mat. 23. 27. Dealbatio, id est, opere testorio inductis: à κομίζω, quod Calcem, & Testorium opus

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Fansen. Calce obduco, Parietem calce aut gypso ad decorum dealbo, post testorium opere

albario induco, Deut. 27. 2. A κομίζω, quæ, inter cætera, significat Calcem,

Opus testorium, seu albarium, quo muri inducuntur, & dealbantur, Gerh. in Har.

taphor it is applyed to an impetuous and bluftring ſtorme. A κόπλω, *Pulſo, ſerio.* It is uſed alſo Mark 4. v. 39. and 6. 51.

Κορρέδς, *Planctus, Act. 8. 2. Lamentatio in qua peſtus manu tundimus. Significat geſtum lugubrem uſitatum gentibus illis, ut indicetur, honorifice curatum fuiſſe Stephani funus.*

Κορῆ, *Cades, Heb. 7. 1.*

Κόπῃ, *Labor, moleſtia, often. Abundant labour, Laſſitudo, fatigatio ex labore. Negotium, quod nos cadit, & quaſi vires frangit. Significat moleſtiam, & deſatigationem. Medici ſpontaneam laſſitudinem appellant κόπῃν ἢ κόπῃμα, Vexor, moleſtius premor.* 1. Sometimes this word is uſed for expreſſing of thoſe places in the Old Teſtament, where the Originall ſignifieth a conjunction of labour, ſorrow, heavineſſe, and pain, Job 5. ver. 7. Pſal. 89. 10. and 106. 12.

2. It is uſed for expreſſing the ^f varietie of tribulation, calamities, and croſſe, under which in this life the Saints continually groan, as 1 Cor. 4. 12.

1 Tim. 4. 10. Math. 26. 10. 2 Cor. 11. 27. Revel. 14. 13. 3 Theſ. 3. 8.

3. The Septuagint uſeth the verb in ſuch places where the Originall expreſſeth ſuch and ſo great overſpending of the vitall parts, by reaſon of too much ſorrow, labour, and toyle, that, without preſent ſuccor and comfort, nothing bur death is to be expected; as Deut. 25. 18. 2 Sam. 17. 2. Joſh. 24. 13. Apoc. 2. 2. ἢ κόπῃν ^cς, *Laborem tuum.*

^h Vox Græca reſpondet Hebræica קוֹפֵי, *Hhamál, ſignificans laborem cum ſenſu moleſtia conjunctum: ſic Math. 11. 28. οἱ κοπιῶντες.*

Κοπιῶν, *doxui, Laboro, fatigor, often. Actiue ſignificat, Negotium facere, deſatigationem aſſerre; neutraliter verò ſignificat, quando quis conſumpto labore feſſus ſuccumbit. Græci Interpretes verbum κοπιῶν uſurpârunt Deut. 25. 18. 2 Reg. 17. 2. & 23. 10. Joſh. 24. 13. Pſal. 6. 7. Prov. 4. 12. & alibi: in quibus locis duobus verbis Hebræis reſpondet; quorum primum ſi-*

gnificat, Ex labore, itinere, æſtu, onere, vel dolore animi ita exhaustum eſſe, ut, niſi aliunde accidat refocillatio, ſequatur umbra mortis, quæ & ipſo hoc vocabulo deſignatur, Job 10. 22.

Alterum ſignificat Moleſtiam, ſeu calamitatem quæ ex facto aliquo oritur, ut Eccleſ. 10. 15. & 1. 8. Matth. 11. 28. ἢ οἱ κοπιῶντες, *Wearie: It ſignifieth ſuch a labour untill they be wearie; a painfull, wearieſome, ſorrowfull, and heaue labour. So κοπιῶν (1 Tim. 5. 17.) is to labour painfullly, and unto wearineſſe: Which paines is to be eſteemed as well by diligence in the ſtudie of the word (1 Tim. 4. 13.) as either by the frequent or laborious delivery of the Doctrinè, D^r Downam, Defence of his Sermon, lib. 1. cap. 5. pag. 104.*

It ſignifieth not ſimply to labour, but to labour with much travell and toyle, ſo M^r Mede expounds this place, eſpecially ſuch Elders as take more then ordinary paines in the Word and Doctrinè. It ſignifieth no ordinary labour, but ſuch as is with great ſtrife and earneſtneſſe, and ſtrain of all the ſtrength; a Metaphor borrowed from the toyle of Rowers in Gallies, D^r Clerke, one of the Translators of the Engliſh Bible, on 1 Tim. 5. 17. Vulg & Eraſm. *Qui laboratis. Qui fatigati eſtis.* Beza. Gal. 4. 11. *Nè fruſtra fatigatus ſim apud vos.* 1 Theſſ. 5. 12. τῶν κοπιῶντας, ¹ *which labour: that is, which painfullly, and earneſtly labour amongſt you till they be wearie.*

Verbum κοπιῶν quadruplicem habet in Scriptura Novi Teſtamenti ſignificationem; Aliquando, & quidem ut plurimum, ſignificat operor; idque dupliciter, vel proprie, ſive corporaliter & manibus, ut Math. 6. 28. Luc. 5. 5. & 12. 27. Joh. 4. 38. Act. 20. 35. 1 Cor. 4. 12. & Ephel. 4. 28. vel improprie, de labore miniſterii Eccleſiaſtici, ſive munere docendi in Eccleſia, ut 1 Cor. 15. 10. & 16. 16. Gal. 4. 11. Philip. 2. 16. 1 Theſſ. 5. 12. & 2 Tim. 2. 6. Aliquando idem quod Fatigor, fatiſcor, & illud quoque dupliciter; vel proprie item ac corporaliter, ut quando quis de-

ſeſſus

¹ Certè plus eſt κοπιῶν, quàm πονεῖν, ſi propriam utriuſq; ſignificationem ſpeſtemus: ſicut etiam apud Latinos pluſculum declarat, *Fatigatum eſſe, quàm Laborare, quamvis interdum iſta permittentur.* Beza. Πονεῖν ſimpliciter laborare, κοπιῶν laboribus frangere & laſſare ſe ſignificat, *Bilſon, de pepercuber. Eccleſ. cap. 10.* Significat Laborare valde ſub peccato, vel contra peccatum.

¹ Gr. ſignificat Laborare ad deſatigationem uſq;

^f Chemiſ in Harp.

^g 1 Theſ. 1. 3. ἢ κόπῃν ἢ ἀγάπην, the word ſignifieth, *Laborious love, Laborioſam eharitatem.* Beza. Heb. 6. 10. ἢ κόπῃν ἢ ἀγάπην.

Beza, *Charitatis laborioſa.* Calvinius, *Laboris per eharitatem impenſi.*

^h Piſcat. in Schol.

ⁱ Laboro, & quidem manuum difficultate, & deſatigatione, prout ratiſci ſolent, 2 Tim. 2. 6. *Paſor.*

^g Sig. totis viribus operari, & cum labore, Ephel. 4. 28. *Z. 170c.*

seffus, lassus, ac defatigatus est eundo, ambulando, proficiscendo, Joan. 4.6. vel spiritualiter, ut quando quis defatigatus est onere peccatorum suorum, Matth. 11. 28. Aliquando, sed variis, affligor, sive afflictionem patior, ut 1 Tim. 4.10. Aliquando, enitor, adnitor, Col. 1. 29. Jacobus Laurentius in Jac. 5.14.

^m Proprie ^m Κορεια, Stercus, sterquilinum, Luke 13.8. and 14.35. ⁿ Κορτω, quai, Cedo, plango. It significeth in general *cedo*, to beat, and strike, as Matth. 11. ver. 17. *Non planxistis. Græcis est, ἐνδολαθε, quod inde dictum est, quod olim in lucta seipfos caderent manibus, qui proprie planctus dicitur, Erasim in Annotat.* By a Synecdoche it is used *pro gestu lugentium*, and significeth to strike or knock the breast with the hand, which the Latines call *plango*, as the thigh, Jerem. 31. 19. It is transferred to the mournings and lamentations that are at burials, at which time men use such kind of behaviour, Luk. 8. ver. 52. It is used of the godly women miserably lamenting when Christ was brought for to be crucified, Luk. 23. 27. Of mourning at the day of judgement, which shall certainly be exceeding great, Matth. 24. 30. Rev. 1. 7. This is also (as I said) the proper signification of the Latine word: as,

—Plangunt littora fluctus.

And Ovid:

Plangere nuda meis conabar pectora palmis.

It is used also Matth. 21. 8. Mark 11. 8. Rev. 18. 9. The Septuagint use it Gen. 23. 3. and 50. 10. 1 Sam. 25. 1.

Κόραξ, *Corvus*, Luk. 12. 24. Of κροαζω, which significeth *crocitare*, to croak; so called, of the voice and sound which he uttereth; from whence also seemeth to be derived the Latine *Corvus*.

Κορυσιον, *Puella*, Matth. 9. 24, 25. and 14. ver. 11. Mark 5. 41, 42. and 6. v. 22, 28.

Κορυννυμι, *Salio, or* Acts 27. v. 38. 1 Cor. 4. 8.

ΚόρϞ, *Corus*, Luk. 16. 7. Of the Hebrew קור, *cor*, this Greek and Latine word is derived.

ο ΚορμϞ, *Mundus, ornatus*, very often. *Est rerum coagmentatio composita, concinnaq; digestio*, Bud.

^p Non alio Mundus debebat nomine dici,

Nomen ab ornatu convenienter habet.

It is taken, 1. ^q Properly, for the whole frame of heaven and earth, with all creatures contained in them, Joh. 1. ver. 10. and 17. 5. Ephes. 1. 4. Mat. 13. 35. and 25. 34.

2. ^r For the earth onely, Matth. 4. 5. John 16. 28. 3. For whatsoever in the world is a stumbling-block to a Christian, and a mean to with-draw him from Christ, Gal. 6. 14. 1 Joh. 2. 15, 16.

4. ^r Universally, for all the men and women in the world, which are naturally descended from Adam, even whole mankind, Rom. 5. 12. 2 Pet. 1. 4. By a Metonymic of the subject, ^r Men,

Rom. 3. 19. 5. For a multitude of men, John 12. 19. a multitude of people or nations, John 7. 4. and 21. 25. Rom. 1. 8. 6. The Gentiles, in opposition to the Jewes, Rom. 11. v. 12.

7. For all unregenerate men, be they elect, or reprobate, John 15. 18, 19. and 16. 8. 1 Corin. 1. 20. 1 John 5. 19.

8. The reprobate onely, and the whole company of them, John 1. 10. and 14. 17, 22. and 15. 19. and 17. 9. 1 Corin. 6. 2. Hebr. 11. 7. 2 Pet. 2. 5. 1 John 3. ver. 14.

9. The elect onely, Joh. 3. 16. 2 Corinth. 4. 19. The Church of God consisting of Jewes and Gentiles, John 3. 17. and 17. 9, 21. 1 John 2. 2.

10. Every person indefinitely, without respect of sex, age, degree, or countrey, John 18. v. 20. 11. The condition and state of this terrene and earthly life, 1 Cor. 7. v. 34.

12. ^r The pomp and glorie that is in men, and all earthly things, Gal. 6. 4. 13. worldly goods, 1 Corin. 7. 31.

Κοσμικος, *Mundanus*. Κοσμικον dicitur, primo, propter ornatum & splendorem quo omnia erant illustrata: deinde,

^o Plurarch saith, Epythagoras first used this word.

^p A νεοπλα, vel ab Ordine, vel ab Ornamento dicitur, ut Mundus, à munditie.

^q The elementarie world.

In sacris N. Test. scriptis tam varie capitur ut quos, quam Mundus apud Latinos Theologos, Κοσμος Aristoteli significat Systema corporum celestium, & inferiorum,

quæque in his continentur, Victorin. Strigel. in N. T.

^r The terrestrial world.

^s The reasonable world.

^t Quos accipitur tum pro ipso mundi systemate sive edificio, Mat. 13. 35. Joh. 1. 13. tum pro incolis mundi, sive hominibus in mundo, Mat. 5. 14. Joh. 12. v. 19. 1 Joh. 5. 19. Gerb.

^u Mundus ex mundo, August.

^x Ornatus muliebris, qui Latine quoque mundus dicitur, 1 Pet. 3. 3.

inde, quia talia mundo placent, talibus oblectatur: item, quia ad decorum pertinebant, Aret. It is taken in the good part, Hebr. 9.1. In the evill part, Tit. 2.12.

Κόσμου, Modestus, compositus, 1 Tim. 3. ver. 2. The holy Ghost calls modest behaviour neate; for so the Originall word there signifieth in that place, implying, that such an one who is modest, is of a clean or neat behaviour.

Quidam de interno cultu exponunt, & κόσμιον dicunt eum esse, qui de seipso sentit convenienter, & alios non despiciat: alii de externo habitu interpretantur. Apostolus nec sordidum vult, nec indecenter vestiri Episcopum. Α Κόσμου, Mundus, sic dicitur ab ordine concinne digesto.

Κοσμοκράτωρ, Mundi Princeps, Ephes. 6. ver. 12. Mundi Rector, Vulg. Mundi Dominus, alii. Tertullianus κοσμοκράτορας vertit, Mundi tenentes. Hilarius, Mundi potentes. Of κόσμου, mundus, and κρατέω vinco;

to overcome the world by strength. The Apostle useth a compound word, which expresseth not onely their governments, but also their subjects.

Κεσωδία, Custodia, Matth. 27. 65, 66. and 28. v. 11. Vox origine Latina, Tremellius. Vide Fulleri Miscell. Sac. l. 4. c. 17.

Κεσπίς, Allevo, Acts 27. 38. Sic dicitur, ἐπὶ τῆς κεσπίδος, à levitate: Est autem Cophinus mensuræ genus, utrasque res metiens, nimirum & aridas, & liquidas, Julio Polluce teste: & quod ad liquidas attingit, idem tradit, congijs tres cepisse; rerum autem aridarum quam capax fuerit, non memini legere, Beza in Matth. 14. 20.

It is used also Matth. 16. 9. Mark 8. 19. and 6. 43. Luk. 9. 17. John 6. 13. Cophino plurimum utebantur Judei, Juvenalis Satyra 3.

— & delubra locantur
Judeis: quorum Cophinus, fenugis supellex.

Alibi de Judæa:

— Cophino, fenog, relicto.

Κεβέλα, Grabatum, often. It signifieth the worst kinde of bed, whereupon men use to lay down themselves at noon-tide, and such other times, to refresh themselves; wee call it a couch. Hefychius, Σκίμας, κεβέλα. Item, σκιμπόςδιον, ἐστέλις, κλινίδιον, μονοκλίτιον. unde colligo, lectum vilivorem fuisse, Druf. Præter. ad Marc. 2. 4. It is a wonder (saith Erasmus) why the Græcians should write it with a double β, when the first syllable of this word is short in Martial:

Sed si nec focus est, nudi nec sponda grabati.

Membra levat sensim vili demissa grabato.

Ita vocant Latini propriè lectos humiliores, Lecticas etiam vocatos. In iis meridiari solebant veteres, non autem vel accumbere ad mensam, vel nocte quiescere. Latini à Græcis hoc vocabulum mutuati sunt, sed correptâ antepenultimâ, & penultimâ productâ, ut in illo Martialis,

Sed si nec focus est, nudi nec sponda grabati.

Κεβέλω, Clamo, very often. Intensionem clamoris indicat: corvum verbum, Lorinus. Commoti & indignantis vociferatio, Aretius in Act. 14. ver. 14.

Κεραπύλη, Crapula, Luc. 21. 34. Crapula ex ebrietate, vel Ebrietate qua ex se crapulam parit. Sed præstat Metonymicam hujus verbi significationem, quâ, pro nimia cibi potusve ingurgitatione, ex qua deinde Crapula tanquam effectus oritur, hoc loco acceptare: ita à Septuaginta accipitur, Psal. 77. 71. Gerhard. in Harm. Ἐν κεραπύλη, crapulâ: Ad verbum, In crapula. Pænpositio redundat ex Hebraismo: nomine autem κεραπύλης, id est, Crapule, non videtur hic significari gravado illa capitis ex nimio vino, quâ caput quasi vibratu quodam concutitur; sed nimia ingestio cibi, quum inter se opponantur

tem ex pridiano die. Deinde significat Caliginem illam quâ mens & sensus ex nimio vini usu obfuscantur: quo sensu etiam Latini dicunt, Edormire crapulam, discensere crapulam, Gerhard. in Harm.

H h

Crapula,

y Erasmus vertit, Modestum.

Vulg. Ornatum. Beza, Compositum. Bulling. Bene moratum, & compositum.

Aret. Boni moribus & concinnis prædium. Κόσμιος dicitur, qui decorum suæ personæ servat.

z Mundi tenens, aut mundi potens Dominus, Druf. a A nomine Custos; quæ vox videtur componi ex Curo, & sto; qui enim te Κεσπίς, custodit, curat ut stes, ne aufugas. b Sporza, ab asporando.

ε βεβέ τὸ κρημνόν τὰς βίβλους, à suspendendo pedes, quod sic in lecticis portarentur, ut pedibus non contingerent terram. Vox corrupta est ex Latina Grabatus, Piffcat. in Joh. 5. v. 10. Lectuli genus, seu Lectica.

Alii, Lecticam pensilem interpretantur, dictus quasi Carabatus, quod in eo capite recumbamus, Galep. Di. F.

d Beza in Mar. 2. 4.

e Quasi πάλαιον τὸ κεβέλω, Quatuor caput, ex quo nomen Latinum Crapula videtur deductum. Propriè significat gravedinem capitis ex nimia vini ingurgitatione obortam, quâ caput quasi vibratu quodam concutitur: quidam definiunt ebrietatem ex pridiano die.

Crapula, & Ebrietas. Itaque sensum bene expresserunt Genevenses in Versione Gallicâ vertentes, Gourmandise, & Yvrongnerie, Piscat. in Luc. 21. 34. vide plura.

Κεράριον, Calvaria: quod sit velut κεράριον, Galea, Matth. 27. 33. Mark 15. 22. Luk. 23. 23. Joh. 19. 17.

f Galli vocant Franges. Cicero in Pisonem, Erant illi compe capilli, & madentes cinnorum si mbrina. g Robur est, quale in brachiis viri fortis solet esse, Aret. in Ephes. 1. 19.

Κεράριον, f Fimbria, Steph. Beza. Gloss. Casaubon. Matth. 23. 5. Κεράριον appellacione intelliguntur contorti quasi cincinni florum, quæ ab extrema vestium orâ pendebant, Beza in loc. It is used also Matth. 9. 20. and 14. 36. Mark 6. 56. Luk. 8. 44.

Κεράριον, Robur, forte facinus, often. Luc. 1. 51. Ἐποίησε κέραριον. Vulgata, Fecit potentiam. Erasmi. Præstitit robur: obscure, ipso Beza teste. Plus dicit, sed non omnia, Castalio, quando venit, Fortia patrat. Minus autem Beza, qui reddit, Forte facinus fecit, siquidam forte facinus Latinis speciale quoddam facti genus. sive exemplum notat: & epitheton illud, Forte, multò levius est, quàm ut vim nominis κέραριον exprimat; aded ut hic, sicut alibi sæpe, Latina lingua penè succumbere videatur. Vir h tamen apprime doctus, Nicolaus Chesselius, verti posse putabat, Exerit robur, seu vires, vel Fortia edit facinora. 1. Est Robur, 2. Potestas, 3. Imperium, Cornél. à Lap. Pro imperio potestatem legit Ambrosianus: utrumque enim significat Græcum κέραριον. sed magis propriè potestatem imperandi quàm actum. Quamvis & apud Latinos Imperii nomine sæpe non actus imperandi, sed potestas significetur. Estius in cap. 6. Epist. 1. ad Timoth. ver. 16.

Κεράριον, Potens, 1 Pet. 5. 6.

Κεράριον, βορμην, Corroboro, or, Fortis sum, Luke 1. 80. and 2. 40. 1 Cor. 16. 13. Ephes. 3. 16.

i Violentam ac fortem retentionem propriè significat, Gerhardi in Harm. Habet significationem fortis comprehensionis, & arctè custodiæ, id est, totis viribus apprehendere, & tenere. Significat, Violenter detinere, superare, & superatum in potestate retinere, Aret. Vide Bezam in Marc. 9. v. 29. & Bullingerum in Apoc. 2. 13.

vel. 3. 11. Κεράριον, Hold fast, hold by strong hand. Matth. 12. v. 11. Dicitur κέραριον apprehendere ovem qui è fovea eam ducit. Sic Matth. 28. 9. mulieres arctè & fortiter apprehenderint pedes Christi, ut de resurrectionis & corporis veritate confirmarentur. Act. 3. 11. Non declarat hoc loco Prehendere, sed ita quidpiam tenere, ut id tibi elabi non sinas, Beza. Marc. 7. 3. Κεράριον, Tenentes, id est, arctè, studiosè, ac pro viribus observantes traditiones seniorum; quod etiam Obtinendi verbo significatur, ut in illo Terentii, Antiquum obtines: Est autem quædam Emphasis τὸ κέραριον hoc loco, quam optimè videtur Cicero his verbis explicare pro Flacco, O morem, inquit, præclarum, disciplinamque, quam à majoribus accepimus, si quidem teneremus! sed nescio quo pacto jam de manibus elabatur. Declaratur enim hoc verbo vis quædam quæ à Græcis κέραριον vocatur. Ideo interdum significat, Vi capere; quod uno verbo dicimus, Prehendere: interdum verò, Coercere: interdum etiam, Totis viribus retinere, ut hoc loco, Beza. Matth. 9. 25. Ἐκέρτασε, Prehendit. Vulgata, & Erasmi. Tenuit, (vi scil.) occupavit, sicut Prætor inscit manum in reum, cum eum apprehendit, vincit, sibi que captivum domat & subigit. Notat ergo hac vox efficacitatem, vim & imperium Christi, quæ tenuit manum mortui cadaveris, tanquam illi dominans, impetans, & potenter efficiens, ut à morte ad vitam resurgeret, Cornél. à Lap. Vocabulum enim ipsum propriè significat, Vi adhibitâ aliquid retinere: veluti cum trahimus reluctantem injecti à manu: his autem & aliis locis multis significat, Prehendere, vel, Tangere. Κέραριον etiam sæpe est contingere cum accusativo, ut Marc. 3. 21. & Matth. 28. 9. & Act. 3. 2. aut cum genitivo, ut supra Marc. 1. 31. & Matth. 9. 25. Neque aliter hic interpretantur Synus & Arabs, Grotius in Marc. 3. 21. Marci autem cap. 7. 3, 4. pro Retinere, & Studiosè quidpiam observare, accipitur, Beza in loc. Matth. 26. 48. Prehendite vel Retinete, ita ut elabi nè, si velit quidem, possit: nam vocabulo

Græco

Græco significatur aliqua vis afferrī. Κεχτήντες αὐτὸν, Tenete eum. Vat. Prehendite eum. Fr. Luc. Retinete eum. Novarin. Capite, apprehendite. 2 Thef. 2. 15. Κεχτήτε retinete, nempe fortiter, ut Syrus addit, κεχτήν enim est omnibus viribus tenere, tenaciter apprehendere, Zanchius. Verbum κεχτήν non nudè Capere & Tenere significat, sed vim & violentiam quandam notat, & ad hostes resque bellicas frequenter adhibetur; ac si diceret Judas, Tenete eum veluti insensissimum hostem, Eum imperio vestro subjucite, Novarin. in loc. Κεχτήν ἢ χεῖρας, pro manu ducere, aut sustentare apud Lxx, Esaiæ 41. 13. & 45. 1.

Κεχτήσθε, Praestantissimus. Luc. 1. 3. Κεχτήσε, Praestantissime, Beza. Optime, Erasim. & Vulg. Excellens, Tremell. Most noble. According to the Greek, Placed in authoritie. Potest κεχτήσθε deduci vel à κεχτήσθε, quod Robur & Imperium declarat; vel à κεχτήν, id est, Vincere, seu Compotem esse, quasi Plurimum polentem, aut Potentissimum dicas: vel à κεχτήσθω, quod etiam Potentior, & Potiorum significat: quam postremam expositionem, ut simplicissimam, selegi. Convenit hoc epitheton viris principibus, & qui magna sunt auctoritate: itaque tribuitur Felici, Act. 23. 25. Festo, Act. 26. 25. utrique Judææ Præsidi, Beza in Luc. 1. Epitheton κεχτήσθε non hic dignitatis nota est (quamvis viris in dignitate constitutis tribuatur) magis quam apud Latinos scriptores nomen adjectivum Optimus, quo & Magnates insigniuntur. Quod si κεχτήσθε dignitatis titulus fuisset, non est credibile voluisse Lucam, Act. 1. 1. illum omittere. The word is used also A Ss 24. 3.

Κεχούη, Clamor, Matth. 25. 6. Act. 23. 9. Ephes. 4. 31. Heb. 5. 7. Revel. 14. 18. and 21. 4.

Κεχωυδέω, Clamo. Magnum & deformem clamorem edo. Participio hujus verbi usus est pro furioso ebriofis hominis clamore, Joh. 11. 43. Act. 22. 23. usurpatur de clamore seditiosorum, ex iracundia & impatientia vestes suas projicientium, & pulverem in aërem ja-

ctantium. Matth. 8. 19. usurpatur de clamore demonum in obsessis. Septuaginta utitur pro verbo quod est, Plenâ voce personare. Syrus habet verbum quod est proprie corvorum, Clamore in inconditum edere. It is used also Harm. Matth. 12. 19. and 15. 22. Joh. 18. 40. and 19. 6, 15.

Κεῖσθαι, from whence is derived the Latine, Caro, Rom. 14. v. 21. 1 Cor. 8. ver. 13.

Κεῖσθαι, Melior, praestantior, often. Phil. 1. 2. πολλῶ μάλον κεῖσθαι, Best of all. It is very significant in the Original, Far much better, or rather, By much far better, word for word, By much more better.

Κεῖσθαι, Suspendo. Κεῖμαμαι, Pendeo, suspendeo, Matth. 18. 6. Luk. 23. 39. Act. 5. 30. and 10. 39. and 28. 4. Gal. 3. 13. Matth. 22. v. 40. On these two Commandements hang all the Law and the Prophets: κεῖμαμαι, Pendant: even as we hang a thing upon a nail, Isai. 22. 24. so the Law and the Prophets hang upon these two.

Κεῖμαται, Praecipitium, Matth. 8. ver. 32. Mark 5. 13. Luke 8. 33.

Κεῖσθαι, Hordeum, Rev. 6. 6.

Κεῖσθαι, Hordeaceus, Joh. 6. 9, 13.

Κεῖσθαι, Liliū, Matth. 8. 28. Luc. 12. 27. Generatim flores campi denotat, Sculptet in Exerc. Evang.

Κεῖμαται, Judicium, damnatio, criminatio, often. Impietie, Jude v. 4. Revenge, Joh. 9. 39. Punishment, Rom. 13. 2. 1 Cor. 11. 34. Gal. 5. 10. James 3. 1. 1 Pet. 4. 17. Judgement, Rom. 2. 2. Guilt, Rom. 5. 16.

It is taken for κατάκειμαται, Condemnation, 1 Cor. 11. v. 29. Eateth and drinketh his own damnation; or, as the New Translation hath it more literally, and more significantly, Eateth and drinketh damnation to himself: and therefore well rendred not judgement, but damnation, the highest degree of judgement, by M^r Beza, the Geneva, and our New Translation. So it is taken, Joh. 3. 17, 18. Luk. 23. 40. and 24. 20. and 20. 47. Matth. 23. 14. Galat. 5. 10. Rom. 3. 8. 1 Tim 3. 6. 2 Pet. 2. 3. It significeth both Con-

Hh 2 demnation,

Non solum significat, Optimum, sed etiam Potentissimum, & Fortissimum, à κεχτήσθαι, Robur: unde Theophylacti Interpres vertit, Strenuus, Janfen. in Conc. Evang. Act. 23. 25. κεχτήσθαι, quod primò verti potest, Praestantissimum, à κεχτήσθαι, Robur, Imperium, ita Vatab. vel à κεχτήσθαι, Melior, Praestantior, ita Pagn. 2. Victoriosissimo, ita Syrus à κεχτήσθαι. 3. Optimo, ita nosser, Cornet. à Lap. 1 Cam. in Myr. Evang.

Exclamatio ingente & confusione vociferationis sono.

Hordeum, cibus pauperum, vel pedum domesticarum.

It significeth temporal punishment, Luke 23. 40. and 24. 20.

demnation, as Beza; Damnation, as the Vulg. Lat. Judgment, as the Syrian Interpreter; Punishment, as Piscator; & both temporall and eternall punishment.

r D. Willet.
or Rom. 13.
ver. 2.

Κρίνω, κρίνω, Judico, damno, decerno, condemno, punio in judicium voco, or. Judicio contendo, apud Septuaginta, Jobi 9. v. 3. Joel. 3. 2. It is

f Piscar. orz
Rom. 14. 3.

often taken in the worfer sense for Κελασνίω, to condemne, the simple verb for the compound, & tropicaly by a Synecdoche generis, John 3. 17. and 12. 4. and 18. 31. 2 Theff. 2. 12. Almost thorowout that Chapter, Rom. 14. as ver. 3. μὴ κερύτω, Judge not, Condemne not, Beza. And ver. 4. ὁ κερύων, That judgest; Condemnest, Beza. Judging, Gr. Verf. 10. Judgest; Condemnest, Beza. Ver. 22. Judgest not; Condemnest not, Beza.

t Rom. 14. 13.
Judgest; &
v. 5. Esteemeth, Beza.
Judgest,
Vulg. Lat.
Syr. Gr. Aug.
Bud. Hieron.

Acts 13. ver. 27. Rom. 3. 7. Col. 2. ver. 16. Jam. 4. 11. To decree, 1 Corinth. 5. 3. Judico, statuo, sentio, Joan. 5. 30. To punish, Acts 7. 7. 1 Corinth. 5. 12. and 11. ver. 31, 32. 1 Pet. 4. 6. Heb. 13. 4. To reprehend, Rom. 2. 1.

Inter cetera, τὸ κρινεῖν significat Judicium ferre de re quapiam, quod quidem sine astimatione fieri non potest: quum judicare nihil aliud sit, quam quanti rem aliquam facias, vel tecum rationem inire, vel apud alios dicere: quæ expositio, & simplicissima, & sententia Apostoli accommodatissima, Beza in Rom. 14. It significeth Secernere, to separate, or divide one thing from another, by election or refusall, which intimates a knowledge.

Cerno descendit à verbo κρίνω unde apparet, oculorum mentis esse cernere; sed oculorum corporis, videre, Alsted. in Lex. Theolog. Matth. 7. 1. Μὴ κρινετε, Nolite judicare. Pagn. & Cajet. Nè judicetis. Alli, Nolite condemnare. Novarin. Nè damnetis. Κεῖν & hoc loco, est Inquirere curiosius in aliena peccata, vitam, & mores; Dieta & facta alterius censere, & ventilarè: hinc κρισις judicium, quod est curiositas inquirendi in alienos mores, dicta, aut facta, Arct. in loc. Hoc verbum quandam indaginem involvit;

ut κρινεῖν sit, Diligenter investigata severo judicio subicere, ac damnare; unde κρινεῖν aliquando significat, Curiosè indagare, ac perquirere: ergo illud judicium propriè inhibet hinc Christus, quo aliena curiosè investigamus, & quæ occulta sunt noxiè indagine prodimus ac dijudicamus. Præterea κρινεῖν significat etiam Interpretari, & plerumque de somniis dicitur; quo sensu Homerus extulit, Iliad. 3. Non rarò & aliorum censes, dum aliena judicant & damnant, somnia sua narrant, Novarin. in loc.

κ Κρισις, Judicium, often. Est autem Crisis, subita in morbo ad salutem aut mortem mutatio, quæ vel die quarto, vel septimo, nono denique, atque undecimo, decimoque quarto solet terminari, Lemnius de occultis naturæ miracul. lib. 2. cap. 32. John 7. 24. In all the English books, even the last Translation too, it is, The beleevers shall not come into condemnation: Which I marvell at. That's to expound, not to translate. The Originall is, κερσει, that's judgement, not damnation: and words are to be turned, not as they mean in Trope, but as they signifie. Christ indeed meant in Trope κρισις, for κελει κρισις. So Saint Augustine, utique judicium pro damnatione posuit, the Genus for the Species: The faithfull shall not come into damnation. But the proper sense is judgement, and the Rhemists read it so, Dr. Clerke. Pro concessu 23. vivum, Matth. 5. 21.

Κερθηριον, Judicium. Tribunal, Jac. 2. 6. Controversia, 1 Cor. 6. 2. Κερθηριον quum propriè significet tum organum quo animus de rebus apprehensis statuit, tum id unde sumitur de re quapiam statuendi argumentum, tum etiam locus cognitioni controversiarum destinatus; hoc loco mihi videtur illud ipsum declarare quod in disceptationem vocatur, Beza in loc. 1 Cor. 6. 4. Κερθηρια, id est, Fora, ac Curias, & Judices ordinarios, Beza in loc.

Κερτης, Jdex, often. Acts 24. 10. Hoc loco non tantum declarat Judicem, ut Vetus Interpretes, & Erasmus interpretantur; sed Præfectum ac Gubernatorem,

u Pro κελει.
κελεις, Jac. 5.
v. 12. 2 Pet.
2. 4. Joan. 3.
19.
x Vid. Fuchf.
Instit. med.
dicin. l. 4 c. 1.
Sect. 2.

α Γραει το
 αλιδι. Fur
 menum, à
 jurando.
 Στο τ' αλιδι
 α. 11 est, à
 possessione,
 quod i vete-
 rum prae-
 ture divitiæ
 in pecorum
 possessione
 fuerint, sicut
 Pecunia à
 pecude dicitur.
 Vel à
 αλιδι, ut
 αλλωος pro-
 prie dicitur
 de illo qua-
 drupedum
 genere, quæ
 maçari &
 immolari
 solent, Ber-
 cher, in Cat.
 & Steph, in
 Thef.

Κτήτωρ, Possessor, Acts 4. 34.
 α Κτηω, Jumentum. Luke 10. 34.
 Acts 23. 24. 1 Corinth. 15. 39. Re-
 vel. 18. 13.
 Κτιζω, crea, Creo, condo, or, often. Bara
 de solo Deo; αλιδιεν vero, etiam de ho-
 minibus, Levit. 16. 16. à Lxx Inter-
 pretibus, & Heb. 9. 11. cum 8. 2. collato
 ductum comperimus, Gomarus. Est,
 Locum incolis frequentare, atque
 exornare. Neque verbum Hebraum
 ברא. Bira, neque Græcum αλιδιεν,
 neque Latinum Creare, ad propriam il-
 lam significationem producendi ex ni-
 hilo aliquid, restringi potest, Rivet. in
 Gen. Nos minime putamus, Creare
 primo proprieque de iis dici, quæ è nihi-
 lo producuntur: sed opinamur tam
 late id verbum sua naturâ patere, quam
 vel Græcum αλιδιεν, vel Hebraum Bara
 : quod generatim notat magnificè
 aliquid efficere, & ut significanter di-
 cam, patrare; quod etiam monuere
 Mercerus ac Junius, & inter alia
 comprobatur Num. 6. 30. Presiè pro
 Creatione è nihilo à Theologis accipi
 solet, cum nobilissimus creationis modus
 sit omnimoda è nihilo productio, Vossius
 in Thefibus. Bara, ut proprie Creare,
 ita, similitudinis jure, ordinare:
 quo factum est ut Judei Hellenista eti-
 am το αλιδιεν, quod Hebræo Bara re-
 spondet, ad eum significatum produxe-
 rint, Grotius.

Κτισις, Creatio, b Creatura, often. It
 significeth both Creationem, the very
 act of creating the world, as Mark
 10. 6. 2 Pet. 3. 4. Hebr. 9. 11. and
 Rem creatam, the creature it self
 that was made, Rom. 8. 19. Heb. 4 13.
 Rev. 3. 14. Mark 13. 19. Coloff 1 15.
 It is taken c Rom. 1. 20. for the
 estate of the world when it was
 created. From the world created; A
 condito mundo, Beza. Since the world
 was created. Pareus. A fundamentis
 mundi, the Syrian Interpreter. It
 is used also for Men, Mark 10. 6. so
 16. 15. Pro humano omni genere accipi-
 tur, sive pro omnibus gentibus, ut lo-

b Vocabu-
 lum quam-
 vis non sa-
 tis Latinum,
 tamen velu-
 ti Latii jure
 à Theologis
 donatum,
 Beza in
 Marc. 16. 15.
 Vox quidem
 minime La-
 tina, sed
 Theologis
 usitata, &
 alicubi sanè
 ferenda, in
 rebus potis-
 simùm sa-
 cris, quippe
 convenienti-
 or quam
 longior verborum circuitus, Bercher. in Catech. c Tempus
 ipsum creationis & originis mundi hoc in loco declaratur,
 Beza in Rom 1. 20.

quuntur Mathæus & Lucas, Beza in
 loc. Man is called every creature,
 per Antonomastian, because he is the
 chiefe of all the creatures. Gregorie
 saith, because he hath being with
 stones, life with trees, sense with
 beasts, reason with Angels. Κτισις
 hic pro generatione, aut gente posita
 videtur. Nam quod Marcus dicit,
 Prædicare Evangelium omni crea-
 turæ, Mathæus dicit Docete omnes
 gentes. Maldonat. ad Marc. 16. 15. At
 ברויה (Creatura) ab Ebræis ad ho-
 mines restringitur, teste Drusio Præ-
 ter. ad Rom. 1. 20. Et sic R. Selamo
 in Hof. 7. 1. את הבריות את כל
 hoc est, (interprete Mercero) Ut de-
 prædentur creaturas, id est, homines.
 Structure, Heb. 9. 11. Ordinance, or
 Magistracie, 1 Pet. 2. 13. as the Latines
 say, Creare Consulem. It significeth
 a Creature or Creation; which speeches,
 being not usuall in our English
 tongue to signifie Magistrates, our
 Interpreters have expressed the same
 by the word Ordinance. You your
 selves translate that which is in
 Greek αλιδιεν, in Latine creaturæ,
 Mark 16. of the Creation; and in the
 same sense doe our Translators use
 the word of Ordinance, Dr Fulk a-
 gainst Martin. Sometimes it signifi-
 eth Regeneration, or the restauration
 of man, Gal. 6. 15. καινη κτισις, A new
 creature, A new creation; and man
 himself regenerated according to
 his qualities, as 2 Cor. 5. 17. καινη
 κτισις. It significeth d all things d Grynæus.
 which are done in the world, whether
 well, or ill; all the employ-
 ments, thoughts speeches of all men
 and Angels. So Rom. 8. 39.

Κτισια, Creatura, 1 Tim. 4. 4. Jam. 1. 18. e Per κτισια
 illo loco in-
 telliguntur
 omnes ho-
 mines, tum
 superstites,
 tum jam
 ol m aut in
 terris, aut in
 aquis sepul-
 ti, Beza.
 c Rev. 5. 13. and 8. 9.
 Κτισις, Conditor, 1 Pet. 4. 19.
 Κυβεια, Alea. Ανεκ. Aleatio, Ver-
 sutia. Or from κεδισ, Tesseris lud-
 o, quod in hujusmodi ludis arte opus
 est, & quisque nititur circumvenire col-
 latorum, si possit, Erasim Propriè est
 versutia aleatorum quam in tesseriis pro-
 jicientis adhibent, Gerh. Eph. 4. 14.
 Ευ τῆ κυβεια ανθεστων, In homi-
 num alea: id est, incertis illis casibus
 quibus

quibus jactantur homines : Græcis enim certum est, κωλείαν dici, quam Latini Alcam vocant: quod nomen translativè de quibusvis incerti eventû, rebus dicitur, ut nulla magis fuerit apposita Metaphora significande hominum desultoria (ut ita dicam) levitati: Maluit tamen Vetus Interpres Nequitiam, Erasmus verò rectius, Verfutiam interpretari, pro eo quod vernaculo sermone dicimus, Piperie, ut etiam intellexit Syrus Interpres, Beza in loc. ut referatur ad aleatorum astutias & fraudes, Stephanus. The Apostle compares them (according to the nature of the Greek word used) to cheaters and false gamesters, who have devices by cogging dice to deceive the unskillfull. Quod verbum ductum est à lusu tesserarum, in quo qui potest, imponit, & circumvenit alterum, Eras. Fallax artificiam, vel potius, Artifex fallacia, Idem.

Κυβερνήτης, Gubernatio, 1 Cor. 12. 28. à κωβερνάω, Gubernare; propriè rego navem. Ex hac Græca voce videtur aliis Latina orta. Sunt enim γ & κ litteræ unius organi, viz. palati, quæ literæ facillè inter se permutari solent. Veruntamen existimo fluxisse ab Hebræo גבר prævaluit, unde est גבר vir, & גבר herus, penes quem est familiæ administratio. Ipsum hoc verbum non legitur in Novo Testamento, sed hinc orta κωβερνήτης & κωβερνήτης nauticus. Pafor in Lexico.

Κωβερνήτης, Gubernator, Act. 27. 11. Revel. 18. 17.

Κύκλος, Circulus, Mark 3. 34. and 6. 6, 36. Luke 9. 12. Rom. 15. 19. Revel. 7. 11.

Κυκλόθεν, In circuitu, Revel. 4. 3, 4, 8. and 5. 11.

Κυκλώω, ὄμμα, Cingo, circumdo, or. Luk. 21. 20. Joh. 10. 24. Act. 14. 20. Heb. 11. 30. Rev. 20. 9.

Κυλίμας, Voltor, Mark 9. 20. Κύλισμα, Voltabrum, 2 Pet. 2. 22.

From κω-
λεία, Ἀπρι-
10, Truncus.
Clausus,
Curvus,
Propriè, cui altera manus trunca sit, aut manca; & ῥωλόε ad pedes propriè pertinet, Eras. Aræ. He is properly called Mancus, qui manu caret; yet it is also applied sometimes to other members.

vetus cum hic uteretur, recentiori satisfacere non potuit; cum latinissime locutus sit. Notum illud Mæcenatis,

Debilem facito manu,

Debilem pede, coxâ, Heinsius. Eras. Mutuus. Beza, Mancus. They are called there Mancus, not such whose hands are cut off, (as they are properly called, Math. 18. 8.) but whose members were weakened with the palæ, or any other & distemperature: partly because they are opposed there to the sound; and partly because we never read that Christ restored any to their feet or hands, or any other members, although he was able to have done it, Beza in loc. See Scouletus. It is used also Mark 9. 43. and Math. 15. 31.

Κύμα, Fluctus, Math. 8. 24. and 14. 24. Mark 4. 37. Act. 27. 41. Jude 13.

Κύμβαλον, Cymbalum, 1 Cor. 13. 1. Genuus instrumenti musici: à κύμα & C, avus recessus; vel à κύμα, Cymba navis, ab externa figura.

Κύμινον, Cuminum, Matth. 23. 23. Latini appellant Cuminum, mutato v in u, & productâ syllabâ mediâ. See of it, Plin. lib. 20. cap. 14. & 19. 8.

Κυνέλιον, Catellus, Matth. 15. 26. Κυνέλιος, Canibus, ita Syrus. Catellis, Beza, Piscat. Petis obiens, Fr. It is used also, ver. 27. and Mark 7. 27. Κυνέλιος, Catellis. Vulg. Canibus. Erasmus autem rectè expressit diminutivum, quo usus videtur Dominus, ut majore contemptu loqui videretur, Beza in loc. It is used also ver. 28.

Κύριον, Incipit me, Mark 1. 7. John 8. ver. 6, 8.

Κυρία, Domina, 2 Joh. 1.

Κυριακός, Dominicus. These two only, Supper and Day, have the epithet of κυριακόν, Dominicum, in the Scriptures, to shew that Dominicum is alike to be taken in both. Κυριακὸν Δείπνον, The Lords Supper, 1 Cor. 11. 20. Κυριακὴ ἡμέρα, The Lords Day, Rev. 1. 10. He setteth the article τῆ before it, ἐν τῇ ἡμέρᾳ κυριακῇ, as if he should say, that Lords day. All dayes are the Lords dayes, but this day is emphatically called The Lords day, because He, as Lord of

8 Mancus, & membris omnibus captus & debilis, Cicero pro Rabirio.

h Κύμινον ab Heb. קמון, Camiron, quod idem significat. i Diminutivum à κύμα, Canis.

k Κυριακὸν, Dominica, scilicet Domus, whence the Scottish word Κυρια for a Church. Vide Fullerii Mucell. sac. li. 2. cap. 9. p. 245.

of the Sabbath, changed it, *Weemes of the Lam.*

Kυειδω, Dominor, Luke 22. 25. Rom. 6. 9. 14. and 7. 1. and 14. 9. 2 Cor. 1. 24. 1 Tim. 6. 25.

1 De Deo, & *Kυειδω*, 1 *Dominus*, exceeding often. *Deducitur à κυειδω*, *autoritas, quia Dominus habet autoritatem: vel à κυειδω*, which signifieth, *I am. Sape dicitur non simpliciter Dominus, sed qui pollet autoritate, cui jus est prescribendi*, *Erasin.*

It properly signifieth one that hath authoritie, or one on whose authoritie something dependeth. This word answereth to the Hebrew name of God, יהוה *Jebovah*, (which the Septuagint usually translate thorowout the Old Testament in this word) and setteth forth the absolute power and sovereignty of God over all the creatures; and therefore hee is called *εις κυειδω*, 1 Corinth. 8. 6. Ephes. 4. 5. the one, or onely Lord. *usurpatur vel Civiliter, quando hominem quempiam honoratiorem reverentia causa vocamus dominum*, Matth. 27. 63. *item quando eum vocamus dominum, qui suos habet servos*, Matth. 6. 24. & 8. 27. *Vel Theologicè, quando uni ac vero Deo tribuitur appellatio*, Coloss. 1. 10. Jude ver. 9. *Certo quodam respectu, & generali significatione quandoque creaturis tribuitur; in eminentiori ac propria significatione, de solo Deo usurpatur, ut supra*, 1 Cor. 8. 6. Ephes. 4. 5.

It is in the writings of the Apostles simply and absolutely ascribed unto Christ, saith *Zanchie*, a thousand times. In the Old and New Testament this title is attributed to God more then a thousand times, saith *Gerhard*. The Hebrew word אדוני *Adonai*, springing from אדן *Adon*, and that from *Eden*, which signifieth a *Base*, or *Pillar* which sustaineth any thing: the Greek, *One who hath rule or dominion*, being a word of relation: Our English word *Lord* (as the Learned gather) hath much like force with the Hebrew, being contracted of an old Saxon word *Laford*, which is by interpretation a *Sustainer*. Rom.

12. ver. 11. *Serving the time*: because there is a great affinitie between these two words in the Greeke tongue, *κυειδω time*, and *κυειδω* some read the words so, *Serving the time*; so *Ambrose*: not that they should be men-pleasers, or time-servers; but to apply themselves to the time, in the occurrents and occasions thereof, neglecting no opportunity of doing good. *Calvin* saith, that they must *Accommodare se tempori*; and *Pellican*, *Sciat se attemperare omnibus horis*: so *m Gualter*, *Peter Martyr*, *Erasinus*. But *Beza* giveth this reason why this reading cannot be received at all, because no such phrase is found in the Scripture, to serve the time in any such sense: temporizers rather are reproved in Scripture, then commended. The other ^a reading is the better, which ^a *Serving the Lord*. *Chrysostome*, *Theophylact*, *Haymo*, the Syrian Interpreter, *Ferom*, *Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Pareus*, and others follow.

Κυειδω, *Dominatio*. 2 Pet. 2. 10. *κυειδω* *εβουλα* *vocat, Senatorum, aut aliorum quorumvis Magistratum collegium, eadem prorsus ratione qua nos dicimus in vernaculo nostro sermone*, *La Seigneurie*, *Beza in locum*. It is used also Ephes. 1. 1. Coloss. 1. 16. Jude 8.

Κυειδω, *Ratum facio, sancio*. *Κυειδωμαι*, *Pass.* Wee interpret, *te confirm*. It signifieth, by publick sentence to speak a thing, Galat. 3. 15. that is, to ratifie by publick authoritie. 2 Corinth. 2. 8. *Τδ κυειδω*, *ratam & authenticam confirmationem declarat; unde factum, ut is à cujus autoritate pendeat aliquid, à Grecis dicatur ejus rei κυειδω*, *Beza in loc.* Ideoque *rectius vertitur, Ratum faciatis, quam confirmetis, cum Vetere Interprete*, *Steph. in Thef.*

Κύων, *Canis*. Matth. 7. 6. Luk. 16. ver. 21. Phil. 3. 2. 2 Pet. 2. 22. Rev. 22. 15.

Καλον, *Membrum*, Hebr. 3. 13. *Τδ καλον* *significationem ferè habet: unde in oratione soluta, καλον est orationis pars, constans ex partibus minutioribus duabus aut tribus incisus, que vocantur κομματια*.

καλα,

But the most & best copies have *κυειδω*, *Serving the Lord*.

^a *Serving the Lord*.

^o *Græcæ vox Membra sive artus declarat, ex quibus ipsū corpus constructum est; Beza.*

^o *Pedis tamen*

significationem ferè habet: unde in oratione soluta, καλον est orationis pars, constans ex partibus minutioribus duabus aut tribus incisus, que vocantur κομματια.

κῶλα, corpora, Steph. *Artus*, Beza. *Cadaver*, Vulg. *Apostolus autem non dixit cadavera, sed τὰ κῶλα, id est, membra, atque etiam ossa, seu ossium multitudo. Quod quidem non solum eleganter fit quādam Synecdoche, ut partes ponantur pro totis hominibus; sed potius eleganti εὐστυπῶσαι, ut quodammodo oculis subjiciat spectanda membra, atque ossa hinc inde sparsa, eorum, qui divinitus casti erant, non aliter quā in bello, ubi magna strages facta est, videntur hinc capita, inde tibiae, hinc brachia, hinc manus, inde pedes, aliaque membra jacere. Atque hujusmodi hypotyposi mirè convenit amplificando supplicio, nec non commovendis omnium animis, ut velint ab incredulitate sibi cavere, Hyperius in loc.*

Καλῶς, Prohibeo, inbibeo, often. *Non significat verbis tantum prohibere; sed vim quandam inbibentem seu arcentem denotat.*

Κῶμιν, Vicus, often. *Proprie non significat Urbem, sed Vicum manibus non cinctum, sive Pagum, Math. 9. 35. & 10. 11. Comædiæ from κῶμοι, which significeth Villages, and κῶμῳ, because these kind of Actors did go up and down the countrey, acting these Comædies in the villages as they passed along. Alii deducunt ἀπὸ τῶ κῶμου, id est, Comestatione. Gall. Farce, & Hispanicè Farca, à faciendo.*

Κωμόπολις, Oppidum, Marc. 1. 38. *Κωμόπολεις dici solentur, quæ nec sunt Pagi diotaxat, nec etiam Urbes, quum mœnibus careant; redditurque hinc à quibusdam, Oppidula rusticana; item Pagi, oppidorum amuli. Sunt & quibus interpretari Municipia placcat. Significat loca quæ vicis majora sunt, & tamen minorâ quā ut oppidi dici mereantur; sicut municipia appellantur, quasi dicas, rusticana, pagana, seu villana oppida, Chemnit. Tale est quod vocamus, Un bourg, vel Une bourgade, vel potius, Un gros bourg, aut Une grosse bourgade, Steph. in Thes. & Beza.*

Comestatio est scurrilis, in qua sales, & dicteria liberiora regnant;

Κῶμῳ, P. Comestatio. Rom. 13. 13. *hinc Comœdia orta est, Arct. in loc. Κῶμοι, cantationes obriarum, cum jurgio & contumeliis decantata, Athanas.*

Rioting: The Latine reads, Non in comestationibus, which cometh not of the Latine comedere, which significeth to eat; but of the Greek κῶμῳ, which is the word in this place; and significeth, as S. Ambrose expounds it, Luxurious feasting, and banqueting, wherein men take liberty unto all lascivious and riotous behaviour: so called, as some think, because such feasting and riotous feeding breeds κῶμα, heavy sleep, when men are, as the Poet speaks, 9 Virg.

— Somno, vinoq; }
or, } sepulti:
— Somno, ciboq; }

even buried in sleep, caused by good cheer. *Κῶμῳ est compositio convivalis, ex qua aliquis tandem incidit in κῶμοι, in profundam somnum, inquit Eustathius. Dicitur etiam κῶμῳ convivium luxuriosum, post cœnam extra vel tempus prandii, non ad honestam recreationem, sed ad luxum, voluptatem & lasciviam institutum; ex quo nomen comestationis apud Latinos deductum; quamvis voce κῶμῳ aliquid amplius significetur, quā voce comestatio; viz. omne amatoriae, lasciviae, levitatis, ac proterviae genus; quod apparet in hominibus vino incalcentibus: à vino enim exsurgunt ad lascivas saltationes, ad obscœnas cantationes, discursationes per plateas, & compita; adeoq; ad abstrusas illas actiones, quas obria turba in Comædiis instituere solet. Paulus, Rom. 13. 13. Galat. 5. 21. κῶμος & μέθαι, sicut hoc loco Petrus κῶμος καὶ μέθαι conjungit; ex quo colligitur, κῶμος nomine inordinatam vorandi aviditatem intelligi, sicut etiam Lutherus reddidit: Syrus reddidit, in fœtore, quia convivia luxuriosa vomitus & fœtores secum trahunt, Gerb. in 1 Pet. 4. 3. It significeth excess of belly-cheer in riotous feasts. The French fitly translate it, Gourmandises. And because in such feasting oftentimes there is musick, the Syrian Translatour (it may be) rendered it, Non in musica, Not in musick, meaning, vain and filthy songs, and petulant behaviour; for κῶ-*

μαλιν signifieth μέλα μέδης αἰχρῆς
 ἄδεν, to sing basely at the cup, Rous
 Archæol. Attic. li. 2. ca. 11. From
 hence the Heathen called their god
 of wantonnesse and revelling, Κῶ-
 μῶ and hereby were signified
 those pastimes that they used in their
 festivities, as Saturnalia, in honour
 of their Heathen Gods; like to
 which be our Whitson-ales, Mum-
 mings, &c. This was likewise that
 abominable Idoll of Moab, ^a Chemosh,
 so called from some filthy behavi-
 our used, or seen in the worship of
 that Idoll. It is used also Gal.
 5. 21. 1 Pet. 4. 3. in both which places
 it is translated ^r Revellings.

9 Numb.
 21. 30.

^r Our word
 Revells,
 which signi-
 fieth with
 us, sports of
 dancing, maf-
 King, is de-
 rived from
 the French
 word Re-
 veiller, to
 awaken, be-
 cause they
 are most u-
 sed by night,
 when other-
 wise men
 commonly
 sleep, Minflo.
 † Unde κα-
 γωπεῖον, Co-
 mæpium, ve-
 lum ad ar-
 cendos culi-
 ces: & inde
 Anglicum
 Canoyte.
 † Beza in
 Matth. 15.
 Erasim.

Κῶμῶ, Culex, Matth. 23. 24.
 Κῶμῶς, Mutus, surdus, often. It si-
 gnifieth with the Grecians both
 dumb and deaf, because those which
 naturally are deafe, are also dumb,
 Quoniam ^r iidem sunt naturâ muti,
 qui surdi. Mutus, Matth. 9. 33. Sur-
 dus, Luc. 7. 22. & 11. 14. Matth.
 11. 5. Marc. 7. 32. Quod nomen, ut an-
 notavit Hieronymus, magis tritum est
 sermone communi ut Surdum significet,
 quàm Mutum: sed moris (inquit) est
 Scripturarum, καὶ ὁδῶν indifferenter vel
 Surdum, vel Mutum significare. It
 is used also Matth. 9. 22. and 12. 22.
 and 15. 30, 31. Mark 7. 37. and 9. 25.
 Luke 1. 22. Non solum mutum, sed &
 surdum significat, imò propriè surdum,
 & ex consequenti mutum: quòd qui
 naturâ sunt surdi, necessariò etiam sunt
 muti, Janfen. in Concord. Evang.

um conflictus ventorum, Lorin. in loc.
 Evangelista hac voce utuntur in descri-
 benda tempestate maris miraculosè à
 Christo sedatâ, Matth. 14. v. 37. Luc. 8.
 v. 13. Lxx pro turbine Job 38. v. 1. Je-
 rem. 25. 32. Gерб. in 2 Pet. 2. 17. Pro-
 cella vehevemens, & turbo impetuofus.
 Aristotle, De mundo, saith, it is Ventus
 violentus, qui inferne sursum versus
 repente convolvitur. It is used also
 Mark 4. 37. Luk. 8. 23.

Αλαέω, Crepo, Acts 1. 18.

Αλαίλω, Calcitro, Acts 9. 5. and 26.
 ver. 14.

Αθήω, Loquor. Αθήομαι, Dicor, very of-
 ten. Animadvertendum est arguunt
 discrimen inter Loqui, & Dicere, atque
 ita inter λαλέω & λέγειν nam Loqui
 est, utcumque facere verba, & ad impe-
 ritam multitudinem pertinet; Dicere
 autem est, prudenter verba facere, &
 proprium est Oratoris. λαλέω ἄδεις, &
 ἄδωα λότα, λέγειν, Aul. Gel. noct.
 Attic. lib. 1. cap. 15. Loquax magis
 quàm facundus, Salust. It is vul-
 garly taken in the evill part, and si-
 gnifieth, Temerè & inconsideratè ver-
 ba fundere, Efflurre; yet in the New
 Testament it is taken in the good
 part, as Heb. 1. 1. Sometimes it si-
 gnifieth, to use a simple, plain, and
 perspicuous kinde of speech, which
 all may understand; sometimes (af-
 ter the Hebrew phrase) to command,
 Acts 9. 6. and 10. 6.

Αλαία, Locutio. Loquela, sermo. Acci-
 pitur in malam partem, ut Loquela
 apud Latinos, pro loquacitate, Pluc.
 Vitium est, quo tenentur ii qui perpetuò
 loquuntur, nec ullas aliis loquendi vias
 tradere solent, Casaub. in Theophrast.
 Charact. Interdum verò pro familiari
 colloquio inter amicos, aut alios. Joh.
 4. 42. Hoc loco λαλία non declarat Lo-
 quacitatem, (quæ propria est hujus vo-
 cabuli significatio) neq; Idioma linguæ,
 (ut accipitur Matth. 26. 73. Lingua
 tua, vel (quâ voce significantius utuntur
 Graeci) dialectus tua te prodit, &
 Marc. 14. 70.) sed idem profusus quod
 λέγω, quo usus est Evangelista supra,
 versu 39. Syro etiam Interprete utri-
 que loco eandem vocem usupante. Velus
 Interpres barbarè, Loquelam interpre-
 tatus

Λ.

Αλχάω, Sortior. Luc. 1. 9. Apud
 Latinos Sortiri, quemadmodum apud
 Græcos λαλχάδεν, non modò significat
 Sortem projicere, sed etiam Sorti-
 tione aliquid consequi, Beza in loc.
 & Gерб. in 2 Pet. 1. It is used also
 Joh. 19. 24. Acts 1. 17. 2 Pet. 1. 1.
 Αάδω, Clam. Matth. 1. 19. and 2. 7.
 Joh. 11. 28. Acts 16. 37.
 Αάλα, Turbo, A whirlwinde. 2 Pet.
 2. 17. It is not properly one winde,
 but a conflict of many windes, Pluri-

tatus est; Erasmi Orationem: quod vocabulum, ut ambiguum, hoc loco repudiari, Beza in loc. Joh. 8. 43. Loquutio, idiomata, seu etiam Lingua. Est enim hac expositio magis expressa, quam si accipias pro eo quod verbis ipsi significatur; ut supra cap. 4. 42. Beza in loc.

^a It significeth, simpliciter Accipio, seu Apprehendo: so the Septuagint use it, Esai. 14. 21. and 21. 3. Exod. 3. 15. and 15. 14. Judg. 7. 10.

^a λαμβάνω, ομα, Accipio, capio, aufero, arripio, or, very often. It is a general word which is used, whether one receive any thing with their mouth or hands, Joh. 19. 30. Capiō, accipio, Matth. 7. 8. Recipio, Matth. 10. 38. Joh. 13. 20. Violenta apprehensionis sive comprehensionis significationem obtinet; sic usurpatur Luc. 9. 39. Joh. 19. 1. Plerumque de regni acceptione dicitur; nimirum, qui ad regni onus vocatur, ad crucem cruciatumque se vocari existimet. Regum supplicium regni cura est, Novarin. in Matth. 10. 38. Non in genere tantum de assumptione, sed de vocationibus ac functionibus etiam usurpatur Heb. 5. 4. Ita 2 Sam. 7. 8. Graeci hoc verbum de vocatione Davidis ad regnum, & Deut. 4. 20. Deus assumpsit sibi populum: & locus 2 Cor. 11. 20. videtur ita exponendus Joh. 3. v. 27.

^b Ελα, Fulvile, à λαμπρο, Splendens, fulgeo, luceo.

^b λαμπάς, Lampas. Matth. 25. 1, 3, 4, 7, 8. Hoc loco per Lampades non intelliguntur faces, seu fionalia, quae apud Graecos Lampadum nomine intelliguntur; sed e ejusmodi Lucerna quae vasculis, imposito ellychnio, oleo foventur. In hac significatione vox λαμπάδων usurpata videtur, Joh. 18. 3. & Act. 20. 8. It is used also Revel. 4. 5. and 8. 10.

^c Βεζα, Gerho.

λαμπάω, Splendo, Matth. 5. 15, 16. and 17. 2. Luk. 17. 24. Acts 12. 7. 2 Cor. 4. 6. twice. Hinc Lampas Latin. & Angl. Lamp.

Vide Lud. de Dieu, Casaub. exercit. 16. ad Annal. Eccl. B.

λαμπρός, Splendidus. Doctissimi viri apud Lucam, ca. 23. 11. videntur, Splendidam vestem: id proprie Graeca vox significat; magis tamen ex usu Latine loquentium dixissent, Candidam. Vet. Interp. Albam. Gorgeous. The Italian, white, the Greek bright and resplendent, that is to say, which came newly from fulling, Deodate on the place. Apud Scriptores, Album, &

λαμπρόν, modo distinguuntur, modo pro eodem ponuntur, Jac. 2. 2, 3. Non d^d significatur vestis albi coloris, sed resplendens, illustris, & elegans, qualis est divitum, & Regum. Antiquus ex Ecclesiae antiquae consuetudine ac praxi albam dixit: in qua vestem albam sive candidam gestabant baptizati; quod λαμπροσφορέν, seu λαμπροσφορέων, dicebant, Heinsius. Quam vocem Vulgatus Interpres, etsi non semper, ut plurimum tamen ac passim solet vertere albam; sed minus recte: Album λαμπρόν Graece dicitur, & opponitur nigro, ut Matth. 5. 36. λαμπρόν verò significat Splendidam atque illustrem, cujuscunque tandem coloris, etiam non albi. Hoc autem in loco idem est quod pretiosum & excellens, uti patet ex opposito de mendici veste sordida: & vel ipse Vulgatus in v. 3. vertit Praeclara, Jacobus Laurentius in Jac. 2. 2. It is used also Acts 10. 30. Revel. 15. 6. and 18. 14. and 19. 8. and 22. ver. 1, 16.

λαμπρότης, Splendor, Acts 26. 13.

^c λαμπρός, Splendidè, Steph. Beza. Luc. 16. 19. Superbè, Tremell.

λαυδάω, Lateo, Mark 7. 24. Luk. 8. 47. Acts 26. 26. Heb. 13. 2. 2 Pet. 3. 5, 8.

λαξίδος, Excisus ex lapide, Steph. Eras. Luc. 23. 53. Vulg. Excisus, In saxo incisus, id est, in ipsa rupes excavatus, Beza. λαξίδω enim quasi λαξ ἐξω, Lapidis incido, atq; operi apto, Esa. 19. 10. Ezech. 40. 43. Usurpatur Exod. 34. 1. Deut. 10. 1. pro opere dolandi ac planandi Tabulas illas lapideas quibus Lex est inscripta.

^{*} λαός, Populus, very often. From λάω, or λάω, Fruor, quòd nati sumus ad societatem: or from λάας, Lapis: Deucalion made them of stones;

Inde genus durum sumus, experientisq; laborum,

Et documenta damus, quae sumus origine nati. Ovid. Metam.

Luc. 1. 68. τῷ λαῷ, Plebi, Vulg. Populum, Beza, Tremell. Laurentius, Latinitatis observantissimus, mavult Populo quam Plebi, quòd Populus universos civitatis ordines complectatur, Plebs in summa pars sit.

^d Fanfen. in Con. Ευανγ.

^e Gr. significat, Praeclare, magnificè, Splendidè, Janfen. Metonymicè Pomposè.

^{*} Unde Laie, laie-people.

Ἀδύνη, Guttur, Rom. 3. 13. Significat summam partem gula. Servius Frumen appellat, quod cibo fruitur, ubi est delectatio cibi & potus.

† From λατρίμω, lapicidat, which is compounded ex λατρία, & τριμω. Qui lapides incidit, aut lapidibus extru- it.

† Λατομείω, ἔραμα, Exscindo, or, Matth. 27. 60. Mark 15. 46.

† Λατρεία, Cultus, Religio, Ritus. The Papists make it proper for the service of God. It significeth service to men; yea, cruell and base bondage, Deut. 28. 48. Lev. 23. 7. where it is given to the creatures; and vers. 8, 21. of the same Chapter, and Numb. 28. 12. It is used Joh. 16. 2. Rom. 9. 4. and 12. 1. Heb. 9. 1. 6. Vide Δουλεία.

† Λατρεύω, Servio, Deservio, often. It is derived (saith Erasmus) of the particle λα, which is added for more vehemencie, and the word τρέω, which significeth to tremble, because it is the use of servants to be much afraid, and tremble at the presence of their masters. It significeth first in generall, to serve God, Matth. 4. 10. Luk. 1. 74. Rom. 1. 9. Yet Laurentius Valla on Matth. 4. sheweth, Λατρεύω esse tam hominibus quam Deo servire. Suidas saith, It is idem quod mercede servire. Ludovicus Vives sheweth out of profane Authours, that sometime the word λατρεύω is taken for the service of men (or maids) to their masters, Augst. de Civitate Dei lib. 10. cap. 1. Secondly, in speciall it is taken for Sacrifice; a speciall part of divine worship. Rom. 12. v. 7. θυσία and λατρεία are joined together.

† Ἀάχων, Olus, Matth. 13. 32. Mark 4. ver. 32. Luc. 11. v. 42. Rom. 14. v. 2. Sic dictum à λαχέω, quod fodiat terra in plantatione ejus.

† Ἀγέω, Legio. Quae est certa militum multitudo: alias minore, alias ampliore numero constabat, pro usu & necessitate Reipublicae. Communiter apud Romanos erat multitudo sex millium armatorum militum, Isidor. Suidas in Evangelio est appellatio non unius mali spiritus, sed totius magnae multitudinis, quae unum hominem obsederat. Quod vocabulum recentiores Graeci mutati sunt à Latino Legio, Chemnit.

Syrus idem nomen habet, Matth. 26. 53. Perverserat ergo orientem unam cum bellis Romanorum hoc vocabulum, Mayerus in Philologia sacra. Usurpatur Matc. 5. 9, 15. Luc. 8. 30. Apocal. 8. v. 30. Vox Latina sic dicta à Legendo, seu Deligendo.

Ἀέγω, Dico, nuncio, indico, Marc. 10. ver. 32. Luc. 10. 12. Praecipiendo dico, Matth. 23. ver. 4.

In three principall tongues, Hebrew, Greek, and Latine, there hath ever been held a difference between speaking and saying.

Ἀείω, Adject. Ἀεία, Plana, Luk. 3. 5. A verbo λείω, quod contundere significat.

Ἀείπω, Desum, Luk. 18. 22. Tit. 1. 5. Τα λείπονται, id est, quae desunt, quae desiderantur, quae inabsoluta sunt, Hyperius. It is used also Tit. 3. v. 13. Jam. 1. 4, 5. and 2. 15.

Ἀείμμα, Reservatio, Rom. 11. 5. Reliquia.

Ἀείσγία, Ministerium, Steph. Erasmi. Beza. Officium, Ministerium, aut Munus publicum, Bechman. Luc. 1. 23.

Idolomania Pontificia paroni vertunt, Sacrificia, contra vocis originem; & Bellarminus ex hoc versu fabricat regulam istam falsissimam, Cum accommodatur vox λείσγία ad sacra, & absolutè ponitur in Scripturis, ubique accipitur pro Ministerio Sacrificii. In Novo Testamento in hoc sensu nullibi reperitur haec vox. Significat Munus docendi, & in genere, Officium, vel Ministerium quod praestatur ex debito officio, vel superiori, vel inferiori, vel pari, Aret. in Probl.

Proprie significat administrationem officii publici, puta Magistratus, aut Sacerdotii: sed Phil. 2. 30. καταχρηστικῶς usurpatur ad significandum officia privata humanitatis ac beneficentiae erga Paulum victum, quasi dicas, Si mihi adesse possitis, ministraretis mihi victo, Pifcat. in loc.

Ἀείσγία accipitur, 1. In genere, Pro quovis ministerio, Phil. 2. 30. ubi privata humanitatis ac beneficentiae officia notat. Septuaginta usurpant pro Servitio, Servitium, Opus, Operatio, Ezech. 19. 20. ac generaliter

i Solius est Oratoris, dicere; loqui autem, communis Vulgi.

k Deficio, cado, defatigor, succumbo, vincor; impar & inferior sum, linguor animo, Cornel. à Lap.

l Quod nos vulgò vocamus Officium, Graeci λείσγία appellant, Erasmus. Ministerium publicum, Munus publicum.

Le Service divin, Non tantum de sacris officiis, sed omnino de publicis usurpatur in Scriptura, Pavens.

Significat publici alicujus muneri administrationem, Mag. in Aristot. Ethic.

neraliter pro quovis ministerio, 1 Reg. 1. ver. 4, 15. 2 Paral. 17. 19. Dan 7. ver. 10. Eodem modo accipitur apud Arist. 2. Oeconom. & apud Lucianum. 2. In specie, ac proprie significat Ministerium publicum, Munus publicum. 1. In Veteri Testamento à Septuaginta Interpretibus usitatissime accipitur, pro Ministerii Levitici administratione, magna ex parte in offerendis sacrificiis positâ, Exod. 38. 21. Num. 4. 25. & 8. 22. Eodem modo accipitur Luc. 1. 33. 2. In Novo Testamento accipitur pro Sacerdotio Christi, cuius typus fuit tota illa Levitica λειτουργία, Heb. 8. 6. 3. Pro Ministerio Ecclesiastico, Phil. 2. 17. 4. Pro parte quadam ad Ministerium Ecclesiasticum in Primitiva Ecclesia spectante, viz. distributione celestiarum inter sanctas gentes, adeoque pro beneficentia erga pauperes, Rom. 15. v. 27. 2 Cor. 9. 22. 5. Pro administratione muneris politici. 6. Pro administratione Cœnæ Dominicæ, Gerhard. in loc. Theolog. Being applied to holy things, it signifieth any holy administration in generall, Rom. 15. 16. In speciall it is used for the administration of any publick office to God, Rom. 13. 6. And as there are divers parts of Ecclesiasticall functions, so this word is diversly used: 1. For the office of teaching, Acts 13. 2. 2. Of the legall ministeries of the Temple, Luk. 1. ver. 23. 3. For the work of the Leviticall Sacrifice, Heb. 10. 11. 4. It is used of Greek Writers for the publick administration of the Lords Supper. Beneficence to the poor is called by this name, Rom. 15. 27. 2 Cor. 9. ver. 12. Philip. 2. 25. Παρά τὸ λήϊον, vel λήϊον ἔργον, id est, Opus publicum, Suidas. Ἀ λείος, sit λείος & λήϊον. Vel sit ἀπὸ τῆς λειτὸν, καὶ τὸ ἔργον. Λειτὸν νετὸ est τὸ διὰ τῆς λέω, id est, λαῶ ἵτὸν, quod est per populum, & publicum fit.

■ Illud ver. λειτουργέω, Ministro, Publicum ob eo munus significat omnem publicam functionem, præsertim quæ plus molestiæ ac laboris, quàm dignitatis, honoris, & quasi imperii habet, *Idem in Clav. Scrip.*

Quum ministrarent, id est, Quum munere suo fungerentur, docendi, viz. ac prophetandi; nam paulò ante, doctores ac prophetas fuisse dixerat: itaque Chrysostomus rectè interpretatus est λειτουργούντων, Ministrantibus, id est, Prædicantibus. Syrus & Arabi, Precantibus: nam λειτουργεῖν retulerunt ad publicas preces propter adjunctam jejunii mentionem. Nemo autem est, vel mediocriter peritus Græca lingua, qui λειτουργεῖν nesciat dici de publicis præsertim functionibus, tum verò de iis quoque qui ad usus Republicæ pecunias conferunt, Beza. Sacrificing, Erat. *Ministring*, so others. Baronius and Bellarmine translate it, *They sacrificing*: But Casaubon (who for Græek learning hath scarce had his equal in this our age) saith, (*Exercitat. 16. cap. 41.*) λειτουργεῖν hath been used Ecclesiastically for whatsoever religious ministrations (even for sole praying, when there is no occasion of sacrifices;) and hee instanceth in the Fathers, mentioning the morning and evening λειτουργίας of the Church, *Bish. Morton of the Masse, lib. 6. cap. 2. Sect. 1.* It signifieth nothing else but ministring, and executing a publick work, service, or office. The Syrian and Greek Paraphrast, *Oecumenius, Theophylact*, and *Chrysostome*, are against the Papists, whereof some interpret this *Ministring, Praying*, and others *Preaching*, the third joineth both; and *Erasmus*, though hee somewhat favour them in his word of *Sacrificing*, yet in truth hee utterly overthroweth them, by affirming, that by *sacrificing* is meant the using of their gifts to Gods glorie, and the salvation of the Church, in prophesying, and teaching the doctrine of the Gospel, *Cantwright on Rhem. Test.* It is used also Rom. 15. ver. 27. Hebr. 10. ver. 11.

Λειτουργός, Minister publicus. It signifieth a publick Officer or Minister; and is given, 1. To the *Civill Magistrate*, Rom. 13. 6. 2. To the *Minister*, Rom. 15. 16. 3. To *Angels*,

n Minister
facorum, &
qui fungat
tur officio
sacerdotii
pro aliis.
o *Λήθιον* olim
dicebant
Prycaneum,
id est, locum
publicum
quo verfa-
buntur Ma-
gistratus, &
ἔργον, opus:
unde, com-
mutatis ali-
quot literis,
λεῖπρον δι-
αί, qui in
his locis ma-
gistratibus
interuebant.
p Vox origi-
ne Latina,
non solum
ad Græcos,
sed etiam ad
Thalmodi-
stas dimana-
vit, *Gerh.*
Lud. de Dieu.

Angels, Hebr. 1.7, 14. 4. To our
Lord Christ, Hebr. 8.2. 5. To the
Priests of the Law, Luke 1.23. and is
always a title of great honour, and
publike performance. It is used
Phil. 2.25.

Λειτουργικός, Adject. Ministratorius.
Heb. 1.v.14. λειτουργικά πνεύματα.
Plus est quam Ministratorii Spiritus:
λεῖτουργός enim proprie significat eum
qui bono publico studiosissime servit, cui
hoc unum est propositum, quoad ejus fieri
potest, prodesse omnibus, obesse nemini,
Grynæus in loc.

Λένιον, Linteam, Joh. 13.4,5. Vox à
Græcis recentioribus tantum usurpata,
& mutuata ex Latino Linteam, Ste-
phanus. Vox Hellenistarum, quam à
Latinis accepisse videntur. Eà utuntur
etiam Thalmodistæ, hoc est jurispru-
dentes Ebraei, qui Thalmod conscripse-
runt, id est, jus civile Judæorum, Dru-
sius. Dubium enim non est hoc voca-
bulum in usu apud Ebræos tum tempo-
ris fuisse, licet quidam Græcam velint
esse dictionem; λέγιον quasi λειάντι-
ον, ἀπὸ τοῦ λείπειν. Idem mecum sta-
tuit H. Casaubonus in notis ad cap.
13. Joh. Utitur (ait) Evangelista vo-
ce Romanâ, quam tunc Judæis fuisse
usitatam in communi sermone ver-
isimile est, Mayerus in Philologia sa-
cra.

Λέπης, Squama, Act. 9.18. qualis in pisci-
bus est: hinc λέπις etiam morbus
quem Medici Porriginem vocant,
& scabiei quædam species, cutem ex-
asperans squamis, Aret.

Λέπες, Lepra. Leprosæ, or Leprie;
which word we borrow from the
Greek, λέπες, so called of the former
word. Scales, like Fish-
scales, grow upon leprous bodies,
Matth. 8.3. Mark 1.42. Luk. 5.12, 13.
It is also called ἐλεφαντίασις, of the
Elephant, because it maketh the skin
harsh and rugged, or full of white
and black spots, like the Elephants.
Lepra tamen non declarat Morbum
quem Græci Elephantiasin, nos La-
derie vocamus, sed pertinacissima scabiei
genus, Beza in Act. 8.1. ἀπὸ τοῦ λεπέ-
ναι, quod scabrum fieri & albe-
scere significat.

Λεπρός, Leprosus, Matth. 8.2. and 10.8.
and 11.5. and 26.6. Mark 1.40. and
14. ver. 3. Luke 4.27. and 7.22. and
17.v.12.

Λεπρόν, Minuti quoddam nummi genus.
Luke 2.12. two mites, the eighth part
of a penny. It is used also Mark
12.42. Luke 12.59.

Λεῦκός, Albus, often. Matth. 17.2.
λευκὰ, Alba, Beza, Vulg. candida,
Erasm. Potius significat splendidum,
& fulgens; albus color omnium est
splendidissimus, cap. 2.8.3. Notum pro-
verbiale, Nive candidior, Lam. 4.v.7.
Mark 9.3. Psal. 50.9.

Λεῦκίνα, Dealbo, Mark 9.3. Rev. 7.14.
Candidum facio, Eras. Vulg.

Λέων, Leo, 2 Tim. 4.17. Hebr. 11. v. 33.
1 Pet. 5.8. Rev. 4.7. and 5.5. and 9.
8, 17. and 10.3. and 13. 2. Nomen
Leo in plerisque linguis residet, levī, ut
fit, mutatione. Italis est leone & lion-
ne: Gall. lion. Hisp. leon. Angl. Lion,
Martin. in Lexic. Philol.

Λήθη, Oblivio, 2 Pet. 1.9. Some
derive the Latine word *Lethum*,
from this Greek word, because it
brings an oblivion of all things; so
Varro, and Festus: which opinion
(saith Calepin) is most true, and there-
fore it is to be written with *th*: but
Priscian derives it from an obsolete
Latine word, *Leo*, unde est Deleo.

Λύδης, Torcular. Apoc. 14. 19, 20.
Lacus præli torcularii, ubi uvæ prælo
exprimuntur, Piscat. It is used also
Matth. 21.33. and Revel. 19.15.

Λύθη, Nugæ, Luke 24.11. Signi-
ficat nugas, ineptias, tricas; rem nul-
lius pretii: apud Hippocratem signi-
ficat delirium, seu deliramentum, quo-
modo etiam interpres hoc loco vertit,
Gerhardus.

Λύστis, ² Latro, often. Matth. 27.44.
οἱ λῆσταί, Theeves: Robbers it is in
the Originall, Luke 10.30. They
robbed him of his garment. Matth. 27.
v.15. non tam latronem quam præ-

in um; sed illa deducuntur à Græcis desinentibus in *or*, Pi-
scat. in Schol. in 2 Chron. 32. ² A λῆ, particulâ in-
tensivâ, & ἐσθ, id est, Valde dico, Eustath. ³ A λεία, Præ-
da, vel à λήστω, Latro. ⁴ Latro ita dicitur, autore Festo,
quod à Latere adoriatur; vel à Latendo, quod latenter in-
fidiatur, Calep.

donem

donem sonat : quo sensu & apud Xenophontem reperitur Græcæ historiæ secundo, Grotius.

Αἰψός, Acceptio, ipsa accipiendi actio, Phil. 4. 15.

Αἶψα, Valde, vehementer : Adverbium intendendi, often. 2 Cor. 11. 5. Ἐὐδελίαν ὑποσάτων, Iis qui supra quam valde sunt Apostoli, id est, qui summi sunt Apostoli, seu eximii, ut cap. 12. 11. Steph. in Thes. Græc. Ling.

^a From Λίβανος, Libanus, Matth. 2. 11. Revel. 18. 13. From the Hebrew word, לבנה, Lebonah, which is called so from לבן, Laban, Candidus; ut Alpes, à Nivuum albedine, Pasor. Isidore and others thinke the place so called from Frankincense, Gr. λίβανος, Hebr. לבונה. But no mention is made in any history of nature, or other (as I take it) that Frankincense ^b was ever gotten in that mountain. Breewood Enquir. cap. 2. 5. Vide Drusii observat. sac. lib. 9. ca. 22.

Λιβανός, Libanus, Thuribulum, Apoc. 8. 3. 5. An Incense-vessel, or Censer. Proprie Thus significat, Apoc. 8. 3. sumitur pro ipso thuribulo, ut manifestum est ex quinto versu.

Λίθος, Lapis, often. Λίθος, ομαί, Lapido, or, Joh. 10. 31, 32, 33. and 11. 8. Acts 5. 26. and 14. v. 19. Heb. 11. 37.

Λίθινος, Lapidus, Joh. 2. 6. 2 Cor. 3. 3. Rev. 9. 20.

Λιθοβολέω, ἐμαί, Lapido, or. It simply significeth to cast stones at a man, or to hit him with stones, whether death follow, as in Stephen, Acts 7. 59. or not, as in Paul, Acts 14. 19. 2 Cor. 11. 25. Αλίθιος, & ψάλλειν. Hanc esse significationem propriam verbi Lapidare, Quintilianus innuit, lib. 8. cap. 2. nempe pro, Lapidem in aliquem conjicere : sed sciendum est, ψάλλειν de eo dici proprie apud Græcos, qui non modo jactu petiit, sed etiam ferit quod petiit, Beza in Marc. 12. 4. The Septuagint use it Exod. 8. 26. and 19. 13. It is used also Matth. 21. v. 35. and 23. 37. Luke 11. 34. John 8. 5. Acts 8. 58. and 14. 5. Heb. 12. 20.

Λιθόστρατος, in neutro genere est, Pavimentum lapidibus stratum; vel te-

sellatum : Cujusmodi multa pavimenta in Hispania videntur. Caninius in loc. Nov. Test. One termes it, Lapidipavium, Joh. 19. 13. Vide Piscat. The Lxx use it 2 Chron. 7. 3. Esth. 1. 7. Cant. 3. 10.

Λιμνάζω, Dissipo. Matth. 21. 44. Λιμνήσαι, Dissipabit, Beza. Vulg. & Erasmi. Conteret. Ad verbum, Ventilabit, id est, ita comminuet, ut minutæ partes in auras dispergantur : as chaffe useth to be scattered with the winde; for he useth a word which significeth properly to separate the chaffe from the corn, with winnowing to scatter it abroad. Cic. in Pisonem, Statuam deturbare, affligere, comminuerè, dissipare. Proprie est, Ventilando paleas à frumento separare, minutimque dispergere. Metaphorice significat Dissipare, Disjicere; adeoque, ita comminuerè, ut partes in auras dispergantur: ita accipitur, 1 Reg. 14. 15. Jer. 31. 10. It is used also Luk. 20. 18.

Λιμνὴ, Portus, Acts 27. 8, 12. twice. Πάρος τὸ λίαν ῥάσειν, Eustath. à valde manendo, seu Conquiescendo, ad differentiam fluctuantis maris.

Λίμνη, Stagnum, Luke 5. 1, 2. and 8. 22, 23, 33. Revel. 19. 20. and 20. 10, 14, 15. and 21. 8.

Λίμνη, Fames, often. Ἀλείπειν, Deficere. Extrema fames à ciborum penuria; Galen so definit it. It is joynted with death, Rev. 6. 8. and 18. 8. Caritas annonæ, Metonymicè, quia ex caritate annonæ multorum fames originem ducit: in qua significatione accipitur Luc. 4. 25. Act. 7. 11. & 11. 28. In eodem sensu usurpatur à Septuaginta, Gen. 12. 10. and 36. 1. Ruth 1. 1. Gerh. in Harm.

Λίνον, Linum. ^d Matth. 12. 20. the wick of the candle, pur for the candle, by a Metonymic of the matter. It is used also Rev. 15. 6.

Λιπαρός, Pinguis, Rev. 18. 14.

Λίτρα, Libra, Joh. 12. 3. and 19. 7. 39. Vox verè Græca, Drus. lib. 4. Præterit. And Erasmus goeth about to prove it out of Pollux: but Galen's opinion is more probable, quòd libra nomen origine sit Latinum, quod Græci in suam receperunt familiam. mutat à liter à b in τ, Gerh. in Hist. Harm. Evang.

^d Linum, Beza, Vulg. id est, Elychnium, materiz nomine positum pro eo quod ex ea materia confectum est, ut alibi λίνα dicuntur retia ex lineis, seu tenuibus linis contexta.

Beza

^b Frankincense groweth plentifully, in this mountain Libanus: & of that place Frankincense is so called in Greek, Danais.

^c Græcè sonat quasi dicas, Ἐπίπεδος ἵστος; à λίθος, lapis, & ἐπιπέδος, stratus, Eras.

Beza in Johan. 12. 3: *Mensura & ponderis nomen, duodecim uncias continens.*

Λιβ, Libs, *ventus Aficus*, Act. 27. 12.

Λογία, n, *Collecta*, 1 Cor. 16. 1, 2. *Collatio pecunie.*

Novum apud Paulum verbum, à colligendo, sive à legendo dictum. Apparet Metaphoram ductam à foetibus arborum, aut terræ, quæ legi dicuntur. unde & Leguminibus vocabulum, Erasim.

Λογία, τὰ, *Eloquia*. Act. 7. 38. Rom. 3. ver. 2.

Vox ista λογία apud Authores Græcos usurpatur ad significandum responsa Dei, vel deorum, quæ Latini Oracula vocant. Sed in sacris literis extenditur ad significandum omne Dei verbum hominibus traditum, Estius ad Rom. 3. 2.

Τὸ λόγιον pro sermone aut eloquio frequens est in libro Hymnorum. Alibi λόγιον significat pectorale, quod rationale interpretantur, Drus. Præter. ad Rom. 3. ver. 2.

Oraculum is so called, not as Iustatus, because ibi oratur, prayer was there used: but rather, ab oratione, of the divine speech there uttered by audible voice; as mans Oration or Speech is so called, because it is delivered ore, with the mouth, D^r. Willet on Levit. 16. ver. 2. Heb. 5. 12. 1 Pet. 4. 11. Δὶς sunt oracula, Aristophani, Thucydidi, & Herodoto. Ecclesiastici Scriptores λογία appellant Testimonia Prophetarum & Apostolorum.

Λόγος significatio varia est apud Græcos, & æquivoca, & aliter verti potest, quàm Sermo, aut Verbum.

Λόγος, Sermo, ratio, verbum, very often. *Vox est λογισμὸς.* It is a word of various significations, as the Hebrew word דָּבָר Davar. It is taken, 1. For Christ himselfe, Joh. 1. 1, 14. Vulg. Verbum. Λόγος Græcè duo præcipuè significat, quæ huic loco conveniunt. Primò, veriti potest ratio, quia sicut ratio vel noitia à mente, sic Filius à Patre procedit. Ita Chrysostomus, Theophylactus, Euthymius, Basilius, & Nazianzenus. Secundò, & optimè, veriti potest sermo, cum Tertulliano, Cypriano, Ambrosio, & Hieronymo: vel potius verbum; unde & Æthiopicus vertit kal, id est, verbum: Sic & Syrus, Arabicus, Persicus, Ægy-

ptius, Ludovic. de Dieu. Proprium Johanni est Christum λόγον vocare, 1 Epist. 1. 1. & 5. 7. Apoc. 19. ver. 13. *Græcius in Joan. cap. 1. v. 4. Haud dubiè eam ob causam, ut ostenderet hanc personam omnibus ætātibus voluntatem Patris humano generi protulisse, Paulus Tarnovius. Cur porro Christus dicatur λόγος, ex Act. 26. ver. 22. puto colligendum esse, nimirum quòd sit ille ipse, de quo Prophetæ omnes sunt locuti, Danæus Ifag. Christ. lib. 1. cap. 37.*

Wee translate it word; some think speech, & were better. Erasimus and Beza, Sermo. Nec simpliciter est λόγος, sed ὁ λόγος, Sermo ille. It is so taken Luk. 1. 2. John calleth him λόγον ζωῆς, The word of life, 1 John 1. 1. 2. For Doctrine or preaching, Act. 20. ver. 7. Math. 15. v. 12. Mark 4. 14. 2 Tim. 2. 15. 1 Thessal. 2. 13. Philip. 1. 14. 3. For Memorable sayings; Act. 2. 22. and 20. 35. 1 Tim. 4. 9. 2 Tim. 2. 11. Tit. 1. 3. Hebr. 7. v. 28. Rom 13. 9. 4. For a Sentence, or Proposition, 1 Corinth. 14. 19. 5. For a Command, or Precept, 2 Pet. 3. ver. 5, 7. 1 John 2. 5. Hinc Decalogus. 6. For a Thing, or Businessse, Luk. 9. 44. and 12. 10. and 20. 3. and 24. 44. Act. 8. 21. and 10. 29. and 15. 6. & 19. 38. Rom. 9. 28. 7. For Speech, Math. 8. 8. 8. A word, Math. 15. 23. Luke 7. 7. 1 Thess. 4. v. 15. 1 Corinth. 14. 19. 9. Reason, Luke 16. 2. So Tertullian translateth it. The Greek word significeth either Rationem, or Orationem: Reason; unde ἄλογος, Rationis expers. 10. Respect, Math. 5. v. 32. 11. For Reproach, Synecdochicòs, the Genus being put in stead of the Species, as Luke 12. ver. 10. Math. 12. ver. 32. 12. A Divine force, and power of working miracles, whereby Christ confirmed his doctrine, Match. 8. ver. 16. Luke 4. ver. 32. and 24. ver. 19. 13. Prophetical Vision, or Oracle, Luke 3. 4. 1 Corin. 12. 8. λόγος σοφίας, Knowledge infused by divine revelation. Λόγος γνώσεως, Knowledge acquired by studie and industrie, Barlow in Conci-

one. 14. The Promise of God, Rom. 9. 9. *Λόγος ἐπαγγελίας*, that is, the Promise it selfe made to Abraham. 15. Defence, and the reason of it, Matth. 12. 36. Acts 19. 40. Rom. 14. 12. 1 Pet. 4. 5. Matt. 25. 19. Matt. 18. 23. Luk. 16. 2. 16. Painted eloquence, 1 Corinth. 2. 1. and 4. ver. 19. *Τὸν λόγον*, Verba: sic vocat istorum phaleras, & inanem verborum splendorem; Latini, ut opinor, Verba vocant simili prorsus ratione, Beza in loc. 1 Corinth. 1. 17. 2 Pet. 2. v. 3. 17. Daily speech, Marth. 5. 37. Jam. 3. 2. Eph. 4. 29. 18. A Book, Acts 1. 1. See Beza, and Lud. de Dieu on the place. 19. Speech to the people, Acts 13. 15. 20. The Scriptures of the Old and New Testament, Luk. 11. 28. Act. 11. 19. 21. Elocution, or utterance, Ephes. 6. v. 19. Gr. Speech, that is, Loquendi facultas, Beza. An abilitie and facultie to utter that which is to be spoken, 1 Corinth. 1. 5. It is also taken for the gift of Divine Eloquence.

Et eruditum sonat, & Erasm.

Λόγος, Eloquent, Acts 18. 24. *Λογίζομαι*, Ratiocinor, puto, cogito, existimo, numero, reputo. 1 Cor. 3. ver. 5. Ab Arithmeticis desumitur emphasis, apud quos videlicet notat, subducto calculo aliquid certi concludo, & expensum fero, Tarnovius. Significat aliquid apud se subductis rationibus quasi collectum firmiter statuere, ac proinde non dubie opinionis, sed firmæ persuasionis significationem habet, Rom. 3. ver. 28. & 6. 11. & 8. 18. Hebr. 11. 19. *Gerh. in 1 Pet. 5.* It hath divers significations of concluding, Rom. 3. 28. *ἡ λογιστέα*, (id est, συλλογιστέα, ut recte explicat Theophylactus, ut etiam accipitur supra, cap. 6. 11. Est enim in his verbis conclusio argumenti sumpti à causa finali, Beza.) Wee conclude, or collect and gather, as by reason and argument; so the word signifieth. The word signifieth also the casting up of many summes into one, as of two tens put together is made twentie: so certain is this truth, as there is no doubt to be made of it. To

ἡ λογιστέα proprie significat, Ratiocinari, Argumentando concludere, Unum ex alio inferre. Rom. 6. 11. ἕνα λογιστέα, Like good Logicians prove your selves.

impute, Rom. 4. ver. 9. Rom. 8. 18. *λογίζομαι*, I count; not I think, as the Vulgar Latine. *Reputo*, Erasmus. *Statuo*, Beza. It signifieth, not an opinion which is uncertain; but a due value and estimation of a thing, *Erasm. in Annotat.* It is a Metaphor from such as, casting account, find the true totall summe; as if hee should say, I have cast the crosse, with all the incumbances of it: quasi subducit rationem, hee doth (as it were) cast up his account; The afflictions of this life are nothing answerable to the glorie to come. Heb. 11. v. 19. *λογιστέον*, Vulgata, Arbitratus; nimium dilute. Ratiocinatus, id est, subductis rationibus omnibus adversus ingruentes cogitationes, ex principis, tum de omnipotentia, tum de immutabilitate promissionis divine, quam erat fide amplexus, sic apud se collegit, Beza in loc.

i Significat, ex præmissis colligere aliquid, & statuo.

i P. 4.

Dr. W. H. 1

m Significat aliquid apud se rationibus collectum statuere, Beza. Significat, tum generationem, Estimationem, five apud se statuere; tum specificationem, Imputare, five Reputare, Vorstius.

λογικός, Rationalis. Rom. 12. 1. *τὸν λογικὸν λατρεύειν*, id est, κατὰ λόγον, Agreeable, or, according to the word, or, which is your service of the word, as the same word is rendered 1 Pet. 2. v. 2. *λογικὸν γάλα*, Milk of the word. Respicit ad λόγον, cuius mentionem fecit 1 Pet. 1. 23. ubi illum comparaverat semini unde electi regenerantur; hic autem eundem comparat lacti quo regentur alimentur, Pisceat. Sarcenius takes it for the subjection of reason to God and his Word. But rather Reasonable service is there opposed to the offering up of beasts that are unreasonable creatures. So, this offering up of our selves to God, is a sacrifice of the Gospel, and much better then the sacrifice of the Law.

λογισμός, Cogitatio, ratiocinatio. Rom. 2. ver. 15. *Quo vocabulo significantur non qualescunque cogitationes, sed quæ fiunt ratiocinando, ac disceptando; dum, adhibito iudicio rationis, animus examinat aliquid, & de eo pronuntiat, sitne verum an falsum, bonum an malum, Estius in locum.* It is used also 2 Corin. 10. ver. 4.

1. Est pugna verborum, Rixa, Litigium.
 2. Pugna rationum, Cornet. à Lap. Non est rerum sed verborum pugna, five, ut vulgò dicunt, Bellum Grammaticale.
 3. A word-bate, Bish. Morton.

Λογομαχία, Verborum pugna, Steph. Beza. Studium rixandi, & velitatio de verbis, Aret. Cùm inutiliter de modo loquendi aut verbis certatur sine edificatione, Idem. 1 Tim. 6. 4. Pugna que committitur verbis, Verborum velitatio, Budæus. Erasim. Disputatorium pugna. Male, quum hoc nomine non tam contentiosi disputatores reprehendantur, quàm inanes simul & rixose disputationes, Beza. Λογομαχίας nomine non tantum de vocabulis ipsis & vocibus disputationes inutiles damnat Paulus, sed etiam de rebus que nullius sunt momenti, neque ad conscientiarum nostrarum sustentationem, neque ad edificationem pertinent. Denique ex quibus nullus sit audientium profectus, in quo graphicè nobis tota Scholasticorum & Sorbonistarum ratio atque Theologia describitur, Danæus in locum. Vide Estium ad locum in contrarium: Quod speculativa Scholasticorum theologia non sit pugna & litigiosa scientia, ex eo liquet, quod argumentis ac rationibus diligenter collatis atque expensis; studet inveniendæ atque in lucem proferendæ veritati. Que sanè vera est ac legitima disputandi discendiq; ratio, Estius ad 2 Tim. 2. 14.

Apuleius uno vocabulo dixit verberari.

Λογομαχέω, De verbis pugno, 2 Tim. 2. 14. Est de vocibus rixari, vel verbis contendere, aut sententiis tantum pugnare, non re ipsâ, Aret.

Αόχνη, Lancea, Joh. 19. 34. Est hasta militaris, cuspide ferreâ in extremitate munita: usurpatur pro Venabulo, & Synecdochicè pro Cuspide, seu Mucrone hastæ. Nazianzenus vocat ensẽm, Nonnus macheram, Theophyl. romphæam, que apud veteres significat genus ferramenti, quod neutram in partem inclinat; nam venit à πέπω, id est, vergo, inclino, Cornel. à Lap. The Septuagint use it, Nehem. 4. 13. and Ezek. 39. 9. for an Hebrew word that significeth a kinde of sword having the form of a spear.

Convitium, quasi Convocium, when one riseth in a mans face with many and bitter speeches.

Λοιδορία, Convitium, 1 Tim. 5. v. 14. 1 Pet. 3. 9. Of λαός, Populus, and Δέρω, Cædo, to Flea a man. Vel λόφος δέρου πλήθους, id est, Sermo instar hastæ vulnerans, Eustath. Vix vocabulum Latinum huic invenio, nisi dicas

esse Exprobrationem ad directam contumeliam, Macrobi.

Λοιδόρειν, Convitiator. Λοιδόρειν est convitiis ac maledictis aliquem incesse, probriis insectari, probrose alicui crimina obijcere, Gerhardus. λοιδόρομαι, Pass. Joh. 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23.
Λοιδόρος, Convitiator, 1 Cor. 5. v. 11. and 6. 10.

Λοιμός, Pestis. Acts 24. 5. Λοιμόν, The very plague, Pestem: sicut Scelus pro Scelerato dicitur. Vulg. Pestiferum; non expressâ emphasi, Beza. Λοιμός μετά λιμόν, Pestis famem plerumq; sequitur: hæc duo junxit Hesiodus, & Matthæus, cap. 24. 7. Lucas, cap. 21. 11. It comes also from the same root that λιμός doth, à λείπω, Deficio, quia facit defectum. Pestis, quia pessundat; whence the Scots call this sickness, The Pest. דבר, in Piel significat Evertere. Inde nomen דבר, Pestis, quia multi eadem everuntur.

Λοιπός, Reliquus, residuus, often. Τὸ λοιπόν, Quod superest. Ephes. 6. 10. it is translated, Finally. It significeth a Remainder, and implyeth that yet there remained one necessarie point to be delivered, before he made an end. 2 Cor. 13. 11. λοιπὸν, some read it thus, For the rest; others, For the remainder.

Septuag. Interpretes hoc verbo usi sunt, quando in Mose describitur jurgium Iraelitarum contra Mosen & Aaronem, quod à seditione non procul fuit alienum, ut videre est, Exod. 17. 2. & 21. 18. Num. 20. 3. Deut. 33. 8. Metaphoricè, res, aut homo λοιμός vocatur; & Pests apud Latinos æquè pro extiali, ac peste.

Dr Gouge.

Λάστρον, Lavacrum, In sacris literis dicitur de Baptismo, ut Ephes. 5. & in Epist. ad Titum, cap. 3. Metaphoricè dicitur de sanguine Christi, quo animæ nostra à peccati sordibus abluuntur, & purgantur; à λέω, Lavo.

Lavacrum, seu ipsa aqua quâ abluimur, Balneum.

Λέω, ομαι, Lavo, or. Joh. 13. 10. Acts 9. 37. and 16. 33. Heb. 10. 22. 2 Pet. 2. 2. 2. Rev. 1. 5.

Λύκος, Lupus. Matth. 7. 15. and 10. 16. Luk. 10. 3. Joh. 10. 12. Acts 20. 29. Say some of λύκος, Dilanio, to tear in peeces: or rather, say others, λύκος of λύκος. λύκος potius fit à λύω καὶ, Solvo ovillam pellem.

Λυμάνομαι, Vaso, Acts 8. 3.

Λύπη, Tristitia, dolor, often. It is used of the anguish, and pain of a woman in travaile, Joh. 16. 21. which all

Quasi λύπη, quod sit animi quædam dissipatio, & quod oculos solvat in lacrymas, know

know is exceeding great. Paul, Rom. 9. v. 2. useth it of his sorrow which he conceived from the incredulitie of the people of the Jewes. The Septuagint use it for languishing with griefe, Lam. 1. 23. for being wounded and vexed in minde, Genes. 44. 5. So to grieve, as a parent at the death of his child, 2 Sam. 19. 2. for being vehemently troubled in minde, Isai. 32. ver. 11.

Λυπέω, έωμαι, Contristo, or, often. Non ira sed tristitia affectum exprimit. Matth. 14. 9. & 17. 23. & 26. 2. 2. Marc. 10. 22. & 14. 19. & alibi in Novo Testamento usurpat de illis, qui, ob ingratum & infausum aliquod nunciium, animo turbantur, & contristantur, Gerh. in Hist. Harm. Evang. Syrus apud Marcum habet verbum Coarctatus, angustatus fuit. Apud Matthæum habet verbum Abbreviatus fuit, contristatus est, abhorruit. Generale est, omnes doloris species complectens, ex mali presentis consideratione, Aret. in Joh. 10. Interiorum mœstitudinem propriè denotat; & omnes doloris species complectitur. Matth. 26. 37. usurpat de mœstitiâ, & angore quem Christus in horto sensit.

Λύσις, Dissolutio, 1 Cor. 7. 27.

Λύσις, Expedi, Luk. 17. 2. Fit hæc vox λυτο τὸ λυέν τὸ τέλει, Solvere sumptum, To quit the cost.

Λύτρον, Redemptionis pretium, vel Redemptorium. Matth. 20. 28. Redemptionis pretium. Vulg. Redemptio. Verum (ut observat Erasmus) τὸ λύτρον ipsam Redemptionem non declarat, sed ejus pretium, id est, quicquid datur ad eos redimendos qui captivi tenentur. Significat pretium datum pro redimendis peccatoribus: id præmium quod pro solvendo & liberando aliquo ex vinculis datur, Illyr. in Clav. Script. Α λύω, Solvo, per quod scil. vinculi solvuntur, vinculis eximimur, & in pristinam libertatem restitumur: So some. Others would have it come from λύω, Solvo, to pay, and not Solvo, to loose. It is used also Mark 10. 45. Gallis est Rançon, scribunt & Rençon, quod volunt dici contractè quasi Redemptionem.

Λυτρόω, δομαί, Redimo, or. Luk. 24. 21.

Tit. 2. 14. 1 Pet. 1. 18.

Ἰ Λύτρωσις, Redemptio. Significat tum ipsum actum liberandi, tum & liberationem, aut libertatem effectam partamqz, sic Luc. 1. 68. & 2. 38. It is used also Heb. 9. 12.

* Significat temporariam redemptionem, Illyr. Talem liberationem significat, quæ captivitatem & oppressionem præsupponit, Chemnit.

Λυτρωτής, Liberator, Act. 7. 35. Vulg. & Erasim. Redemptor; quod uni Christo convenit. Liberator, Beza. Propriè dicitur, qui aliquem solvit è vinculis, expenso λύτρω, id est, pretio redemptionis, Piscat.

Ἰ Λύχρον, Lucerna, often. Whence γ Ex λύω, comes the Latine word Lychnus, and the English Lynck. Ita vocatur vel instrumentum ipsum, puta lampas, cui oleum imponitur quod accendatur; vel id ipsum quod ardet, puta fax, aut candela, Beza in Matth. 5. 15.

Solvo, & λύω, idem quod λύω, Nox, scil. tenebras profligat.

Ἰ Λυχνία, Candelabrum, often.

Λύω, ομαι, Solvo, or, often.

z Candelabrum, instrumentum, viz. eminenti loco positum, cui insigebatur lucerna, Beza.

M.

Ἰ Μᾶγος, Magus; hinc Magicus, & Angl. Magician. Matth. 2. 1, 7, 16. twice. Græci carminum superstitiosorum, & præstigiærum autores μάγος vocant, & sunt usi nomine in probris, quemadmodum annotat Camerarius. Act. 13. 8. Elymas Magus, sic enim interpretatum sonat nomen ejus, hoc est, Nomen Elymas, s; interpretevis, significat Magum, malis artibus deditum. In bonam partem pro Sapiente accipitur: quo sensu Aristoteles scribit, Magos Persis fuisse autores Philosophiæ: quanquam non Persarum solum, sed aliarum etiam gentium sapientes, Magi olim sunt appellati, Scultet. Exercit. Evang. lib. 1. cap. 53. Sed à rellis studiis, præsertim Physiis, & Mathematicis, proclivis est ad curiositatem lapsus; ita Magi infames esse ceperunt, nempe homines dediti diabolicis divinationibus, & incantationibus maleficis. Acts 13. 6. Persicum vocabulum: A Persian word, as Plato, Xenophon, Strabo, and Diogenes Laertius observe, and signifieth wise; but because the Chaldeans and Egyptians

* Notare operæ precium est, extra Danielis Prophetiam non existare apud Hellenistas τὸ μάγος, qui tum vocem, quemadmodum in usu orientis erat; haud dubiò adhibuerunt. Nobis verisimile est, potius à Græcis, ut ple-râsq; alias, eam vocem accepisse Syros ac Chaldeos, quam à Persis; posteriores præsertim, Heinsius in Matth. 2. 1.

ans were given to divelish Arts, now it is taken in the ill sense. *Ideoque rectè omnino illi faciunt, qui in vernaculis versationibus vertunt les Sages, propter infamatum in Gallico Idiome Magorum nomen, Cafaub. Exercit. 2. ad Annales Eccles. B. Syrus, Arabicus, Persicus, Aegyptius, atque ac Græcus & Latinus, retinent vocem Magi. Solus Ethiopicus habet adoratores, quia Magi hi venerunt ad adorandum Christum, Cornel. à Lap. in loc.*

Septuaginta Interpretes, ubi nomen Athaphim in Daniele occurrit, constanter id exponunt per μαγιστῶν. Athaphim verò Hebræis, vel Chaldeis potius, sunt, qui ex offitio aliquid cognoscunt, vel qui sidera crepusculi tempore observant; quandoque Philosophi in genere, quandoque Astrologi in specie, vel Medici. In Novo Testamento & abstracta & concreta vox, μαγεία & μαγιστῶν in malam omnino partem plevisque adhiberi videntur: Abstracta, Act. 8. 11. Concreta, Act. 13. 6. Sic verbum μαγιστῶν, Act. 8. 9. Interim si sequamur observationem eruditam Ludov. de Dieu, nomen illud μέσων videtur, Act. 13. 8. Et si enim institutum Elymæ pessimum fuerit, nomen tamen innocuum fuit. Observat verò vir eruditus, Elim apud Arabes scientem notare, & tribui peculiariter iis qui res divinas humanasque scrutantur, earumque sunt periti. Sic Magi nomen ibi honestum foret, & sanè τὸ ἐβέγγει δὲ δὲ δὲ, quod ibi occurrit, ut bene notat doctissimus Interpres Beza, simplicem unius lingua per aliam interpretationem designat: Spanhem de Dub. Evangel. part. 2. Dub. 19. unde derivatur, vide ejusdem part. 2. Dub. 18.

Μαγεία, Ars Magica, Act. 8. 11.

Μαγιστῶν, Artem Magicam exerceo, Act. 8. v. 9.

Μαθητῆς, Discipulus, very often. Omnes eos significat qui doctrinam Christi sectabantur, Matth. 5. 1. Ita etiam usurpatur, Matth. 12. ver. 49. Luc. 6. 13. Act. 11. 26. multisque aliis in locis, Grotius. It is sometimes taken in generall for any of the faithfull of Christ, Luke 14. 26. Act. 1. 15. and 6. 1. and 11. 26. In the Evan-

gelicall Historie, the Apostles are almost still understood by this name, as Matth. 9. 10. and 10. 1. It is taken also for a Learner^b or Scholer, who submiteth himselfe to another to be taught; any Learner, Matth. 11. v. 2. Act. 20. 30. Hypocrites, which heard and professed Christs doctrine without any love to it, or faith in it, are so called, John 6. 66.

Μαθητῆς, Discipula, Act. 9. 36.

Μαθητῆς, Docere, vel discipulos facio. Significat, Tradere doctrinam fidei, imbuere primis Christiane religionis elementis, Gerhard. Μαθητῆς ποιῶ, Edoceor. Act. 14. 21. Docendo ad Christi fidem adduco, ut rectè explicat Syrus Interpres. Matth. 28. 19. Μαθητῆς ποιεῖ, Goe and teach all nations; or, word for word from the Greek, Goe make them Disciples, as it is expounded, John 4. 1. Discipulate (liceat mihi sic loqui gratià docendi) sive, Facite mihi Discipulos, Bullinger. Significat & docere, ut Matth. 28. & simul etiam discipulum esse, ut Matth. 27. 57. Distinguitur autem à διδασκῶν, eò quòd μαθητῆς sit eos docere & erudire qui à magisterio & doctrina nostra alieni sunt, ut Discipuli reddantur: διδασκῶν verò docere significat eos, qui jam Discipuli redditi sunt, & magisterio nostro jam additi: quæ due notions hic optime concurrunt, Novarin. in Matth. 28. 20. It is used also, Matth. 13. 52. and 27. 57.

Μαγεύμας, Insanio. John 10. ver. 20.

Act. 12. 15. and 26. 24, 25. 1 Cor. 14. 23. Μαγεύμας Græcis dicitur non modo qui omnem mentis usum amiserunt: sed qui animo sunt impotente, & effreni impetu ad aliquid feruntur, Beza in Act. 26. 11.

Μαγεύμας, Beatus, often.

Quasi μέγα χαίρων, id est, multum & valde gaudens, Magir. in Aristot. Ethic. Græci à vehementi gaudio, & ubertate quadam latitiae, μαχαίριος appellârunt quos Latini Beatos: Beatitudinem plurima cum voluptate voluit esse; quare etiam beatum μαχαίριον dixerunt, τὸ τὸ μαχαίριον χαίρειν, à vehementiore gaudio,

^b *Ex μαθητῶν, ut discipulus à disco. As from the Greek word some speciall sciences, ἡσθητικῶν, are called the Mathematiks, because of the deepness of learning, & sharpness of wit and capacite required in all the learners thereof: So from the Hebrew word Lamad, cometh the Jews Thalmud, a composition of their doctrine.*

^c *Aliquod est verbum transicivum, pro Docere, ut Matt. 28. Verbum μαθητῆς ποιεῖν, quod eo loco usurpatur, est, tum vivâ voce, tum scriptis docere, sicut Spiritui sancto optime visum esset, Whittak, de Script.*

gaudio, Sculterus. It is compounded (saith Favorinus) of $\mu\eta$ non, and $\mu\eta\sigma$ Mors; or, quasi $\mu\eta\mu\eta\sigma$, Non sorti subiectus: Vox dicta est ab immunitate corruptionis, Eras.

Μακροζω , Beatum prædico, Luc. 1. 48. Jac. 5. v. 11. Beatos pronunciamus: Græcè uno verbo μακροζωου , ad literam, beatificamus, uti & barbarè habet Vulgatus: Rectè ad sensum, beatos pronunciamus, prædicamus, judicamus, reputamus, declaramus, dicimus, Laurentius in locum. Significat, Beatum prædicare, ac profiteri, Beza in Gal. 4. unde sit δ μακροζωης, id est, quod vulgò, Felicitis memoria, dicimus.

Μακροσωος , Beatitudo, Rom. 4. v. 6, 9. Gal. 4. 15.

Μακρολλον , Macellum. Est vocabulum Latinum, atque adeo Romanum, (si Varroni & Festo, ipsiq; adeo Plutarcho credimus) sed Græcà formà usurpatur, Beza in 1 Corinth. 10. 25. Macellum, quasi Mastellum, à macellandis pecudibus dictum esse docent Grammatici. Sed transit hoc nomen cum aliis ad Ebræos quoque & Syros: unde Syra Paraphrasis habet idem hoc loco vocabulum, Mayerus in Philologia sacra.

Μακρος , Longus, longinquus, Matth. 23. ver. 14. Mark 12. 40. Luk. 15. 13. and 19. 12. and 20. 47.

Μακρον , Longè, Matth. 8. 30. Mark 12. v. 34. Luke 7. 6. and 15. 20. John 21. 8. Acts 2. 39. and 17. 27. and 22. v. 21. Eph. 2. 13, 17.

Μακροθεν , Procul, often.

Μακροθυμια , Lenitas, Steph. Beza, Piscat. often. It is hard to be translated into our tongue. Longanimitas, Vulg. Lat. barbarè. Tertull. & Cyp. Magnanimitas; perperam: nec enim θυμω in hac voce aliud quam iram seu indignationem declarat, Beza in Rom. 2. 4. Μακροθυμω , is answerable to the Hebrew phrase, אֵינָהּ נִרְאָה One that hath a long nose; and is frequently given to God, as Joel 2. v. 13. and else-where, for his patience: The nose is the seat of anger, and a long one is not easily contracted. Ideoq;

μακροθυμω dicitur & Magnanimus, & Patiens, animique impetum cohibens: magni quippe animi est iracundiam cohibere, patientiam habere, nec illatis injuriis vinci. Vera magnanimitas patientia est, Novarin. Ephes. 4. ver. 2. Vetus, nec pessimè, patientiam hic reddidit: Recens, lenitatem animi; haud satis (ni fallor) propriè, nec pro Hebræo: Cur non ad verbum longanimitas hoc loco dicatur? Heinsius. Qui iram cohibere, & veluti procul abicere potest, quem nonnulli longanimitem vocant, vocabulo parum Latino, Beza in Matth. 18. 26.

Μακροθυμω , Iram differo, iram cohibeo, leni animo sum patiens sum, patienter expecto. Significat aliquando in Scripturis idem quod leni ac mansueto sum animo, 1 Thef. 5. 14. Aliquando idem quod iram, sive pœnam differo, Luc. 18. 7. atque ita μακροθυμω adscribitur Deo, Rom. 2. 4. Aliquando idem quod patienter expecto, Heb. 6. 15. Jacob. 5. ver. 7, 8. Laurent. in 2 Pet. 3. 9. Jac. 5. 7. Interdum de ira moderanda, sive ad tempus differenda dicitur, que maxima Dei laus est, Rom. 9. 22. Hic verò, & similibus locis, τὸ μακροθυμω signficat, Procul iram abigere, & impatientiam penitus domare, Bez. Μακροθυμων vocant Hellenistæ, quem Hebræi erech aphajim, ut videre est, Psal. 86. ver. 14. Quo sensu, & nomen istud, & verbum μακροθυμω aliquoties in his libris invenire est: idque hic sequitur Syrus. Est tam n ubi sine ira significatio patientem expectationem significat, ut Heb. 6. 15. Quomodo hic vertit Latinus, ad sensum (ni fallor) aptius, Grotius in Matth. 18. 26. It is used also Matth. 18. 29. 1 Cor. 13. v. 4.

Μακροθυμω , Patienter, Actor. 26. v. 3. Quia animus ejus potest in illud quod in longinquam distat, tendere prout oportet.

Μακροχρονω , Longævus, Ephes. 6. v. 3. Ex μακρος longus, & χρονω tempus.

Μαλακω , Mollis, Matth. 11. 8. Luk. 7. ver. 25. They that wear soft apparell, μαλακω εσθηντες. The Apostle, 1 Corinth. 6. 9. transferreth it to the mîndes:

minde: μαλακοί, Molles, the appa-
rell shewes the effeminateſſe of
the minde. Homo μαλακός in malam
partem capitur pro effœminatus: ſicut
molles viri apud Liv. Μαλακία, præ-
gnantium eſt mollities quadam, & de-
fectio, cum languentes modo hoc, modo
illud appetant: proinde Metaphoricās
μαλακοί homines dicuntur ſœdis & in-
ſolitus libidinum concupiſcentiis dediti,
Bulling. & Hyperius in 1 Cor. 6.
ver. 9.

Μαλακία, Languor, Steph. Beza. Matt.
4.23. Infirmiſſimas, Vulg. Propriè apud
Medicos Ignaviam ſtomachi ſignificat;
ſed pro iis morbis hęc accipitur quibus
correpti, eſt non decumbunt, tamen lan-
guent, & contabescunt, Beza. Vox
Græca propriè ſignificat Mollitiem:
videtur ergo hęc uſurpari per Metonymi-
am efficiētis, quod languor ex mol-
litiæ corporis facile oriatur, Piſcat.
The word ſignifieth properly, the
weakneſſe of the ſtomack, but there
it is taken for thoſe diſeaſes, which
make men faint and wear away that
have them. Significat morbum le-
viorem & remiſſiorem, cum ſcil. aliquis
non decumbit quidem, ſed lapſu virium
languet, Pol. Lyſ. Principium eſt luxa-
tionis corporis, prænuſciens morbum;
reſtẽque veritur per Languorem,
Fanſen. Cornel. à Lap. Eſt ſegni-
ties, ac torpor. Septuaginta hoc voca-
bulo quamvis infirmitatem notant:
Deut. 7.15. 2 Par. 16.12. Genef. 42.
4, 38. Atque ut Evangeliſta, Matth.
4.23. πᾶσαν νόσον & πᾶσαν μαλα-
κίαν copulat: ita apud Moſen, Deut.
28.61. πᾶσα μαλακία, & πᾶσα πλη-
γὴ conjunguntur: ſcio eſſe, qui νόσον
diuturnam perverſionem habitudinis
corporis, μαλακίαν principium luxatio-
nis corporis deſigniant; & idcirco νόσον
Morbum, μαλακίαν Languorem ver-
tant: ſed quid illi dicent, ubi apud
Lxx legerint μαλακίαν πονήσαν,
2 Par. 21.15. item ibidem verſ. 19.
Sculter. Exercit. Evang. lib. 2. cap. 12. &
obſervat. in Matth. It is uſed alſo
Matth. 9.35. and 10.1.

Μάλις, Maximè, Acts 20.38. and 26.3.
Phil. 4.22. 1 Tim. 5.8, 17. 2 Tim. 4.13.
2 Pet. 2.10.

Μάλλον, Magis, potiùs, often. Adver-
bium, non ſemper auget, ſed aliquando
tantum corrigit. 2 Pet. 1.10. Magis pro
Potiùs. Matth. 10.28. Timeſte magis
eum: reſtẽis verteris, Potiùs, Illyr. e
Vertendum eſt aliquan-
do per Poti-
us correcti-
vum, non
per Magis
comparati-
vum, Glaſſi-
us.

Μάμμη, Avia, 2 Tim. 1.5. Dicitur etiam
Mamma Latinè.

Μαμωνᾶ, & Μαμμωνᾶ, Mammona. f
Quemadmodum Baali, Oſeæ 2.16. vel
maritum cuiuſque notat, vel idolum;
itã Matth. 6.24. Mammona, & idol-
um quod colitabat Syri, & opes quibus
præerat idolum: quaſi idololatriam Sy-
rorum & avaritiã dicas. Heinius in
Exercitat. ſac. A Syriack word,
ſaith Ferome, and ſignifieth Riches.
Eſt enim vocabulum Mammonæ Eu-
thymius & Auguſtinus dicunt Hebræ-
um nomen eſſe; verior Chryſoſtomi
ac Hieronymi ſententia, qui Mammo-
na non Hebræorum ſed Syrorum linguã,
divitiã nuncupari tradunt. Nuſquam
enim reperitur in Bibliis, niſi in Novo
Teſtamento. Notum autem, poſt redi-
tum è Babylone linguã Hebraicã ma-
xima ex parte mutatã fuiſſe in Syri-
cã vel Chaldaicã. Sculter. in Matt.
& Marc. Auguſtine underſtands
by it, Lucrum; alii, Opes, alii, Pe-
cuniam interpretantur. Druſius de-
rives it from ἄμμη, Aman, which ſig-
nifieth Firmneſſe; ſo Caninius, Prov.
10.15. the coverous put their truſt
in them: vel ἄμμη, Aman, Nutrivit:
ſignificat bona quibus alimur. Fe-
rome from taman abſcondere. Luk.
16.9. μαμωνᾶ ὁ ἀδίκιας, Mammon
of ὁ unrighteouſneſſe, that is, Unright-
eous Mammon, by an Hebraiſme.
It is uſed alſo Matth. 6. v. 24. and
Luk. 16.11, 13.

Μανθάνω, Diſco, often.

Μάννα, Manna. So the Chaldee, and
the holy Ghoſt in the Greek calleth
it, of the Hebrew מן, Man, which
ſignifieth

g Opes irri-
tamenta ma-
lorum.

signifieth a prepared, or distributed portion: for it was a ready meat to eat, as it was gathered, if they would. *Relig. monuit doctissimus Druſius legendum μαρια, Grotius. Joh. 6. 31, 49, 58. Hebr. 9. 4. Revel. 2. 17.*

Μαρτίσμου, Vaticanor, Act. 16. 16.

Μαρια, Insania, Act. 26. 24.

^b Sic designatur species extremi Anathematis, Beza. His verbis indicatur species extremi Anathematis, cum quis iudicio Dei tanquam piaculum relinquitur, *Asted. in Paratit.*
^{* See Deodate on the place.}

^b *Μαρεναθα, Maranatha, 1 Cor. 16. * 22.* It consists of two Syrian words, *μαρι, Dominus noster, αθα, venit; Condemned till the Lord come, Aug. Epist. 87.* Expecting due vengeance from the Lord when he cometh; so *M^r Pinke;* and it seemes (saith he) to have speciall reference to that, *Jude v. 14, 15.* and so *Beza. Rabbini faciunt tres species anathematum, מרי, Niddui, מרה, Cherem, מרמש, Shammatha. מרי, Niddui est ea quæ quis ut immundus ab Ecclesia cætu ad tempus excluditur. מרה, Cherem est cum quis non emendatus ex populo suo exscinditur. מרמש, Shammatha est extrema imprecatio, quæ quis pro maledicto habetur: illud autem idem est cum Maranatha, quo quis iudicio Dei, tanquam piaculum, relinquitur, Elias Thisbites.*

Μαρεβρομου, Marcesco, Jam. 1. 11.

Μαργαριτης, Margarita, Matth. 7. 6. and 13. 45, 46. 1 Tim. 2. 9. Revel. 17. 4. and 18. 12, 16. and 21. 21. A

ⁱ Margarita Græcis dicitur à nitore splendente; Latini Uniones vocant; quod infœcreti nulli reperiantur, *Scultet. Exercit. Evang. lib. 2. cap. 41.*

ⁱ Pearl hath its name among the Grecians, for the orient brightnesse that is in it; Pearles are called Uniones in Latine, because they are found one by one, and never more at once, *D^r Playfere.* See *Plinie, li. 9. cap. 35.*

Μάρμαρυ, Marmor, Revel. 18. 12.

Μάρτυρ, Testis, martyr, often. Act. 22. 20. Hic ego Græcum vocabulum servare malui, quàm Testem convertere, propterea quod obtinuit communis usus ut Martyres peculiariter dicantur, qui non oris modo confessione, sed etiam suo sanguine Christi doctrinam sanctificaverunt, Beza in loc. Vide Piscat. For, though the Greek word means any witnesse, yet in all Tongues, saving Greek, a martyr is a loser of his life for the Gospell: and often

^{Steph.}

^{Scap.}

in Greeke too, in Ecclesiaticall Writers.

Μαρτύριου, Testor, obtestor. A&S 20. 26. Gal. 5. 3. Ephes. 4. ver. 17.

Μαρτυρία, Testimonium, often.

¹ *Μαρτυρέω, Testor, testimonium do, testimonio comprobo, testis sum, testimonio orno, often. Μαρτυρέομαι, Pass. It signifieth to witnesse a thing with clear, perspicuous, and plain words; openly and seriously to affirme some thing, and to confirme it by a publike profession: in which signification it is taken, Luke 1. 22. Joh. 1. 7. Εμαρτύρησα αυτις, id est, Approbant communi consensu, ac voce, de quibus ipse differebat: nam τὸ μαρτυρέω hoc loco, & aliis multis, non declarat simpliciter testari de aliquo, ut solent testes à iudice rogati, sed publicè professione quidpiam ita testari, ut non modo assentiariis, sed etiam laudes ac comprobos, Beza in loc. Joh. 3. 26. and 5. 33. and 12. 17. Col. 4. 13. μαρτυρῶ αυτις, I bear him record, or, I witnesse with bim: I yeeld him my testimony. Joh. 13. 21. Syrus habet verbum, Testatus est, Certificavit. The Septuagint use it, pro Certificavit, & Confirmavit, Genes. 31. 48. and 43. ver. 31.*

¹ *Μαρτυρέω est Laudare, Commendare, Prædicare, sicut Luc. 4. 22. Joh. 5. 33. significat etiam Confirmare, Act. 14. 3. Luc. 11. 48. utroque sensu potest accipi.*

Μαρτύριον, Testimonium, often. Martyrium vox ambigua; & Cruciatu, & Confessionem veritatis significat, Aret. in Probl.

^m *Μάρτυρ, Testis, Apoc. 2. 13. ὁ μάρτυρ. Quod nomen à Latinis usurpatum est, ad significandum testes illos eximios, qui sanguine suo testimonium suum de Jesu Christo obsignarunt: qualis etiam hoc loco intelligitur, ut sequentia verba declarant. Synecdoche generis.*

^m See Deodate on Act. 22. 20.
ⁿ *Piscat. in Schol.*

Μαρδομου, Mando, Rev. 16. 20.

^o *Μαστιχῶν, Flagello, flagris cædo, loris verbero. To whip, not with rods, but sharp scourges. Matth. 10. v. 17. and 20. 19. and 23. 34. Mark 10. 34. Luk. 18. 33. Joh. 19. 1. Heb. 12. 6.*

^o *A μαστιχῶν Flagellum, Scutica.*

Μαστιξ, Flagellum. Marc. 3. 10. & bis infra, (cap. 5. 29, 34.) & Luc. 7. 21. distinguit voces ἡ μαστιγας, ut μαστιξ plus aliquid esse videatur: quomodo & Negang Hebrais, quod Lxx interdum μαστιξ transferunt, mala graviora significat,

ficat, Grotius in loc. Act. 22. ver. 24. Heb. 11. 36. Flagrum, flagellum, scutica; & μεταφορικῶς, poena quam susinemus ab irato nobis Deo immissa, ultio divina. Sed & veri Dei iudicij in Novo Testamento peculiariter pro p̄ morbo, ut Marc. 5. Sic Gallicè, Le fleau de Dieu, quod sonat ad verbum, Flagellum Dei; itidemq̄, Le verges de Dieu.

Μαστίγω, Flagello, Acts 22. 25. Μασός, Mamma, Luk. 11. 27. and 23. 29. Rev. 1. 13.

Μάταιον, Vanus, Acts 14. 15. 1 Cor. 3. v. 20. and 15. 17. Tit. 3. 9. Jam. 1. 26. 1 Pet. 1. 18.

Μαλαότρον, Vanitas. Rom. 8. 20. Ephes. 4. 17. 2 Pet. 2. 18.

Μαλαόρομαι, Vanus sio, Rom, 1. 21.

Μαλαολογῶ, Vaniloquus, Tit. 1. 10. Græco illo nomine per εὐλαστικῶσιν utuntur pro nomine Theologi; Mateologum pro Theologo dicunt, sicut Aratorē pro Oratore, Hyperius in locum.

Μαλαολογία, Vaniloquentia. 1 Timoth. 1. 6. Vaniloquium, id est, Dissertatio, quæ nihil differt ab anicularum nugis; quæ, tamesi satis longa sunt, inanes tamen, & elumbes sine fructu cadunt, adeo ut tandem nē ipse quidem, quod dixerint, nōrunt, Bullinger.

Μάτην, Frustra. Sine causa, Matt. 15. ver. 9. In vanum, Marc. 7. 7. Potest enim accipi dupliciter, aut ut sit sensus; In vanum, id est, frustra colunt mē, quia non assequuntur finem & fructum cultūs mei; aut ut significetur, Vanum & frivolum esse cultum illorum.

Μάχαιρα, Gladius, often: a sword. Some translate it, a Sacrificing knife. Nomen generale est, non solum gladium, sed & sicam, & etiam cultrum, ac breviorē ensē significans. Usurpatur autem & à Latinis Machæra, nec aliud, quam pugio aut gladius, qui semori accingebatur, Heinsius in Exerc. sac. Eustathio sic dicta ἀπὸ τῆς χαίτης αἵματι, quod sanguine gaudeat: at Stephano potius à verbo μάχεσθαι, id est, pugnare, aut μάχην pugna, & αἶψά τοι. Matth. 10. 34. μάχαιρα voce hīc non bel-

lum (neque enim bellum est ubi alter cædit, alter vapulat tantum, quemadmodum factum est puris illis Christianæ innocentie temporibus;) sed dissidium debet intelligi, quod ex Luca appetitissimum est, cap. 12. v. 51. Tralatio inde sumpta, quia μάχαιρα proprium quasi officium est μεσιτεῖν, quo alludit etiam Scriptor ad Hebræos, cap. 4. v. 12. Grotius in locum. The Septuagint use it Genes. 2. 26. Judg. 19. 20. Prov. 8. ver. 11. pro cultro, ab edendo sic dicto; quod in edendo illo utantur.

Μάχη, Pugna, 2 Corinth. 7. 5. 2 Tim. 2. 27. Tit. 3. 9. Jac. 4. 1. Militiam significat, & verborum litigationes.

Μάχομαι, Pugno. Discepto, Joan. 6. 52. Litigo, Jac. 4. 2. Rub Hebraum, quod μάχεσθαι plerumque vertunt Græci, ut Genes. 31. 36. Nehem. 13. 2. (scpe est litigare, quomodo hīc venit Latinus Interpres, Grot. Rixor, 2 Tim. 2. 24. It is used also Acts 7. 26.

Μέγας, Magnus, very often. Μεγάλως, Magnopere, Phil. 4. 10.

Μεγαλαυχέω, Effero me magnifice, Magna jacta. Steph. Beza. Jam. 3. 5. μεγαλαυχεῖ, Dath magnifically lift up it selfe, or (as it is in the new Translation) Boasteth great things. Se extollit, Syrus. Faber readeth it, Magnificatrix, A doer of great things. The Vulgar, Exalteth great things. Beda, Exulteth of great things. Pagninus & Vatablus, Magna jactat, viz. verba, & verbera. Oecumenius, Magna operatur bona & mala. Emanuel Sa, Magnas turbas excitat. The Fr. Bib. Se vante de grandes choses. Pareus saith, that the word may be taken in a good or evill sense. Aquinas and Piscator say, It listeth up it selfe sometimes to much good, according to the former similitudes; sometimes to much evill, according to the later.

Μεγαλεια, Magnifica, Luk. 1. 49. Acts 2. 11.

Μεγαλότρον, Majestas, Luk. 9. 43. Acts 19. 27. 2 Pet. 1. 16.

Μεγαλοπενθής, Magnificus, 2 Pet. 1. v. 17.

Μεγα-

p Mdsyze non sunt vulgares morbi, sed feviores, & inufitati, qui quasi clamitant de ira & poena divina, Chemm.

q Lat. Vanitas, Gall. Vanité. Angl. Vanitity. r Vaniloquus, futilis, inania & inutilia loquens, Bulinger.

s Fanen in Concord. Evang.

e In Novo Test. aliter quam pro gladio usurpatur nunquam. Mechera in Hebrew (say some) significeth a sword.

u Μάχη de verborum & verberum pugna usurpatur, Lud. de Dieu.

z Magna jacta, seu De magnis me jacta. y Ex μεγαλαυχεῖν gloriari, five jactare. Est Metaphora ab eoque, quiesfert τὴν αὐχένα, id est, cervicem, Pisscar. in loc.

z Est hoc verbum Græcum Apostolo Jacobo, uti notavit Pareus, proprium, nec a libi in sacra Scriptura reperitur.

τὸ μεγα-
λύνει, apud
Euripidem in
Bacchis, va-
let, Magnificē
esse jactare, ef-
ferre, & Ma-
gnificae: apud
Varronem & Ple-
nium eadem
significatione
usurpatur,
Theod. Beza
in Matt. 23.
Ita etiam us-
urpatur apud
Sept. Psal. 12. 5.
& 40. 10.
Jer. 5. 27.
Dan. 8. 25.
& 11. 36.

^a Μεγαλύνω, Magnifico, magnificē u-
tor. Matth. 23. 5. To Enlarge,
in Greek and Latine, sometimes si-
gnifieth to boast, and vaunt, or brag
of a thing; and in this sense may ve-
ry well fit a Pharisee: and so some
interpret it, Magnificē jactant & ef-
ferunt quasi certum pietatis argumen-
tum. But the literall exposition is
most agreeable with the Text, Pro-
ducunt simbras, id est, Faciunt quā
longissimas, saith Beza. For the Pha-
risees, out of superstition, made their
fringes larger, when the Law had
allowed them to be large. It is
used also Luk. 1. 46, 58. Acts 5. 13.
and 10. 46. and 19. 17. 2 Cor. 10. 15.
Phil. 1. 20.

Μεγαλωσύνη, Majestas, Magnificen-
tia. Hebr. 1. 3. and 8. 1. Jude
ver. 25.

Μεγέθυς, Magnitudo. Ephes. 1.
ver. 19. Gall. Grandeur. In eadem
Catachresi variae linguae inter se consen-
tunt, usupantes hoc verbum de rebus
minimis. La grandeur d' une feue,
pome. Magnitudo quae manum impleat,
Plinius.

Μεγιστός, Maximus, 2 Pet. 1. 4.
Μεγιστῶνες, Proceres. Marc. 6. 21.
τοῖς μεγιστῶσι, Proceribus. Vulg.
Principibus. Eras. Primatibus: quod
non memini apud idoneos autores legere.
Nonnulli Magnates vocant (ut ego qui-
dem existimo) παῦρον Latine. Appa-
ret autem in Oriente Megistanas ap-
pellatos, qui à Latinis Proceres vocantur,
quasi Maximates dicas, Beza in
loc*.

Vox μεγιστῶνες de proce-
ribus & magnatibus, videtur sumpta
à Macedonibus, & in usum apud Graecos
introducita. Non enim habet ana-
logiam, nec terminationem Graecam:
nec exemplum suppetit vocabuli sic Graecè
formati. Perfico proisus modo &
sono terminatum est. Apud Jeremiam
in versione Graeca reperitur. Me-
nander, qui in deliciis fuit Demetrio
& aliis Macedonicis Regibus, eā usus
fuerit, Salmasius de Hellenistica.
It is used also Revel. 6. ver. 15. and
18. 23.

Μετρηλωδῶμας, Interpretor. Quod
unā linguā dicitur, per aliam interpre-

tari, ut Mat. 1. 23. Marc. 5. 41. & 15.
22, 34. Johan. 1. 41. Act. 4. 36. Beza
in Act. 13. 8.

Μέθνη, Ebrietas, Luk. 21. 34. Rom. 13.
ver. 13. Galat. 5. 21. Est Ebrietas
adhuc durans, & molestia carens, in qua
ebrii adhuc luxuriantur & lascivunt,
Gerhard. in loc. commun. Πλα-
γὴ τὸ μὴ δεῖν, id est, non timere:
nulla enim pericula metuit ebrius, nam
————— Vina parant animos;
ipsaque adeo ebrietas

————— In praelia trudit inermem.

Α μέθυ, vinum, quoniam sine vino aut
potu alio generoso, ebrietas non commit-
titur.

Μεθίστημι, amoveo, avertio, amoveo-
or. Col. 1. 13. Transsulit, Trans-
lated; which word is taken from the
Latine, and it is a setting of us out
of one state into another. Vi-
detur hoc verbum ab iis desumptum,
qui colonias deducunt, & populum mi-
grare cogunt ex natali solo, ut novam
aliquam regionem incolant. It is
used also Luk. 16. 4. Acts 13. 2. 2. and
19. 26.

Μεθοδεία, Artes, circumventio, insi-
dia. Ephes. 4. 14. τῶν μεθόδῶν ἐ-
στὶ τὸ πλάνης. Videtur significare pro-
priè hic, Insidias quae à tergo alicui
incauto struantur; à μεθόδῶν, quod
significat etiam, à tergo insidias pa-
rere, ut multi solent latrones viatori-
bus, Zanchius in loc. Ephes. 6.
ver. 11. τὰς μεθόδῶν τῶ διαβόλου.
It significeth artificiall, crafty con-
veyances of matters, winding up and
down, and turning every way, to get
the greatest advantage. Inde με-
θοδείων passim apud Patres, praecipuè
apud Chryostomum, pro decipere,
fraudare, fallere, Salmasius. Vox
formata est ex dictione μεθόδῶν, quae
significat compendium rectè & bre-
viter tradendi artes: & quia ingeniosè
sunt methodici, ideo translata est μεθο-
δεία ad captiones astutas, & artes fal-
lendi. Diabolus optimus est methodicus
ad fallendum, Arct.

Μεθβεια, Confusio, Mark 7. 24.

Μεθύσκομαι, Inebrior. Luk. 12. 45.

Eph. 5. 18. 1 Thess. 5. 7.

Μέθυστος, Ebriosus. 1 Corin. 5. 11.

L I Ebrius

* Vide plu-
ra ibid.

Ebrius à Grammaticis dicitur, qui nimio potu alienatus est mente: ac Ebriosus est, qui subinde fit Ebrius, Bulling in loc. Ebrius est qui vino gravis est, & impos sui: Ebriosus qui solet Ebrius fieri, & huic obnoxius vitio est, Seneca, Epist. 83. Cic. Tusc. 4. Learned c men have observed, that words in osus doe signifie vehementiam, copiamve, & affectionem; as d Vinosus, a man too much given to wine: Mulierosus, one too much given to women. It is used also I Cor. 6. 10.

Μεθύω, Ebrius sum, inebrior, affatim bibo. Joh. 2. 10. it is translated, Have well drunk. And is laid hold on by some that love to lay too fast hold on the cup, as though here were something in favour of drunkenness; But the word signifieth only a more c liberall use of the creature to mirth and honest delight: so Joseph's brethren are said to be drunken, Genes. 43. 34. Matth. 24. 49. καὶ οἱ μεθύοντες Beza, Cum Ebrius. *Præfero Vulgatam, Cum Ebrius: certum enim est, de iis agi qui ex habitu peccant, Lud. de Dieu in Comment. in quatuor Evangel. It is used also Acts 2. 15. I Cor. 11. v. 21. I Thes. 5. 7. Rev. 17. 2. 36.*

Μεῖζων, Major, often. Matt. 18. 10. Major valet maximus: quo modo μεῖζων dicunt Græci, pro μέγιστος ex comparandi gradu excessionem suo more intelligentes, Drusus in observat. fac. li. 5. ca. 23. So this Comparative is likewise used for the Superlative, Matth. 11. 11. and 23. 11. Mar. 4. 32. I Cor. 13. 13. and 15. 19.

Μεῖζότερος, Major, 3 Joh. 4. Μέλας, Niger, Matth. 5. 56. Revel. 6. v. 5, 12.

Μέλιον, Atramentum. 2 Cor. 3. 3. 2 Joh. 12. and 3 Joh. 13.

Μέλεις, Imperf. Curæ est. Matth. 22. 16. Mark 4. 38. and 12. 14. Luke 10. 40. Joh. 10. 13. and 12. 6. Act. 18. 17. I Cor. 7. 21. and 9. 9. I Pet. 5. 7.

Μελετώ, Meditor. Mark 13. 11. Μὴ μελεῶτε, Neque meditamini. Hoc ego refero ad artificiosam illam dicendi rationem, cuiusmodi multa orato-

res tradunt exercendis suis discipulis in declamationibus filitiis, quas μελέτας vocant, Beza in loc. It is used also Acts 4. 25. I Tim. 4. 15. Μέλι, Mel, Matth. 3. 4. Mark 1. 6. Rev. 10. 9, 10. From the Hebrew malats which signifieth dulciscit, dulcis factus est. Peradventure this Greek word μέλι and the Latine mel may be derived, saith Rivet, from it.

Μελίσι, Apiarius, Luke 24. 42.

Μέλλω, Fuiurus sum, cunctor, often. Τὸ μέλλον de eo dicitur sepe quod non tantum futurum, sed proximè futurum est, Ludovic. de Dieu in Luc. 21. v. 7.

Μέλος, Membrum, often. 1. Any part of a naturall body, I Cor. 12. 26. 2. Every facultie of soule and body, Rom. 6. v. 13. and 7. 23. James 4. 1. 3. Every sinfull lust annexed to our corrupt nature, as a member to a body, Col. 3. 5. 4. Every Christian faithful man or woman, knit to Christ their head by a lively faith, as his members, I Cor. 12. 27.

Μεμβράνα, Membrana, 2 Tim. 4. v. 13. Vocem hanc Latinam esse omnes intelligunt. Syrus Paraphr. sensum potius quam vocem exprimit. Redditur fasciculum voluminum, Gualtperinus. Propriè, Pellis exterior quæ membra tegit; deinde per Metonymiam materiæ, Charta pergamena. Si alicui Ptolomæus maria clausisset, tamen rex Attalus membranas à Pergamo miserat, ut penuria chartæ pellibus pensaretur, unde & Pergamenarum nomen ad hunc usque diem, tradente sibi invicem posteritate, servatum est, Hieron. Epist. Famil. li. 1. epist. 36. Ideo membranam Latini appellârunt, quod è pellibus membra animalium tegentibus fit concinnata, Fullerus, Miscell. fac. l. 2. c. 10.

It is called in English Parchment, because they are skins parched and dried: or from the French, Parthe-min, Minshew.

Μέμφομαι, Conqueror, succensco, incenso. Rom. 9. 19. Significat Accusare, reprehendere, minari, pœnas irrogare, Pareus in loc. Marc. 7. 2. ἐμμελάντο, Conquesti sunt: Vulgata, Vintuperaverunt. Erasmus, Incusabant, five Accusârunt: quas omnes significati-

b Parchment is called from the place of its invention, Pergamena; from the materials thereof, being sheepskins, Membrana, Plin. li. 13. ca. 11.

c Valla, Aul. Gell. No. 7. Attic. lib. 4. cap. 9. d Verbofus, Morofus, Famosus.

e Beza there renders it, Affatim bibo.

f Vox illa à solo Joanne usitata, Lovin. g Α μέλας, ut Atramentum, ab ατρο.

tionibus

tiones admittit verbum μέμνησθε, quia nimirum eos de quibus conquerimur, vituperare, & accusare solemus. Ego eam significationem sum amplexus, quæ hujus verbi propria est, ni fallor; præsertim quoties absolutè ponitur: quam etiam Erasmus annotavit, Beza in loc. It is used also Heb. 8. 8.

i Id est, Semper quasi de minore forte queritur, quasi deteriorem partem acceptur, Arer.

Μεμνησθε, Quærelus, Jude v. 16. Ex μέμνησθε quærela, & ποίησθε fatum.

Μέν, Quidem, often.

Μενούργε, Imò, verò, Luke 11. 28. Rom. 9. 20. and 10. 18. Phil. 3. 8.

Μέντοι, Tamen, Joh. 1. 27. and 7. 13. and 11. 4. 2. and 20. 5. and 21. 4. 2 Tim. 2. 19. Jam. 2. 8. Jude v. 8.

Μένω, Maneo, often.

k Μένω, Ex-pesto, ut & apud Latinos, Maneo; sic Arabs legit, Matth. 26. 58 μένειν pro Habitare, usitatissimum; sic Syrus vertit, Joh. 14. 17. & sic accipitur, Joh. 1. 38, 39.

k In Scriptura singularem habet significationem; notat enim constantiam & penitissimam inhaesionem rei illius quæ dicitur Manere; & tum in malo, (ut Joh. 3. 36. Ira Dei manens, dicitur ea quæ ita perdit ut nusquam disperdat) tum multò frequentius in bono usurpatur; ut quum Dominus pollicetur Discipulis fore, ut Consolator Maneat cum ipsis in æternum, Joh. 14. 16. Cam. de Ecclef. & in Myr. Evang. Familiare Johanni μένειν ponere simpliciter pro esse, ut infra, cap. 5. 38. & 15. 11. 1 Ep. 2, 6, 10. & 3. 15. 2 Epist. 2. & alibi, Grotius in Joh. 3. 36. Luc. 10. 7. Non proprie accipitur pro Habitare, & Sedes ponere, aut diutius hæere; sed pro Di-vertere, & In hospitio tantisper morari dum quieveris, ut cæptum iter persequaris: unde Mansionis vocabulum pro hospitio & diversorio usurpatum à Suetonio & Plinio, Beza in locum.

Μέμνηνα, Sollicitudo, Matth. 13. 22. Mark 4. 19. Luke 8. 14. and 21. 34. 1 Per. 5. 7. There is Sollicitudo diligentia, & diffidentia: the first called σπουδή, a warrantable and Christian care; the other μέμνηνα, a doubtful and carking care; that is commendable, this damnable. In bonam quandoque partem accipitur; ac pro cura non solum licita, sed etiam præcepta usurpatur, 1 Cor. 7. 34. 2 Cor. 11. 28. It signifieth, besides a care, a fear of future events, which might be any hinderance to the business intended.

Παρά τὸ μέμνησθε τῶν νοῶν, à dividendâ, & distrabendâ mente; such a Care as parts and rends asunder the minde, a distracting care.

1 Significatur curam sollicitam ac diligentem, quæ mentem in partes diversas velut dividit, Gerh. m. Vogel, li. 4. c. 2. d.

Atque, animum celerem nunc huc, nunc dividit illuc,

In partesque rapit varias, perque omnia versat.

Tot me impediunt cura, quæ meum animum diversè trahunt.

o Terent. in Andria.

Μεμνῶ, Sollicitus sum, often.

Curo, Sumitur in 1 Cor. 7. 32. It signifieth no more there, saith Beza. Vox μεμνῶν & nomen, μέμνηνα haud dubiè mediæ sunt significationis, 1 Cor. 7. 32, 33, 34. 2 Cor. 11, 28. Phil. 2. 28. Neque hic per se videtur poni in partem sequiorem, sed additæ circumstantiæ vitium denotant; sollicitudo hic, quæ modum finemque, nesciat, describitur, Grotius. It is used for excessive, and sinfull care or sollicitude, Matth. 6. 25. Sollicitè & anxie cogito; at plus est Sollicitum esse, quàm Cogitare, as Erasmus notes, and that of Tully confirms, Sollicitudo est ægritudo cum cogitatione. So it is taken Matth. 6. v. 27. and 34. Non qualemque meditationem, sed animi anxietatem signifiat, & laboriosam preparationem, qualis esse oratorum solet, Grotius in Matth. 10. ver. 18. Phil. 4. 6. p. μὴδὲν μεμνῶτε, Be carefull for nothing, that is, with tearing and torturing the heart with carking thoughtfulness, impietie, fretting impatiencie, and Luk. 12. 11. Paul, 1 Cor. 7. 33, 34. expresseth the husbands and wives care to please one another, with this word, that signifieth more than ordinarie care, and implyeth a dividing of the minde into divers thoughts, casting this way, and that way, and every way how to give best content.

Sumitur in partem bonam, Phil. 2. 20. Psal. 37. 19. Prov. 17. 12. in partem malam, Luc. 10. 41. & 12. 11. & 25. 26.

o Anxie & cum summa animi sollicitudine atque ærumna cogitare, Zanchus.

p Sollicitudo diffidentie prohibetur & damnatur. Diligenter curo, Phil. 2. 20.

Μεῖς, Pars, Luke 10. 42. Acts 8. 21. and 16. 12. 2 Cor. 6. 15. Col. 1. 12.

Μεῖζω, Partior. Μεῖζομαι, Dissideo, often. Matth. 12. 25. μεῖζοῦμαι, Dissidens, Vulg. & Erasmi. Divisum: quod non satis convenit, s; Latine lingua usum spectes: nam τὸ μεῖζοῦμαι id est, divisum esse, aut partitum, idem hic valet ac dissidere, sive in varias factio-

nes scissum esse; ut ait Maro,
Scinditur incertum studia in contra-
ria vulgus.

Sicut è contrario, dicuntur unum esse,
quibus optimè inter se convenit: itaque
τὸ μεσίτευ hac significatione respondet
Hebræo verbo מִשְׁטָר Parad, Beza in
loc. The Greek word doth not
signific every little small division,
but such a division as doth cut a citie
in pieces, M^r Calamie in his Sermon
on that Text before the Lords.

Μεσσηδς, Distributio, divisio, Heb. 2.4.
Μεσσηδς, quod nemini uni indulgebantur
omnia Spiritus sancti dona, sed uni-
cuique suum peculiare donum: μεσσηδς
Πρῶτου ἁγίου, quod Spiritus hæc dona
pro arbitrio impertiebatur, Cameron.
It is used also Heb. 4.12.

q Meσσηδς
rectè dicitur
qui familiæ
hereditaria,
aut commu-
ni dividun-
do, aut fini-
bus regundis
arbitrer sumi-
tur, Grotius
in loc.

Meσσηδς, Partitor, Luc. 12.14. Non
tantum negat se Judicem esse, sed nec
Arbitrer esse cupit.

Μεσσηδς, Pars, often. Dicitio est mer-
cimoniorum & negotiorum, in genere si-
gnificans id quod in divisione obvenit,
Lorin. in Act. 19. v. 27. Res,

1 Pet. 4.16. Col. 2. 16. εἰς μέσσηδς
ἐκκλησίας, in parte; id est, (ut nonnulli
exponunt) in negotio: quasi dicat, in
observatione dierum festorum. Si-
mile est illud 2 Cor. 9. Nè quod glori-
amur de vobis, evasuetur in hac parte,
Esius ad loc.

Μεσσηδς, Meridies: quasi dicas, mer-
us dies. Ex μέσσηδς dimidia, & ἡμέρα
dies. Act. 8. 26. and 22. 6.

Μεσσηδς, Medius, often. Μεσσηδς appel-
latio habet & grammaticis Græcis pe-
culiarem usum. Dicitur enim vocabu-
lum μέσσηδς (sicut & vocabulum medi-
um à quibusdam Latinis grammaticis)
quod interdum in bonam, interdum in
malam partem capitur, Stephanus in
Thef.

Μεσσηδς, Internuncius, intercessor, media-
tor. Mediator, 1 Tim. 2. v. 5.
Socinus μεσσηδς vocem in Sacris literis
nihil aliud vult significare quam Dei
Interpretem. Mihi aliud sanè persua-
dent loci duo: alter 1 Tim. 2. 5. alter
Heb. 9. v. 15. Neque apud invidios
tantum, sed & apud eos qui elegantius
loquuntur, μεσσηδς dicitur is qui pla-
cat aliquem, Grotius de satisfactione

r Quia me-
dium tenens
inter Patrem
& hominem,
Chamier.

Christi cap. 8. Vide Scultetum in lo-
cum. Internuncius, Gal. 3. 19.

It is diversly translated: by Tertul-
lian, Sequesler, One that stands dispo-
sed, yet indifferent to both parties.
Græcam vocem putat Erasmus sacris
literis peculiarem esse, ac dubitat an
Latinè Mediator, Conciliator, aut
Intercessor vertendum sit. Latinis
Theologis, quæ de Christo agunt, di-
citur Mediator: ab aliis, Interventor,
Intercessor, Conciliator, Inter-
nuncius, aut (quod Stephano placet)
Interpres, quomodo Virgilius, Homi-
num divumque Interpres. Philoni,
Interpres, & Arbitrer, Deprecator,
Sequesler. A Mediatour, or a
Middle doth best expresse it. It
is used also Gal. 3. 20. Heb. 8. 6.

Μεσσηδς, Interpono me, Mediator sum,
Mediatorem ego. Sed in Epist. ad
Hebr. cap. 6. ver. 17. aliter accipitur:
videlicet, pro Interventor per jusjuran-
dum, vel Interposuit se cum jureju-
rando (nam, Interposuit jusjuran-
dum, quod habet Erasmus cum Vit.
Interprete, nullo modo probare queo):
Exponitur etiam, Fide-jussit jureju-
rando, Steph. in Thef. Græc.

Μεσσηδς, Media nox, Mark 13. 35.
Luke 11. ver. 5. Act. 16. 25. and
20. v. 7. Fr. Minnifst. Engl. Night.

Μεσσηδς, Medium cæli, Mid heaven,
Apoc. 8. ver. 13. and 14. 6. and 19.
ver. 17. Non est medium cæli,
quale dicunt Astronomi, qui meridem
ita vocant; sed medium inter terram
& cælum, nimirum altitudinis medium,
non longitudinis, quo modo visus est An-
gelus Davidi, 1 Paral. 21. 16. Bright-
man.

Μεσσηδς, Medius, Joh. 7. 14.

Μεσσηδς, (Ex τῷ χῶρῳ paries, &
μέσσηδς intermedius) Intergerinus pa-
ries, Stephanus & Beza. Ephes. 2.
ver. 14. Vetus Interpres, Medi-
um parietem non ineptè convertit ad
verbum; quem proprie Latini, autore Fe-
sto, Intergerinum vocant. Erasmi In-
terstitium maluit interpretari, quo no-
mine significatur ipsum intervallum, quo
res due divinantur, Beza.

Μεσσηδς, Plenus. Full of all wicked-
ness,

nessè, Matth. 23. ver. 28. *Of all goodness*, James 3. 17. It is used also John 19. ver. 29. and 21. v. 11. Rom. 1. 29. and 15. 14. James 3. 8. 2 Pet. 2. 14.

Μετέδομαι, *Plenus sum*, Acts 2. 13.

Μετὰ, *Cum, post*, Marc. 8. 31. *Pro, inter, vel apud*, Luc. 24. 5. *Pro, per*, Act. 14. 27.

Μεταβαίω, *Digredior, demigro, transeo, ostendo*.

Μεταβάλλομαι, *Mutor*, Act. 28. 6.

Μεταίγω, *ομαι*, *Circumago, or*, Jam. 3. v. 3. 4.

Μεταδίδωμι, *Impertio*. Luk. 3. 11. Rom. 1. 11. and 12. 8. Ephes. 4. 28. 1 Theff. 2. 8.

Μεταθεσις, *Mutatio, translatio*. *Mutatio*, Heb. 7. 12. *Translatio*, Heb. 11. v. 5. *Amotio*, Heb. 12. 27. *Sumptum est vocabulum ab iis qui res suas ex una habitatione in alteram transferunt*, Pol. Lyf.

Μεταίγω, *Solvo*, Matth. 13. 53. and 19. ver. 1.

Μετακαλέομαι, *Accerso*. Acts 7. ver. 14. and 10. 32. and 20. 17. and 24. 26.

Μετακινέομαι, *Dimoveor*, Col. 1. 23.

Μεταλαβέδω, *Capio, percipio, recipio, particeps sum*, Acts 2. 46. and 24. 25. and 27. 33. 2 Tim. 2. 6. Hebr. 6. 7. and 12. 10.

Μεταλήψις, *Participatio*, 1 Tim. 4. 3.

Μεταλλάττω, *Transmuto*, Rom. 1. 25. 26.

Μεταμέλομαι, *Pœnitet me, respisco*. *In Novo Testamento quinquies in universum occurrit*, Chamier. Matth. 27. 3. μεταμεληθεὶς, *Hee repented himselfe*: properly, and as the word is often used, *changed his minde*, from thinking well of his former actions, now to think them very ill. It is used also Matt. 21. 29, 32. 2 Cor. 7. 8. Heb. 7. 21.

Μεταμορφόμαι, *Transformor*. Matth. 17. ver. 2. & Marc. 9. 2. μεταμορφώθη ἔμπροσθεν αὐτῶν, *Transformatus est coram illis*: quod aliàs de substantiali transmutatione accipitur. Whence comes the word *Metamorphosis*, id est, *Mutatio corporis in aliam formam*. Putidè mihi videtur hereticus quidam *Interpres* (Calvinus in Harmon. &

Beza in Matth.) *translulisse*, & *transformatus est*, cum *Græcum verbum μεταμορφῶδης non magis transformari, quàm transfigurari significet*; & *transformandi verbum nec magis usitatum, quàm transfigurandi Latinis sit* (quo sæpe Plinius l. 9. hist. cap. 31. Quintilianus lib. 6. Inst. cap. 2. & Suetonius in Nerone cap. 28. utuntur) & *periculosam includat ambiguitatem*. Potest enim & ad externam figuram, & ad essentialem, quàm vocant, formam referri; cum manifestum sit, ut Hieronymus admonet, *Christum non corporis sui naturam, sed externam tantum speciem, figuramque mutavisse*, Maldonatus in Mat. 17. C. Sed B. Hieronymus (quem citat ipse Maldonatus) itèmq; Theophylactus in Commentario, utuntur voce transformationis, & ipsum verbum magis propriè ad litteram vertitur, *transformatus est*, quàm *transfiguratus est*, Laurentius in 1 Pet. It is used also Rom. 12. 2. and 2 Corinth. 3. 18. where the Vulgar renders it, *Transformamur*.

Μετανοια, *Respiscencia, ostendo*. *Aster-wit, or after-wisdome*. The minds recovering of wisdom, or becoming wiser after our folly. *Ab ἀνοια dementia*, & *αὐτ* post; *quasi sit dementia & stultitia correctio & emendatio*: vel à *αὐτ* post, & *vñ* intelligere, quòd post admissum scelus, homo sentiat se peccasse, Erasm. It usually signifieth a change of the mind, that is, not onely a sorrow for the sin past, but a purpose of amendment; which is best expressed by the word *Respiscencia*. It is a gift of God, 2 Tim. 2. ver. 25. *ut plurimum redditur* (ait Stephanus,) *aut certè reddi debeat*, *Respiscencia*, & *in bonam partem sumitur*: alicubi verò & *Pœnitentia*, ut Hebr. 12. 17. Wee translate it *repentance*, as the Papiſts do sometimes, when they cannot for shame use their Popish term *Penance*, by which they understand *satisfaction for sin*; which in divers places they are enforced to give over in the plain field, and to use the term *repentance*, as in Acts 5. 31. and 11. 18. and Matth. 27. v. 3. though another Greek

† Rhetores μετανοιας vocant Schema, quando ipse qui loquitur se reprehendit; & quod prius dixerat, posteriori ac meliori sententiâ corrigit, & commutat, seu retractat.

Greek word be there used, else they have almost every where penance, and doing of penance, Dr Fulcr against Martin. Apud profanos Scriptores (ut annotat Stephanus) utramq; significationem habet. Hoc vocabulum accipitur primo, Latè, pro integra Penitentia, Matth. 3. 2, 8. & 9. 13. Luc. 15. 10. Act. 2. 38. & 19. 4. 2 Pet. 3. 9. Apoc. 2. 5. Secundo, Strictè, pro sola contritione, alter à conversionis parte, Marc. 1. 15. Act. 20. 21. Gerhard.

Μετανοέω, Resipisco, often. Post intelligo, post sapio, to returne to our wits. The Prodigall is said to come to himselfe. It significeth a changing of our minde, and from evill to better. Matth. 3. 2. Beza hoc discrimen facit inter μετανοέω, & μελάνω, quòd μετανοέω significet Post factum sapere, & de errore admissio ita dolere, ut corrigas; quòd Latinis propriè significat * Resipiscere; itaq; propriè nunquam ponitur nisi in bono: At μελάνω declarat, Post rem aliquam factam sollicitum esse & anxium; pro quo Latini dicunt Pœnitere; atq; id etiam usurpari potest in vitio. Neque enim propriè completur vita & consilii mutationem in melius; sed simpliciter solitudinem quandam exprimit, quæ facit, ut rem factam, seu bona, seu mala sit, insectam esse velimus, etiam quum non est novo consilio licus relictus, Beza in loc. Beza hac in parte sequuntur Danæus, part. 4. Isagog. Christian. lib. 4. de fide, cap. 52. Musculus in Locis, fol. 255. Zanchius in Volum. posth. in 4. præcept. loc. 6. pag. 745. Bucanus in Institut. loc. 30. quæst. 1. p. 312. Sed opponimus illis manifestum hunc locum, ubi non solum in parabola, sed etiam in parabola explanatione & applicatione, Matth. 21. 29, 32. voce μεταμελείας pro salutari conversione Christus nititur. Distinguiamus igitur inter significationem Etymologicam, & Biblicam. Secundum priorem, voces illæ videntur differrè; sed secundum posteriorem significationem conveniunt: vox enim μετανοίας, pro hypocritica & infructuosa pœnitentia usurpatur

Prov. 14. 15. Heb. 12. 17. unde Græci Patres promiscuè his vocibus utuntur, Epiphanius, & Chrysostomus, Gerb. in Hist. Harm. Evangel. Μετανοέω, à μετ. & νοέω, Post sapere, Mutare mentem in melius, Post erratum ad mentem redire. Cujus compositionis triplicem rationem afferunt, 1. Ut significet, Post factum intelligere aut animadvertere erratum, ac tum demum sapere. 2. Ut significet, Cogitatione revolvere factum; quia præpositio μετ. aliquando idem valet quod Trans, aut Denuò, id quod antè cogitasti, denuò & aliter cogitare, animo recogere, & in aliam formam refundere. 3. Ut præpositio μετ. idem valeat quod Cum; sicq; Cum animo aliquid reputare, Non temerè ac sine cogitatione aliquid facere, Gerb. Quia μετανοέω opponitur τὸ ἀπονοέω, significat post factum aliter & rectius sapere, Ad sanam mentem redire, Priorem sententiam mutare, ac Diversum ab eo quod prius existimaveras, sentire. Hebræi hoc ita exprimit, quando dicunt redire ad cor, Luc. 15. v. 17. Chemnit. Conversion and it are usually joyned together, Acts 3. 19. and 26. 20.

Μεταξύ, Inter, interea, interim, Matth. 18. 15. and 23. 35. Luke 11. 51. and 16. 26. Joh. 4. 31. Act. 12. 6. and 13. 42. and 15. 9. Rom. 2. 15.

Μεταστροφῶν, μεταστροφή, Convertio, or. Gal. 1. 7. μεταστρέψαι, Invertere, vel Evertere, Beza. Tremell. Pervertere. Invertere, Erasmi. quod propriè, In diversum ac præposterum vertere. Gr. sonat, Ad aliud detorquere, sive In diversum detorquere, Erasmi. It is used also Act. 2. 20. Jam. 4. 9.

Μεταπρόσωπον, μεταπροσωπον, acerbo. Act. 10. 5, 22, 29 twice, and 11. 13. and 14. 25, 27. and 25. 3.

Μεταμορφώσις, μεταμορφωσις, Figurâ transfero, transfiguro, or. 1 Cor. 4. 6. μεταμορφώματα, hoc est, Schemate quodam sermonis in nos transfusi, Vorstius. 2 Cor. 11. 13, 14, 15. Phil. 3. 21. Pro Revoco, & Muto, frequentius etiam & elegantius quàm

figuræ in aliam speciem significat; ut, si ex circulo fiat quadratum, Victorin. Strigel, in Nov. Test.

* Quasi Resipere.

† In Scripturis non significationem quamlibet mentis, sed mutationem in melius, Spanhem. Vide ejus Dub. Evang. partem tertiam, Dub. 4. 5, 7, 9. & Grovium in Matth. 27. 3.

‡ Convertio, invertio; propriè, Ex uno latere in aliud convertio, aut ex uno statu locove in alium.

§ Est Transfigurare, In aliam figuram & formam convertere, Cornel. à Lap. Metamorphosis, conversionem

pro Transfere accipitur, Beza.
 Μεταλιθηνι, μετα, Transfere, gr. Act.
 7.16. Gal. 1.6. Heb. 7.12. and 11.5.
 twice, Jude v.4.
 Μεταπειτα, Postea, Heb. 12.17.
 Μεταγω, Particeps sum, 1 Cor. 9.10, 12.
 and 10.17, 21, 30. Heb. 2.14. and
 5.13. and 7.13.

γ Proprie est, In sublimi attollere; Metaphoricè, Inania contemnere.
 2 Quia μεταγω & Gracis non eum modo declarat, qui positus est in sublimi, sed etiam à consequenti significat eum, cujus animus velut in aere suspensus, modo huc, modo illuc inclinatur; ideo existimo τὸ μεταγωελεξεν accipi pro eo quod Latini dicunt, *Animo pendere*, & Dubio ac suspensio animo esse, Beza in loc. Vide Lud. de Dieu.

γ Μεταελεξομαι, Suspensio animo sum. Luk. 12.29. 2 μη μεταελεξεσθε, Hang not in suspence, and doubt, for the event of the work, as meteors doe in the aire, uncertain whether to stay there, or to fall down to the ground. Ne in aere vagamini cogitationibus vestris, Piscat. Hoc loco simpliciter (sicut Theophylactus exponit) significat Instabilem mentis distractionem: qua enim in sublimi posita sunt, facili momento huc illuc impelluntur, Chemnit. Harm. ca. 51. per. 7. To this purpose most expound it: Ne suspensè animo estote, Beza. Alii vertunt, Ne pendete dubii & anxii de vita vestra. Alii, Ne curis suspendamini, quasi fluctuantes dabii, & incerti de providentia. Augustine understands it thus, Ne, si divitiae affluant, extollamur, 1 Tim. 6.17. Others expound it, Ne de illis quae supra nos sunt, solliciti simus. Or, Ne, quando vel astra, vel meteora annonae penuriam minicantur, abjecta fide, curis nos consumamus, sicut Gentes. Others understand it of pride, as if he should say, Neglect not a meane condition, nor affect a great one. Ne curiosas speculationes sectemini, per quas, quasi in sublimi pendentes, neque caelum, neque terram attingatis, Alsted. Varii variè explicant: Primo, Clemens Alexand. lib. 2. Prædag. c. 10. explicat, quasi dicat: Nolite à veritate abduci, ut altiora sapere velitis, quam fides & veritas docent. Secundo, Augustinus, lib. 2. quaest. Evang. quaest. 29. explicat, quasi dicat: Nolite superbire ex eo quod abundetis victu & vestitu. Tertiò, Euthymius, quasi dicat: Nolite à sublimibus & caelestibus ad terrena detrahi, ut non caelestia sed terrestria sapiatis & ambiatis. Quarto, Theophylactus, quasi dicat: Nolite

esse animo instabili semper sublimius aliquid imaginantes. Quarto, & optimè, μη μεταελεξεσθε, id est, Ne meteora, quae supra vos sunt, verbigratià, syderum constellationes & concursus, nubium discursus, ventorum status, &c. anxie contemplantini, ut ex iis de futura annonae copia vel inopia judicetis & prospiciatis, Cornel. à Lap. in loc. And divers other expositions are given of the word. Suum cuique liberum judicium esto.

2 Μετοικεσία, Transmigratio, Steph. Vulg. 2 A μετα, & Transportatio, Beza. Exilium, Tremell. Eras. Matt. 1.11, 17. twice. It signifieth a change of dwelling, or a sitting from one house to another, but forced, not voluntarie; therefore Transmigratio, saith Beza, is improper, quoniam sponte sedem mutantibus id proprie convenit: but the Jewes were forced to goe out of their countrey. Μετοικεσία vel designat totum tempus à Judæis in Babylone transfactum, unà cum actu transportationis; vel actum transportationis Judæorum Babylonen tantummodo: in hoc sensu sumitur à Matthæo, pro ipsa translatione Judæorum & Jechoniae in Babylonem, Spanhem. in Dub. Evang.

b Μετοικίζω, Transfere, Acts 7.4, 45.

Μεδισατω, Transfere, 1 Cor. 13.2.

c Μετρον, Amphora. Joh. 2.6. it is translated a Firkin. It was a measure in use among the Athenians; it contained foure gallons and an halfe.

Μέτρον, Mensura, often. Rom. 12. v.3. Μέτρον πίστεως, Mensuram fidei, Beza, Vulg. Some translate it, Measure of faith; others, Portion, and Proportion.

Μετρεω, Metior. Μετρεομαι, Pass. Matth. 7.2. Mark 4.24. Luke 6.38. 2 Cor. 10.12. Revel. 11.1, 2, and 21. 15, 16, 17.

Μετριως, Mediocriter, Acts 20.12.

d Μετριωπαθειν, Heb. 5.2. Moderatè ferre, hoc est, non graviter succensere. Non distè est à moderandis affectibus, Eras. in loc. Condoleve, Vulg. Sed videtur aliquid plus significare, Condolere proportionatè ad miseriam, sens, Non leviter condolere, sed pro miserie magnitudine,

b Μετοικίζω dicitur, qui alios suis sedibus abreptos, aliò transfert, Beza in Matt. 1.17.

c Quantum μετρον ceperit, non usque adeo notum: volent æqualem esse mensuram cadi, ut ex Erasmo, Beza, Camerario, Drusio, aliisque videre est, Lud. de Dieu d Opponitur à Philosophis μετρον παθησθαι, Αποβια Stoicorum.

magnitudine; Parens. Significat, Mediocriter aut convenienter pati, *Illyr. in Nov. Testament. Declarat Indolem quæ ad commiserationem sit prona, quantâ opus est. Is dicitur μετειοπαθεῖν, qui aliorum miseriâ tangitur pro ipsorum miseriâ magnitudine, Beza in loc. Theophylactus nisus est pluribus verbis vim ejus reddere, dicens idem esse quod condolere, seu compati, condescendere, & sese accommodare, ignoscere: Vide Estium.*

Μετοχὴ, Consortium, 2 Cor. 6. 14.

Μετοχῶ, Socius, consors; particeps. Socius, Luc. 5. v. 7. Particeps, Heb. 3. ver. 14. Consors, Heb. 1. 9. It is used also Heb. 3. 1. and 6. 4. and 12. 8.

Ἐ Fronz, à ferendo, ut qui bustam placet, quòd indicia animi præ se ferat, f Calep.

Μεταπον, Fronz, Rev. 7. 3. and 9. 4. and 13. 16. and 14. 19. and 17. 5. and 20. 4. and 22. 4. Μεχρη, μέχρης, usque ad, often. Μη, Num, Si, very often. Est particula non tantum prohibentis, seu negantis, sed etiam interrogantis, & propter rei diffinitatem dubitantis, Beza in 2 Tim. 2. ver. 25.

Μηδὲ, Nemo, often. Μηδεὶς, Nullus, nemo, often. Μηδεποτε, Nunquam, 2 Tim. 3. 7. Μηδέπω, Nondum, Heb. 1. 7. Μηκέτι, Non amplius, nè amplius, often. Μῆξ, Longitudo, Eph. 3. 18. Rev. 21. 16. twice.

Ἐ A μῆλον, Assurgo, Mark 4. 27. οῖς. Non tam pellem ovium significat, quam ex ovium hoc est, pellem corpori destractam unâ cum lanâ, Erasim. Ovina pellis propriè; generaliter autem de quavis pelle dicitur, ut tradit He yehi- us. Et tunica, & chlamys, & nonnunquam pallium redditur, Heinsius.

Μηδὲ, Ovis, often. Videtur ovis à ΠΠ numeravit, quòd juxta varias Luna phases, nec non ejus cursum, menses numeramus, Pafor in Manuali. Vel à μῆλον Luna because the month is measured by the circumvolution of the Moon, as Plato, Varro, and Cicero have expounded it. Inde Anglice month, Camd. Rem.

Μηδὲ, οῖς, Indicò, or. Notum ac manifestum facio. Act. 23. 30. usurpatur de patefactis & detectis infidiis quas Judæi Paulo struxerant. Luk. 20. ver. 37. John 11. 57. 1 Corin. 10. 28.

Μηδὲ, Femur, Rev. 19. 16.

ἠ Usurpant saepe lxx. Interpretes ad exprimen- dum ἠ pen. Plerumque non temporis, sed incertitudinis habet significationem, Grotius in Matt. 4. 6. Μηποτε, Nè, often. Matth. 5. ver. 25. The Vulgar rendereth it, Nè forte, which the Rhemists retain in their, Lest perhaps. But this is well corrected by Erasmus, saith Beza, both here, and in divers other places; the word signifying properly, Nè quando, Lest at any time, as our last Translatours expresse it. Tam Nequando, quàm Siquando significat, Cornel. à Lap. Est particula non tam percontantis quàm addubitantis, ut observat doctissimus ille Budæus prolatis exemplis. Ego verò puto Ellipticum esse dicendi genus, & supplendum aliquid pro ratione ejus de quo agitur, sicut fecit Erasmus hoc loco, Beza in Matth. 25. v. 9. & Actor. 5. ver. 39. 2 Tim. 2. 25. Paul useth it in the like sense that the Septuagint doth use it, Genes. 27. v. 12. If so be, Siquando, or, If peradventure.

Μηπως, Nè quomodo, often. Μητε, Neque, often. Μίτης, Mater, often. Quasi μητηρόν παίδας, Non pueros servans. Alii à μέω, Vehementer cupio, à μαρναίν subolem σοργῶ, Pafor.

Μητι, Num, often. Μητεγ, Matrx, uterus. Luc. 2. 23. Διασπῆρον μήτεγαν, Aperiens vulvam. Vulg. Aperiens uterum: sic enim mavult Laurentius, homo superstitiosè verecundus, quasi verò vulva sit obscænum vocabulum, Erasim. Rom. 4. 19. Νέκροσιν τῆ μήτεγας, Emortuum i uterum, ad verbum, Mortificationem uteri, id est, Sterilitatem.

Μησεχλῶς, Matricida, 1 Tim. 1. 9. Μία, una, prima, often. Prima, Marc 16. 2. Joan. 20. 1. Luc. 14. 18. ἀπὸ μίας: quasi ex compactis & constituto, inquit Theophylactus. The French, D'un accord. For, although they bring somewhat different reasons, yet they all agree in this, that they

ἠ Plinius uterum mulieribus tribuit; vulvam cæteris animalibus, l. ii. c. 37. Piscat. in Schol.

they pretend their busineses, nè ad cenam adsint. *Potest commodissimè suppleri προῖους, aut βουδῖς, id est, Sententiâ, vel Consilio, Beza. Ψυχῆς, uno animo, seu unanimitè, Piscat. & Vulg. sed malè, saith Beza. Drusius would have it, unâ sententiâ, vel uno consilio. Fullerus noster mavult subaudire βεγς, unâ horâ, quod exponit, Subitò, confestim, ilico. Vide Fuller. Mis. sac. lib. 1. cap. 1. & Grotium in Luc. 14. 11. Actor. 20. 7. μιὰ ἡμέραν Καλλῶτων* We translate it, *The first day of the week*, because the Apostle seemeth to note out some set time of the Disciples assemblée; which, if it were translated, *Some one day of the week*, could not import that which the Apostle meant. Secondly, the Greek words are an Hebraism; and the Hebrewes use often by one, to signifie the first: as Gen. 1. 5. and 10. 2 5. Compare Mar. 16. ver. 4. with ver. 9. And that 1 Corin. 16. 2. *ἡ πρώτη ἡμέραν Καλλῶτων* signifieth *Every first day of the week*: for *ἡμέραν Καλλῶτων* must be understood either properly, as the words themselves do signifie, *the Sabbaths*; or else they must be figuratively understood, and signifie *the whole week*. To retaine the proper signification would be more advantageous for us, but by *Sabbath* rather *the week* is meant in these places, as Levit. 23. ver. 15. *Seven Sabbaths shall be complete*; that is, seven weeks: and Luke 18. 12. *I fast twice in the Sabbath*; that is, in the week; for it is impossible to fast twice in one day, *Wisdley in his Treatise of the Sabbath.* Ἐν μιᾷ Καλλῶτων, *Primo die hebdomadis, Piscat. & Beza, numerus cardinalis pro ordinali, nempe μιᾷ pro πρώτῃ, ut Genes. 1. v. 5. Piscat. Vide Matth. 28. 1. Vulgata, Unâ autem Sabbathi. Erasmus, Uno autem die Sabbathorum. Quo minus autem possimus interpretari, Quodam die Sabbathi, duo impediunt: unum quòd μιᾷ Καλλῶτων, pro Καλλῶτων τινὶ nusquam invenias: Alterum, quia adjunctus articulus declarat hanc particulam indefinitè accipi non posse, Be-*

za. *Sabbatum pro tota hebdomade hìc accipitur; & tunc uno, aut primo Sabbathorum idem valebant: in quo sensu phrasìs illa alibi occurrit; veluti Marc. 16. v. 2. Καὶ διὰ πρώτη, ἡ μίαν Καλλῶτων, Et valde mane, primo die hebdomadis: & vers. nono ejusdem capituli, πρώτη, πρώτη σαββάτου, mane, primo die hebdomadis; ibi μίαν Καλλῶτων per πρώτην, id est, unam per primam exponit Evangelista: atq; ita Græci Patres, Apostolorum temporibus maximè vicini, μίαν Καλλῶτων interpretantur: Theophilus Philo-Kuriales l. 1. c. 2. Ex sententia Chrysostomi & Hieronymi, Una Sabbathorum, (per Enallagen numeri pluralis pro singulari, rarò enim singularitè legitur in Veteri Testamento, quem morem Novi Testamenti Scriptores imitantur) & prima Sabbathorum idem sonant: Sabbathi enim nomen non solum postremum in septimana diem, sed etiam integram hebdomadam apud antiquos denotat, quæ à consummatione & quietis die, ob eximiam ejus dignitatem, Sabbathum nominatur, uti Theophylact. in Luc. 18. v. 2. Hoc est, ob hujus diei reverentiam, Hebræi totam etiam hebdomadam Sabbathum appellaverunt; & in hoc sensu de Sabbatho intelligendus est Phariseus, Luc. 18. 12. Illic per Sabbathum, septimanam integram, & non postremum ejus diem per Hebraismum intelligamus, necesse est: Idem cap. 4.*

Μιᾶν, quæ, Polluo, or, Jude ver. 8. utuntur nonnunquam Scripturæ pro turpi peccato carnali, præsertim quando carnis nomen adjiciunt, Lorinus in locum. It is used also John 8. 28.

Tit. 1. 15. Heb. 12. 15. To defile, or contaminate, which is by touching of any unclean thing: so the Latine word contamino seemeth to be derived à contactu.

Μίσημα, Inquinamentum, 2 Pet. 2. 20.

Μίσημὸς, Impuritas, 2 Pet. 2. 10. Macula, qualis ex vino contrahitur in vestibus ebriosorum, & naturâ in facie sæpe comparet; idem quod αἰὶλῶ, Aretius.

Μίσημι, υμῶν, Misceo, or. Matth. 27. 34. Luk. 13. 1. Rev. 15. 2.

M m

^k Μίσημα,

k Peculiariter
μίσματα δι-
cuntur Me-
dicamento-
rum mitu-
re, Lud. de
Dieu.

Μίσμα, *Mistura*, Joh. 19. 39.
Μίξες, *Parvus*, Beza. *Vulg. & Eras.*
Pusillus, often. *Vel refertur ad eta-*
tem, vel molem; sed prius ad molem,
quàm ad etatem. Sed Matth. 18. 10.
non videtur significare parvulum etate,
aut mole corporis, sed μίξεδι ibi sunt
conditioe & statu vita illi quos homi-
nes vulgò contemnunt, Cam. in Myr.
Evang.

l Vide Gro-
tium in loc.

Μίξεςτες, Matth. 11. 11. ^l *Minimus,*
Beza. Vulg. & Eras. ad verbum,
Minor. So in French there is the
same Enallage, *Le plus petit*, or, *Le*
moindre.

Μίξεν, *Paululum: usurpatur adverbial-*
iter Joh. 13. 33. Heb. 10. 37.

m Spatium
mille passu-
um: vox
origine
Latina.

Μίλιον, *Miliare*, Matth. 5. 41. *Origine*
quidem Latinum est à mille, sed usu
Ebræo-Syrum factum est hoc vocabulum.
Testatur id Paraphrasis Syra, que i-
dem habet mila miliare, Mayerus in
Philol. sac.

Μιμέου, *Imitor*, 2 Theff. 3. 7, 9. It
is properly referred to imitation of
vertues, as *S^t John*, Epist. 3. 11. bid-
deth us follow that which is good;
and the Apostle *Paul* biddeth us fol-
low faith, Heb. 13. 7.

¶ Μίμης
doth not
simply signi-
fie a simili-
tude, but
something
more; name-
ly, such an
imitation as
is in a play:
whence com-
eth *Mimus*.
o The Greek
and Latine
word (say the
Rhemists) on
1 Cor. 3. 8.
signifieth
hire due to a
Fourny-man
for his work.
It sometimes
signifieth a
Reward that
is due and
deserved; but
not alwayes.
It is a word
of the mid-
dle sort, sig-
nifying as
well a *free*
and frank,
as a *due and*
deserved re-
ward.

Μιμητής, *Imitator*, 1 Cor. 4. 16. and
11. 1. Ephes. 5. 1. 1 Theff. 1. 6. and
2. 14. Heb. 6. 12.

Μιμηόμοι, *Memor sum*. Heb. 13. 2.
Et notitiam & affectum misericordie
completitur, Grynaeus in loc. It
is used also Heb. 2. 6.

Μισέω, *Odi*, often.

o Μισός, *Mercēs*, often. It signifi-
eth a reward of mere grace, as well
as an hire, or wages; and so the
Apostle useth it plainly, Rom. 4. 4.
The word *Reward* doth signifie as
well that which is given according
to grace, as that which is due in re-
spect of desert. And so it is al-
wayes taken, when the joy of Hea-
ven is called a reward, *D^r Fulk* on
Rhem. Test. 1 Cor. 3. 8. The like the
Rhemists have on Matth. 5. 12. that
the Greek and Latine word signi-
fieth verie wages, and hire due for
work, and so presupposeth a merito-
rious deed. The word signifieth the
reward that is due by covenant of

him that giveth it, unto him to whom
it is given, whether the paines that
he hath taken deserue it or no. If I
promise a man as much for making a
pair of shooes, as he should deserue
in building me a house, yet it is cal-
led his reward, or hire, that he doth
so receive. And that the Scripture
doth so use the word, it is manifest
by the ^p Parable of the Vine-gardi-
ners; where the peny given to those
who had wrought but only one
houre, and that in the coole of the
day, is as well called by this word
of *reward*, and *hire*; as the peny
given to them which had born the
heat and travell of the whole day.

p Matth. 20,
8, 14, 15.

Et ^q Matth. 6. 2. *Receperunt mercedem*
suum: Theophylactus submonet reci-
pi, quod quasi debitum datur. Voces
Hebrææ, que Græcæ huic saepe respon-
dent, promiscuè mercedis & doni ha-
bent significacionem. Quo magis appa-
ret non eam esse vim hujus vocis, ut a-
qualitatem inter factum & rem deside-
ret. Sed neque Latina vox id exigit. Est
quidem Merces, ut Varro vult, à me-
rendo; at merere aut mereri, Latinis
veteribus erat consequi. Terentius,
Egône illam cum illo ut patiar nu-
ptam unam diem? nil suave meri-
tum est. Merces illa quam Deus re-
pendit obedientie nostræ, fundamentum
habet in liberali ac misericordi ipsius
promissione, Grotius in Matth. 6. 2.

q *Mercedis*
nomen pas-
sim in sacris
Scripturis
accipitur pro
constitudo
quidem præ-
mio, sed eo
ræmen gra-
tuo, Beza
in Matth. 6.

Μισόμοι, *Conduco*, Matth. 20. 1, 7.

Μισόμοι, *Conductum*, Act. 28. 30. *Pro*
certa mercede conducta domus. Proprie
est merces ipsa qua soluitur, pro re con-
ducta, Aret.

Μισόςος, *Mercenarius*, Mark 1. 20. Joh.
10. 12, 13.

Μισός, *Mercenarius*, Luke 15. ver.
17, 19.

Μισάποδοσία, *Retributio, præmii lar-*
gitio. Hebr. 2. 2. and 10. 35. and
11. v. 26.

Μισάποδορίς, *Præmia largiens*, Heb.
11. v. 6.

Μυά, *Mina*. Luke 19. 13, 16, 18, 20,
24, 25. *Reperitur hæc vox in veteri*
Testamento, Eld. 2. v. 69. & in Ezech.
45. v. 12. Quid Græcis & Latinis mina
sive mna significet, annotant recentiores
vocabularii

r Pro qua
Latini, inter-
positâ literâ
(i) dicunt
Mina; signi-
ficat Atticam
libram pecu-
nariam,
Fansen.
ilt Lat. *Mi-*
na à *μνα*, sic
istud ab
Heb. *Ma-*
nah, 712.

vocabularii ex variis authoribus, praefertim ex Budæo & Georgio Agricola; ed alios remittendos censeo. Mina Græcè μνᾶ Atticum est vocabulum, quo tam in appellatione rei nummarie, quam ponderalis, Athenienses utebantur, Polyl. Lyser. Toffianus. Ex Syriaco mana vel mane. Quod nomen in omni ferè Oriente nstatum est. Nam & Arabes & Persæ hoc habent eodem significatu, Salmasius de usuris.

Μνεία, Mentio, memoria. Aneps vox, significat Memoriam, & Mentionem, Erasmi in Rom. 1.9. It is used also Ephes. 1.16. Phil. 1.3. 1 Thess. 1.2. and 3.6. 2 Tim. 1.3. Philem. ver. 14.

Μνῆμα, Memini, recordor, often.

Μνημα, Monumentum, Mark 5.5. Luke 8.27. and 23.53. Acts 1.29. and 7.16. Revel. 11.9.

Μνημείον, Monumentum, often. Ut & Latinum Monumentum, aliàs est nomen generale, Matth. 27.52. verò ut res ipsa ostendit, in specie pro sepulchro accipitur, cujus aspectus mortalitatis nostræ nos admonet, Gerh. Et Memoriale, à μνημόνδω, quod in memoriam nobis reducat eum qui est mortuus; & Monumentum, quod nos moneat ejus qui mortuus est, Jansen. in Concord. Evang.

Μνήμη, Mentio, 2 Pet. 1.15. Memoria. Whence the name of the Muse **Μνημοσύνη.**

Μνημόνδω, Memini, recordor, often. The Septuagint use it for Memini, Recordatus est, Exod. 13.3. Memorem esse, Memoriam tenere, In memoriam revocare: ac usitate conjungitur cum Genitivo, Luc. 17.32. Joh. 16.4. 21. quandoque etiam cum Accusativo, 2 Tim. 2.8. Apoc. 18.5. Joh. 15.20. Græcum verbum μνημόνδω est ambiguum est, potest enim verti, aut memores estis, aut memores estote, sicut Latine recordamini, & imperandi & indicandi verbum esse potest. Sed majorem habet emphasim imperativum: significat enim fore, ut, si ejus verbi memores fuerint, non aliâ illis consolatione opus sit, Maldonatus in locum. Respondet Hebræo Zachar, זכר, quod significat, Id quod in corde reservatum revol-

vere, sicque eâ reminiscentiâ ad pietatem & timorem Dei seipsum excitare, Pol. Lys.

Μνημόσυλον, Memoria. Matth. 26. v.31. Marc. 14.9. Act. 10.4. Non simpliciter significat Memoriam, sed pignus aliquod, aut monumentum, quod amicus apud amicum relinquit, quod illum sui commonesciat, Eras. Gerh.

Μνῆς δ'ομαι, Despondeo, Matth. 1. v.18.

Luke 1.27. μνημὸν δ'ομῶ, Desponsam, id est, Sponsione promissam: neque enim adhuc Josephus eam duxerat domum. Itaque quod Erasmus hic tradit, μνῆς δ'ομῶς proprie declarare, Sponsam proco tradere, sic accipiendum est, ut non reipsâ tamen, sed sponsione tantum tradita intelligatur, Beza in loc. Desponsata dicitur Græcè μνημὸν δ'ομῶν quæ eam proprie significat, quæ desponsa & pacta in conjugium est, nondum tamen domum ducta; quamvis Maria verè jam ducta esset, ut indicaretur ita eam uxorem fuisse, ut esset tamen virgo, Maldonat. ad Luc. 2.5.

Μόγισ, Vix, Luke 9.39.

Μογιλάθ, Difficiliter loquens, Marc. 7. v.32. Qui impedita est lingue, Balbus. Ex μόγισ, Vix, egrè, magna cum labore, & λαλάθ, Qui loquitur. Frequentius tamen in malam partem capitur, & Garrulum, seu Nugatorem significat.

Μόδιθ, Modius. Mensura aridorum, Luc. 11.33. Vox Latina sic dicta à Modo & Mensura. A Latinis ad Græcos proflexit hoc vocabulum, & forsam etiam ad Hebræos; nam pulchrè convenit cum Hebræorum מוד, Mensura, à radice דוד, Mensus est, unde etiam originem suam trahit, Mayer. Philolog. Sac. It is used also Matth. 5.15. and Mark 4.21.

Μοιχάδομαι, Mæchor, Matth. 5.32. and 19.9. Mark 10.11,12. Affine Hebrææ voci macha, corrupit.

Μοιχάλις, Adultera. Adultera, Jac. 4.4. Adulterium, 2 Pet. 2. v.14. ὀφθαλμοὺς ἔχοντες μέσους μοιχαλίθ, Oculos habentes plenos adulterii & mulieris, Eras. Adulteræ, h. e. adulterii, aut adulterandi studii, Gassius. Oculos plenos adulterii, Beza. Sensum rectè explicat, sed aliquid latet efficacius: Eos

Monumentum, quod nobis alicujus rei memoriam re- novat.

Vox quam Græcis minus usitata, ex Græcia tamen in Latium venit, Grotius.

u Ayans les yeux pleins d'adulteres, Fr. Bib.

dicere voluisse, videtur habere oculos plenos adulterâ, in quibus sic apparet anima adulterans, vel ipsi oculi produnt animam adulterantem, Rainold. de lib. Apoc.

The Greek is, *Having eyes, plenos adulteræ; full of an adulteresse, or, full of the whore*: as if the whore were seen sitting in the eyes of the adulterer: but it is better read, *Full of adulterie*: For the Hebrewes put the Epichet for the Substantive, *weemes*. It is used also, Matth. 12. ver. 39. and 16. v. 4. Mark 8. 38. Rom. 7. 3. twice.

Μοιχῶς, *Mœchus*. Whence the French ^x *Meschant*. Luke 18 ver. 11. 1 Corinth. 6. v. 9. Hebr. 13. v. 4. James 4. v. 4. *Quasi μὴ dix. Ⓞ; nam familias confundit illegitimâ sobole: vel dicitur ab ὀρχομα, Peregre abeo, id est, diverto ad alium thorum, qui concessus non est, Arct. Prob.*

^x *Caron appelle une mechant femme specialement une palliarde, Stephanus de la conformie du langage François avec le Grec, y Adulterium, quasi, ad alterum thorum.*

Μοιχῆια, ^y *Adulterium*. Matt. 15. ver. 19. Mark 7. 21. John 8. 3. Gal. 5. v. 19.

Μοιχῆα, *Mœchor, often*. Verbo *Mœchari* Horatius & Catullus usi sunt, à μοιχῶς, *Mœchus, seu Adulter*.

Μόλις, *Pix*. Acts 14. 18. and 27. 7, 8, 16. Rom. 5. 7. 1 Per. 4. 18.

Μολῳα, ομῳα, *Inquino, Polluo, or*. 1 Corinth. 8. 7. Rev. 3. 4. and 14. 4.

Μολυσμῶς, *Inquimentum*, 2 Corinth. 7. v. 1.

Μομηῶν, *Querela*, Col 3. 13. *Quarrell*. The word significeth matter of complaint.

Μορῶν, Joan. 14. 2. Ἄπὸ τῶν μὲν δὲν διέει, *Stabiles mansiones*. Syrus habet vocabulum quod significat locum publicum, ut *diversorium, habitationem, mansionem, sicut etiam Suetonius Mansionis nomine pro diversorio & hospitio utitur*, Gerhard. in Hist. Harm. Evangel.

^z *Tam minus, quam solus, Druſius.*

Μόνῳ, *Solus, often*. Μόνον *Solum, tantum, often*. Μονομα, μεμονωμένῳ, *Sola*, 1 Timoth. 5. ver. 5.

Μονογενῆς, *Unigenitus*, Luc. 7. 12. and 8. 42. and 9. 38. John 1. 14. *Quod Erasmus post Vallam μονογενῆ putat*

converti posse unicum, mihi quidem non placet. Nam unicus etiam dici potest qui ex multis fratribus solus patri superest, Beza in loc.

Joh. 1. 18. and 3. 16, 18. Heb. 1. 17. 1 Joh. 4. 9. Soli-genitus, à μόνῳ solus, unicus, & γινόμεαι nascor, fio, sum.

Μονοθαλμῶς, *Luscus*, Steph. Erasmi. Beza. *Vulg. unum oculum habens*. Plautus *unoculum dixit*. Luscus Latinis dicitur, qui altero captus est oculus; quasi Lucifecus, cui lux secunda, aut ex parte adempta est: not hec which the French commonly call *un lousche*; The Latines, *Strabonem*. Luscium nomen ambiguum est, quod et si pro coclite accipiat, ut in illo Juven. Sat. 10. de Annibale,

Cum Getula ducem gestaret bellua luscum:

Aliâs tamen accipitur pro eo qui in obliquum respicit; ut in his vulgaribus versibus,

Luscus in obliquum, sed strabo cernit in altum.

Orbe carent orbi, privantur lumine cæci.

Matth. 18. 9. Mark 9. 47.

Μόρον, *Forma*. It is the same that forma is in Latine, there is but transposition of the letters.

The Greek word properly significeth the face. *Facies* in Latine comes of *facio*, because when it is made, it hath the face of a thing; so a thing, when it hath its forme, it hath a face, it will seem something. *Est facies rei exterior*. Ita Cicero, *Formam quasi ipsam, & tanquam faciem honesti vides*. *Et alibi formam & figuram (quanquam distinguunt Grammatici) promiscue usurpat*, Grotius. *Significat proprie Similitudinem, imaginem alicujus rei expressam; ut forma sigilli expressa in cera*. Rom. 1. 2. 2. Some make this difference between *ἡμῶν* and *μόρον*, that that notes the outward figure, this the inward forme; that being most properly used of things artificiall, this of naturall.

Chrysostome is of opinion, that Paul did purposely alter the word, attributing to the world *ἡμῶν*, to note the vanity of worldly things;

things ; and to our renovation *μόσ-
την*, to note, that there must be more
then a shew, namely, a very true in-
ward change ; for the form gives
being to things. It is taken *pro*
Vestitu, Marc. 16. 12. *Pro Conditione*,
sen Statu, Phil. 2. 7. Took on him the
forme a servant, that is, was made
man. It is used also Phil. 2. 6.
where it signifieth an essentiall and
substantiall form.

Μορφωματις, *Forma*, Gal. 4. 19.

Μορφωσις, *Informatio, forma*. Rom.
2. 20. *Μορφωσις τῆ γνώσεως*, *A forme*
of knowledge. 2 Tim. 3. 5. *Μορφωσις*
εὐσεβείας, *A form of godlinesse*. It si-
gnifieth not an essentiall, but an ac-
cidental form ; the vizor or mask
of godlinesse.

Μόσθη, *Arumna*, Steph. Beza. *Est*
enim arumna (inquit Cicero) agritudo
laboriosa, veluti quum delassatus a-
liquis pro quiete, cogitur novos labores
capessere. Molestia, Ambrose ; and
after him *Erasmus*. It signifieth
Labour joynd with carefulnesse,
grief, and wearifomenesse. *Labor*,
molestia, arumna : *Labor qui difficul-*
tatem habet adjunctam. 1 Theff.
2. ver. 9. *Τὸν κόπον ἡμῶν, καὶ τὸν*
μόχθον. *Κόπος* non est simplex *lab-*
or, sed labor cum summa cura & soli-
citudine conjunctus ; μόσθη amplius
addit : est enim labor, non solum soli-
citudinem, sed etiam defatigationem *con-*
junctam habens. Cum enim quis diu,
multumque operatus est, solet (laboris
mole pressus) defatigari. Significat igitur
Apostolus his duobus nominibus, se
non leviter & obiter, sed & diligenter,
& ad defatigationem usque laboribus
incubuisse, id est, die ac nocte, Zanch. in
loc. It is used also 2 Cor. 11. 27.
and 2 Theff. 3. 8.

^a *Μόσθη* ali-
quid etiam
gravius signi-
ficat quam
κόπος & sic
cut vernacu-
lo nostro ser-
mone hæc
tria, *Labeur*,
Peine, *Tra-*
vail, gradus
quosdam lab-
oris signifi-
cant ; sic &
apud Græ-
cos, *πῶτος, κό-*
πος, μόσθη.
Ideo Vetus In-
terpres *Fa-*
tigationem
convertit, *Be-*
ca in loc.

Μόσθη, *Vitulus*. Luk. 15. ver. 23,
27, 30. Heb. 9. 12. 19. *Bovem etiam*
significat, Druf. in Apoc. 4. 7.

Μοσχοποιέω, *Vitulum facio*, Acts 7. 41.
Ἐμοσχοποίησαν, (num. plur.) *Consen-*
tientia Vulg. Arabs, & *Æthiopicus*,
Beza etiam & *Piscator*, *Vitulum fecerunt*,
quasi dicas, vitulificaverunt, ait
Piscator. At Syrus, Fecit ipsis vitu-
lum, nempe Aaron. Vox à Septua-

genta Interpretibus noviter confecta,
Grotius.

Μουσικός, *Musicius*, Rev. 18. 22.

^b *Μυελός*, *Medulla*, Heb. 4. 12.

Μυέομαι, *Initior*. Phil. 4. 12. *Sacris*
initior, Zanch. Or, *Sacris initiatus*
sum, I am instructed, and religiously
taught, for so the word signifieth,
Dr. Airay : or, *Entered in this high*
point of Christian practice ; so Mr.
Perkins. videtur verbo quod rebus sacris
convenit, ut significet, pios esse ad hæc
omnia à Spiritu sancto conservatos,
Zanc.

^b *Medulla*
dicta est,
quod in offi-
bus media
sit, *Calep.*

^c *Μῦθος*, * *Fabula*. 1 Tim. 4. 4. *Μῦθος*
vocat hujusmodi questiones, quod etsi
sape non sint prorsus res falsæ & fictæ
pro animi libito : tamen sunt inutiles,
uti fabule & factæ narrationes. Μῦθος
autem, unde nostri Galli duxisse viden-
tur suum illud mot, & Latine mutire,
est vox aliquid significans hominis ore
egressa & prolata, Danæus in locum.
usurpatur etiam 1 Tim. 4. 7. 2 Tim.
4. 4. Tit. 1. 14. 2 Pet. 1. 16.

^c *Sermo*: sed
in N. T. *Fa-*
bula. Est o-
ratio falsa
repræsentans
veritatem,
Salmeron.
* *Fabula, à*
fando.

Μυγίζομαι, *Rugio*, Revel. 10. 3. The
Greek copie hath *μυγίζω, he loweth* ;
which is as much as if hee had said,
hee roareth. For peradventure (saith
Erasmus) the Greeks keep not that
difference betwixt *αἰνέειν* and *μυ-*
γίζειν, as the Latines doe between
rugire and *rugire*, that is, to *roare*,
and to *lowe*. *Promiscuè dicitur*
de Bove, Asino, Leone, Camelo : tonitru
quoq, dicitur μυγίζω. Hinc Latini *duxerunt*
verbum emicandi : sic ignis ex
nubibus emicat, Arer.

^d *Μυκίσις*, *Irridior*, Gal. 6. 7. The
Greek word is more emphaticall,
quippe quod *gestum irridentis notat, na-*
res, viz. attrahentis ; quod Latinus
Poeta dixit, Horat. Serm. 1.

^d *Μυκίσις* (quæ
thore *Pollu-*
ce) nasum si-
gnificat. Erat
olim nasus
irrifioni di-
citur, *Erasmo*.
Plinius.

— *Naso suspenderit aduncum.*
It signifieth more then to mock, to
flee with the nose and the mouth,
and is an Ironie in gesture, rather
then in words. *Paul useth the pas-*
sive voice : Naso suspensor, Subsamor.

Naribus in-
dulget, Pers.
Sat. 1.

Μύλος, *Mola*, Luc. 17. 2. *Ambrose*
turnes it Pistrinum : etiam pro lapide
molari accipitur, Matth. 18. 6. * *A-*
poc. 18. 21, 22. & Exod. 11. 5. Deut.
24. 6. Jud. 9. 53.

Et pueri na-
sorum Rhino-
cerorum ha-
bent, id est,
aduncum,
Martial.
Nasutus sis
usque licet, sis
deniq, nasus.
Non curicun-
que dixim est
hæc e na-
sus, Martial.
* *Vide Grot-*
ium.

Μυλῖδες,

e Est locus in quo mola vertatur, seu Pistrinum, *Gerb. in Harm.*
 f *Myrias* Græcè significat decem millia, Act. 19. 19. Judæ 14. *ἑκατὸν* Propriè est numerus decem millium: hic autem Synecdochicè pro innumerabili multitudine Angelorum accipitur, Dan. 7. 22. Apoc. 5. 11. *Vorsius.*

Μολαῖος, *Molayis*, Mark 2. 7.
 e Μύλων, *Pistrinum*, Matth. 24. 41. *Propriè*, *Moletrina*.
 f Μυριάς, *Myrias*. Luc. 12. 1. *ἑξήκοντα μυριάδων τὸ ὄχλος*. Valla, *Vulg.* *Multis turbis*. *Erasin.* *Innumera turbe multitudinis*. *Multitudines turbarum magnæ*, Tremell. *Permulta turba*, Beza. *Ad verbum*, *Populi Myriades, numerus certus pro incerto, id est, Multitudo innumerabilis*. Apoc. 10. ver. 16. *Δύο μυριάδες μυριάδων*. *Bis millies centena millia: vel, si Recentiorum more libeat numerare, Ducentes millena millia*. *Vulgata & Erasmus*, *Vicies millies dena millia: quo modo nemo, neq; ex priscais, neq; ex recentioribus loquitur*, Beza. *Ad verbum*, *dux myriades myriadam; μυριάς sunt decem mille*, Piscat. *Significatur multitudo immensa, ut Psal. 68. 18. Dan. 7. 10. numerus certus pro incerto*. *Hellenistæ dicunt μυριάδας sine alio additamento, ad significandam innumeram multitudinem*, Deuter. 33. v. 2. Psal. 3. v. 7. Dan. 11. 12. *Grotius in Luc. 12. 1.* It is used also Acts 19. 19, and 21. 20. Heb. 12. v. 22. Rev. 9. 16.

* Aliquoties Decem millia significat; aliàs ingentem numerum, *Eras.*

* Μύριοι, *Decem mille*. Matth. 4. 15. 1 Cor. 4. 15. and 14. 19.
 Μύρον, *unguentum*, often. *Ἄ μύρον*, fluo, stillo, *vel ab Hebr. מיר, unde est מיררה myrrha, ex qua fiunt unguenta*, Pafor. The Septuagint use it for a word that signifieth *Aroma, Species odorifera, odor pretiosus*, Cant. 4. v. 14.

Μυρίων, *ungo*, Mark 14. 8. *Propriè est, Unguentis aromaticis & odoratis ungerè*; *ἄλειω est, quocunque illium ungerè*, *Erasin.* *Gerb. in Harm.*

g Originem nominis esse Hebraicam, vix potest dubitari
 מִסְתֵּרִים est occultare,
 מִסְתָּרִים (miltar) aut
 מִסְתָּרִים (miltar) est res abscondita, secretum, *Mysterium* igitur, *Caesariæ exercit.* 16. *Je. 43.*

g Μυστήριον, *Mysterium*, often. *Generaliter*, pro omni secreto; *minus generaliter*, pro secreto divino; *& specialiori significatu*, pro secreto divino symbolis, signis, figurisque externis proposito ac representato. *In hac significatione respondet ei vox Latina Sacramentum, quæ deducta est à verbo sacrare, & à Scriptoribus Ecclesiasticis Latinis à militia desumpta fuit, in qua juramentum, quo milites Duci obstringebantur, vocabatur Sacramentum, Ri-*

vet. Cathol. Orthod. Tract. 3. Quaest. 2.
 A religious secret (saith one) not obvious to the capacity of every understanding, requiring some extraordinary afflatus to the conceiving of it: as, *Mysterium Christi*, Ephes. 3. 4. and the *Mysterie of Godnesse*, 1 Tim. 3. 16. and the *Mysteries of the Kingdome of Heaven*, Matth. 13. 11. *Propriè, qualibet res arcana, secreta, occulta, ac minime in vulgus proferenda: Specialius, pro arcana aliqua re divina, h. e. pro consilio, & voluntate Dei incognita: De Sapientia Evangelii, Col. 2. 2. De Incarnatione Christi, 1 Tim. 3. 10. De Vocatione Gentium, Eph. 3. De Communione Christi cum Ecclesia, Eph. 5. 32. De Resurrectione mortuorum, 1 Cor. 15. 51. De sublimibus quibusque Dei consiliis, 1 Cor. 13. 2. Alsted. in Lex. Theol.* We translate it a *Secret*, or *Mysterie*, indifferently; the word signifying no more a holy secret, then a profane and abominable secret: as, *The mysterie of iniquitie, The mysterie of Babylon*, D^r *Fulk* against *Martin*. Sometimes it is applyed to things apert in themselves, when the reason only of the thing is secret: So the rejection of the Jewes is a *Mysterie*, Rom. 11. 25. Sometimes things have that appellation, for the coverture of carriage in the Allegoricall expression: as, Ephes. 5. 32. 2 Theff. 2. 7. The *Vulgar* turnes it three or foure times a *Sacrament*, as *Collof. 1. 27. and Ephes. 1. 9. and 3. 9. and 5. 32.* and that *Vulgar Latine Translation* first led the *Papists* into that error, to make *Marriage a Sacrament*: but the word *Sacrament* hath as large an extent as *Mysterie*. Besides *Col. 1. 26. Ephes. 6. 19.* he translates the same word, *Mysterie*, or *Secret*, as we have done. *Cardinal Cajetan* in his *Commentarie* upon Ephes. 5. 32. saith, *Non habet ex hoc loco prudens Lector à Paulo, Conjugium*

^h Redditur alicubi, ait *Stephanus*, *Sacramentum*, à Veteri Interprete, ubi potius reddi debeat *Arcanum*, ac *Mysterium*.
ⁱ The English word *Secret* signifieth fully as much as the Greek word *μυστήριον*.

eor. But it is very false that you say, that the *Latine word Sacramentum* is equivalent to the Greek: for both it signifieth an *Oath*, which the Greek word doth not; and also it includeth *Holinesse*, which the Greek word doth not, *Id. ibid.*

esse Sacramentum : non enim dicit Sacramentum, sed Myſterium hoc magnum eſt ; & verè myſterium verborum horum magnum eſt. Vide Eraſmum in loc. Matth. 13. 11. Beza ſaith, he kept the Greek word, which Cicero often uſeth. Origo vocabuli Ebraica eſt, מַסְתָּר (Maſtar) quaſi occultum & abſconditum quid, Druf. ad Eph. 1. 9. Vide Amama Antitab. Bibl. li. 3. Græci appellant myſteria à μύω, quod propriè ſignificat abſcondere ; quia ſub ſpeciebus externis aliud quid abſconditum eſt, non quidem rei ſeipſæ, ſed ſignificatione & uſu, Walæus in loc. com. Againe, Myſteria ſunt arcana ſacra : ſo called (ſay ſome) ᾧ τὸ μύειν τὸ στόμα, from ſhutting up the mouth, becauſe it may not be diſclosed : or rather, ᾧ τὸ μύειν τὰς αἰσθήσεις, from ſhutting up the ſenſes : ſtopping both the mouth and the eare, that they themſelves might not ſpeake of it, nor ſtrangers ſeeke after it.

Μυωπάζων, Nihil procul cernens, Steph. Beza. Seeing glimmeringly, and uncertainly ; purblind. 2 Pet. 1. 9. Μυωπάζων, Cacutiens, Budæus. Sed quum præcedat τυφλός, nullo convenire modo hæc Interpretatio poteſt. Vetus Interpretes vertit, Manu tentans. Eraſ. Manu viam tenens. Luſcioſus, Piſcat. Oculos claudens, aut Connivens, Steph. Quæ vox deſumpta eſt à μύειν, Connivere, Niſtare, & ὤψ, Oculus : dicuntur enim μύωπες, qui oculos ſæpe claudant debilitate quadam viſus, quod vitium aliquando naturale, Aret. Illi quos Græci μύωπας vocant, Latini, teſte Gellio, ^k Luſcioſos, dicuntur impotentes ad videndum, quia videre quidem poſſunt ; ſed non è longinquo, non niſi debilitè. Ne void gouſte de poin, Fr. Bib. Cannot ſee aſare off, Kings Tranſlation. Manu tentans, Vulg. Manu viam tentans, Eraſ. Manu palpans, Calv. Dicuntur μύωπες, qui non vident, niſi quæ oculis prope admoventur. Hinc quidam vertunt, Nihil eminus cernens. Alii Græcam vocem derivant à muribus ſub terrâ degentibus, id eſt, talpis, quæ extra cavernas nihil vident, ſed quicquid obvium eſt,

ſequi volum, donec cavum nanciſcantur. Atque hoc attendiſſe putant interpretem, dum vertit, Manu tentans ; quæ facere ſolent cæci, non manibus tantum, ſed & pedibus palpitando, viam quaerentes, Eſtius ad 2 Pet. 1. 9. Μυωπάζων, 1. Verti poteſt, Clauſis oculis exiſtens, & incedens ; μύω enim eſt Claudio, ὀπτας vocant Oculos. 2. Μυωπάζων, id eſt, Muris oculos habens, μύς enim eſt Mus, ſcil. ſubterraneus, putà Talpa. 3. Verti poteſt Connivens, vel Niſtans oculis, unde ab Ariſtor. § 31. probl. Myopes vocantur qui proxima vident, remota non vident, Cornel. à Lap. Alexander etiam in Problematis, ait, μύωπες vocari, qui quæ procul ſunt, & magna, non vident ; quæ autem propè ſunt, & parva, vident : vocari autem μύωπας ᾧ τὸ μύειν τὰς ὀφθαλμοὺς.

Μάλας, Vibex, 1 Pet. 2. 24. Eſt propriè cutis ex verberum incuſſione ſugillata, Veſtigium verberum in cute, Plut. Gerh.

Μαμμομα, Vitupero, or, 2 Cor. 6. v. 3. and 8. 20.

^l Μῶμοι, Macula, 2 Pet. 2. 13. Μῶμοι I Ab Hebræo מֹמ Macula. propriè ſignificat vituperium. Lxx uſurpant pro Mum, quod generaliter ſignificat aliquid in corpore vel actione vitia, quod incurrit reprehentionem ; & ſemper in malum accipitur, videlicet pro macula, vitio, ſordibus, Lev. 21. v. 16. cap. 22. v. 20. & 24. v. 20. Gerh. in locum.

^m Μωγός Fatuus, * ſtultus, often. Ab Hebræo Moreh rebellis. Propriè ſignificat Inſpidum, ſicut Poëta dixit, Fatuas Malvas, id eſt, Inſpidas. Per Metaphoram transfertur ad eum qui caret ſale ſapientia, Matth. 7. 26. 2 Tim. 2. 23. Tit. 3. 9.

Μωελα, Stultitia. 1 Cor. 1. 18, 21, 23. and 2. 14. and 3. 19.

Μωελίνα, quæ, Inſatio, or, Stultus fio. Sal inſpidus dicitur μωελίνα, Inſatiari, Matth. 5. 13. & Luc. 14. 34. Inſatiated, or, Grown fooliſh, if it have loſt his ſavour ; unde ⁿ homines ſtulti Latini dicuntur Inſulſi, Inſpidi, Men as it were wiwithout ſalt, unſeaſo-

ſollis Comme auſſi on dit venefus par metaphore, Steph. ^a The fruits of a good wit are termed Sales.

^l Non aſſentior Gellio, qui μύωπας, Luſcioſum interpretatur ; nec enim μύωπες à muribus dicti ſunt, ut exiſtimavit Eraſmus ; ſed Ariſtoteles definitionem probat. Beza. Vide Gerhardi in loc.

^m Quafi μύωπες, Non videns animo, ſcil. Caſaub. exercit. 16. ſect. 23. ait, Græcorum Grammaticos nugari, cum μωγός deducant ἀπὸ τῆς μωδίας, cum rectius deducatur ab Ebraico מֹמ rebellis. * Stultus, quaſi ſtans alius. Gallicè Sal de

ned, unſavorie. Nam ſicut inſuſum à cibo transfertur ad hominem, ita fatuum ab homine transfertur ad cibum; unde Martialis betas, quòd inſpidæ ſint, fauas vocat, Jansen. Verbum $\mu\omega\epsilon\gamma\iota\upsilon\epsilon\delta\alpha\iota$ proprie de perſonis dicitur, improprie de rebus, ut & nomina abſtracta & concreta, à quibus verbum illud originem habet. Transfertur tamen etiam quandoque ad res, & $\mu\omega\epsilon\gamma\iota\upsilon$ notat id quod inſpidum, vel cujus guſtus inſpidus. Sic à Martiali betæ vocantur fatuæ: Nabal autem primò dicitur de rebus, ſecundariò de perſonis. Indubium itaque $\mu\omega\epsilon\gamma\iota\upsilon\epsilon\delta\alpha\iota$ ſumi pro corrumpi, marceſcere, omnem vigorem amittere, ut Nabal Hebræorum, & inde vocem illam ita acceptam ab Helleniſtis, Spanhem. Dub. Evangel. parte tertiâ, Dub. 91. In ſome parts of Italy it will be taken for a great indignitie; if a man have, as he is at meat, by one that ſits with him, ſalt offered to him, he takes it for a ſecret inſinuation, that he is reckoned but a foolle, a fellow that wants ſalt, that is, hath but a little wit. It is uſed alſo Rom. I. 22. I Cor. I. ver. 20.

$\mu\omega\epsilon\lambda\omicron\gamma\iota\alpha$, Stultiloquium, Ephes. 5. 4. Studium ineptorum, & inanium, ſermonum eſt, ſive id ſit jocoſum, ſive ſerium, Zanch.

N.

* Ita, etiam, Adverbium affirmantis, ut s' negantis, Mat. 5. 37. Tam vti, quàm s' hoc loco formulæ ſunt quibus ad ſtipulationem reſpondebatur, Grotius in Matth. 5. v. 37. Vide plura ibid. b Particula vti, quæ Mat.

15. 27. legitur, non uno ſignificatu uſurpatur. Aliquando eſt affirmantis, Gen. 7. 19. & 4. 2. 21. Sic Matth. 11. 9. Latini ita & etiam dicunt, Budæo teſte. Aliquando obteſtantis eſt: ut ad Philemonem v. 20. Apoc. 22. 20. Isaacus Caſaubonus vult, vti eſſe hic obſervantis & obteſtantis, Scult. Obſerv. in loc.

hic eſſe particula obſecrantis, & obteſtantis, quomodo ſæpe à Græcis uſurpatur pro eo quod Latini dicerent, Obſecro, vel quæſo. Nam quum viſus eſſet Chriſtus nolle huic mulieri concedere quod petebat, illa vehementer orat, & Ναὶ Κόρες, ait: deinde rationem adijcit, quâ Chriſtum moveri poſſe ſperabat, Caſaub.

Eſt hæc particula in hoc loquendi genere aſſentientis, ſed ita ut obſecrationi ſubſerviat. Solent enim ſupplices, ſi quid minus commodè ſibi reſponſum eſt ab iis quibus ſupplicant, blando quodam aſſenſu gratiam eorum captare; ut etiam apparet ex ſubjecta particula cauſali. Quinetiam ſupplices interdum, partim aſſeverationis cauſâ, partim veluti proſpicientes quid ſibi poſſit in contrariâ partem obijci, uti ſolent particulâ Etiam, ut apud Plautum in Aulularia: & ad Philemonem ver. 20. Sic Hebræi ſuam particulam Na uſurpant in vehementiore precatone, Beza in loc.

Ναὸς, Templum, ofien. It ſignificeth any place whither men reſort to worſhip, as *Adis*, ab *adeundo*. Acts 19. ver. 24. ναὸς, ſome ſay, *Little bouſes*, or, *Caskets to put the idoll in*, ſo Caſaubon. Others think the Temple of Diana was engraven on their coin, as Beza.

The word in this place is taken for pieces of coin, in which was ſtricken the ſimilitude of Diana's Temple, ſuch a thing as the Popiſh ſhrines are, D. Fulk againſt Martin.

Ναὸς interdum generaliter uſurpatur de univerſo Templo, etiam de extremis ejus partibus, ut Matth. 27. 5. Lud. de Dieu in Prefat. ad Comment. in quatuor Evangel.

A ναὸς, quaſi habitatio Dei, becauſe God dwels there: unde & domus Dei vocatur. Eſt Græci ναὸς non univerſum Templum, aut ſtructura ipſius; ſed ea demum pars Templi ad quam culturi adire ſolent, Jun. Parallel.

Ναυαγῖον, Navus, Mark 14. 3. Joh. 12. 3.

This Greek and Latine word is borrowed from the Hebrew name נָוָה Nerd, Cant. 4. 14.

Ναυαγῖον, Naufragium facio. 1 Cor.

11. 25. 1 Tim. I. 19.

c A ναὸς, ναὸς, & ἀγρυμ, frango. Ναῦς,

Ναῦς, Navis, Acts 27. 41.

Ναύκληρ, Naucleus, Acts 27. v. 11.

Quis navem possidet, ad quem ναὸς κληῖρ, id est, navis hereditas pertinet.

Ναύτης, Nauta, Acts 27. 27, 30. Revel. 18. 17.

^d Adolescens, juvenis, Eurip. & Herodotian. Item, audax homo, & strenuus spiritus, Dem. Item, juvenili ferocia & protervia præditus, Aristoph. & Scap.

^d Neavius, Adolescens. Acts 7. 58.

Ambrose and Theodoret think that Paul was twentie yeers old at his first conversion; but the Greek word there hath not so much respect unto his age and youth, as to his courage and fierceness, as the word significeth, as Budæus sheweth.

° Euripides calleth bold and insolent speech νεαῖον λόγον. Paul is termed by another word, Acts 9. ver. 13. Besides, he spent his youth among the Jewes before his conversion, Acts 26. 6. and had authoritie committed unto him, not incident to every youth, Dr. Willet upon the Epistle to the Romans. Casaubonus Exercit. 1. ad Appar. An. Num. 99. observat, Josephum non solere voces νεῖ, νεαῖον, vel νεαῖος usurpare de iis qui annos pubertatis nondum sunt affecti; sed de illis potiùs qui excesserunt ex ephēbis, & annum decimum quintum transcenderunt. Adde, Paulum νεαῖον vocari Act. 7. 58. qui tricenario major secundum Chrysostomum; & sanè paulò post ἀνῆς appellatur ab Anania. Nec credibile puerò à Pontifice maximo tantum potestatis in Christianos tributum fuisse, Spanhem. de Dub. Evangel. parte secundâ, Dub. 2. It is used also Acts 20. 9. and 23. 17, 18, 22.

Neaῖον, Adolescens, (diminutivum) Adolescentulus. Matt. 19. 20, 22. Mark 14. 51. and 16. 5. Luke 7. 14. Acts 2. ver. 17. and 5. 10. 1 John 2. ver. 13, 14. Often in Polybius and other Historians it significeth ^f Militem: unde apud Poetam, Romana juvenus, pro cohorte, seu multitudinem juvenum bellatorum ex Romanis: Nec obstat diminutivum vocabulum. Nam apud Pollucem, νεα-

^f Quidam per νεαῖον intelligant milites quorum mentio in comitatu Judæ facta, propter additum articulum, sicut passim Polybio & Livio oi νεαῖονοι juvenes sunt milites, & juvenitatem legere est Legiones conscribere: sed probabilius est intelligi adolescentulos qui cohortem militarem faciunt.

νεῖ & dicitur in quarta annorum hebdomade, id est, à vigesimo primo, usque ad vigesimum octavum, Estius ad 1 Joan. 2. 12. Non est insolens probatis Autoribus Græcis hominem 25. annorum, imò etatem illam prætergressum, vocare νεαῖον. Sic Cicero, cum annum ageret 27. tum temporis, secundum Aulum Gellium, lib. 15. c. 20. secundum Cornelium nepotem, 23. Casaubonus observat, νεαῖον militem significare Polybio, quod dubio procul ortum habet ex Hebraismo; milites enim Abrahami vocantur νεαῖονοι Lxx. Et sanè illa ætas militi apta, utpote laborum & imperii patiens. Sic Marc. 14. v. 51. usurpatur, qui sanè pueri non erant, sed juvenes ad minimum, Spanhem. de Dub. Evangel.

Josephus useth this word, and that before, and νεῖ, not of them qui pubertatis annos necdum sunt affecti, verùm de illis potiùs qui excesserint ex ephēbis, & annum quintumdecimum transcenderint: See Casaub. Exercit. 1.

Νεκρός, Mortuus, often. unde Necromantia, divinatio per mortuos. Quasi νε & κρῖς, without an heart. It may be rendred without heart; for, as life begneth, so death endeth in the heart. Therefore Aristotle calls it, Primum vivens, & ultimum moriens.

Νεκρῶ, Eneco, mortifico, (ut Theologi loquuntur) Make dead. Νεκρωµὸς & Emortuus, Col. 3. 5. Rom 4. 19. Heb. 11. 12.

Νεκρωσις, Mortificatio, (ut Theologi loquuntur) Rom 4. 19. 2 Cor. 4. 10.

^g Νέος, Novus, often. Septuaginta Interpretibus non tantùm respondet voci jalad, que notat primæ ætatis gradum; sed & voci nagnar, que de ætate juvenili & virili sæpe usurpatur, Spanhem. Potiùs Juvenem significat, quam Novitum: quod tamen discrimen non semper observatur, Beza in Matth. 9. 17.

Νεώτερος, Novus, often. Infimus, & postremus, ut Euthymius interpretatur; ad animi enim submissionem, potiùs quàm ad ætatem, hac voce respectus habetur, Gerh. in Harm. Præprie hoc dicitur de ætate; malo tamen

N n νεώτερος

νεώτερον accipere in genere pro eo qui minima sit auctoritatis: sicut apud Hebræos interdum usurpatur vocabulum נָוֶן, Tahir, Beza in Luc. 22. 26. Vide Piscat.

Νεώταρ⊙, Pullus, Luke 2. 24.

Νεότης, Juventus, Matth. 19. 20. Mark 10. 20. Luke 18. 21. Act. 26. 4. 1 Tim. 4. 12. Aristoteli vocatur totum illud spatium vitæ quod complectitur infantiam, pueritiam, & adolescentiam.

⊙ Of νεῶταρ and νεότης, Novus plant. 12.

⊙ Νεόφυτ⊙, Novitius, Steph. Beza. 1 Tim. 3. 6. A new plant. Rectè notat Chrysostomus, Apostolum non dixisse νεόν, juvenem, sed νεόφυτον, Recens Ecclesiæ institum. Not young in yeares, but in faith; one lately converted to the Christian faith, as it were a tender and young plant in Christianitie. Hieron. retinet neophytum, Erasmus vertit novitium, Syr. puer aut juvenis doctrinâ suâ. Gall. nouveau apprenti. Angl. a novice, or, one newly come to the Faith. Nam juxta Etymon est Recens natus, aut, Nuper Ecclesiæ institus, quales erant Catechumeni. It significeth one new-planted or grafted into the body of the Church, which was then by outward Profession of the Gospel, whereunto from Paganisme and Infidelitie they came.

Νεός, Innuo, Joh. 13. 24. A quo vetus verbum Latinum Nuo: cujus composita in usu manserunt, Innuo, annuo, pro, nutu utor, nutu significare; quia nutus ejusmodi solet fieri capite, vel certè oculis. Act. 24. 10. usurpatur de Præfide Felice, Paulo per nutum potestatem dicendi dante, quod est potius Annuere, quàm Nuere.

Νεφέλη, Nubes, often 2 Pet. 2. 17. Nebula, materia nubium. Ab Hebræo נָפֶל, Naphal, cecidit, quia descendit, vel ab Hebræo נָפֶל, Nuph, stillare.

⊙ From the Particuli privativi, and φησὶ, Isai. 60. 8.

⊙ Νεφέλη, Nubes, Heb. 12. 1. only. Νεφέλη, Nubes testium. Cujus locutionis exemplum extat, Isai. 60. 8. ubi est ἐν δὴ δὴ δὴ, instar nubis, & sicut Columbar, pro, sicut nubes columbarum, Capell. Spicileg. ad Hebr. 12. 1. Metaphora est ducta ab avibus magnâ multitudine volantibus, que alis suis

prævolantes, umbram instar nubis faciunt. Idem. Nubes Ebraicè est נָפֶל à densitate. Igitur Nubes testium, id est, densitas, frequentia, multitudo, Drus. ad Hebr. 12. 1.

⊙ Νεοτέρας, Aditus, Act. 19. 35. Sic 1 A voids, dictus, quod Templi verrendi purgan-
Templum, &
⊙ Νεοτέρας, Juvenilis, 2 Tim. 2. 22. purgo, orno, quasi Tem-
⊙ Νη, Per, 1 Cor. 15. 31. plis ornatrix,
⊙ Νησω, Neo, Matth. 6. 28. Luk. 12. 27. Loriz.

⊙ Νηπῖ, Infans. Quasi ἢν εἰπεῖν, ut Infans, qui fari non potest: vel quasi ἢντι, Levis, Mollis. Refertur ad etatem puerilem, & ad animum, qui scilicet ingenio & moribus stultus, imprudens, imperitus est, pueriliter se gerens in negotiis, Chemnit. Gerh. Cum ad etatem refertur, significat Infantem, cum ad animum, significat Parum eruditum, Parum ingenio, & rerum usu callentem, Erasmi. It significeth both a childe, and a fool, and notes inability to speake, whether in children, or in grown men. Et Stultum significat, & Infantem, hoc est, qui etatis vitio nondum sapiat, Erasmi. It is taken for such as are weak in faith, or knowledge, 1 Cor. 3. 1. Heb. 5. 13. Mat. 11. 25. Nnitiis, Infantibus, id est, rudibus alioqui & indolis, cujusmodi est plebecula, Beza.

⊙ Νηπία, seu Infantilis ætas, hac voce hic notata, significat illam animi imbecillitatem quæ est imperitia rerum humanarum, quæ non deputatur in vitio, Cam. in Myr. Evang. Ad etatem pertinet, Gal. 4. 1. It answers to two Hebrew words, נָפֶל, which is referred to the age, and נָפֶל, which is referred to the minde, Drus. ad Rom. 2. 20. Vide Spanhem. de Dub. Evangel partem secundam. Dub. 36. It is used also Matth. 21. 16. Luke 10. 21. Rom. 2. 20. 1 Cor. 13. 11. Gal. 4. 3. Eph. 4. 14.

⊙ Νηπῖσω, Infans sum, 1 Cor. 14. 20. Infantiliter ago, pueriliter me gero.

⊙ Νησῖ, Insula, Act. 13. 6. and 27. 26. and 28. 1, 7, 9, 11. Rev. 1. 9. and 6. 14. and 16. v. 20.

⊙ Νησῖ, Insula, Steph. Act. 27. v. 16. Est diminutivum, Parva insula, ut πησῖδων.

⊙ Νησῖς,

Nῆστis, Jejunus, Matth. 1.5.32. Marc.8.3. Impastus, ut loquitur Virgilius.

Nῆστis, Jejunium, Matth. 17.21. Mark 9.29. Luk.2.37. Act. 14.23. and 27.9. 1 Cor.7.5. 2 Cor.6.5. and 11.27. Of the privative particule νη, and ἔδῆν, Cibum non comedere, vel Cibum non sumere, Chemnit.

Nῆστis, Jejunio, often. To fast: according to the notation of the Greek word, it significth to abstain from food. Pro religioso jejunio usurpatur, Erasim.

Nῆστος, Sobrius sum, vigilo. It significth to be watchful, 2 Tim.4.5. and 1 Pet.4.7. 1 Cor.4.34. To be sober, 1 Pet.5.8. 1 Theff.5.6,8. both significations agree, 1 Pet.1.13. Jerome renders it vigilantes, Vulgata sobrii. It significth both to watch, and to be sober: unde νηστis sacra, in quibus pro vino libabatur aqua, Erasim. Vigilare, & Sobrium esse significat, quia Ebrietati cum somno, & Sobrietati cum vigilantia, maxima est cognatio, Gerh.in Harm.& loc.Theol.

Et in 1 Pet.4.7. Nησῶν, Vigilans, sobrius. 1 Tim. 3.2. II. Tit. 2.2. ut autem apud Latinos, Sobrius non solum de sobrietate corporis, sed etiam de sobrietate mentis, vigilantia, scilicet, prudentia, & attentione, usurpatur: ita quoque apud Græcos νησῶν in utraque significatione ponitur, Gerh. in loc. Theol. Alii legunt νησῶν, Henricus Stephanus νησῶν, sed Montanus, & Robertus Stephanus, & Scultetus, νησῶν. Videtur alludere ad Etymologiam nominis Episcopi: nam & ἑπισκοπος significat vigilem custodem. Eam ob causam dicti quoque sunt Episcopi speculatores, Ezech.3.33. quoniam pro grege excubias agere debent, Hyperius.

Nix, Victoria, 1 Joh.5.4. Παρὰ τὸ μὴ εἶναι. à Non cedendo, ut illud Virgillii, Tu nec cede malis, sed contra audentior ito.

Nix, à, omea, Vinco, or, often. Nix, Victoria. 1 Cor.15.54. εἰς

Nix, Victoria. 1 Cor.15.54. εἰς

vin, Ad victoriam, Beza. In victoria, Vulg. Proprie quidem est victoria, 1 Cor.15.55. per Hebraicam verd metonymiam essetū eternitas, 1 Cor. 15.v.54. Sic vertendum esse τὸ εἰς νικ, demonstratur ex Esaiæ 25. 8. & Hof.13.14. unde locus hic ab Apostolo allegatur, ubi τὸ ΝΙΧ non vertendum ad victoriam, sed, more Hebræorum, in sempiternum, in perpetuum, ΝΙΧ enim est vincere, superare, præsesumde est ΝΙΧ, robur, quo victoria paratur; item eternitas, sic dicta, quod omnia vincat. Ambrosius, & ante cum Tertullianus, & alii multi legunt in contentione: νικ enim, sic cum diphthongo scribatur, Contentionem sonat; sin secus, Victoriam significat, Erasim. Decepti fuerunt à librario, qui Græcè scripserat νικ, pro νικ, Beza. It is used also Marth.1.220. 1 Cor. 15.55,57.

Nησῶν, Pelvis, Joh. 13. 5. a Basom: * Malleum from the Verb following. Latini vocant Pelvim, vel Pollubrum, à pedibus lavandis denominatum, Gerh.

Nησῶν, Lavo, or, often. Peculiariter de manuum lotionē dicitur, idq; ante cibum, χεῖρ χεῖρα νησῶν. La main lave la main.

Noῦω, Intellego, animadverto, animum adverto, often. Animadverto, mecum confidero & expendo, Marc. 8. v. 17. P 2 Tim.2.7. Lxx utuntur pro verbo quod significat, Intrinsecus, in mente, ordine, & certā quadam dispositione, distinctione, & judicio intendere, 2 Sam.12.19. Prov.1.2. Intellego, Matth.15.17. & 16.11. Marc.7.18. tamen distinguuntur, ut finis à mediis, Marc. 8. 17. Neque enim quicquid consideramus, statim intelligimus. Refertur ad mentem, & designat Animum ita ad rem aliquam intendere, nè illa oculos, aures, & mentem præterfluat. Matth. 24. 15. Ephes. 3.4. jungitur cum Legere, ubi indicatur, quod attentè lecta sint consideranda, 2 Tim. 2.v.7. Animum intende his que dico, ut Lydia, Act.16.14. quanquam ibi se verbum νοῦω ἔχει.

* Noῦω, Cogitatio. Noῦω, Machi-

in Sonat non solum, sobrius & parcedere, sed penitus nūlgulare, Aret. in Probl. * Ἀσπῆσι significat, cibum in genere non admittere, Id. ibid.

n Est, 1. Sobrius, 2. Vigil, 3. Perspicax, Astenens: unde νησῶν sacra erant, in quibus bibebantur aquæ, Corneli. à Lap. 1 Tim. 3.2. νησῶν. Perinte est, five Sobrium, five Vigilantem veritas, quantum hoc posterius ad proprietatem verbi magis quadrat, Vorstius.

Lat Victoria. Gall. Victoire. Angl. Victorie. Quâ ratione Palma metonymicis sumitur pro victoriâ, quod pondere pressa non deorsum cedit, nec infrâ flexitur, sed adversus pondus resurgit & sursum nititur, Aul. Gell. lib. 3. no. 2. Art. c.6.

um, vas lavandis manibus, sicut Pelvi, aut Pollubrum, in quo pedes abluuntur, Steph. in Thes. Græc. † Ἄνω pro priè accipitur de corpore, vitiis de manibus, πλῆθος de pinnis, Steph. in Thes. Scap. p Consider, as some will, comes of con, and sedeo, to sit together: Others say it is compounded of con, and sydeia, alluding to the contemplation of stars. q Gerh. in Harm.

* Est astuta cogitatio, ratione vocant irriforiam inventionem, subannationem, Aret. in 2 Cor. 2.10. N n 2 nationes,

nationes, mentes. Machinationes, 2 Corinth. 2. 11. id est, Nefanda consilia, & sceleratam voluntatem, Bez. - Noñua generaliter significat cogitationes; sed interdum contrahitur ad significandum cogitationes ingeniosas, vafas, & ad fallendum compositas, dum quis aliud pretendit, aliud intendit, Estius ad loc. Mentes, 2 Corin. 3. ver. 14. It is used also 2 Cor. 4. v. 4. and 10. 5. and 11. 3. Philip. 4. v. 7.

Nôñ⊙, Suppositivus. Heb. 12. 8. Isidore saith, they were called Spuri, because they were born out of puritie, because such kind of lust is contrary to holy matrimony. Those which were begotten of married women were called Nothi, because they seemed to be his children whom the marriage doth shew, but are not; no otherwise then some fevers are called Nothæ, that is, bastard-fevers, because they imitate the Tertian, or Quartan-fever in heat, and other accidents, but yet are neither Tertians nor Quartans. Ex particula vo habente vim privantis, & ðei⊙ divinus, quasi divino matrimonii usu privatus. Et Isidorus inter Nothum & Spurium hanc differentiam ponit, quod Nothus dicatur de illo qui de patre nobili, & matre ignobili gignitur: Spurius est contra de illo qui ex matre nobili, & patre ignobili nascatur. A vè, & ða⊙, quod est præter morem, Martin. in Lexic. Philolog.

Noñ, Pascha, Joh. 10. 9. 2 Tim. 2. 17.

Noñ⊙, Lex, very often. The Hebrewes call the Law תורה Thorah, which some derive from תור Tbor, id est, Ordinavit. Others from the root: תרה Jarah, Docuit, because the Law is the doctrine of truth, and every man thereby is taught his duty to God and man. The Greeks call it νόμος, from νόμος, or νόμος, mens, & ratio, Plato. The Law is Dictionem recte rationis. Rather, ἀπό νόμω, à tribuendo, quod viz. sum cuique tribuat. In Latine it is called Lex, either à legendo, from reading, quia publice legatur, Isidore: Or, à legendo, from choosing; so

Tully, because of the choice and exquisite wisdom that is in it: Vel à ligando, from binding, quia obligat; the Law is Vinculum civitatis. This etymology hath some colour from the Scripture, where it is called a yoke, and band, Jerem. 5. ver. 5. Psal. 2. It is taken, 1. Largely, for that which hath the force of governing, and moderating our actions, Rom. 7. 23, 25. and 8. 2. 2. The Morall Law, the Decalogue, or ten Commandements, Rom. 7. v. 7, 14, 22. and 3. 20, 27. 3. The whole doctrine of the word, Jam. 1. 25. 4. Books of Moses, Psalms and Prophets, Rom. 3. 19. The whole Old Testament, Joh. 10. 34. and 15. 25. The five Books of Moses, John 1. v. 45. Galat. 3. 21. Rom. 3. 21. 5. The condition of keeping, or fulfilling the Law exactly in every point, Rom. 4. 13, 14. Gal. 3. v. 10, 11, 12. 6. Natural instinct, and light of reason, or the law of Nature, Rom. 2. 14. 7. Legall Ceremonies, Gal. 5. 3. Joh. 1. 17. 8. The second Table, Gal. 5. 14. Rom. 13. 8. Also any one Commandement, 1 Cor. 14. 34. 9. Institution, or ordinance of Aaron, Heb. 7. 12. 10. The wrath of God, and damnation, when it is opposed to grace, as Rom. 6. v. 14. Gal. 5. 18.

Noñ⊙, Existimo, often. Aët. 16. ver. 13. ἐνομιζέτο, Solebat, Beza, Piscat. id est, ubi de more ac consuetudine haberi consueverant conventus. Vetus autem Interpres (inquit Beza) deceptus hujus verbi variâ significatione, convertit videbatur. Noñ⊙, pro moris esse, sive in more positum esse, reperitur passim apud Græcos Anteros, ut exemplis confirmat Hen. Steph. in Thef. Non gravatè veterem famam erat, vel putabatur, scilicet à nobis, id est, putabamus, ut vertit Ethiopicus: νομιζέτω enim pro in fama & existimatione esse aliquando usurpari, docet ex Platone Budæus, Ludovic. de Dieu in loc.

Noñ⊙s (Adjct.) Legalis, & (Substantivum) Legalis, legis peritus. Habetur apud Evangelicistas aliquoties de peritis legis Mosaicæ: fuerint νομοί, eruditione, sapientiâ, & prudentiâ præstantes, à quibus responsa in difficilioribus legis Mosaicæ questionibus, quasi à Jurisconsultis petebantur, Chemnit. in Harm. See Sculcer. Exercit. Evang. lib. 1. cap. 54.

(stant.)

stant.) *Legis Interpretes*, Matth. 22. 35, Luc. 7. 30. & 10. 25. & 11. ver. 45. 46, 52. & 14. 3. Tit. 3. 9, 13. Νομικοί à νόμος, sive lege, quia ipsorum munus ac professio erat, sacras literas evolere & scrutari, eas populo prælegere & exponere, ac siquid dubii oriretur, ex illis responsa dare, ut colligitur ex Matth. 2. ver. 4. & 7. 29. & 23. 2. 1 Corin. 1. 20. Gerb. in Harm. Vide Spanhem. de Dub. Evang. part. secundâ, Dub. 38.

Νομίμως, Legitimè, 1 Tim. 1. 8. 2 Tim. 2. v. 5.

Νομοδιδάσκαλος, Legis doctor. Luk. 5. v. 10. Act. 5. 34. 1 Tim. 1. 7.

Νομοθεσία, Legis constitutio, Rom. 9. 4.

Νομοθέτης, Legislator, Jam. 4. 12.

Νομοθέτω, έταμαι, Leges sancio, Leges accipio, Heb. 7. 11. & 8. 6. Α νόμος lex, & τήβεννα. Solebant enim Leges publicè poni ab hominibus spectanda, nè quis ignoraret, quid iis præscriberetur aut faciendum, aut fugiendum.

Numisma (say some) from *Numa* the King of the Romans; but rather from this Greek word, faith Gerb. & Scultetus seems to be of another mind, as was observed before in the word *μαλαξία*.

Νόμισμα, Numisma, Matth. 22. 19. Vel από τῆ νομίσειν, ab æstimando; vel από τῆ νόμος, à lege, quod ejus usus lege fuerit introductus, Arist. Ethic. 5. c. 5.

Νόσος, Morbus, osfen. Significat morbum & vehementiorem & intensiorem, Bullinger, Aret. Cornel. à Lapide, & alii. Est diuturna perversio habitudinis corporis: unde rectè per morbum vertitur, Janseæ. in Conc. Evangel. Μεταφορικῶς, Vitium, peccatum, error.

Νόσος, Insano, 1 Tim. 6. 4. Νοσῶν, Insanians, Beza, Steph. Erasim. Vulg. Languens. In Greek, Sick about questions. Laboro, item, Errore aliquo laboro, Egrotō: sæpius ad animum refertur, Desipio, ac deliro, Eras. Metaphoricè de agitudine mentis dicitur, Iocr.

Νόσημα, Morbus, Joh. 5. 2.

Νοσῖα, ή, Pullities, Luc. 13. 34. Tam domicilium seu nidum significat in quo pulli educantur, quam pullitiam ipsam, Polyc. Lyser. Vulg. & Erasim. Nidus. Beza, Pullities. Sic loquitur Columella plurimis locis, propriè in his rebus sermonis observantissimus.

Νοσῖα, τὰ, Pulli. From *νόσος*

avicula, seu pullus; & per Synocopa, νόσος. Matth. 23. 37. Metonymicè pro ipsiis pullis hęc usurpatur, Gerb. in Harm.

Νοσφιζομαι, Interverto. It significeth, To detain any thing to ones selfe that belongs not to him, and to put it apart to his own use. Tit. 2. ver. 10. it is translated *purloine*. It is the same word whereby the fraud of *Ananias* is set forth, Act. 5. v. 2, 3. who kept back part of the price of a possession which hee sold. Græcis νοσφιζέσαι dicitur, qui sunt aliquod decerpit aut detrahit, cum totam rem tollere non auit, Estius ad Tit. 2. v. 10.

Interverto, vel avertō: significat autem Latini utrumque hoc verbum, callidè quippiam surripere, & quasi efficere nè quippiam ad dominum perveniat, aut ab illius oculis remove. Græci idem dicunt verbo νοσφιζέσαι, diversa tamen translationis ratione, quia viz, quod furatur quispiam, id solet sibi seponere ac recondere, ut hoc loco *Ananias* & *Sapphira*, Beza in Act. 5. 2. The Septuagint use it *Josh. 7. 1.*

Νότος, Auster, Matth. 12. 42. Luk. 11. v. 31. and 12. 55. and 13. 29. Act. 27. ver. 13. and 28. 13. Revel. 21. 13. From *voris* humor, quoniam est nebulosus atq; humectus. Auster, quasi *Haufter*, ab *haurienda aqua*, because it is commonly *rainie*.

Pluvioque madescit ab Austro. Ovid. Met.

Νοησία, Admonitio, commonefactio, Ephel. 6. 4. It is a putting of a thing into the minde, an urging and pressing of it; an informing and instructing the minde. Commonefactio, quâ significatur quasi amissa mentis repositio. It is taken, 1. For the action of admonishing, as Tit. 3. ver. 10. 2. For the thing admonished: In both senses it is taken, Ephel. 6. 4.

Propriè significat Admonitionem, non simpliciter, sed tantamquam in mentem pueri ponas, & ingeras quæ sunt illi ad salutem necessaria, Zanch. in loc. Νοησία admonitionem, & objurgationem, sive correptionem significat; inde dicitur, quod

Νόσον dicitur scorsum, hinc νοσφιζεν, Seponere, Ex toto aliquod decerpere, Aret.

Est seponere, avellere, furtilim decerpere, ubi totam rem non auisset tollere, quod servit solent, Eras. & Aret.

Non est totam rem auferre, sed paululum tantummodo abraderet furtilim, decurtatè que id quod servit; & illi ipsi etiam qui servorum instar mercede locant suam operam, solent facere, Hyper. in loc.

Significat efficacem admonitionem, quâ aliquis ad meliorem mentem recit vocatur, Cæcilius

quod in animam alicujus ponas & ingeras quod factum oporteat. It is used also 1 Cor. 10. ver. 11.

Νεμετῶ, Moneo, menti indo. Acts 20. 31. Rom. 15. 14. Col. 1. 28. and 3. 16. 1 Theff. 5. 12, 14. 2 Theff. 3. v. 15. Latini patet quàm Latinum vocabulum Admoneo; est enim, mentem bonam alicui indere, quod fit non solum admonendo, sed increpando, consolando, Episc. Dav. in Col. 3. 16. A νῆς, Mens, & τὸ ἔμπροσθεν, Pono, amissam mentem repono, Beza in 1 Theff. 5. ver. 14.

2 Mē est Mensis, Eolicè μεῖς.

2 Νεμελίω, Novilianum, Colof. 2. 16. From νῆς, Novus, & μεῖς, Luna, sive Mensis; siquidem Græci non à Calendis, sed ab initio novæ Lunæ mensē assignantur, Eras. in loc.

*Vel Mens, vel Spiritus, ambigūe Sensus dicitur, Beza in 1 Cor. 2. 16. Νόσ (in soluta oratione dicitur νῆς per contractionem) meus, vel animus Nῆs pro sententia 2 Theff. 2. 2. Rom. 14. 5. 1 Cor. 1. 10. a They erre both in their judgement, and conscience, Dr. Waller.

* Nῆς, Mens, often. 1. The Understanding, 1 Cor. 14. 14. Tit. 1. ver. 15. 2. The whole faculties of the soule, both Understanding, Reason, Will, and Affections, as they are renewed by Grace, Rom. 7. v. 25. 3. The judgement of the minde, Rom. 14. v. 5. Rom. 1. 28. it signifieth the verie Judgement, and understanding, both theoreticall and practicall. Nῆς contrahitur ex νῆς, & propriè Mentem, Animum; translativè verò, Cogitationem, Voluntatem, Consilium, & (quod huc spectat) Sensem verborum vel prölatorum, vel scriptorum significat: Hac significatione videtur accipi, 1 Cor. 2. 16. Sive autem, Consilium Dei de salutē nostrā, sive sensum verbi divini in literas redacti, illā voce intelligamus, res eòdem redit. Consilium Dei, & id omne quidem in Scripturis nobis revelatur: Scripturas igitur qui scrutatur & intelligit, νοῦν, mentem Christi tenet, hoc est, sensum verborum Christi accurate percipit, & eo ipso consilium ejus ex ætè novit, Glass. Philolog. Sac. lib. 2.

b Of words, Mens, & ἔχω, Habeo. Ad verbum, ut qui mentem haberet, sive, ut intelligentiā prædicitur, Beza in loc.

b Νεμελίω, Cordatè, sapienter. Mark 12. 34. Discreetly: the word is significant; as one having a reasonable soul. Syrus reddidit, Sapienter. Νύμφη, Nurus, sponsa, Matth. 10. 35. Luke 12. 53. Joh. 3. 29. Revel. 18. 23. and 21. 2, 9. and 22. 17. The Nymph, or Bride.

Νυμφίος, Sponsus, often. Νυμφών, Thalamus, Matth. 9. 15. Marc. 2. 19. Luc. 5. 34. ἵκεν τὰ νυμφών, Filii Thalami, non, ut Vulgatus, Sponsi: νυμφών enim, Sponsi ædes, seu conclave; Thalamum igitur intelligit nuptialem: hujus Filii Metonymiā, Hebræis familiari, duntur, quos Sponsus in suum usque Thalamum admittit, ut sodales, & maxime familiares. Quod in Matth. & Luca est Filii sponsi, in Marco, Filii nuptiarum, Græcè apud omnes est potius Filii thalami nuptialis: significat enim νυμφών, teste Suidā, magis Thalamum nuptialem, cum sponsus dicatur hic & alibi νυμφίος, & nuptia γάμος, Janfen. in Concord. Evang. Græcis παρὰ νυμφίους, qui apud profanas gentes Epithalamium carmen canebant, Scultet. Exercit. Evang. lib. 2. cap. 52.

Νῦν, Nunc, often. Hæc particula interdum non est temporis adverbium, sed Argumentorum seriem connectit, ut 1 Cor. 12. 18, 20. Particula νῦν non est temporis adverbium, sed est conjunctio, quæ adhiberi solet in argumentorum assumptionibus, respondens Gallicæ particule or: sic enim solet à Demosthene arguere usurpanti in assumptionibus quoque usurpanti, Beza in 1 Cor. 7. 14. & Heb. 11. 16. & alibi. Sic Joh. 8. 40. & 18. 36. 1 Cor. 15. 20. etiam usurpatur. Est conjunctio expletiva, Luc. 11. 39. Luc. 22. 36. per τὸ νῦν, primariò ac principaliter intelligit Tempus proximè instans; secundariò & consequenter totum vocationis cursum, quem Apostoli post Christi in cælos ascensionem tenuerunt.

c Νύξ, Nox, often. Ἀπὸ τῆς νύκτος, à c A Πη, Pungendo, quia ad somnum pungit. It is called in Hebrew, לַיְלִית, Latine, lab, of the yelling or howling of wilde beasts therein, Ainsw. It is in Latine Nox, à nocendo, Varro.

d Νυστάζειν, Nicto, e Dormito. To take a nap. Dormito enim desiderium potius somni, aut leviculum somnum, quàm

pro negligentem esse. e It is a frequentative verb by termination and derivation, but not by signification; it signifieth in Latine what νυστάζειν doth in Greek.

frequentem

frequentem indicat, saith Peter-Ramus, Schol. Grammat. lib. 16. Matth. 25. 5. ἐνύπνισεν, They slumbred: or, (as the word signifieth) Nodded with the head. Νιφτάρουντ, dormitârunt, ut Vulgata & Erasmus. sensu recte expresso; ut in illo Flacci,

Quandoq; bonus dormitat Homerus. Nos vulgò dicimus Sonneiller. Nam τὸ νύπνισεν est proprie oculis somno gravatis connivere; tamen quum sequatur ἐκείνου ἄδον, proprium verbum Latinum usurpare malui, Beza in loc.

The Septuagint use it for Dormituri, paululum dormire, Psal. 120. 3. It is used also 2 Pet. 2. 3. A νύξ, Annuo. Significat proprie, Dormitare capite nutante, Oculis somno gravatis connivere, Ad somnum proclivem esse, Gerh.

† Νύξ, Fodio, Joh. 19. 34. Proprie est Pungo, fodio, vulnero. So it is used in profane Authors.

Νύξ ἡμέρας, Noctem ac diem noctis dieiq; spatium, 2 Cor. 11. 25. A Night-day, that is, a day comprehending the night also. Hæc vox sumitur apud Græcos pro spatio viginti quatuor horarum; sed apud Paulum significat potius, Noctē dieque, Night and day.

Νύξ ἡμέρας, Segnis. Heb. 5. 11. νύξ ἡμέρας, Segnes, sive Tardi, quod proprie de incessu dici volunt Grammatici, Beza in loc. Proprie tardus ad ambulandum, hinc ad alias actiones piger dicitur νύξ ἡμέρας, Aret. Transfertur ad animum etiam. It is used also Heb. 6. ver. 12.

Νύξ ἡμέρας, Tergum, Rom. 11. 10.

Ξ.

^a Peregrinus, à peragran- do.

Ξενός, Adject. & Subst. Hospes, Peregrinus, often. It signifieth three things, an Host, a Guest, and a Stranger. There is so small difference between the Harboure and harboured, that three languages expresse them by one and the same word Ξενός, Hospes, Un Hoste.

Non Hospes ab Hospite entus,

Ovid. in Met,

^b 1. One that cometh from another country or nation, Matth. 27. v. 7. 2. One that useth this world as if he used it nor, Heb. 11. 13. 3. Uncircumcised Gentiles, Ephes. 2. 12. Ξενία, Hospitium. Philem. ver. 22.

The word signifieth all things requisite for the well-using of a stranger, c as receiving to a house, food, lodging, and all other necessaries belonging thereunto. It is used also Acts 28. 23.

^d Ξενίζω, ομοι, Hospitio excipio, diversor. 1 Pet. 4. 4. Ξενίζοντες, Peregrinari sibi videntur, hoc est, quod in vernaculo sermone dicimus, Ils se trouvent estranges, vel, Ils se trouvent tous nouveaux, & comme en un autre monde. Vulg. Peregrinantur; Latine professò, sed paulò obscurius. Erasim. Atque absurdum illis videtur; non satis expressè. Syrus, Obsuuescent, nempe ut ad rei insuetæ spectaculum, Beza in loc. Vers. 12. μὴ Ξενίζεσθε, Nè tanquam hospites percellamini, id est, Nè proinde sitis attoniti, ut qui in rem aliquam novam incidunt, & de qua nunquam cogitârunt. Vulg. Nolite peregrinari. Erasim. Nè miremini. Dicuntur Græcis Ξενίζεσθαι, qui ob rem aliquam novam, insolentem, aut peregrinam, cum admiratione turbantur. Syrus reddidit per admiratus est, obstupuit, Matth. 8. 10. Joh. 3. v. 7. Significat etiam obmurmuravit, indignatus fuit, Marc. 10. v. 41. 1 Cor. 11. v. 10. que significatio in idem huic loco accommodari potest. Verbum Ξενίζεσθαι, proprie acceptum, significat diversari, hospitio excipi, Act. 10. v. 6, 18. & 32. cap. 21. v. 16. per metalepsin ponitur pro eo, quod hospitibus ac peregrinis contingere solet; videtur gentibus insolens ac peregrinum, quod conversi ad Christum à pristino vita genere discesserint, Act. 17. v. 20. Gerh in 1 Pet. 4. 4. It is used also Acts 10. 23. and 28. 7. Heb. 13. 2.

^e Ξενόδοξος, Hospitalis sum, 1 Tim. c Peregrinum 5. 10. Whence cometh the word accipio. Xenodochium, for an Hospitall.

^f Ξενός, Sextarius, Mark 7. 4. 8. Fox ^f Sextarius dicitur quòd sit sexta pars congii, que mensura apud antiquos tam liquidis quàm aridis serviebat.

Romana

^b 1. Peregrinus, Heb. 13. 9. 2. Alimus, Eph. 2. 12. 3. Hospes qui hospitio excipit, Rom. 16. 23. 4. Qui hospitio excipitur, Mat. 25. 35. c Aterfol in loc.

^d Metaphora est ab us qui in ignota regione peregrinantur, Vorstius.

^e Peregrinum 5. 10. Whence cometh the word accipio.

^f Sextarius dicitur quòd sit sexta pars congii, que mensura apud antiquos tam liquidis quàm aridis serviebat.

Romana corrupta, ut ex Galeno constare potest. Partim mensuram declarat duarum Hominarum apud Romanos capacem, ut docet (barum rerum peritissimum) Georgius Agricola: partim etiam vas ejus mensura capax; cujus tamen appellatione hoc loco cetera, tum majora, tum minor, quotidianis usibus destinata, comprehenduntur; ex quibus, viz. vinum aut aqua fundebatur, Beza in Marc. 7. 4. Vide plura ibi. Quod si verò Latina est originis, vocabulum illud è Latio in Orientem unà cum aliis quoque evolavit; quod ostendit Syra Paraphrasis, qua habet vocabulum ejusdem significationis, Mayerus in Philol. sacr. Wee English it in general a pot: it contained six eggs, that is, half a pint. Alii volunt ξεστόν esse urceum ligneum, quorum sententia, si recto stat talo, vocabulum purè Græcum est, à ξέω polio, rado, sculpo. Et sanè collatio reliquorum vocabulorum istius loci ostendit, hinc ξεστός, hoc est, ut reddidit Beza, sextarios esse omnis generis vasa lignea quotidianis usibus destinata. Distinguntur enim ξεστοί ab æreis vasis & poculis, ver. 4. & proculdubid inuuntur vasa lignea, quæ crebrâ lotione & expolitione opus habent; Mayerus in Philol. sacr.

Ξεστίνα, ομαί, Arescacio, exaresco, ostent. Matth. 21. 19. è Ξεστίβη exaruit, foliis defluentibus, & nativâ humiditate penitus absumptâ, Gerhard. in Harm. Plenam ariditatem ac marcorem significat, Matth. 13. 6. Marc. 4. 6. Luc. 8 ver. 6. usurpatur de culmis frugum exarescentibus. Marc. 3. 1. Manus paralytici dicitur è Ξεστίβη usurpatur de Phtisicis marcore correptis, Marc. 9. ver. 18.

Ξεστός, Aridus. Luc. 23. 31. Ξεστόν est aridum & emortuum; quando arbor humore vitali destituitur, exarescit, & emoritur: sic manus Ξεστί dicitur, quæ influxu spirituum vitam & motum conferentium destituitur, Luc. 6. ver. 6, 8. Insigniter claudus, vel aridus, sic Matth. 12. 10. Quidam interpretantur, tabe contractos, vel mancos, Chemnit. Joh. 5. ver. 3. Ξεστόν dicitur quod ab influxu vitali est desti-

tutum, ut ramus qui exaruit, Matth. 12. v. 10. Vide & 1 Reg. 13. 4. hinc ergo Ξεστί quibus pars aliqua motu defecta, Grotius.

Ξεστί (Subst.) Terra arida. More

Hebraico dicitur terra & propter ariditatem, Matth. 23. 15. Heb. 11. 29.

Ξύλον, Lignum, fustis, ostent. Lignum,

1 Cor. 3. v. 12. Fustis, Matth. 26. 55.

Arbor, Apoc. 2. 7. Δένδρον arbor,

& Ξύλον lignum, toties apud Septuaginta multas operas præstant, ut tantum decies & quater δένδρον venterint.

Certè, non alia causa assignari potest, quàm quod vox Ebræa gnetz ad utrumque indifferens est, Anama Antibarb. Bib. lib. 3.

Crux, Act. 5. 30. & 10. 39. Numella, Act. 16. ver. 24. Tertull. Vulg. & Erasmi.

perobscurè, lignum. Hoc in loco lignum non declarat, sed lignæ machinæ genus, quod Latini numellam vocant, in quam (ut ait Nonius) pedes & collum immittebant, Beza in locum.

Ξύλον, Ligneus, 2 Tim. 2. 20. Revel. 9. v. 20.

Ξεστός, άόμαί, Rado, or. Novaculâ rado, Ad cutem tondeo. Est ad virum refecare, ut hodie tondentur Monachi, Aret. in 1 Corinth. 11. 6. It is used also 1 Cor. 11. 5. and Act. 21. ver. 24.

O.

ΟΊστος, Octavus. Luk. 1. 59. Act. 7. 5. 2 Pet. 2. 5. Rev. 17. 11. and 21. 20.

Ογδόνκοντα, Octoginta, Luk. 16. 7.

ΟΊστονκοντατέσσαρα, Octoginta quatuor; Luk. 2. 37.

Ογκος, Pondus, Hebr. 12 ver. 1. Beza translate it pondus, a weight. Erasmi. Onus, a burden: and others, Crassam & tardam molem, whatsoever is grosse, heavie, and burdensome, or troublesome in the way. Quo vocabulo crassa omnis & tarda moles significatur, Beza in loc.

Tumor, moles, massa, eminentia, seu Prominentia, amplitudo, gravitas, pondus. Metaphoricè, fastus, seu animus elatus, & inflatus,

8. Tellus dicitur arida, à Latinis, voce quidem, ut videtur, ab Hebræo vocabulo Erees deflexâ: à Græcis autem Ξεστί, ab Hebræis Faba-scha, Danæus.

Scap.

inflatus, *Plut.* Et aliquando in a bonam partem, ut Gravitas, amplitudo, majestas. Item, Orationis gravitas, *Berchet. in Cat.* Primo & proprie, significat crassam & corpoream molem, seu materiam, qualis est cera, vel luti, seu argille massa, *Capell. in Spicil.*

Ut *via* La-
tinis, sic Grae-
cis ὁδὸς Me-
taphoricis
sumitur pro
ratione &
modo aliquid
faciendi, *Ber-
chet.*

Ὀδὸς, *Via*, often. Evangelica do-
ctrina, *Act. 9. 2. & 19. 9. 23. & 22. 4.*
Nusquam in Novo Testamento Legem
significat, nisi quid adjiciatur ex quo id
possit intelligi, *Beza in Act. 24. 22.*

Ὀδὸς, *Iter facio*, *Luk. 10. 33.*

Ὀδὸς, *Dux, dux viae.* *Marth.*
15. ver. 14. and 23. 16, 24. *Act. 1.*
v. 16. *Vulg. & Erasim. Dux. Beza,*
Dux viae, quia praevit ceteris. Angu-
stè nimis, si solummodo dux itineris
intelligitur. Rectè autem, si per viam
(more Hebraeorum) metaphorice intel-
liguntur etiam consilia & actiones. Neq;
enim in itinere solum praevit, & quâ
eundem esset ostendit, sed & signum
dedit, quo persona capienda cognosci pos-
set. Rectè ergo Syrus, qui fuit dux,
rektor, gubernator, director, Ludov.
de Dieu in locum. It is used also
Rom. 2. 19.

Ὀδὸς, *Præo, Per viam duco.* *Joa-*
an. 16. 13. ὁδὸς ἡσεί. *Vulg. reddi-*
dit, Docebit vos omnem veritatem;
quomodo etiam quidam ex c Latinis Pa-
tribus legunt, Deducet vos in omnem
veritatem. The word there signi-
fies, To be a guide and directour
onely; not to compell or necessi-
tate. A guide may set you in the
right way, and you may either negli-
gently mistake, or willingly leave
it, *Chillingworth, cap. 3. §. 71.* As
though that place made not for, but
against the efficacie of Gods grace.
But see *Psal. 25. 5.* (where the Lxx.
use ὁδὸς ἡσεί) together with *Psal.*
119. 35. Est autem verbum val-
de emphaticum: usurpatur enim primò
in genere, de via duce, cum sit composi-
tum ex ὁδὸς & ἡσεί, *Matth. 15. 14.*
Luc. 6. 39. Hoc pulcherrimè competit
Spiritus sancti officio. Secundo in spe-
cie, de Israelitarum ex Aegypto per
mare rubrum & desertum in terram
Canaan deductione, *Num. 24. 8. Deut.*

Angust.

1. ver. 33. *Josh. 24. 3. Psal. 105. 10.*
Hoc itidem pulcherrimè ad Spiritum
sanctum accommodari potest. Tertidè de
matre vel nutrice, pueros adhuc parvu-
los manu ducente. usurpatur pro voca-
bulo quod significat, Placidè ac sensim
deducere, Exod. 13. 17. & 15. 13. &
32. 33. Apud Septuaginta in Vet.
Testamento id ipsum significat quod do-
cere, verbi gratiâ, Psal. 25. & 86.
It is used also *Act. 8. 31. Rev. 7. 17.*

Ὀδοποιία, *Iter*, *John 4. 6. 2 Corinth.*
11. 26.

Ὀδοποιέω, *Iter facio*, *Act. 10. 9.*

Ὀδὸς, *Dens*, often. *Ab ἔδω, as*
Dentes, quasi Edentes.

Ὀδὸν, *Cruciatu.* Πᾶσι τὸ ἔδειν,
quo modo Latinis dicitur cura, quia cor
urit, *Festus.* Proprie dolor est par-
turientium, qui solet indesinescentes cru-
ciatus efficere, *Aret. Piscat.* It
signifieth the pains and sorrow of a
woman in travell: So the verb ὀ-
δῖν is used *Gal. 4. 19. Synecdochicòs*
accipitur pro quolibet vehementi dolo-
re, Luc. 16. 24. Rom. 9. 2. 1 Tim. 6.
ver. 10.

Ὀδυῶμαι, *Crucior.* *Luk. 2. 48. and*
16. 24, 25. Act. 20. 38.

Ὀδυῶς, *Ejulatus*, *Matth. 2. ver. 18. & Lamenta-*
2 Cor. 7. 7. *tio, ploratus,*

Ὄζω, *Oleo*, *Joan. 11. 39. Media qui-*
dem est vox, hoc est, de bono & malo
8 Oleo, scilicet; vox an-
dicatur odore, ut oleo apud Latinos, ceps est, E-
Scap. Aret. in Nov. Test. Tamen rasim,
hic res ipsa postulat, ut fœdus odor,
qualis est cadaveris, intelligatur: quare
rectè Erasmus fœter reddidit, Aret.
ubi suprâ.

Ὄζειν, *unde*, often.

Ὄβον, *Lintheum*, *Act. 10. 11. and 11. 5.*

Ὄβιον, *Lintheum* *, *Luc. 24. 12. Joh. 19. ** Dimina-
v. 40. and 20. 5, 6, 7.

Ὄικος, *Domus*, often. *House in*
the Hebrew is called of *building*,
בית Beith. In Greek, οἶκος, of
dwelling. In our English, from cu-
stodie, or tuition, a *house*, of the Al-
main *huts*, which is of *Hu*, to de-
fend. It is taken, 1. By a Me-
tonymic, for the *household*, or *persons*
contained in the *house*, *Heb. 11. ver. 7.*
2. *Kindred, stock, or lineage*, *Luke 1.*
v. 27. 3. It signifieth, *wife, chil-*
dren,

d Gerh. in
Hist. Harm.
Evang.

Dens com-
eth of this
Greek word;
Ibid.

tio, ploratus,
fletus, *Hebr.*
8 Oleo, scilicet;
teo; vox an-
dicatur, ceps est, E-

* Dimina-
tivum, *lince-*
olum, lince-
um minus.
h Sicut Latī-
nis *domus &*
familia. Ita
Graecis *ὄικος*
nunquam de
majoribus,
sed semper
de familia
aut posteris
dicitur, *Scen-*
terus.

aliquam mortem aut corporalem afflictionem & interitum; sed quiddam æternum, quemadmodum constat ex vi & consequentia diversorum testimoniorum in Scriptura, ut 1 Theff. 5. 3. Seneanus de Disciplina Ecclesiast. 2 Theff. 1. 9. Propriè extrema est perditio, & exitium animæ & corporis, Zanch. 1 Timoth. 6. 9. Vox ἀπώλεια ad corpus, & ὄλεθρος ad animum pertinet, Danaus in loc.

Ὀλίγος, Paucus, parvus, often.
Ὀλιγοπισος, Exiguâ fide præditus, Steph. Beza. Vulg. Modicæ fidei. Eras. Parùm fidens. In one word, Petifidian, or Small-faith. Mat. 6. 30. and 8. 26. and 14. 31. and 16. 8. Luk. 12. 28.

Ὀλιγοψυχος, Pusillo animo, 1 Theff. 5. 14.

* Of ὀλιγοπισος and ὄρα ci- rca.

* Ὀλιγοερέω, Negligo, Heb. 12. 5. Parvi ducō, To despise, or not regard much, set light by.

Ὀλοθροῦς, Perituro, vasto, Heb. 11. 28.

Ὀλοθροῦτης, Exterminator, 1 Corinth. 10. v. 10. Quoddam Latinorum quidam exterminatorem exponunt eum, qui percussit extra terminos terræ promissæ, parùm scienter ab illis dicitur. Nam vox Græca ὀλοθροῦτης nullam habet termini significationem, sed significat eum qui penitus vastat ac perdit; quem & Cicero Latine dixit exterminatorem, in Oratione pro domo sua, Estius ad loc.

† Holocauftomata, vel Holocaufta interpretantur Græci id sacrificiorum genus, in quo tota victima Deo adolebatur, ut ipsa verbi notatio declarat, Ezech. 12. v. 33.

Ὀλοκαύτωμα, Holocauftoma, Heb. 10. ver. 6, 8. Of ὅλον and καίω, A whole burnt-offering, named in Hebrew, גְּלוּלִית Gholab, of גָּלוּל Gholab, of a verb that significeth to Ascend, because it went up in fire unto the Lord. It was so called in Greek, because it was whole, or all burnt upon the Altar, saving the skin. Ebrais dicitur Gholab, quoddam tota ascenderet per ignem; Græcis ὀλοκαύτωμα, quoddam tota comburetur. Santes oblationem ignitam vertit. Arias, Ignitionem. Jun. & Druf. Igne absumendum: Amama Censim Exod. 29. 18.

Ὀλόκληρος, Integer, 1 Theff. 5. 23. Jac. 1. v. 4. Propriè Hares ex asse, seu potius qui omnia possidet que

sortitū ei obtigerunt: item per Synecdochen speciei, Integer, Totus. Ex ὅλος totus, & κληρος sors, Hæreditas tota sorte constans.

Ὀλοκληρία, Integritas, Act. 3. 16.

Ὀλοκλήρω, Ejulo, Jac. 5. 1. Propriè dicitur de clamore quem tollebant, mactatâ victimâ, qui sacris intererant, ut ab Herodoto est annotatum, qui morem hunc * è Lybia in Græciam mandasse autor est. Quare qui elegantius Græcè sunt locuti, nunquam, aut varisimè, nisi in re læta, eo verbo utuntur, Scultetus. Quo verbo utuntur, Scultetus. Quam qui elegantius Græcè sunt locuti, non nisi in re læta sunt usi, ut docet à * Casaubono probatur: Apud Lxx. in tamen Zech. 11. 2. Isa. 13. 1. & in Novo Testamento Jac. 5. 1. pro lamentari usurpatur.

Ὀλος, Totus, often. Πᾶς & ὅλος non tantum apud profanos autores Græcos, sicut etiam apud Latinos, omnis & totus inter se permutantur; verum etiam in Novo Testamento, ex idiotismo linguae Hebrææ, ubi Col utrumque notat, unum ponitur pro altero. Vide saltem hæc duo exempla, Marth. 3. 5. & 21. 4. Tarnovius in Exercit. Bib.

Ὀλος, Omnino, Marth. 5. 34. 1 Cor. 5. 1. and 6. 7. and 15. 29.

Ὀλοελης, Totus, 1 Theff. 5. 23.

Ὀλωθρος, Grossus, Rev. 6. 13.

Ὀμῆρος, Imber, Luc. 12. 5. 4. Ἄπο τῶ ὀμῆρῶ ῥεῖν, quoddam simul & magno impetu fluat, & quasi ruat aut decidat.

y Ficus immatura: Latini Grossos dixerunt.

Ὀμιλία, Commertium, 1 Corin. 15. 33. Colloquia mala, Vulg. Eras. Congressus mali, Tertull. Confabulationes pessime, Hieron. Commercium malum, Beza. Conversationes malæ, Alius. Some render it, Evil speakings, or Evil communication; some, Evil conversings: we may understand the word thus, Coverfing

z ὀμιλίαν ἔκαθη, Verfus Iambicus de Menandri Comædia. Latissimè patet vox Græca, & ea omnia ferè completuntur, quæ in vitæ quotidianæ usu solent accidere. Latini ferè pluribus verbis hujus Græci vim exprimunt, Casaub. in Theophrasti Charact. Ὀμιλίαν apud Græcos significat Conversari cum altero. Omnis autem conversatio quæ nobis cum aliis existit, vel consistit in actionibus, vel in sermone & verbis; unde Græci Theologi etiam suas conciones quas ad populum habebant, ὀμιλίαν nominabant, Mar. in Arist. Ethic. Sermo ad populum: Anglicè, An Homily.

with

with others in their evill speakings, sayings, or writings. *Significat enim ὁμιλία, communem totius vitæ usum, ut, si Latine dicere liceat, Conversaciones, Beza.*

Ὅμιλία, quasi dicas, ipsa actio versandi in cætu hominum, Conversatio, Consuetudo, Congressus, Commercium: & peculiaris, Colloquium, Confabulatio, aut Consuetudo quæ est per colloquium: neque id solum, sed ea etiam est consuetudo quæ est Præceptorum cum Discipulo in eo docendo, atque adeo ipsa docendi actio, ac proinde per similitudinem, Concio, seu oratio quæ à verbi divini Ministro habetur ad populum, docendi illius gratiâ, Berchet. in Cat.

Ὅμιλέω, Colloquor, Simul cum aliquo versor, Conversor cum altero.

Ὅμιλιων est commercium habere, colloqui, familiariter conferre sermones, non tamen sine diligentia & studio, Act. 20. 11. & 24. 26. Septuaginta utuntur pro Halak, quod significat ambulationem & conversationem, Prov. 15. v. 13. & 23. 30. Sensus est, quod inter ambulandum collocuti fuerint de his rebus, Gerh. Luc. 24. 14. ὁμιλιῶν colloquebantur. Eras. Confabulabantur: à quo verbo libens abstineo, nè fabulas narrasse isti videntur, quamvis non ignorem fabulari apud Plautum sæpe de omni sermone dici, utpote quoddam à fando deducatur. Verbum autem ὁμιλεῖν, proprie quidem significat, Unâ versari; sed hic accipitur pro colloqui, Beza. It is used also Luc. 24. 15. and Act. 20. 11. and 24. 26.

Ὅμιλιον, Turba, Rev. 18. 17.

Ὅμμα, Oculi, Mark 8. 23.

^a Of ὄμο-
μυ Video.

Ὅμνέω, Juro, often. From the Hebrew מן, Famin, the right hand, used when oaths were taken.

^b To lift up
the hand, often
used in
Scripture for
to swear.

Ὅμοθυμαδόν, Concorditer. Acts 7. 57. Stephanus and Beza read it, Concorditer. with one heart. Erasimus, and the Old Translation, unanimiter, with one minde; quod nunquam (saith

^c Ὅμοθυμα-
δόν, sæpe u-
surpatur
Hellenistis

pro simplici ἄμα simul, etiam ubi nullus animorum consensus locum habet, ut 1 Paral. 10. 6. Job. 34. 15. sic alibi sæpe, adeo ut etiam inanimatis tribuatur, Thren. 2. 8. *Lud. de Dien in Act. Apost.*

Beza on Acts 2. 1.) apud Latine loquentes legere memini.

The Original is very significant, derived from ὁμοῦς, according to the double signification thereof, both Animus the minde, and ὁρῶν with one Anger, or Minde, or with one Accord, as we read it in our last and best Translation.

It is used also Acts 1. ver. 14. and 2. 1, 46. and 4. 24. and 5. ver. 12. and 8. 6. and 12. 20. and 15. ver. 25. and 18. 12. and 19. 29. Rom. 15. 6.

Ὅμοιον, Similis, often.

Ὅμοίως, Similiter, often.

Ὅμοιότης, Similitudo, Heb. 4. 15. & 7. 15.

Ὅμοιάω, Similis sum, Mar. 14. 70.

Ὅμοιῶν, Assimilo. Ὅμοιοποιῶ, Similis

fit, often. Hebr. 2. 15. Cum Apostolus utitur verbo ὁμοιοποιῶ, id est, assimilari, similem fieri, non tantum significat similitudinem qualemcumque, quomodo inanimata tabula similitudinem refert rei animatæ, sed omnimodam similitudinem & æqualitatem secundum substantiam, naturam, & vires præcipuas, Hyperius in loc.

Ὅμοιωμα, Similitudo, Phil. 2. 7. Significat conformitatem vitæ in operationibus naturalibus cum reliquis hominibus.

It is used Rom. 1. 23. and 5. 14. and 6. 5. and 8. 3. Rev. 9. 7.

Ὅμοιωσις, Similitudo, Jam. 3. 9.

Ὅμοιοπαθῆς, Isdem affectionibus obnoxius. Acts 14. 15. James 5. ver. 17.

Ὅμολογία, Professio, confessio. 2 Cor. 9. 13. 1 Tim. 6. 12, 13. Heb. 3. 1. and 4. 14. and 10. 23.

Ὅμολογέω, Confiteor, profiteor, & palam dico, Matth. 7. 23. Spondeo, Matt. 14. 7. Ὅμολογῆμαι, Pass. often. 1. To testifie, or bear witness of

one plainly and sincerely, Luk. 12. ver. 8. and to acknowledge us as his own, in the same verse, and Matth. 10. 32. Beza there, and in Luke, renders it Agnisco. 2. To utter and speak forth ones praise, or to give thanks, Heb. 13. 15. 3. Frankly and boldly to profess what we hold in matter of religion, Rom. 10. ver. 10. Quod Galli dicunt, Advouer publicement; & Recognostre, unde

factum

^d Isdem
perturbatio-
nibus, seu af-
fectionibus
obnoxius,
Arist.

^e Significat
non solum
profiteri, sed
respondere,
Lorin.

factum ut Confessiones vocet Ecclesia, quas edunt Christiani suae religionis professiones, Beza in Matth. 10. 32. Joh. 1. 20. ἀπολόγησις, Professus est, Beza, id est, Palam & aperte agnovit, ac dixit, Confessus est, Tremell. Vulg. Pisci. Profitemur ultrò, Confitemur rogati.

Ὁμολογησάμενος. Sine controversia, omnium consensu & confessione. 1 Tim. 3. 16. Confessedly, and by an universal confession. Confessè, & citra controversiam, sive, ut Ambrosius vertit, Et quidem omnium confessione magnum, &c. Ad verbum declarat Paribus verbis loqui, ut ii solent qui peccatis assentiuntur, Beza in Luc. 22. 6.

Ὁμῶς, Simul, Joh. 4. 36. and 20. 4. and 21. v. 2.

Ὁμοτέχνῳ, Qui est ejusdem artificii, Acts 18. 3.

Ὁμόφρων, Concors, 1 Pet. 3. 8. Ex ὁμῶς, Similis, & φεῶν, Mens, qui ejusdem est animi.

Ὁμοῦς, Veruntamen. Joh. 12. 42. 1 Cor. 14. 7. Gal. 3. 15.

Ὁναρ, Sornium, Matth. 1. 20. and 2. 12, 13, 19, 22. and 27. 19.

f Seu Pullus asinivus.

Ὁνάριον, Asellus, Joh. 12. 14. diminutivum ab ὄνῳ.

Ὁνάριον, Probrum, Luke 1. 25.

Ὁνειδίζω, Convictio, exprobro, probri afficio. Cum probri increpo, Matth. 11. 20. Significat, objecto certo crimine aliquem increpare; ut quando ei qui accepit multa beneficia ingratitude exprobratur: non enim simpliciter significat oburgare, sed exprobrare, quod debuisset & potuisset aliter fieri, Chemnit. in Harin. It is used

Matth. 5. 11. and 27. 44. Mark 15. 32. and 16. 14. Luke 6. 22. Rom. 15. 3. 1 Tim. 4. 10. James 1. 5. 1 Pet. 4. 14.

Ὁνειδίζομαι, Pass. Significat, cum detestatione & increpatione quadam graviter exprobrare, Gerh.

Ὁνειδισμός, Convictium, probrum. Rom. 15. 3. 1 Tim. 3. 7. Heb. 10. 33. and 11. 26. and 13. 13.

Ὁνημα, Fructum consequor, Philem. 20. Onesimus, utilis. Therefore Paul alludes to his name, vers. 11. Ad Onesimi manifestè allusit nomen. Cu-

jusmodi nomina, omni causa, servis fidelibus imponebantur olim, Hein. in loc. Verbo ὄναριν ad nomen Onesimi alludit: quod ab ὄνυς, juvo, profum, ὄνυστις, utilis, fructuosus, Scultet. in loc.

Ὁνικός, Asinarius. Matth. 18. v. 6.

Luc. 17. 2. μῶλον ὄνικόν, Mola asinaria, id est, grandis, ut opponitur trusatili, Hilarius. A huge mill-stone,

such as an Ass can but turn about, as the word imports, M^r Per^k. The mill-stones which they used were of two sorts; the first was, Mola trusatilis, a light stone turned about with a mans hand: the second was, Mola^a asinaria, a heavy stone, turned about by an Ass. This they hung about his neck (saith Godwin) who was to be drowned, to make him sink the sooner. Suidas in his

Greek Lexicon saith, the upper mill-stone was called ὄνῳ, or the ass, because it was turned about with an ass, and so distinguished from trusatilis; which is the opinion generally of Interpreters, Ambrose, Hilarie, Erasmus, Maldonat: Mr Tombes of Scandalizing, Chapt. 7.

Some understand it de Molâ inferiore, quae ὄνῳ vocatur, & crassior est, quam superiori subternatur, sicut Piscat. Aut significatur Mola inferior, siquidem illa Graecis dicitur ὄνῳ, sive quod, in morem asini, onus ferat; sive quod circa eum mola superior vertatur (ab ὄνῳ, Moveo, circumago,) sive quod mola superior ei velut inequitet; unde Hebraicè superior mola dicitur רכב ab inequitando, Jansen. in Concord. Evang. Polyc. Lyser. Dicitur ὄνῳ, quia, instar asini, alterum qui circumagitur, sustinere cogitur, Polyc. Lyser.

Ὁνομα, Nomen, very often. Quasi ὄνομα, à juvando, ut cuius usum rem agnosceres. Nomen quasi Notamen. Pro Persona, Act. 1. 15. & 4. 12. & apud Ciceronem pro Archia, Quæris à nobis cur tantopere hoc nomine delectemur.

Ὁνομάζω, ομαι, Nomino, ὄν, Nominari, & esse. Ὁνομάζεσθαι significat, ex aliqujus nomine celebrari, uti jam tum fideles omnes à Christo Christiani dicebantur, Beza in Ephes. 3. 15. It

8 Mola asinaria, quam Asellus circumagat; siquidem molæ leviores, quas trusatiles vocant, hominum manu circumferuntur, Erasmus. Mola asinaria, mola quam Asinus, aut jumentum quodvis circumagat, ad differentiam mola trusatilis, quæ hominum manu circumfertur.

is used also Luke 6. 13, 14. Acts 19. 13. Rom. 15. 20. 1 Cor. 5. 1, 11. Ephes. 1. 21. and 5. 3. 2 Tim. 2. 19.

h Ab ὄνυμ, h Jumento (proprie alini) sunt q. jumenta, & utilia.

h Oί, ὄ, Afinus, afina. Matth. 21. 5. Pleriq, Interpretes ὄνον vertunt afinam: Vatablus & Lutherus aliq, interpretantur afinum; & reliqua verba exegetice, non copulativè, intelligunt; qui mihi non una de causa sententiam suam probant. Nam Hebræum Chamor, quo Zacharias Propheta utitur, semel fortassis afinam significat in codice sacro, aliàs semper afinum; Athon est afina. Et si enim vocabulum ὄν, ὄ sub terminatione masculina interduum etiam femininum est, eò quod illa aliud, quod terminatione femininum sit, non habet: tamen tum semper vel articulus, vel adjectivum aliquod feminini generis adjicitur: quod cum hoc loco non fiat, ipsa articuli absentia evincit, per ὄνον afinum significari. Sensus igitur est: Rex Sion festurus est super afinum masculinum, qui ætate adhuc pullus est, filius nimirum afinarum. Marcus, ca. 9. qui D. Matthæi vestigia diligenter perscrutatur, non meminit afinæ, sed ἡγαγον inquit, τὸν πῶλον. Et Johannes, ca. 1. 2. v. 14. Nec aliter legit in Matthæo Syrus, qui interpretatur, Et posuerunt super eum vestimenta sua: & equitavit super eum Jesus. Hac interpretatio ut Hebræo & Græco textui, & cæteris Evangelistis accommodata est; ita ridiculam illorum opinionem prostermit, qui sentiunt, Christum modò afinæ, modò pullo insedissee, indè que vanissimas allegorias texunt. Scultet. observat. in loc. cap. 55. It is used also Matth. 21. 2, 7. Luc. 13. 15. & 14. 5. Joh. 12. 15. A quo nostrum Onus.

* Oύωσ, Verè, Mark 11. 32. Joh. 8. 36. 1 Cor. 14. 25. Gal. 3. 21. 1 Tim. 5. 3, 5, 16. 2 Pet. 2. 18.

* Oύ, Acetum, Matth. 27. 34. wine, Rhem. Test. Gr. Vinegar. So is the Syriack Translation: so reade Chrysofome and Ferome. It is used also Matth. 27. 48. Mark 15. 36. Luke 23. 36. Joh. 19. 29, 30.

* Oύς, Acutus, velox. Rom. 3. 15. Revel. 1. 16. and 2. 12. and 14. 14, 17, 18. and 19. 15.

* Oύη, Catena, foramen, Heb. 11. v. 38.

James 3. 11. ab ὀπλομα, Video. Per foramen videre possumus.

* Oπίθεν, A tergo, post, retro, Matth. 9. 20. & 15. 23. & Apoc. 4. 6. & 5. 1. & Luc. 8. 44. & 23. 26. Adverbium loci significans Ponè, post, retro, Bilingualer. Ab ὀπισω, ut sit quasi ὀπίσωθεν, Ponè, a tergo, Eustath.

* Oπίσω, idem quod ὀπίθεν, very often.

i Oπλα, Arma. Rom. 13. 12. ὀπλα i Nomen latè patet, Beza in Matth. translates it with a circumstance of words, Induamur habitus qui luci conveniat, Put on a habit suitable to the light. But the word ὀπλον properly significeth Armour: and it is so proper to Paul to speak after this manner, that it is a wonder Mr Beza would not retain the ancient and proper translation herein. Rom. 6. 13. we read of Instruments or weapons of unrighteousness, and righteousness: and Ephes. 6. 11. Put on, πανοπλιαν τῆς Θεῆς, the whole armour of God: Mr Beza there translateth it in the Passive, Induamur, Let us be put on, because this armour is bestowed upon us from above. It is used also Joh. 18. 3. 2 Cor. 6. v. 7. and 10. 4.

* Oπλίσομαι, Armor, 1 Pet. 4. 1. ὀπλιζέσθαι significat armis indui, Scuto & Clypeo muniri. [Eustathius docet quandoque esse idem quod Preparare instruere, &c. qua significatio iidem hic posset habere locum. Sed concinnius est usitatam significationem armandi ac muniendi hoc loco retinere.] Sed usurpatur etiam activè pro ὀπλιζέω, quo modo etiam hoc loco accipi potest, Induite eandem cogitationem velut spiritualement quandam armaturam, Gerhard. in locum.

* Oποι, Qualis, Act. 26. 29. 1 Cor. 3. v. 13. Galat. 2. 6. 1 Thess. 1. 9. James 1. 24.

* Oπότε, Cum, Luke 6. 3.

* Oπος, Ubi, very often. ubi indefinitè. Matth. 24. 28. Designat quemvis locum, quocumque in loco, quamvis remotissimo & occultissimo, ubi ubi fuerit cadaver, Gerh. in Harm.

* Oπιδνομα, Conspector, Act. 1. 7.

1 Oπλιζέω

h Interduum in interrogatione, interdum & citra interrogationem, idque frequentius.

1 Propriè significat Apparitionem, quæ differt ab eo visionis genere quod fit in spiritu seu per ecclasia.

1 Ὁπτασία, Visio, apparitio. Est apparitio bonorum Angelorum, qua fit vigilantibus, Luc. 24. 23. Alfed. in Paravit. Est pura rei inspectio, quæ hominem excedat, & quam qui est in carne, nisi aperiantur ei oculi, videre nullo modo potest, Occumen.

Ὁπτασία propriè nominatur, quum Angeli hominibus apparent, formâ humanâ induitâ, ut oculis cerni possint, qualis fuit illa, Luc. 1. 22. (ubi etiam videtur poni in significatione generali per Synecdochen speciei, quia populo non constabat quale visionis genus vidisset Zacharias, Piscat.) Item illa Angelorum qui apparuerunt mulieribus in sepulchro Domini, Luc. 24. 23. Piscat. It is used also 2 Cor. 12. 1. Acts 26. 19.

2 Ὁπτομα, Video, Joh. 3. 36. ἐκ ὁψέλου ζῶω, Non videbit vitam. Est Hebraismus, Eccl. 9. 9. ראה חיים Vide vitam, id est, vive vitam, fructe vitâ.

3 Ὁπτός, Assus, Luk. 24. 42.

4 Ὁπόμεν, Fructus, Rev. 18. 14. Summer or Autumn-fruit. It is the time immediatly preceding Autumn, and is taken for the fruits then ripe, Camerar. as the Hebrew קי Summer, is taken for Summer-fruit, Amos 8. 2. Componitur ex ὄπός succus, & ὄμεν tempus, quasi dicas, succi tempus, scilicet, ubi poma & vva decerpuntur. Autumnus, item fructus.

5 Ὁπός, ut, often. Matth. 23. 35. Non significat causam finalem, vel intentionem, sed consequens seu sequelam, so it is used Matth. 5. 16.

6 Ὁπείω, Video, often. Ὁπείω is often referred to the minde, Matt. 8. 4. and 9. 30. and 16. 6. Joh. 8. 38. and 14. 7. 1. To behold with bodily eyes any object; also to see a thing with consideration and observation, Matth. 22. 11. 2. To heare, Rev. 1. 12. 3. To know, or understand, 3 Joh. 11. Joh. 1. 18. 4. To have the perfect and immediate fruition of the glorious presence of God in heaven, Matt. 5. 8. 5. To take heed, or beware, Mat. 9. 30. and 27. 3. Rev. 22. 9.

7 Ὁπείω, Visio, often. Matth. 17.

8 Ὁπείω, Visio, often. Matth. 17. 9. Alfed. in Ex. Theol. De visis nocturnis propriè dicitur, Beza in Matth. 17. 9.

ver. 9. τὸ ὄραμα, hanc visionem, scilicet, quam modò vidistis, id quod notat articulus. Fuit autem hoc ὄραμα propriè loquendo ὁπτασία, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπτασία Angelorum, de qua Luc. 24. 23. & illud ὄραμα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὄραμα significat visionem animæ propriam, quum anima in ecclasi videre sibi aliquid videtur, quale fuit illud ὄραμα Petri, Actor. 10. 17. Piscat. in Matth. 17.

9 Ὁραμα enim contingit in mentis excessu, & merè intellectuibus visis: ὁπτασία verò est quum externis ipsi oculis aliquid verè conspicitur; quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19.

10 Ὁραμα est, quum hominis vigilantis menti species aliqua à Deo objicitur, in quam contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliò sensu percipiat, qua extrâ objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

11 Ὁρασις, Visio, Acts 2. 17. Revel. 4. 3. and 9. 17.

12 Ὁρατός, Visibilis, Acts 1. 16. Plinius, Aspectabilis. Cicero, Qui sub oculorum sensum cadere potest.

13 Ὁργή, Ira, often. The inflammation of the minde, with a purpose of revenge, Tolet, Pareus. Ira Dei, ut & Socinus agnoscit, significat interdum affectum (si ita loquendum est) puniendi, Joh. 3. 36. Rom. 1. 18. Sæpe verò penam ipsam, Mich. 7. v. 9. unde & exitii voce explicatur, Rom. 9. ver. 22. Grotius de satisfactione Christi. Ἀπὸ τῆς ὀργῆς ἐκεῖ, Appetere, quidd quò irascitur, appetat vindictam in eum à quo se injuriâ affectum esse sentit. See before in Ὁυμός.

14 Ὁργίζουμαι, Irascor, Matth. 5. 22. and 18. 34. and 22. 7. Luk. 14. 21. and 15. v. 28. Ephes. 4. 26. Rev. 11. 18. and 12. 17.

15 Ὁργιλῶ, Iracundus, Tit. 1. 7. Fr. Un orgueilleux. Ad iram præceptus, seu præceptus animi, qui levi de causa vehementi irâ accenditur. P Pronus ad iram, Biliosus, Qui semper in armis est, Irritabilis, & ad quavis excandescit, Aret. in loc.

m Significat tempus proximè antecedens Autumnum, quo tempore fructus maturefcunt; quorum etiam & nomen est ὄπόμεν, id est, fructus animo expetiti. n Ὁπόμεν interdum significat, cum singulari quodam gaudio videre, Matth 5. 8. & 28. 7. Ger. in Harm. o Quum Deus imagines dormientibus imprimit, vocatur ὄραμα, Act. 10. 11. 17. 19. & 11. 5.

Quum externè in visibili specie Deus aut Angelus appareret, ὁπτασία nominatur, Luc. 1. 22. & 24. 23. Act. 26. 19. Hoc tamen discrimen perpetuum non est: nam interdum ὄραμα pro ὁπτασία ponitur, Act. 10. 3. Matth. 17. 9. Alfed. in Ex. Theol. De visis nocturnis propriè dicitur, Beza in Matth. 17. 9.

Ὁργιλῶ,

p Irritabilis; & proclivis ad irascendum, Musc.

¶ Passus, à pandendo, quantum viz. spatium à panis brachiis comprehenditur, ab extremo medii digiti ad alterum extremum, Beza.

Ῥογγυα, ¶ Passus, Act. 27. 28. (twice.) Teste Suidâ, mensura est quæ inter expansas manus continetur. Potest quoque passus verti, quatenus pro intervallo passorum brachiorum, non passorum interambulandum pedum accipitur, Lud de Dieu. This Greek word, signifying a *satbome*, is the measure of the extension of the hands, together with the breast between, containing six feet; which is a kind of measuring, well known unto our mariners in sounding the depth of the sea. This measure notwithstanding, by many, is translated a *pace*; by what reason, let any man judge. Xilander, in translating Strabo, renders it an *ell*, *Carpenters Geograph. lib. 1. cap. 8.*

Ὀρεγομα, Appeto, 1 Tim. 3. 1. It significeth an *earnest desire*, quasi porrectis manibus prebendere & arripere, 1 Tim. 6. 10. Heb. 11. 16. Quo verbo vehementior appetitus ac desiderium significatur, Estius ad loc. Orexix apud Plinium, desiderium.

Ὀρεξις, Libido, Rom. 1. 27.

Ὀρεπός (Adject.) Montanus. Ὀρεπών (Subst.) Montana regio, Luc. 1. ver. 39, 65.

Ὀρεπός, Rectus, Acts 14. 10. Hebr. 12. ver. 13.

Ὀρεπός, Rectè, Mark 7. 35. Luk. 7. 43. and 10. 28. and 20. 21.

Ὀρεποδῶ, Recto pede incedo. Gal. 2. 14. Gr. Foot it aright, or walk with a right foot. Ab ὀρεπός rectus, & πῆς pes.

Ὀρεπομέω, Rectè seco. 2 Tim. 2. v. 15. Cut the word aright: ὀρεπομέω τὸν λόγον τῆ ἀληθείας, Dividing, or cutting the word of truth aright.

Dividing: The Greek terme is taken from the laying straight of high-ways, or from drawing the lines of Geographical maps: Others derive it from distribution of food at a table, or in a family, to signifie faithfull dispensation of Gods word, *Deodate in locum.* It is a Metaphor taken from the

¶ Ab ὀρεπός rectè, & τῆ μὲν dividio. Metaphora sumpta est à sacrificiis, ubi accuratè fuit distinguendum sanctum à profano, & partes Deo offerendæ ab iis quæ sacerdotibus, aut etiam sacrificantibus debebantur, Illyr. in locum. Metaphora à convivii apparitoribus, & dapum instructoribus ducta, Gerhard, in Hist. Harm. Evangel.

Levites, who might not cut the members of the sacrifices without due consideration, Perkins. Id est, prudenter distribuatur, & accomodetur usibus auditorum, Metaphora videtur sumpta à sacerdotibus certo ritu secantibus victimas, Piscat. in Schol. Theophylactus & Occumenius, Chrysostomum secuti, Metaphoram deducunt à coriariis, qui superflua rescant à pellibus quas ad usum parant. Ita aiunt Timotheum, & in eo unumquodque verbi Ministerium, moneri, ut in tradenda doctrina veritatis, ampnet & abijciat quicquid superfluum, falsum, & adulterinum est. Alii Metaphoram sumptam volunt à coquis, quorum est rectè dividere cibos; aut à patre, qui panem alendis filiis in frusta dividit, quantum cuiusque convenit. Theodoretus sentit eum rectè secare, seu tractare verbum veritatis, qui doctrinam Christianam eâ fide tradit audientibus, ut nusquam deviet à recto tramite regulæ sibi præscriptæ, quæ est regula verbi divini. Pro hoc sensu facit quod eodem Græco vocabulo usi sunt Lxx. Interpretes, ad rectitudinem viæ significandam: ut Prov. 11. 5. Estius in locum.

Vulgata Editio, cum Latine, tum ad metaphoræ vim declarandam, idèque & Apostoli sententiam explicandam, accomodatissimè interpretata est, rectè tractantem. Versio Syriaca hoc ipsum confirmat, quippe quæ translulerit, Rectè prædicare sermonem. At Secare sermonem, & insuetum est Latinis auribus dicendi genus, & (quod deterius est) nimis angustum, nec amplitudinem sensus Apostolici assequitur, Fuller. Miscel. Sac. lib. 3. cap. 16. Vide plura apud illum. Putat Fullerus, Paulum non sectio-nem & laniationem carniùm, sed Bibliorum in segmenta vel particulas intelligere, & sic Paulum eleganter, ac gentis suæ idiotismo congruenter, præcipere, Sculter. in loc.

Ὀρεπός, Diluculum, Luc. 24. 1. Joan. 8. ver. 2. Act. 5. 21. Tempus matutinum, seu antelucanum, diluculum, ac proprie, primum diluculi punctum; & ἐὰ τὸ αἶθεν, καὶ ὀρεπός ἡμᾶς ποιεῖν λεχίτες ὀπίας, quod nos lecto affixos

attollat, vestrosq; faciat, aut erigat; vel
 orī eis ἐργα ἡμῶς ὀφθεῖ, quod ad
 opera nos erigat & excitet. Unde
 Gallus dicitur ὀφθεῖσθαι, quod lu-
 cem prænunciet primo statim diluculo,
 Beza.

Ὁφθεῖ, Dilucularis, Luk. 24. 22.

Ὁφθεῖ, Diluculo venio. Luc.
 21. 38. ὀφθεῖ, Vulg. reddit, Mani-
 cabat, quod corruptum videtur ex duo-
 bus verbis Latinis in unum contractis,
 Mane ibat: rectius, Diluculabat,
 Gen. in Harm. Barbarum vocabu-
 lum Manicare, quod ipsum etiam Au-
 gustinum offendit, ut Erasmus in hunc
 locum observavit, pro quo nonnulli scri-
 bendum putant, * Manitare, pro, ma-
 nē itare, Beza. Ὁφθεῖ, Dilu-
 culo veniebat, quasi dicas, Dilucula-
 bat, (quod apud Gellium legitur) vel
 Matutinabat: ita Hebræi utuntur
 verbo מִשְׁכִּים, Hirschkim, ut Gen.
 19. 27. ubi istud verbum hoc ipso Græco
 Interpretes Græci reddiderunt, ὀφθεῖ
 ἢ Ἀβελῶν τῶν πρῶτῶν εἰς τὸ ἴπρον.
 Neque tamen ὀφθεῖ declarat Di-
 luculo venire, sed Diluculo surgere,
 & mane aliquid curare, Piscat. & Beza
 in loc. Significat Matutinum ali-
 quid agere, vel, Mane surgere ad ali-
 quid conficiendum.

Ὁφθεῖ, Matutinum, Rev. 22. 16.

Ὁφθεῖ, Fines, often.

Ὁφθεῖ, quæ, Definitio, decerno, de finior.
 Heb. 4. 7. Significat, suis finibus cir-
 cumscribere, seu definire; item, Cer-
 to scopo destinare, atque ad eod, quippiam
 decernere atque constituere, Beza,
 Erasmi. Definitione, quæ ὀφθεῖ à
 Græcis dicitur, solent obscura explicari;
 & Indicativum modum, quod certum
 aliquid indicet ac declarare, deinde ap-
 pellant Grammatici, ut rectè observa-
 vit Erasmus. Ὁφθεῖ, & ὀφθεῖ, in-
 differenter dicuntur pro Finire, termi-
 nare, hoc est, de finitionem rei dare, licet
 sæpius voce passivâ legatur; quod ideo
 dicitur, quia definitio rei est circum-
 scriptio, ut docet Cicero: etiam est,
 Confinium facere, & determinare,
 dirimere; inde deinde dictus, defini-
 tio enim discernit unum genus, &
 unam formam ab aliis. Est etiam, finem
 statuere, constituere, præstituerē, &

æstimare, Budeus. Rom. 1. 4. ὀφθεῖ-
 σθαι, id est, Qui declarat, seu
 manifestatus est. Licet enim apud
 profanos sæpe significet Declarare, ta-
 men passim in Scripturis significat De-
 finire, Constituere, ac Prædestinare,
 ut Act. 2. 23. & 10. 42. & 17. 26. Cor-
 nel. à Lap. Bellarminus sic ait, ὀφθεῖ-
 σθαι nunquam in Scripturis significat
 Declarare, & omnes Latini sic legunt,
 Prædestinatus est. Respondeo primò,
 ὀφθεῖ in hoc loco significare Declara-
 re, quemadmodum Chrysostomus in-
 terpretatur, cui non ignota fuit hujus
 vocabuli vis, & significatio: Nam Ho-
 mil. 1. in Rom. docet ὀφθεῖ in hoc loco
 nihil aliud significare, quàm declarare,
 demonstrare, indicare. Similiter Ter-
 tullianus, Occuminius: nec verbum al-
 iter hoc loco Theodoretus & Theo-
 phylactus explicant. Ergo falsissimum
 esse constat, quod Bellarminus tam con-
 fidenter dixit. Id verè quidem dici
 potest, ὀφθεῖ nunquam, aut in Scriptu-
 ris, aut alibi, significare idem quod Præ-
 destinare. Secundò, Latini Patres se-
 quuti sunt Vulgatum Interpretem, à
 quo vocabulum hoc imperitè, ineptèque
 vocum esse, & Erasmus, & Faber, &
 Cajetanus docent, & quicumque Græci
 aliquid intelligunt, confiteri debent,
 Whitak. in Disput. de Sac. Script.
 Nusquam in Scripturis verbum ὀφθεῖ
 significat Prædestinare, nec vetus In-
 terpres usquam alibi sic vertit; sed ubi-
 cunque extra hunc locum Prædestinare
 legimus, Græcè est ὀφθεῖσθαι, Estius
 ad Rom. 1. 4. ubi notat Syrum vertere
 agnitum; ut Chrysostomum, cate-
 rorq; Græcos tractatores, verbum Apostoli
 sic exponere. Idem ille qui factus est
 ex semine, &c. etiam declaratus est,
 & certissimum argumentis comprobatus
 esse Filius Dei. The best exposition
 of ὀφθεῖσθαι is, declared, demonstra-
 ted, as Chryso. Theophyl. Terullian
 advers. Praxeum, Erasmus, Beza, with
 most of our new Writers. The word
 ὀφθεῖσθαι signifieth not only to decree,
 define, but to demonstrate, prove, de-
 clare: and this sense is most agree-
 able to the words following, accord-
 ing to the Spirit of Sanctification, by the
 Resurrection, that is, in his divine na-
 ture,

Unum hoc
 verbum est
 ex illis, quæ
 nolunt Hel-
 lenificari
 alibi uspiam
 reperiri, præ-
 terquam in
 sacris libris.
 Atqui obser-
 vavit Moris
 in Atticista
 suo ὀφθεῖ
 esse commu-
 ne Græcum,
 Salmasius de
 Hellenistica.
 * Aut, ut alii
 malunt, ma-
 nebat, qua-
 si mane
 ñbat. Nam
 non tantum
 mane surgere
 significat, sed
 mane aliquid
 facere, Druſ.
 in Penta-
 teuch.

Definitio, vel
 certis limi-
 tibus & ter-
 minis cir-
 cumscribo.
 Bullinger.
 Whence
 de quibus, De-
 finitio, vox
 mutuatur ab
 agris, Da-
 masc.
 Finitio,
 whence Ho-
 viæon, quia
 terminat no-
 strum visum.

ture, shewing it selfe by Christs raising of himselfe from the dead, he was declared to be the Sonne of God, *Dr willet in locum.* The word signifieth Determined, and (as it were) by definitive sentence concluded to be the Son of God, *Dr Sclat. in loc.* *Ὁρμα* proprie terminare significat, *Act. 17.26.* Improprè verò duobus modis usurpatur: Interdum declarare significat, *Rom. 1.4.* Sæpius verò ad animi propositum, seu destinationem ac decretum transfertur, *Act. 11.29. & 17.31.* Idem est quod *ὁρμα*, *Act. 2.23. & 10.42.* *Grotius.* It is used also *Luke 22.22.*

Ὁρκ, *Fusjurandum*, *Math. 5. v. 33.* and *14.7,9.* and *26.72.* *Mark 6.26.* *Luke 1.73.* *Act. 2.30.* *Heb. 6.16,17.* *James 5.12.* Unde *Orcus*, quod *Ethnici per hunc soliti fuerunt jurare.* It comes (saith *Ainsworth*) from the Hebrew *ךף*, *Jerek*, a thigh, because when they swore, they put their hands under their thighs, *Gen. 24.2.* Others derive it ab *ὅρκ*, *Septum*, a Hedge, or *ὅρ*, *Finis*, *Terminus*, a Bound.

Ὁρκίζω, *Adjuro.* *Marc. 5.7.* *ὁρκίζω σε ὅτι* *Θεὸν*, id est, *Confirmo tibi*, interposito per nomen Dei jurejurando, fore ut non me vexes: nam *ὁρκίζω* significat, *jusjurandum ab aliquo exigere*, ut tibi caveas. Inde factum, ut etiam acciperetur pro Imperare aliquid, divini Numinis autoritate interpositâ; ut accipitur, *Act. 19.13.* & *1 Theff. 5.27.* *Beza in loc.* *Multis in locis nihil aliud significat quam Religionem injicere, quod est in lingua vetere Romana obsecrare, Grotius.*

Ὁρκωμοσία, *Fusjurandum*, *Hebr. 7.20, 21, 28.* Compositum ex *ὅρκ*, & *ὁρκωμ* ad verbum, An oath-swearing.

Ὁρμη, *Impetus*, *Acts 14.5.* *James 3.4.* It is the violence of passion, that carrieth every creature headlong to affect, or avoid, *Lud. Viv.*

Ὁρμη, *Ruo, irruo.* It is to goe to any act with vehemencie and vigour, to goe roundly to work, *Lud. Viv.* *Act. 7.57.* *ὁρμησαν ἐπ' αὐτοὺς*, They ran, yea and more, They ran impetu-

ously upon him. *Ab ὁρμη, Impetus.* A militarie Metaphor, as a company assigned to assault a forresse. The like is *Acts 19.25.* so also *Mat. 8.32.* is the like phrase, *ἀρρησαν*, They poured themselves into the sea, like a thick cloud dissolving it self into a shower. It is used also *Mark 5. v. 13.* and *Luke 8.33.*

Ὁρμη, *Impetus*, *Rev. 18.21.*

Ὁρμη, *Gallina.* *Math. 23.37.* Hoc vocabulum, generaliter *Avem* declarans, *Gallinæ per Antonomastan* tribuitur, quæ alioqui proprie dicitur *ἀετοειδής*, *Beza in loc.* *Luc. 13.34.* *Avi*, *August. Vulg.* *Gallina*, *Beza, Tremell. Fr. Poule.* *Aristotle* often useth it for a Hen. The Septuagint use it in the generall signification, *1 Ki. 4.23.* *Isai. 7.35.*

Ὁρμη, *Volucris*, *Revel. 18.2.* and *19. v. 17, 21.*

Ὁρμη, *Terminus postitus*, *Act. 17.26.* *Terminos habitationis*, *Vulg.* id est, *Præfixis terminis habitacionum*: nam *ὁρμη* est Designatio terminorum, *Erasm.*

Ὁρμη, *Mons*, often.

Ὁρμη, *Fodio*, *Matth. 21.33.* and *25.18.* *Mark 12.1.*

Ὁρμη, *Orbus*, *Joh. 14.18.* *I will not leave you comfortlesse*: *Ὁρμη ἀφ' ὧν ὑμεῖς ὁρμη*, *I will not leave you Orphans*, saith the Original: which condition being usually comfortlesse, therefore is the word thus rendred *comfortlesse.* *Ὁρμη* *Græcis* dicuntur, qui sunt parente vel parentibus orbi, non tantum cum adfectione *ὁρμη* πατρῶν, *ὁρμη* τέτρα, sed etiam simpliciter & absolute, *Jac. 1.27.*

Postea generalius hoc nomen usurpatur & transfertur ad quosvis relictos solos ac destitutos. *Lxx* utuntur non solum pro *ὁρμη* pupillo, à radice *ὁρμη* quod parentes ejus sint consumpti, *Exod. 32.22.* *Deut. 10.18.* quâ voce *Syrus*, *Joh. 14.18.* usitur; sed etiam pro *ἄρμη*, quod significat exhaustum & attenuatum facultatibus ac viribus, *Psal. 81. v. 3.* Quando igitur *Christus* dicit *Apostolis suis*, *Non relinquam vos orphanos*, ostendit, *se paterno Apostolos hactenus complexum fuisse, &*

adhuc complecti, affectu: 2. Tacite insinuat Apostolorum in fide infirmitatem. Orphani sunt filii minores, qui nondum ad justam aetatem pervenerunt, Gerhardus in Harmon. Evangel.

°Ορχήστρα, Salio, Matth. 11. 17. and 14. ver. 6. Mark 6. 22. Luke 7. 32. Whence cometh Orchestra. Tri-

putio, & gesticular, quemadmodum choreis fieri solet, Jansen in Concord. Evang.

°Ορχήστρα dicitur ἀπὸ τῆς ὀρχῶν, à vinearum ordinibus, in quibus inter vindemias, primitias Baccho offerentes, choreas agebant, Novarin. in Matth. 14.

°Ος, Quis, Ephes. 1. 14. Our English Relative [*who*] doth more distinctly answer to the Greek, than [*which*.]

°Οςίς, Qui, often.

°Οσίκις, Quoties, 1 Cor. 11. 25, 26. Revel. 11. 6.

y °Οσίς respondet τῷ 7107 apud Hebraeos, ut אֲשֶׁר τῷ 7117, Drusius ad Act. 2. 27.
z Est sanctus qui Deum reveretur: ab ὁσίου, Colo, Veneror.

y °Οσίς, Sanctus z. Qui pietatem ac religionem colit, Druf. in Act. 2. 27. It is used also Acts 13. 34, 35. 1 Tim. 2. v. 8. Tit. 1. 8. Hebr. 7. 26. Rev. 15. v. 4.

°Οσίως, Sanctè, 1 Thess. 2. 10. °Οσίως, Sanctitas, Luk. 1. 75. Ephes. 4. ver. 24. Est, 1. Puritas, 2. Justitia, 3. Penitentia, 4. Religio, Cornel. à Lap.

°Οσμή, Odor, Joan. 12. 3. 2 Corin. 2. ver. 14, 16. Ephes. 5. 2. Philip. 4. ver. 18. Vocabulum medium, ut ὀσμή, Scap. Alii enim odores benevolentes, alii graveolentes dicuntur.

°Οσῶ, Qui, quicumque, quantus, quàm multus, often. °Οσῶ quotquot, verti potest per qui, ut Act. 4. v. 6. & 9. ver. 39. Non denotat quantitatem seu numerum, sed qualitatem tantum eorum qui credebant, Act. 13. ver. 48.

°Οσίων, Os, ossis. Contractè, ὀσίων dicitur, unde & Latini suam fortasse mutuarum vocem: dicitur ὀσίων τὸ ἴσα δαῖ ab officio; quia toti corpori stabilitatem, rectitudinem, & formam exhibet, Spigelius Anat. lib. 2. cap. 1. It is used Matth. 23. 27. Luke 24. ver. 39. John 19. 36. Ephes. 5. 30. Heb. 11. 22.

°Οσέβειν, Testaceus, 2 Corin. 4. 7. 2 Tim. 2. 20. E sigulina terra factus, ut testa, vasa testacea, seu fictilia:

Quo semel est imbuta recens servabit odorem

Testa diu. — Horat.

°Οσφραίνω, Odoratus, Steph. 1 Corin. 12. v. 17. Beza, Olfactus; quum illud sit Ciceronianum, hoc Plinianum.

°Οσπύς, Lumbus, Matth. 3. 4. Mark. 1. ver. 6. Luke 12. 35. Acts 2. 30. Ephes. 6. 14. Hebr. 7. 5, 10. 1 Pet. 1. ver. 13.

°Οταν, Quum, very often.

°Οτε, Quum, very often.

°Οτι, Quod (Conjunctio causalis.)

Non semper notat argumentum à causa, ut videre est, Luc. 7. 47. Joan. 8. ver. 44. & 16. 32. 1 Joan. 5. 14. Interdum valet Quamvis, ut Luc. 23. ver. 40. Joan. 8. 45. Interdum valet Quando, ut Joan. 9. v. 8. Interdum

servit Mimesi, ut Matt. 4. 6. & 5. 20. & 9. 18. & 20. 7. & 26. 65, 72.

& 28. 7. Marc. 3. 21. & 14. v. 58, 69, 71. Luc. 4. ver. 11, 21, 43. & 5. ver. 26. & 6. 5. & 7. ver. 4, 16.

& 12. 55. & 19. ver. 7, 9, 40, 42. & 20. 1. & 21. 8. & 24. 7. Joan.

1. ver. 20. Act. 3. 22. Rom. 3. ver. 8, 10. & 10. 5, 9. & 14. 11. Galat. 1. v. 23, 2 Thessal. 3. ver. 9.

Jac. 1. 13. Luc. 7. 47. ὅτι ἠγάπησεν. Vulg. & Erasim. Quomiam dilexit. Nam dilexit, Beza; For shee hath loved much. The Rhemits, Because shee hath loved much. And the Papists make this [For] causa precedens, & non signum subsequens. In his autem verbis non ostenditur causa remissionis peccatorum, sed ex consequente colligitur antecedens, Beza. For, this word [For] doth not signifie here a cause, but a reason drawne from the signe. Est enim particula non causativa, sed illativa, & rationalis. The sense then is, Many sins are forgiven her, and hereby yee shall know it, because, or in that shee loved much. So it is used also elsewhere, as Matth. 25. v. 34, 35. 1 John 3. 14. The particle [For] is used of the effect, or signe, in our common speech, as, There

z Affirmantis particula. Hæc particula ex Græci sermonis, & usitato Luca pleonasmò, afferendi causâ apponitur, ac mimesi servit: est particula enarrativa, & expletiva, Gerh. in Hist. Har. Evang. Piscar.

evomere ex ore. *Quomodo usurpatur Sic apud Latinos, ut in illa Ode Hor.*

Sic te Diva potens Cypri, &c. ut observatum est ab Henrico Stephano, vide Isai. 53. 4. & Eccles. 8. v. 10. Brightman. in Apoc. 3. 16.

Ὁχι, *Norne, often.*

Ὁφείλω, *Debitum, Matth. 18. 3. 2. Rom. 13. v. 7.*

Ὁφείλω, *Debeo, often.*

Ὁφείλεται, *Debitor, Matth. 6. 12. and 18. 24. Luk. 13. 4. Rom. 1. 14. and 8. 12. and 15. 27. Gal. 5. 3.*

Ὁφείλημα, *Debitum. Matth. 6. 12.*

Ὁφειλήματα. *Sins are called Debts;*

f A sinner both owes a punishment

to God, and a recompence of the inju-

rie to his neighbour. In the

Evangelists, the words Sins & Debts,

are used promiscuously, as Luke

11. 4. compared with Matth. 6. 12.

and Luke 13. 4. Peccatum enim Sy-

riacè דבית, id est, debitum, dicitur, &

peccatores dicuntur דבית, debitores;

Lucas qui Græcè δούλος erat, scripsit

ἀμαρτίας, cum Matthæus habeat ὀφει-

λήματα, Caninius in locos Nov. Test.

pag. 86, 87. Quod Matthæus dixit

ὀφειλήματα, id Lucas interpretatur,

νομινans, ὀφειλήματα ἀμαρτίας ἡμῶν.

Utrouque autem vocabulo pluraliter enun-

ciato censam notari non tam peccata

nostra indefinitè, quam specialiter pra-

vas illas actiones, ex lege membrorum

etiam in renatis remanente & turbante,

pullulantes. Utrumque hac postulatione

deprecatur, Scultetus. This word

is used also Rom. 4. 4.

Ὁφελον, *utinam. 1 Cor. 4. 8. 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.*

Ὁφελος, *utilitas, 1 Cor. 15. 32. James 2. v. 14.*

g Oculus, ab occultando, quod cilio- rum tegu- minibus oc- cultatur. Oculi, quasi occulti. They are hidden within their lids.

Ὁφθαλμὸς, *8 Oculus, often. Quasi*

ὠπὶς θλάμης, Cubiculum visus.

Ab ὀπτεται, Video.

Ὁφθαλμοδουλεία, *Obsequium ad oculos*

exhibutum. Col. 3. 22. ὀφθαλμοδου-

λείας. The original word is in the

plural number, Not with Eye-

services. But Ephes. 6. 6. it is in the

singular number, Servitus ad oculum.

Our English word Eye-serveite,

doth properly and fitly answer the

Original, both in the notation, and

in the true sense and meaning of it.

It implyeth a meer outward service

onely, to satisfie the eye of man.

Vitium quo quis alicui ad oculum servit,

id est, ut ei presenti tantum, & intuen-

ti placeat, id quod proprium est adula-

torum, Zanch. The French use the

like speech proverbially in a con-

trary sense, to shew that one is well

served, Il est servi au doigt, & al'

œil, that is, he is so well served, that

his people understand him by the

least signe he can make of his

pleasure.

Ὁφθασία, *Apparitio, Act. 26. 19.*

Ὁφίς, *Serpens, often. Hinc Ophitæ*

Hæretici quidam, qui colunt & adorant

serpentem, per quem Eva primum de-

cepta est, tanquam is fuerit Christus,

Danæus in August. de Hæresibus.

Ab ὀφίοναι, Perspicue video. Horat.

Cur in amicorum vitium tam cernis

acutum,

Quam aut aquila, aut serpens Epi-

daurius? —

Ὁφρύς, *Supercilium, Luc. 4. 29. Ea*

frontis pars que pilos habet : aliquando

pro fastu ponitur, qui sedem ibi habet.

Grande supercilium, —

Juvenal.

Supercilio indulgere : We call a proud

man Supercilious.

Ὁχλος, *Turba, very often. It*

signifieth any company or throng,

which our English word Rabble

doth aptly expresse, which comes of

רב, Rab, and that of רבב, Rabab,

to multiply. Matth. 14. 5. Popu-

lus, Vulg. Multitudo, Erasim. Signi-

ficat confusaneam hominum multi-

tudinem, & denotat molestiam turbæ,

Beza. Act. 10. 22. Quamvis

plerumq; accipitur de confusanea homi-

num multitudine, & de turbæ, ac vulgo;

tamen significat etiam totius populi

universitatem, quomodo accipi hic vi-

detur : nec enim eximia laus esse pro-

bari testimonio vulgarium, Lorin.

in loc.

Ὁχλῶμαι, *Torqueor, vexor. Luc.*

6. 18. οὐ ὀχλῶμενοι. Vocabulum signi-

ficat, Qui turbabantur, vexabantur,

& molestiâ afficiebantur à Dæmoniis.

Syrus habet verbum quod significat,

Molestiâ

h Hoc voca- bulum pro- priè super- cilium no- tat, translatè autem signi- ficat editoria loca, atque tumula, Vi- sion. Stri- gel. in N. T. 1 Significat turbam, & tumultum, ut Latinis Turba multi- tudinem & tumultum, Eras.

Molestâ afflictione aliquem constringere, & quasi in angustiam redigere, *Chemnit. in Harm. Evangel. Act's 5. 16.* ὀχλυώδης, Possid, or Tormented. It is translated *Vexed*. *Vexare*, to vex, is a grievous word, and very significantly used: it is as much as to say, *Vehi alienâ vi*, to be haled and hurried by a strong and violent force. As *Quassare* is more than *Quatere*, *Factare* more than *Facere*, and *Taxare* than *Tangere*; so *Vexare* is more than *Veberere*. So 1 Sam. 16. 14. Jerom. *Exagitabat*. Tremell. *Perturbabat*. The New Translation, *Terruit*. The Septuagint, *Suffocabat*. Yet not one of these, *sbaken*, troubled, terrified, strangled, is so grievous a word, as *vexed*, which is there also very significantly used. It is to be distracted hither and thither, having no power of it selfe, *Aut. Gell. Noct. Attic lib. 2 cap. 6.*

ὀχλοποιῶ, Turbam cogo, Act. 17. 5.

ὀχύρωμα, Munitio, 2 Cor. 10. 4.

ὀψάριον, Pisciculus, Joh. 6. 9, 11. & 21. 9, 10, 13. Ab ὀπίσω, Assio, quos nimirum moris erat Assiare. Diminutivum ab ὀψω. Apud Terentium, *Pisces obsonium vocantur*; unde *Obsonare*, lautius vesci, *Eras.* Aliàs accipitur pro obsonio, seu condimento, & quovis cibo qui pani^k adjicitur, as *Athenæus* hath it, *lib. 8.* Errant, qui hoc nomen derivant ὀψάριον τὸ ὀψάριον, hoc est, Serò, vel quoddam Vesperi tantum iis vescerentur, vel quoddam Serò tandem voluptatis gratiâ in usum venerint, *Beza* in Joh. 6. 9.

ὀψέ, Vespera, serum diei. Notat totum illud tempus, quod inter Solis occasum, ac mediam noctem intercedit. *Matth. 28. 1.* Absolutè postium idem valet quod Serò, aut Vesperi: quum autem casum habet adjunctum, idem valet quod In extremo: itaque ibi extremam partem Sabbathi significat, (scil. Diluculum, aut tempus diluculo proximum) Romanorum more, qui à media nocte, non autem Hebræorum, qui à vespera diem incipiunt, *Beza.* Ibi accipitur non, ut aliàs, pro fine diei, sive die deficiente, sed pro nocte retro cedente, & jam diei crepusculo il-

lucescente, sicut & apud Hebr. gnereb, vespera, non tantum vespertinum tempus, sed etiam aliquando totam noctem significat, *Tossanus* in loc. ὀψέ σαββατων, Extremo autem Sabbatho, *Steph.* in Conc. It is used also *Mark 11. 19.* and *13. 35.* Est & alia significatio τῆς ὀψέ, significat enim, Post tempus aliquod destinatum, ut περὶ τῆς ἡλικίας, Ante ætatem militarem: ὀψέ τῆς ἡλικίας, Post ætatem militarem, ut notat *Jul. Pollux*: ita hic ὀψέ τῆς σαββατων, significat, Post Sabbathum peractum, sc. Judaicum. Cum genitivo pro post, *Grotius* in loc.

ὀψία, Sùbst. Serum diei, often. Denotat, 1. Tempus ante Solis occasum, ab hora scil. nona usque ad duodecimam: ita accipitur *Matth. 14. 15.* & *27. 57.* *Marc. 15. 42.* 2. Tempus post Solis occasum, quod usque ad secundam noctis vigiliam sese extendit, *Joh. 20. 19.* *Matt. 14. 23.* *Gerhard.* Quicquid est temporis post Solis occasum solet interdum eo nomine appellari, ut *Num. 9. 15.* & *Marc. 2. 32.* *Grotius.*

ὀψιμοῦ, Serotinus, *James 5. 7.*

ὀψις, Facies, species. *Joh. 7. 24.* ὀψιν, The appearance. The Original is (as the Vulgar rightly) *Secundum faciem*, because the face onely appears, the rest is hid. Tum speciem externam, tum visum oculorum significat, *Illyric.* in loc. It is used also *Joh. 11. 44.* *Rev. 1. 16.*

ὀψώνιον, Stipendium. It significeth a military stipend to Souldiers, as *Luke 3. 14.* The Greek here useth a Latine word, *Opsonium*, as being a word with which they were best acquainted, *Caius panaria* cum opsonio viritum dedit, *Sueton.* in *Caio*, cap. 18. *M^r Lightfoot* in his *Harmonie.* ὀψώνια Græci vocant non sola stipendia, sed omnia, ut *Marcianus* loquitur, *Militie merita*, in quibus est & annona præbitio, & alia commoda quæ sub imperio Romano erant non invidenda, si laborum militarium iusta habeatur ratio, *Grotius* in locum. 1 *Cor. 9. ver. 7.*

ὀψώνιον proprie dicitur Piscis assus, ab ὀπίσω, Assio; deinde per *Synecdochen speciei,*

^k Obsonium, ab ὀψω, quod in genere significat omne id quod cum pane editur; peculiariter Pisces dicuntur ὀψα, & ὀψαρια, apud Athenæum, lib. 9. *Plexarch.* *Symposi. li. 4. Prob. 4.* Eodem modo pro piscibus accipitur *Joh. 6. 9.* & *21. 10.* *Gerh. in Harm.*

Speciei,

speciei, quodvis edulium quod pani additur: postea per Synecdochen *γεννησιμω*, stipendium militare, quod apud Veteres partim frumento, partim pecuniâ constabat, Piscal. in locum. Propriè est, quicquid emitur ut edatur cum pane; Synecdoche generis verò ponitur pro obsonio quod militibus dabatur loco stipendii: hinc pro salario seu stipendio quorvis accipitur. *Ὁ λόγια* enim sunt omnes cibi præter panem, ab *ὁ λόγ* & *ὠσίουα*, quasi dicat, venale aliquid quod coquitur. Dicta autem sunt stipendia *ὁ λόγια*, quia non numerabatur pecunia, sed res ad vitium necessarie, ut caro, olera, frumenta, certo numero & mensurâ militibus in stipem subministrabantur, Polybius. Obsonii vocabulo pro stipendio est usus, Scultet. Exercit. Evang. lib. 1. cap. 19. Et in Delitiis Evangel. cap. 11. Rom. 6. ult. *Wages*, some: Others, *Reward*. Gr. *Stipend*. All the wages, yea, the delicacies that sin can afford us, is death: and thus much doth *ὁ λόγ* properly signifie, all kind of pleasant meat that may be prepared or made ready with fire, *Athenæus*. Augusti tempore, ac deinceps, denarium fuit gregarii militis stipendium, ut ex Lib. 1. *Cornel. Tacit. apparet*. Luc. 3. 14. pro stipendio militari accipitur, quia non modo pecunia, sed etiam cibaria militibus dabantur, *Beza*. *Ὁ λόγια* dicuntur stipendia militaria, ut 1 *Corin. 9. 7.* eâ voce utitur *Apostolus*; & per translationem præmia significant, ut ad Rom. 6. ult. *Aret*. Significat stipendium militare, quod olim frumento, pane, similibusque solvebatur cibariis, *Id.* It is used also 2 *Corinth. 11. ver. 8.*

II.

^a Laqueus quo feram capimus, aut avem, *Pisc.*

Π *Αἴς*, Laqueus. 1 *Tim. 3. 7.* 2 *Tim. 2. v. 26.* A Metaphor from birds that are taken in a snare. It is used also *Rom. 11. 9.* 1 *Tim. 6. 9.* *Ἀ πῆρυπι*, depango, defigo: quod humi virg. figatur ad feras capiendas, *Fullerus*. Luc. 21. 35. *fi-*

gnificat tum laqueum qui in terram depangitur ad capiendas feras, tum avium decipulam, ut ostendit *Budæus*. Septuaginta utuntur pro vocabulo quod significat rem quamcumque quâ vel aves vel fera capiuntur, *Psal. 17. 6.* & 6. v. 3, 5. *Prov. 6. 2.* *Syrus* habet nomen quod iidem generale est, significans rete, quo vel aves vel fera illaqueantur: potest igitur esse Metaphora ducta, vel à ferarum, vel ab avicularum captura, quarum utraque laqueis & retibus peragitur, *Gerh.*

Πεγιδῶν, Illaqueo. Metaphora à feris, quibus tenduntur laquei & retia, ut implicata trucidantur, *Pareus*. *Πεγιδῶν* propriè significat, Tendiculis irretire, illaqueare, sicut aves solent irretiri. The Septuagint use it for a word that signifieth, Laqueos tendere, Aves reti capere: Metaphoricè verò, Insidiari, capere, constringere, 1 *Reg. 28. 9.* *Gerh. in Harm.* Mat. 22. 15. *Snare him in words*, or talk. The Greek word is derived of snares which Hunters lay, *Illaquearent*, *Beza*. *Caperent*, *Vulg.* Metaphora à venatione ferarum, *Piscal.*

Πέγ, Collis: Occurrit *Astor. 17. ver. 19, 21.*

Πάθος, Affectus. Quomvis vehementiorem affectum denotat, *Illyric. in Nov. Test.* The passion of lust which boileth within, provoking the bodie and mind to uncleanness, rendered inordinate affection, *Coloff. 3. 4.* The *Vulgar* renders it *Libidinem*. *Erasmus*, *Mollitiem*. *Syrus* turnes it *Præposteras libidines* Est Affectus, Affectio, & Turbatio mentis. It is sometimes translated *Passion*; sometimes *Affectio*. Vox est media, id est, tam in bonum quàm in malum usum cadit: ut plurimum in *Scripturis* in malam partem accipitur, *Aret. in Probl. Affectus, Rom. 1. 26.* *Mollities, Coloff. 3. 5.* *Morbis, 1 Theff. 4. 5.*

Παθήματα, Affectus, perpassiones, afflictiones, often. *Afflictiones, Rom. 8. 18.* 2 *Cor. 1. 7.* *Perturbationes, & morbi animi, seu Viciosi affectus, Gal. 5. 24.* *Rom. 7. 5.* *παθήματα ἡσυχίας*, the Affections of *ser.* In the

the Originall, *the passions of sin.* Παθημάτων nomen apud Paulum multò latius patet quàm apud Philosophos, ut qui illam etiam ipsam rationem peccato obnoxiam faciat, quam Philosophi pro virtutis regula sibi proponunt. Παθήματα dicuntur quatenus Mens ab illis afficitur, suntque ab ipso peccato ingenerati motus, quibus intellectus patiens, quem vocant, agitur, totumque secum hominem rapit. Hoc eodem nomine saepe apud Paulum intelliguntur quacunque pietatis causâ fideles perpetuuntur, ut infra, Rom. 8. 18. Alibi, nempe Gal. 5. 24. conjunguntur παθήματα & ἐμθυμία, Beza in Rom. 7. v. 5. The word signifieth passions which affect the soule, and generally all evill motions.

Παθητός, Passivus, Act. 26. 23. Quamvis propriè declaret eum qui * patibili sit naturâ: tamen sententia ipsa postulat, ut accipiatur pro eo qui non modò pati potuerit, sed etiam passivus fuerit, atque adeo pœnis ac suppliciiis perferendis destinatus, Beza in loc.

* Patibilis, qui pati potest.

♂ Puer à puritate, *Fun. Nomenclat.* Græca vox & servos & ancillas, & liberos, & omnes denique domesticos complectitur, præter patrem familias, & matrem familias, *Eras. in Annotat. in Matt. 14. 2.*

Παῖς, ♂ Puer, filius, famulus, ostent. Puer, puella, Matth. 2. 15. Luc. 8. ver. 54. Filius, Act. 3. 26. Servus, famulus, Matth. 8. 13. Luc. 14. ver. 45. Act. 4. 26. Infans, Matt. 2. 16. The Hebrew נַגְנָר Naggar, the Greek παῖς, and Latine puer, signific both a child, and servant. Et filium, & ministrum significat, Luc. 7. v. 2. Matth. 12. 18. ὁ παῖς μου, Servus meus. Nonnulli Filium convertunt. Alii Puerum, ambigunt voce: nam apud Græcos ὁ παῖς vocabulum est ambiguum. Alii & Puerum, & Filium interpretantur, Beza in locum. It is taken for a Servant, Psal. 113. 1. Aristophani παῖς, & Terentio, Ciceroni, Horatio, Puer, Servum significat. Sic & Dominus Pater-familias dicebatur, Grotius. Vide Sculteti Delicias Evangelicas cap. 5.

Παιδείων, Puerulus, Matth. 11. 16.

c 1. Est Institutio, 2. Castigatio. *Cornel. à Lap.*

Παιδεία, Institutio, doctrina, castigatio. It noteth out such a Discipline as befiteth a lad or young child. It is translated Nurture, Ephes. 6. 4. but it signifieth as well correction, as

instruction, as Heb. 12. 7. 2 Tim. 3. ver. 16. Both senses will stand in that Ephes. 6. and our English word (as well as the Greek) will bear both: for, to ^d nurture children, is as well to correct them, as to instruct them. Such an affliction as a tender parent layeth upon his dear child. Heb. 12. 5. παιδείαν, Castigationem: libenter addidissim Paternam, videtur enim ita significari castigatio, quâ pater filium erudit, vel præceptor puerum tanquam pater. *Vulg. Disciplinam: quâ voce in Gallico etiam Idiomate videntur, quod is sit castigationis finis, ut patiendo discatur rectum: Sed ita non loquuntur Latini,* Beza in loc. Propriè est tractatio alicujus tanquam filii, & conjuncta est cum eruditione, seu institutione aliquâ, *Alsted. in Paratit. Of παιδῶν puer; or (as some say) of παιδῶν institutio, because παιδεία ἔστι μαθήματα.* But the first Etymologie is the better, for παιδῶν also is derived from παῖς.

♂ Παιδεία, Erudio, castigo. Παιδῶν, Puerulus, Pass. Heb. 12. 6, 7. ἐλέγχω, Arguo, ad verba refertur, & παιδῶν, Castigo, ad servulum parvulum, *Arct. I rebuke is chiefly referred unto words, and chasten is chiefly referred unto the rod, and sharpnesse of discipline. Propriè Institutio, erudio ut puerum, à παῖς. Quia verd institutio & informatio puerorum, sine disciplina & castigatione locum habere nequit, ideo usurpatur etiam pro Castigo, 1 Cor. 11. 32. utitur scil. verbo Apostolus, quo Paternum Dei in nos affectum, simul & afflictionum utilitatem eleganter & suaviter exprimit, Zepperus. 2 Corinth. 6. 9. Tit. 2. 12. Hebr. 12. ver. 7, 10. Apoc. 3. 19. Luc. 23. v. 16. παιδῶν Emendatum, *Vulg. potiùs castigatum, seu correptum: nam non emendatur nisi qui malus est. Druf. Postquam castigaveo, id est, flagellavero, ut declarat Joannes, viz. per ministros, Piscat. Ver. 22. παιδῶν αὐτῶν, Corripiam eum: Castigabo potiùs; Corripimus verbis magis quàm verberibus, Castigamus utroque modo, Eras. Druf. It is**

^d Dr. Gouge. Παιδεία tum eruditionem significat, tum castigationem, à puerò dicta, *Eras. Disciplina, Ephes. 6. 4. Institutio, 2 Tim. 3. 16.*

♂ Puerum instituto, quod plagis & ob-jurgatione nonnunquam opus sit, *Eras. 14m.*

^f Vox est à pueris dicta, sive quòd Gratia nos ut rudes elementer doceat, sive quòd per ignorantiam lapsos mater ne corripiat, *Eras. m.*

Familiariter pueros instituo, & castigo pro ratione ætatis, *Arct.*

is used also Acts 7.22. and 22. 3.

1 Tim. 1. 10. and 2 Tim. 2. 25.

g Propriè qui instituit puerum castigando, à παιδία, & παῖς. P. f. car. in Rom. 2. h Παιδαγωγός, Pueros ducere, & cūto dire; unde custodes horum & comites παιδαγωγοί, V. i. g. i. Strigel. i Vocula blandè & amicè compellantis, Gerh. in Joan. 21. 5. παιδίων (Teſte Hippocrate) de primo vitæ ſeptennio dicitur, πῆγε autem de ſecundo.

Παιδαγωγός, Eruditor, caſtigator. Inſtitutor, informator, Rom. 2. 20. Caſtigator, Heb. 12. 9. Anceps eſt nomen, commune tum ei qui inſtituit pueros, tum ei qui caſtigat & corrigit errantes, Eraſm. in Rom. 2. 20.

Παιδαγωγός, Pædagogus, 1 Cor. 4. 15. Gal. 3. 24, 25. A School-maſter, or Child-leader.

Παιδίον, Puerulus, puer, often. Luc. 1. 76. Puerule. Vulgata & Eraſmus Puer. Videtur aliqua eſſe emphafiſ Diminutiui, hoc ſaltem loco, minime negligenda; perinde ac ſi diceret Zacharias, Tu verò Puerule, qui nunc tantilluſ es, tamen in hoc Chriſti regno veluti primaſ tenebis, Beza in locum. Puelluſ, inſans, Matth. 2. 11. Heb. 11. v. 23. Luc. 2. 21. Puer qui ambulare poteſt, Matth. 18. 2. Luc. 18. 16. Adoleſcentula annorum duodecim, Marc. 5. 39, 40. Admodum ruduſ, per Metaphoram, 1 Cor. 14. 20: Matth. 2. 20. Hæc vox apud Evangeliſtaſ plerumq; de ætate tenera admodum uſurpatur, quamvis interdum etiam laxiuſ accipiatuſ, maxime apud Lxx Interpretet. Spanhem de Dub. Evang. Sumitur pro Filiuſ grandiuſculuſ, Joh. 4. 49.

Παιδίον, Ab infantia, Mark 9. 21.

Παιδίον, Ancilla, often. Et Puellam ſignificat (quaſi ſemininum, à παῖς, Puer,) & Ancillam, Act. 12. 12. uti vertunt Chryſoſtomuſ & Pagninuſ; oſſiarie enim ſolent eſſe Ancillæ: noſter tamen Interpretæ equè ac Syruſ, Puellam vertentes, ſubindicant, non fuiſſe Ancillam, ſed honeſtam fortè filiam, vel neptem domuſ, Cornel. à Lap.

k Puerorum more ludo, choreaſ ducō.

Παιζέω, Ludo, 1 Cor. 10. 7. It ſignifieth to play for the recreation of the body, thereby to cheer up the minde, to dance, to ſhout, in a light and youthfull manner.

Παίω, Percutio, Matth. 26. 68. Mark. 14. v. 47. Luke 22. 64. Joh. 18. 10. Revel. 9. 5.

Παιζέω, Olim, jam dudum, Matth. 11. 21. Mark 15. 44. Luke 10. 13. Heb. 1. 1. 2 Per. 1. 9. Jude 4.

Παλαιός, Vetus, often. Differunt hæc voces, παλαιός & πρεſβύτεροſ, uti

vetuſ & ſenex apud Latinoſ; quòd παλαιός eſt ætatiſ, & πρεſβύτεροſ etiam dignitatiſ, ut ex Plutarcho in Nicia colligi poteſt, Danæuſ in 1 Tim. c. 3.

Παλαιότιν, Vetus, Rom. 7. 6. Παλαιότιν, βοίμα, Antiquo, or, Veteraſco. Luke 12. 32. Hebr. 1. 11. and 8. ver. 13.

Πάλη, Luella, Eph. 6. 12. The Greek word, according to the proper notation of it, ſignifieth ſuch a ſtriſe, as maketh the body of him that ſtriveſh to ſhake again. It ſometimes (as our Engliſh word wrestling) is attributed to a ſtriſe of ſport; it iſ used alſo for a ſerious and fierce fight and combat.

Πάλη, Rurſuſ, very often. Lingua Græcà duo tantum ſignificat: vel enim eſt particula repetitiua, que ſignificat repetitionem rei jam factæ, aut ſermonis jam dicti: vel eſt particula oppoſitiua, ſignificans oppoſitionem, quum ſignificat Contrà, è diverſo: at Matth. 18. 19. neutriuſ eſt ſignificationiſ; nam nec Chriſtuſ ibi quidpiam repetit quod ante dixerit, neq; facit oppoſitionem: Locutio eſt Syriaca, ſignificatq; Præterea; ſic Matth. 4. 7. ſignificat Etiam. Rurſuſ, iterum, Joh. 16. ver. 19. Denud, 2 Corinth. 13. 2. Retrò, Joh. 20. v. 10. Significat è diverſo, & è contrario, 1 Joh. 2. 8. Nonnunquam ſonant iterationem, nonnunquam contrarietatem: ſi ad dicit referatur, iterationem ſignificat; nam ſemel antè reſponderat: ſi ad ſequens verbum, contrarietatem, quaſi dicas, E diverſo ſcriptum eſt, Eraſ. in Annot. in Matt. 4. 7. Vide Grotiuſ. Rurſum ſcriptum eſt: noluit Chriſtuſ opponere Scripturam Scripturæ, neq; repetere locum Scripturæ priuſ allatum: hoc tantum voluit, Etiam ſcriptum eſt, ut id ſcriptum eſt, ita etiam & hoc: & ca. 5. Rurſum dictum eſt antiquiſ, Non pejerabiſ: noluit dicere hoc biſ eſſe dictum; tantum ſenſuſ eſt, Præterea dictum eſt, Cameron in Myr. Evang.

Παλιγενεſία, Regeneratio. Matth. 19. 28. per quam ibi intelligitur totiuſ nature noſtræ perfectæ renovatio & inſtauratio, plenaria peccati & mortis abolitio, m Renascencia, à παλιν, Rurſum, denud, & γένεσιſ, Origo.

litio, Gerh. in Harm. also Tit. 3.5.

Admodum multus, five plurimus, *Erafm.*
 Ponitur adverbialiter, confertim.

ὄμνιν πολλόν, *Omnino multus, permultus*, Mark 8.1. *Ex πᾶς* omnis, ὄ πολὺς multus.

ὄ πανπληθεῖ, *universa turba*, Luke 23.18.

Πανδοχείον, *Diversorium*, Luke 10.34. An *Inne* is so called in Greek, because it receiveth, and lodgeth all strangers that come. It is *Domus populi*, open to all passengers that will take it; *juris publici*, wherein every one hath right. *A πᾶς*, *Omnis* & *δέχομαι*, *Accipio*: *Promiscuè omnes accipit*.

Est solennis conventus, celebritas, & pompa, qualis est in festis, ludis publicis, & triumphis, *Cornel.* à *Lap.*

Πανήγυεις, *Conventus publicus*, Heb. 12.23. *A general Assembly*. Quoties diebus festis aut comitiis universus populus congregatur, *Erafm.* *Publicus cœtus seu conventus, publica celebritas: ut quum die festo, ludis solemnibus aut celebri mercatu, tota aliqua gens unum in locum convenit, velut in Græcia ludis Olympicis, Stephanus in Thef. Græc.* *A πᾶς*, *Omnis*, & *ἄγυεις*, *Cœtus*. Whence cometh a *Panegyric*. *Alicujus Encomium in publico conventu*.

Πανοικί, *Cum tot à domo*, Acts 16.34.

Πανοπλία, *Tota armatura*. Luke 11.22. Ephes. 6.13.21. The Greek word is a compound word, and signifieth both all manner of armour that is needfull, and also such compleat armour, as covereth all the body, and leaveth no part naked or unfenced. *universa arma*, *Jerom.* *universitatem armorum*, *Ambros.* *Tota arma*, *Cyprian.* *Significat quicquid ad armandum in pugnam militem pertinet*, *Erafm.* *Ex πᾶν*, *Omne*, & ὄπλον, *arma*.

A πᾶν, *Omne*, & ἔργον, *Opus*. *Veterator*, quasi *Parus affor*, quod diu versatus inter homines, astutiam, & simu-

ὄ πανήγυει, *Callidus*, 2 Cor. 12.16. *Quasi dicas, ad quodlibet opus promptus, qui dexteritate ingenii valet ad quodlibet agendum, callidus, versipellis, veteratorius*, *Arist.* *Eth.* 6. *Item in bonam partem pro solerti*, *Scap.*

Un adense rompu aux affines. Latinis *Callidus* dicitur, à *Callendo*, quod omnis generis dolos calleat: vel ab eo quod usi artis *callum* obduxerit, *Beza* in *Luc.* 20.23. & *Gerh.* in *Harm.*

It is used

Πανεργία, *Calliditas, versutia*, *Steph.* *Veteratoria versutia*, *Beza*, *Erafm.* *Luc.* 20.23. *1 Cor.* 3.19. *2 Cor.* 11.3. *Ephes.* 4.14. *Significat quandam ad malè agendum solertiam, longo usu, & tractandis rebus omnibus quæsitam. Astutia, à Græco ἄστυ, Oppidum, nam qui in urbibus frequentes sunt, solent esse callidiores, Calep.*

Πᾶσαχῆ, *ubiq;*, *Märk* 16.20. *Luke* 9.6. *Act.* 17.30. and 21.28. and 24.3. and 28.22. *1 Cor.* 4.17.

Πᾶσαχῆθεν, *undiq;*, *Mark* 1.45.

Ἐἰς τὸ παντελές, *Prorsus in perpetuum*, *Heb.* 7.25. *For ever*, *Tremell.* *id est*, *Prorsus, perpetuè, & perfectè*, *Grynæus in loc.* *Id est*, *Perfectè, ita, videlicet, ut nihil ad eam salutem possit amplius desiderari*, *Beza* in *Annotat.* major. in hunc loc. It is used also *Luke* 13.11.

Non solum perpetuitatem temporis significat, ut *διωκῆς*, verumetiam omnimodam perfectionem, *Cammer.* in *Myr.*

Πάνη, *Prorsus*, *Acts* 24.3.

Ἐπαντοθεν, *undiq;*, *Luke* 19.43. *Heb.* 9. ver. 4.

Undique, ex omni parte, circumquaque. *Solius Dei* epitheton.

Ἐπαντοχέτωρ, *Omnipotens*, *2 Cor.* 6.18. *Revel.* 1.8. and 4.8. and 11.17. and 15.3. and 16.14. and 19.6. and 21.22. *Ex πᾶν*, *Omne*, & *χερτέω*, *imperium obtinco*.

Πάντοτε, *Semper*, often. *Hæc particula & de loco, & de tempore dicitur, quæ postrema significatio convenit: commode autem altero Latino Adverbio (quod sciam) exprimi non potest*, *Beza* in *Matth.* 26.11. *Et si quandoque de loco usurpetur, tamen propriè tempus significat*. *Gerh.*

Πανδοχεύς, *Hospes*, *Luke* 10. ver. 35. Thence the Latine word *Pandocheus*, qui quemlibet hospitio excipit, *Hospes meritorius*.

Ἐπαντως, *Omnino*, *Act.* 18. 4, 21. & 21.22. *Rom.* 3.9. *1 Cor.* 5.10. & 16.12. *Luc.* 4.23. *πάντως ἐπέτιέ μοι*, *Omnino dicitis mihi*, *Beza*. *utique dicitis mihi*, *Vet.* *Interp.* *Nimirum*, *Steph.*

Omnibus modis, *Prorsus* ad verbum confirmantis.

Ἐπαρ, *Ab*, vel *Ab*, often. *In compositione aliquando in malam partem accipitur*. *Rom.* 16.17. *Faius* noteth well, that *ἐπαρ* there signifieth, not only *contra*, but *Beside*. *Aliquando comparative usurpatur, & significat supra, vel magis quam*, *Rom.* 1.25. *πλεον ἢ*

ἡσασα. Sic Hebr. 1. 9. *καὶ ἐξ ἑαυτοῦ* μετόχως σα, Drus. ad Rom. 1. 25. Sic Rom. 14. 5. *κατ' ἑμῆσαν*. Aliquando significat trans, obiter, cursim.

Παρεγκάινω, Transgredior. Act. 1. ver. 25. *Pravavitor*, Vulg. Erasm. *Abero*, Beza. Παρεγκάινω interdum idem valet quod transgredi, id est, violare; tamen ipsa constructio ostendit, non esse hoc loco in ea significatione usurpatum, Id. ibid. It is used also Matth. 15. 2, 3. 2 John ver. 9.

x Digressio, & aberratio, Beza.

Παρεγκασίς, Transgressio. Vocatur Transgressio, Rom. 2. 23. & 5. 14. Metaphora sumpta, seu à linea, sive à via recta, à qua ad latus declinare vitium est, Pareus. It is used also Rom. 4. 15. Gal. 3. 19. 1 Tim. 2. 14. Heb. 2. 2. and 9. 15.

y Gal. 2. 18. The word is παρεγκάινω, which was Fulians surname, and doth indeed signifie plain Apostasie, Bish. Andr. in his speech against Mr. Trask, inter opus. posthuma.

Παρεγκάινω, Transgressor, Rom. 2. 25, 27. Gal. 2. 18. Jam. 2. 9, 11.

Παρεγκάλλω, Confero, appello, Mar. 4. 30. Act. 10. 15.

z Παρεβολή, Parabola, collatio, often. Originationem vocis quidam ridiculè ex alia lingua accersunt, ut parabola sit dicta, quòd facilem ori paret bolum, ut capiatur & digeratur quod dicitur. Dicitur *Ἐὰν τὸ παρεγκάλλειν*, quod significat conferre, comparare, seu duas diversas res simul collocare: unde Cicero parabolas vertit collationem; alii similitudinem, Glassius, Polyc. Lyser. Parabola, Matth. 13. 34. & 24. 32. Marc. 3. 23. Certum est, parabolas alià significatione accipi hic, quam in Epistola ad Hebr. ubi cap. 9. vetus tabernaculum dicitur fuisse *καρεβολή*, id est, ut Beza, exemplar: Erasmus, similitudo, serviens illi temporis, id est, talis forma cultus, quæ aliud ponebat ob oculos, & de aliis rebus majoribus admonebat: quæ tamen significatio non ita multum abluat ab hoc loco. Sed aliter accipitur illud vocabulum Heb. 11. 19. *ἐν παρεβολῇ*, id est, ut quidam, ἀπὸ τοῦ παρεβολῆν, ab objiciendo, vel subjiciendo, quòd pro Isaac alius agnus transmissus fuit. Alii, quòd receperit tanquam depositum, quia *καρεβολῆν* est Græcis aliquando depositum dare. Significat parabola hic comparationem rerum cælestium cum

his terrenis, ut Christus ipse Matth. 4. ver. 20. etymon & significationem hujus vocabuli indicat, Tossanus in locum. Apud Septuaginta Vet. Test. Interpretes respondet voci Mathal. In Nov. Testam. scriptis accipitur pro similitudine & comparatione quacunque, ut vicissim Johannes, cap. 10. v. 6. *καρεβολῆν* vocat, quod propriè *καρεβολῆν* est; quæ nominum communicatio nata est ex Hebræo Mathal, quo & hoc, & illud comprehendit solet, Grotius. Obscura sententia, Matth. 15. 15. Exemplar seu typus, Vet. Test. rem Nov. Test. præfigurans, Heb. 9. 9. Adagium, seu Proverbium, Luc. 4. 23. Similitudo, Heb. 11. 19. Doctrina specialis, Luc. 14. 7. Propriè & strictè usurpatur pro artificiosa rei quasi gestæ ad aliud significandum narratione, uti Matth. 13. ver. 3, 10, 13. & 21. ver. 33, 45. & 22. v. 1. & multis aliis in locis accipitur, Glassius in Philol. Sac. In Evangelio significat enigmaticam seu allegoricam comparationem, aut etiam Allegoriam & Anigma.

Παρεκείλομαι, Adigo, Luk. 24. ver. 29. Act. 16. 15. Cogo & urgeo, à βίβω vim affero, violenter urgeo.

Παρεκελεύομαι, Perperam consulo. Philip. 2. 30. *καρεκελεύομαι* & τῆν ψυχῆν, Non habità ratione vitæ. Sic omnino eleganter Erasmus convertit hunc locum. Nam *καρεκελεύομαι* significat perperam consulere, uti faciunt qui se in apertum vitæ periculum conjiciunt: sed id tamen facere in loco pro Christo, non est stultitia aut imprudentiæ, sed verè cælestis sapientiæ, quam in Epaphrodito commendat Apostolus. Vulgata, Tradens animam suam. Ambrosius Græcam vocem propius expressit, In interitum tradens animam suam. Syrus eleganter interpretatur, Sperrere animam suam, Beza, & alii.

a Παρεγγέλλω, Præcipio, denuncio, often. It is a judiciall term taken from charges at Assises given by Judges, as appeareth Acts 5. 28. Lucas cap. 5. 14. utitur verbo *καρεγγέλλειν*, in quo Græci Interpretes utuntur, in describendis magistratum edictis, Isaïæ 1. ver. 1. 1 Reg. 10. v. 17. & 15. ver. 4.

Et 22. ver. 14. hoc est, quasi edicto publico ipsi prohibuit. To charge, 1 Tim. 6. 13, 17. To command, 1 Tim. 1. 3. Acts 5. 28. Παρηγγελία παρηγγελάω, Etiam atque etiam denunciavimus, Beza. Vulg. ad verbum, Praecipiendo praecipimus. It is an Hebraisme, Denunciando denunciavimus, id est, sepius, severè. A&. 17. ver. 30. Παρηγγέλλει. Vulg. & Erasmi. Annunciat. Beza, Denunciat. Syrus, Arabs, & Æthiopicus, Praecipit, rectè: eo enim sensu passim in Novo Testamento usurpatur, imò serè semper, & majorem hinc habet emphasim, Lud. de Dieu in loc. Interdum generaliter accipitur pro edicere, & interdicerè: sed, ut ostendit ipsa verbi notatio, propriè de eo mandatorum genere dicitur, quod per manus traditur. & accipitur: qui nomine alterius aliquid denunciat quasi per manus acceptum, Παρηγγέλλειν dicitur, Beza in 1 Thess. 4. 2. Praecipere significat, & interdicerè, Lorinus.

Παρηγγελία, Mandatum. 1 Thess. 4. v. 2. it significeth such commandments as one receiveth from some man, to give them in his name to others. Propriè est denunciatio quæ à superiore potestate accepta, per internum seu legatum subditis denunciat, Zanchi in locum. It is used also Acts 16. 24. 1 Tim. 1. 5. Non Decalogus, ut plerique credunt, sed tota docendi ratio voce Παρηγγελίας intelligitur, Scultetus in loc. ubi etiam & ver. 18. non preceptum sive mandatum, sed denunciationem interpretatur.

Παρηγίνομαι, Adsum, advenio, venio, often. Matth. 3. 1. Παρηγινησθαι, Venit. Arias Mont. Accedit. Vatablus, Advenit. Novarinus, Prodit. Verbum Παρηγίνομαι non solum Advenire significat, sed etiam succurrere, auxiliari; nempe Christi Prædicator ad hoc solum venire debet, ut peccatoribus succurrat, & auxilium quod potest periclitantibus offerat. Hoc verbum dicitur etiam de iis qui agrotis & malè habentibus præstant, Thucyd. Παρηγόνοισον σόον. Adesse igitur, & advenire Johannes predicaturus di-

citur, ut intelligeremus doctoris minus esse, aliorum infirmitatibus mederi, Novarin. in loc.

Παρηγω, Prateredior, prætereo, Matth. 9. v. 9, 27. and 20. 30. Mark 15. 21. John 9. 1. 1 John 2. v. 8. 17. 1 Cor. 7. ver. 31. Παρηγεις, the word (as the Learned differently read it) hath three severall arguments in it to expresse the Apostles exhortation. 1. Fallit, so Stapulensis. 2. Transversum agit, so Budæus. 3. Præterit, so Beza. Παρηγεις significat etiam sedacit, decipit: Sic Stapulensis, & Cajetanus; nec improbat Gagnæus: sed bene refellit hoc Erasimus. Nam passim accipitur in sacris literis pro præterire, abire: ubi seducere significat in Scriptura, non reperio, Estius ad 1 Corinth. 7. ver. 31. Adde significationem prætereundi, seu abeundi meliùs convenire cum ver. 29. ubi dicitur, Tempus contractum est: item, cum 1 Joan. 2. 17. ubi similis est sententia. Et verbum medium usurpatur, Παρηγεται quod ibi apponitur τῷ ῥήθειν eis αἰῶνα, in æternum manere.

Παρηδύμαλιζω, Ignominia expono. Et si autem Matth. 1. 19. Ignominia exponere, vel in eam exemplum statuere, Beza. August. ad verbum vertit, Exemplare. Vet. Interp. Traducere, publicare. Tertull. Infamem reddere. The word significeth, Publicè infamiam exponere: and, as they say in French, Eschaffer, fauder. Noluisti ipse eam, nec pennis, nec infamiam, imò, nec risui exponere: omnia hæc tria significat verbum Παρηδύμαλιζω, Aret. in locum. Heb. 6. 6. Vulg. Ostentui habent. Beza, Ad ignominiam exponunt: propriè est Diffamare, vel ignominiam exponere. De verbo Παρηδύμαλιζω, Erasmi, Bezæ, Camerarii observationes crudite leguntur. Παρηδύμαλιζω significat id quod exhibetur atque ostenditur, ut regula seu documentum quo alius instituitur, qualia sunt exempla quæ sic vocantur; suntq; Παρηδύμαλιζω etiam pænæ quando sumuntur.

Id quod colligi potest ex Collatione, cap. 6. ver. 6. & cap. 10. ver. 29. ad Hebr. Nam quod altero loco est Παρηδύμαλιζω, altero est ἐνδεδείχθαι, Camer. in Myr. Evang.

b Παρηγινησθαι b etiam dicuntur fata quæ à terra erumpunt & germinant; unde metaphoricè significat provenire, manare, proficisci, nasci, Berchet.

tur à facinorosis coram aliis ; institunt enim & ha spectantes : hinc παγαδευματισμός quod verbum tamen Græci de publica productione usuparunt, quâ aliqui ludibrii & infamiae causâ, ostenderetur palam, seu profituveretur. Itaque rectè verteris & Infamare, & Contumelis, atque ludibriis, & ignominiiis exponere. Hoc sensu verbum παγαδευματισμός, interpretati sunt Auctores sacri pariter & profani. Septuaginta id habent, Jerem. 13. 12. & Ezech. 28. 17. Apostolus, Heb. 6. παγαδευματισμόντες, hoc est, Ignominia afficientes, vel Ludibrio habentes. Παγαδευματισμόντες est quod antiqui Comici dixere, Exempla in aliquem edere, id est, ita aliquem punire, ut exemplum sit ; aliquando tamen etiam accipitur pro ludibrio publicè habere, Salmasius de Hellenistica. Matth. 1. 19. παγαδευματισμού, Latine interpretari licet, Cum curare nolle ut ea exemplum esset : hoc est, ut explicat Hilarius, Cum nolle in eam lege decerni ; puniri, Augustinus, Vox Græca Polybio de mortis supplicio usurpatur. Apud Hellenistas autem de mortis poenâ usurpatum τὸ παγαδευματισμόν, apparet, tum ex Lxx Interpretatione, Num. 25. 4. tum ex additamentis ad Esther. 14. 9. Grotius. Coloss. 2. simplex δευματισμόν usurpatur eodem significatu pro composito παγαδευματισμού. Sic Plutarcho Archilocus Poëta obscænis carminibus dicitur εαυτὸν παγαδευματισμόν, Scipsum infamare, Sculter. Exercitat. Evang. lib. 1. cap. 44. & Delit. Evang. ca. 3.

ἡ Παράδεισος, Paradiseus. It significeth a pleasant garden, or place closed, wherein choice and pleasant trees and beasts are nourished for pleasure and delight, like to our Parks. By an excellencie the garden of Eden is so called, thence it is also applied to Heaven. Sic vocant Græci quæ Latini Vivaria (si Gellio

* Illi Hellenistæ quos citant, quibus istud verbum tam diversè accipitur, Septuaginta sunt interpretes. At qui constat inter omnes ferè nihil ab illis translatum fuisse in Græcum sermonem præter Penateuchum. Non reperitur autem in lege hoc verbum, Præterea, illi ipsi Septuaginta quàm rectè Hellenistæ appellentur, ipsi viderint, Salmasius. ἡ Παράδεισος vox est, ut Pollux verè dicit, Persica, quanquam & Hebræi usurpant, ut Eccles. 2. 5. Nehem. 2. 8. Sed Græci usum hanc vocem suam fecerunt, Grotius in Luc. 23. 43. See Deodeste in locum.

credimus, lib. 7. cap. 20.) Septa, viz. quadam, in quibus voluptatis causâ tum plantæ excoluntur, tum etiam vitæ feræ pascuntur : nos vulgò Des pares, vel voluptuarios hortos vocamus. Sed ἡ ἐξοχὴ sic vocarunt Græci Interpretes hortum illum in Eden plantatum. Hinc factum, ut beata illa e Scap. gloriæ Dei sedes hoc nomine vulgò etiam diceretur, ut Luc. 23. 43. Apoc. 2. 7. Beza in 2 Cor. 12. 4. Duo significat, 1. Propriè Pomarium, & Viridarium : vox origine Hebræa עֵדֶן, Paradisus, Eccles. 2. 5. Hortus amantissimus, omnis generis fructiferis arboribus confusus. Errant, qui ex παρὰ, & ἰσχυρὸν Irrigo, vocem hanc ortam esse volunt. 2. Cæelum tertium, locum beatorum, 2 Cor. 12. 4.

ἡ Παράδεισος, Excipio, suscipio, accipio. Mark 4. 20. Act. 16. 21. and 22. 18. 1 Tim. 5. 19. Heb. 12. 6.

ἡ Παράδεισος, Perversa exercitationes, Steph. Beza. Affidui attritus, Syriacè. Mutuò enim se atterunt sophistæ, & suâ scabiæ alii alios inficiunt, Oecumen. Διασκευὰς vocant Græci, quas Quintilianus scholarum exercitationes appellat ; Quales erant Philosphorum in suis auditoriis ; ita dictæ, quod exercitiis ejusmodi tempus utiliter tereveretur. Itaque significat Paulus, istis inanibus questionibus homines, quasi in ludo quodam impudentiæ & improbitatis, exerceri ; quod designat præpositio παρὰ, ut sinister prorsus istarum exercitationum usus declaretur, Steph. in Thef. & Beza in loc. Ex παρὰ, quod sæpe in malam partem accipitur in compositis, & διασκευὴν, opera que alicui rei impenditur ultima : est vox media, bonorum enim & malorum est ; παρὰ præpositio significationem limitat, malam, facit, Aret. 1 Tim. 6. 5. Gallie one another with disputes. Chryostomus & Theophylactus interpretantur confricationes, quod illi sese, tanquam morbida oves, confricantes corrumpant. Vulg. Confricationes : non expressâ præpositione. Erasmi. Supervacaneæ confricationes. Disputationes inutiles, & noxiæ, Cornel. à Lap. Præpositera studia, & exercitationes, quum tempus præpositè teritur aliquâ

in re. Philosophi suas scholas, congregas, & disputationes vocabant διατριβας. Hi quoque suas de rebus divinis dissertationes, ut ex hoc loco apparet, διατριβας nominabant. Ergo Paulus alludit ad hanc ipsam vocem, quam in eos ipsos lapide retorquet. Docet enim huiusmodi disputationes que a sana doctrina recedunt, non esse διατριβας, id est, honestas scholas, & disputationes utiliter institutas, quales Philosophorum pleraque fuere: sed παραδιατριβας potius esse, i.e. pestiferas, perversas, inutilis & damnabiles λογισμας, quia in his verbum Dei pessime pervertunt, Danæus in locum. Vide Estium ad loc. Vera significatio huius vocis est mutua attritio: dicitur de pedibus equorum: It is enterfering, or galling one another.

παροδιδωμι, Trado, prodo. παραδιδωμι, Pass. often. Ephes. 5. 25. παραδωκεν. The Greek word is a compound word, and signifieth to give up. It implyeth two things: 1. That Christ willingly dyed: the word [gave] intimatech so much. 2. That his death was an oblation, that is, a price of redemption, or a satisfaction: the compound word [gave up] intimatech so much. 1 Pet. 2. 23. παραδιδωκεν εαυτον δικαιοσυνην, He committed himselfe, (or his cause) to him that judged justly: so in the ancient Syrian Translation, and in Oecumenius, the Greek Scholiast. Tradidit se iudicanti iniuste, Vulg. Lat. and Rhemists, He delivered himselfe to him that judged unjustly. Rom. 6. 17. δι παραδοθητε τυπον διδωχης, That form of doctrine the which was delivered you. The margin of our New Translation hath, whereto ye were delivered, which the Greek imports: as things that are melted and cast into a mould, bear the print of that which they are put into, being liquid and fluxible.

παροδοσις, Traditio, often. Dogma, Matth. 15. 2. Doctrina que ore traditur, Matth. 15. 3. Doctrina tradita, 2 Thes. 2. 15. and 3. 6. Gregorie Martin (who was accounted the principall Linguist of the Seminarie

at Rhemes) excepts against our English Translation, for translating this Greek word here, and in like places, Ordinances, Instructions, when we translate it in other places tradition. The Papists abusing of the word tradition, might be a sufficient cause for the Translatours, to render the Greek word, where it is taken for such doctrine as is beside the Commandment of God, by the name of tradition, as the word is commonly taken. But where it is taken in the good part, for the doctrine which is agreeable with the holy Scriptures, they might with good reason avoid it: as they translate tradere to betray and deliver, D^r Fulg. Again, our Translatours use these words, ordinances, instructions, institutions, or doctrine delivered, which doe generally signifie the same that tradition, but have not the prejudice of that partiall signification in which the Papists use it; who, where-soever they finde tradition, thinke they have found enough against the perfection of Scripture, D^r Fulg. Imneritò Pontificii quidam nostrorum versionem falsi insimulant, cum 1. ad Thes. 2. 15. verunt, παραδοσεις documenta, id est, doctrinam traditam; non potest enim vox illa, ubi de doctrina agitur, commodius exprimi, ut à generali sua significatione, ad singularem illam de qua agitur, referatur: Syrus interpres vertit mandatum, Vatabli Biblia, Institutum, Rivetus. It likewise signifieth Precept, Treatise, Treason.

παροδοσον, Inopinatum, Luc. 5. 26. παραδοσα, hoc est, admirabilia, nova, insolentia, qua prater omnem expectationem, & contra omnium opinionem sunt, Chemnit. in Harm. Evangel. Inopinata recentior interpres reddidit: ejusque rei autorem adducit Fabium: Quasi hic de Stoicorum inopinatæ ageretur. Ego ut Erasmo non accedo, qui incredibilia dixit, ita non video cur reprehendendus sit antiquus, qui mirabilia dixisse maluit; & quid si miracula dixisset? que qui efficit παραδοσαεν Hellenis dicitur, Heinsius. Est etiam Thema à vulgi opinione distrepans,

h παραδοσα Beza, Inopinata, Eras. Incredibilia, Vulg. Syrus, & Arabs, Mirabilia.

f Joh. 13. 21. f Proder, & Tradet me in mortem; utrumque enim complectitur verbum παραδιδωμι, Matth. 4. 12. & 5. 25. & 10. 17. & 17. 22. & 24. 9. Gerh. in Harm. Vide Lud. de Div. in Marc. 4. 28.

e Which word is used by Gellius, li. 3. cap. 21.

pans, quasi dicat, *παρεῖ τῷ δόξαν*, præter opinionem.

i Ad iram, i vel ad emulandi studi-um provoco.

Παραζηλώω, Ad emulationem provo-
co. Rom. 11. 14. To provoke to zeale, or emulation. Some render it, to provoke. Others, to provoke to follow. The Vulgar Latine doth ill translate it *Emulor*, 1 Cor. 10. 22. Emulate: for the word signifieth not onely *Emulari*, but *Provocare ad emulationem*, To provoke to emulation. It is used also Rom. 10. ver. 19.

Παραθαλάσσι Ⓞ, *Maritimus*, Matth. 4. ver. 13. Quasi dicat, *παρεῖ τῆ θαλάσῃ*, scil. *ἄν, qui est prope mare*.

Παραθεωρέωμαι, Despicior, Acts 6. 1.

Παραθήκη, Depositum, 2 Tim. 1. 12. It is so called in Greek, of committing it to ones fidelitie. It signifieth both that which is committed to us of God, and that wee commit to him. It signifieth a thing committed to the trust of any whomsoever, by any whomsoever.

Παραυπέω, Admoneo, adhortor, Acts 27. v. 9, 22.

Παραυτέωμαι, *ἔμαι*, (Act. & Pass.) Excuso me, excusor, deprecor, Rejicio, recuso, Luke 14. 18, 19. Acts 25. 11. 1 Tim. 4. 7. and 5. 11. 2 Tim. 2. 23. Hebr. 12. 19, 25. Resiste, or shift off. Tit. 3. ver. 10. Reject. The ^k word (saith one) properly signifieth to be drawn out of a Citie, as an outcast; and, translated to the Church, betokens the casting out of a man by excommunication, or a cutting him off from the societie of the Church.

Παραυτέω devitare, ut habet Vulgata; vel rejicere, ut Erasmus, Beza, Piscator. Et hic quidem rejicere est excommunicare dum respiciant. Dubitari autem potest, an eoisque pertingat verbi *παυτέω* significatio: Nam 1 Tim. 5. 11. idem verbum legitur, vertiturque à Vulgato, ut hic, devita: quod, ut diviusculum, Montanus correxit, & pro devita posuit recusa; quod etiam facit Beza, & addit expositionem, nè in collegium viduarum admitte. Quidni & hic consimilis verbi *παυτέω* interpretatio retineatur, explicetur

que, Hæreticum recusa, hoc est, in externa Ecclesia congregatione manere nè patere? Sculterus in Tit. 3. 10.

Παρακαλέω, Assideo, Luk. 10. 39.

Παρακαλέω, Precor, hortor, exhortor, adhortor, consolor, rogo. Nunc precor, seu obsecro; nunc hortor, sive adhortor, vertitur, pro ratione & circumstantia loci sive rei de qua sermo est. Prioris acceptionis manifesta loca sunt, Rom. 15. 30. 1 Corinth. 4. 13. ad Philem. ver. 9, 10. Heb. 13. 19, 22. Posterioris, 1 Tim. 2. 1. & 5. 1. & 6. ver. 2. & Tit. 2. 15. Hebr. 3. 13. & 10. 25. 1 Pet. 5. 1, 12. Judæ ver. 3. Vulgatus hoc in loco Petri vertit obsecro, eamque lectionem, præter omnes Papistas retinet ac sequitur quoque Beza, Piscator, Hemingius. Calvinus verò, Arctius, itemque Lutherus, & alii, hortor, sive adhortor. Mibiq; apprimè hic probatur præ altera, Laurentius in 1 Pet. 2. ver. 11.

Παρακαλέομαι *ἔμαι*, Consolationem admitto, Consolationem accipio, oscen. It signifieth as well to Comfort, as Exhort, Tolet. Faius, ¹ Beza. It is ¹ In Agor. commonly translated Exhort, but ^{13. 32.} Est. signifieth properly, To call unto, Ad- ^{1.} Exhorta-
vocate, Vocare ad se. Proprie signi- ^{2.} Con-
ficat advoco: & quia potissimum a- ^{solari.} Ob-
livium advoco ut me vel torpentem exci- ^{secrare,} Con-
tet, tardum impellat, blandis verbis ^{ncl. à Lap.}
ducatur, doceatur, mœstum soletur, &c. Hinc ^{Gerhard.}
adeo notat frequenter in sacris hortor, ^{Rogo, Matth.}
rogo, consolor, & *παράκλητος* ille est, ^{8. v. 3 1, 34.}
qui hæc omnia præstat, Johan. 14. v. 16. ^{& 14. 36.}
1 Joh. 2. 8. Christus autem & Spiritus ^{& 18. 32.}
sanctus etiam hortantur, Tit. 1. 9. ^{Hortor, ac}
Rogant, 2 Cor. 5. 20. Solantur per ^{Inviso, Luc.}
suos verbi Ministros, 2 Thessal. 2. v. ^{3. 18. Rom.}
16, 17. Tarnovius in Exercit. Bibl. ^{12. 1.} Ac-
Exhort. Heb. 3. 13. Luke 3. 18. Rom. ^{cesso, Advoco,}
12. 8. Comfort, 1 Thess. 4. 18. Luk. ^{Ador. 28.}
16. 25. Pray, Matth. 8. 5. Rom. 12. ^{Luc. 15. 28.}
ver. 1. I beseech you, is better then ^{Sic Xenopho- & Thucydides u-}
I exhort you. *Παρακαλέω* signifi- ^{tuntur: que omnes signi-}
cat & adhortari, & obsecrare; ut- ^{ficaciones}
ramque significationem retinere possu- ^{bene con-}
mus. Hortabatur igitur non simpli- ^{gruunt cum}
citer & frigide, sed additis obsecratio- ^{verbis Chri-}
nem, rogando eum hortari, & advocare Angelos ad præsi- ^{sti, Matth.}

lestem, rogando eum hortari, & advocare Angelos ad præsidium. Vide Gerhardum in 1 Pet. 5. 1.

nibus,

nibus, Zanch. in 1 Theff. 2. 12. So, 1 Theff. 5. 1, 4 παρακαλέω, Wee beseech you; so 2 Cor. 5. 20. The word properly signifieth to ask pardon, and vehemently to entreat. It is used 1 Sam. 20. 7, 27. for earnest asking leave of another. It signifieth also to refuse, and denie, as Luke 14. 8. Coloff. 2. 2. it is translated Comforted, but doth properly signifie Encouraged, or Raised up by some words of comfort, being ready otherwise to faint, or fall down under some affliction or trouble. Animum laborantem erigo, compellatione, vel acclamatione nostrâ; quemadmodum in duellis & certaminibus fieri solet, ubi vocibus favere, & acclamare solemus amicis quibus victoriam optamus, Episc. Daven. in loc. Παρακαλέω significatione passivâ accipitur pro Consolatione affici, Luc. 16. 25. Act. 20. 12. Rom. 1. 12. Matth. 5. 4. Pbrasis barbara vulgata versionis, dum verbum παρακληθήσονται reddit consolabuntur. Nec incrustatio Maldonati ullius momenti, Interpretem præter Latini sermonis consuetudinem hic loquitur, ut verbum unum Græcum uno altero Latino redderet; nec enim id necessarium erat, nec hominis sani σολοικίεν gratis & sine ratione, Spanhem. in Dub. Evang.

Παρακλησις, Consolatio, exhortatio, solatium, preces, oratio. Ad verbum est advocatio. Consolatio est apud Septuaginta Interpretes, Job. 21. v. 2. Psal. 94. 19. Isa. 5. ver. 7, 18. & 66. ver. 11. Jer. 16. 6. Hof. 13. 14. Nah. 3. 7. unde & παρακλησις λόγος, consolatorius sermo, Zech. 8. 3. 2. In hoc usu est Synecdoche & Metonymia destinati, nam advocatio seu compellatio fit inter alia etiam consolatio ergo. Consolatio, Luc. 11. 25. & 6. 24. Act. 4. 36. & 9. 31. Rom. 15. 5. 2 Corin. 1. ver. 3. Exhortatio, Rom. 12. 8. 1 Corinth. 14. 3. 2 Corin. 8. 4. Adhortatio, Act. 15. 31. Phil. 2. 1. Ambrosius. Consolatio, Chrysost. Tremell. Παρακλησις, Advocatus. Gloss. nempe, qui advocatur ut alicui patri-

netur. Est etiam deprecator, exhortator: exponitur etiam consolator. Παρακαλέω quidem est advoco, exhorto, oro, consolor. Frequenter admodum Septuaginta Interpretes verbum Hebræum [פָּקַד], quod est consolari, vertunt παρακαλέω, ut Gen. 24. 64, 2 Sam. 10. 2. Psal. 86. 25. & 119. 50, 52, 76. Isa. 54. 11. & 66. 13. Jer. 31. 15. ut Matth. 2. & alibi. Significat etiam Doctorem, Polyd. Virg. Demosthenes useth it for an Advocate, or Patron. John 15. 26. Vox est Attica, quâ significatur illi quos in periculo accersimus, ut nobis adsint consilio, (quâ iidem Advocati vocantur Latine) etiam si non litigent in foro nostro nomine. Itaque παρακλησις Linguâ Græcâ, & Advocatus Linguâ Latinâ, non significant propriè Deprecatorem, (ut ait Beza in Joan. 14. 16.) sed cujus consilium requiritur in re difficillima, Camer. de Eccles. & in Myroth. Evang. At ipse Cameron. in Myroth. ad Joan. 14. 16. fatetur παρακλησιον significare deprecatorem, 1 Joan. 2. 1. The true force of the word Paracletus is Advocatus (not the Noun, but the Participle) one called to, sent for, invited to come, upon what occasion, or for what end soever it be, Bish. Andrews. Παρεσι shewes hee should be neer us, one ordinarie. Consolator, Joan. 14. ver. 16, * 26. & 16. 7. Advocatus, * 1 Joan. 2. 1.

Παρακαλύπτωμαι, Occultor, Luke 9. ver. 45.

Παρακαλιθήκην, Deposium. The Metaphor is taken from servants, 1 Tim. 6. 20. It is used also 2 Tim. 1. v. 14.

Παρέμειμαι, Adsum, Adjacco, Rom. 7. v. 18, 21.

Παρακοή, Inobedientia, contumacia. Rom. 5. 19. 2 Cor. 10. 6. Inobedientia. Sic malo quàm contumacia: tum propter suavitatem oppositionem vocum παρακοή, & παρακοή, id est, inobedientia, obedientia: tum quod hæc propria ejus nominis significatio est, Pifcat. in loc. It is used also Heb. 2. 2.

Παρακούω, Negligo audire. Matt. 18. 17. Non audierit. Vulg. Neglexit.

■ Rom. 15. 4. Consolatio, Beza. Exhortatio, Ambros. Utrumque Græco vocabulo convenit: sed illud tamen meliùs videtur coherere cum patientia, Beza.

■ Vox Græca frequens apud Judæos in versione Chaldaica, & apud Thalmudicos, non pro consolatore, sed pro eo qui causam agit alterius, & quidem rei, Grosius.

* See Deodate on Joh. 14. 16.

■ OF παρεσι, & τιβημι Deposium fidei commissum, Beza.

■ Non rectè audio, audire nolo; nam παρεσι aliquid quando vim verbi minuit & mutat.

rit audire, id est, non sit audire dignatus, aut se audire dissimulavit: nam hoc significat παρασκήνιον sicut παρασκήνιον dicuntur, qui non dignantur aspicere, vel fingunt se non videre, Beza in loc.

* Significat
Aspirari
aliquid, &
alicui semper
assistere, &
adesse, Jan-
fen. in Con-
cord. Evang.
Verbum πα-
ρασκήνιον
non proprie
hic dicitur
de corpore,
sed ad ani-
mum trans-
fertur, quem-
admodum à
Demosthene,
& à Divo
Paulo,
1 Tim. 4. 6.
& 2 Tim.
3. 10. usur-
patur. Vide
Scolium
in 2 Epist.
ad Tim. 3.
10. 11. Beza
& Erasmi
de interpreta-
tione verbi
παρασκήν-
ιον liti-
lam compo-
nentem.
Significat
aspirari, ut
solet, qui in-
dividuas est
comes
* Vide Be-
za, & Lud.
de Diis in
loc.

Παρασκήνιον, Subsequor, assequor, con-
sequor, assector. Luke 1. 3. παρα-
σκήνιον * Searcheth out per-
fectly. Recentior Interpres, Omnia
altè repetita penitus assequuto; &
eodem ferè modo vetus. Quod ut ve-
rum dicam, durum nobis ac molestum
videtur. Erasmus, Cunctis ab initio
exactà diligentia pervestigatis, Ac-
curatà omnium ab initio ratione ha-
bità, Heinsius in loc. usurpatur hoc
verbum apud Demosthenem, de ex-
acta pervestigatione negotii, cui ipse non
interfuerat, contra Timocratem. Et
Lucianus in Symposio cum non omni-
bus quæ gesta fuerant, interfuisset, sed ea
aliumde investigasset, utitur hoc verbo.
Signis certam & solidam cognitionem,
quando nihil eorum quæ ad rei cogniti-
onem pertinet, prætermittitur: sed quasi
vestigia sequendo singula, etiam quibus
ipsi non interfuimus, diligenter, exquir-
untur, pervestigantur, observantur &
notantur, ut ex ipsis fundamentis certa,
plana seu solidà cognitione comprehen-
dantur, Chemnit. in Harm. Evangel.
Notatum est ab aliis, Josephum, lib. I.
contra Appionem hoc verbo usum esse.
Eodem usus est & Demosthenes Epi-
stolâ ad populum Atheniensem. Ve-
rum hoc interest discrimen, quod uterq;
tum Josephus, tum Demosthenes, si-
gnificant eo verbo se rebus ipsis de quibus
scribunt interfuisse, quarum pars magna
fuerunt. Lucas verò istud duntaxat
vult significare, se res illas de quibus
scribit, assecutum esse, & cognovisse tam
certò, quam si ipse præsens adfuisset,
nam ceteroqui ipse rebus illis gestu
non interfuerat, sed eas tantum ex alio-
rum relatione certissima cognoverat, uti
ipse testatur v. 2. Lud. Capelli Spici-
legium. The Greek word is me-
taphorically deduced from them
which tread in others steps, lest
ought should escape them: for Luke
would declare unto us a diligent
studie and manner of learning, Catv.
in Harm. Evang. Notitiam conse-

quor, Grotius: sic 1 Tim. 4. ver. 6. &
2 Tim. 3. 10. It is used also
Mark 16. 17. Dicitur παρασκήν-
ιον, non solum qui alterius sequitur ve-
stigia, quemadmodum Discipuli Præ-
ceptorum suorum præscriptum, sed eti-
am illa quæ proponuntur, ingenio &
memoriâ assequitur, quod non nisi vigi-
lantis & summè diligentis est discipuli,
Aretius.

Παρασκήνιον, Incurvo me, introspectio. ¶ Πραξ in
To stoop down, and look into, as we
compositione aliquando
doe into dark and obscure places,
imminuit, &
metaphorically applyed to Angels,
significat
1 Pet. 1. 12. The word significeth
Obiter; ali-
prying into a thing veiled over, and
quando in-
hidden from sight; most heedfully
tendit, ve-
to pry into, to look wishly at it.
nustat emq;
Propenso collo & accuratè introspectio, in
habet pro
aliquid omni studio incumbo, Gallicè
Penitus.
Avoir la teste sur quelque chose.
¶ Πραξ etiam
Nec solum Aspicere, sed etiam Inspi-
designat
cere. To see is simply to look
præteritio-
on a thing, to view is with the de-
nem ac con-
clining of the head, and bending of
temptum, &
the neck, earnestly and diligently
tum declarat,
to look into it. The Cherubims
Obiter, &
were made with their eyes looking
quasi præte-
down toward the Mercie-seat in the
eundo limis
Holy of Holies, Exod. 25. 18, 19, 20.
oculis aspi-
whereunto Peter alludeth. The An-
cere; ut si
gels desired with bowed heads to
præteriens
peep into the Mysteries of the Go-
alicujus æ-
spell, they stoop down as it were;
des, caput
for the same word is used, Joh. 20. 5.
immittas, &
of the Disciples that came, and
eo vix cons-
stooped to look into that part of
pecto statu-
the Sepulcher where Jesus was laid.
tim discedas,
It is used also there, ver. 11. & Luc.
pro quo La-
24. 12. reddi potest, Quum se incli-
tini dicunt, à
nasset, aut, Quum se incurvasset. In-
limine salu-
clinato, vel proclinato capite, in obli-
tæ, Beza
liquum aspicio: quemadmodum qui è
ubi sup.
fenestra, transversis oculis, venientes,
Transversum
eunt, & curiosè observant, Steph. in
aspicio, quasi
Thef. Prono capite, & propenso collo
limis oculis,
accuratè introspectare, Beza in Luc.
vel In trans-
24. 12. & Piscar. in Joh. 20. 5. Qui-
itu, & quasi
dam tamen ibi quoque vertunt, Quum
per transe-
introspectisset, Steph. in Thef. Pro-
nam aspicio,
tensò collo cum levè corporis inflexio-
Budeus.ne aliquid respicio, Gerh. Πραξ-
κύνιον significat inclinato vel pro-
clinato in obliquum capite transver-
sum

sim quasi limis oculis, & velut per
transversam aspicere, incurvare corpus
vel caput ad aliquid aspiciendum; &
quia hic modus aspectus eo sine adhibetur,
ut accuratè res cognoscatur, ideo
simpliciter pro accurata inspectione usur-
patur Jac. 1. 25. 2 Pet. 1. 12. Lxx
Cant. 2. 9. utuntur pro $\eta\chi\psi$ quod est
intenti & cum animi observatione pro-
spicere & intueri, Gerhardus in Har-
mon. Evang. Vide illum in 1 Pet. 1. 11.
Grotium in Luc. 24. 12. & Pau-
lum Tarnovium in Joh. 20. 5. Prop-
rie gestum significat respicientium per
fenestram, Gen. 26. 8. Prov. 7. 6. Ca-
saub. in Exercit. Jac. 1. 25. $\pi\alpha\rho\alpha$
ibi fixam contemplationem significat.
Significat Transpicere, id est, ad fun-
dum usq; inspicere, Cornel. à Lap
O $\pi\alpha\rho\alpha\chi\upsilon\lambda\alpha\varsigma$, Introspectit: trans-
latio sumpta est ab us. qui non obiter ali-
quid aspiciunt, sed prono etiam corpore
oculos admovent, ut rem omnem propriis
cognoscant, Beza in loc. Significat,
Omnia summâ diligentia explorare, ac
contuere diligenter, Aret.

$\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, Accipio, transfero, ab-
sumo, abduco. Accipio quasi per ma-
nus traditum, ut qui accipit aliquid à
majoribus sibi relictum, aut qui succedit
alicui in imperio, Steph. in Thef.
 $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\mu\alpha\iota$, Pass. often. It
is used of the Devill, taking and
transporting Christ into an high
mountain, Matth. 4. 5. and there si-
gnifieth Acceptum transferre, as ver. 8.
Ordinariè in Novo Testamento significat
non gestare, circumferre, sed assumere,
abducere, comitem sibi adungere
aliquem, Matth. 1. 24. & 17. 1. &
18. 16. & 26. 36. & passim alibi, Span-
hem. It is used of the ^u Souldiers
leading Christ into the High-
Priests hall to whip him, Matth.
27. 27. Of assuming soul and bo-
dy together into Heaven, Joh. 14. 3.
So it is used also Matth. 24. 40, 41.
Luk. 17. 34, 35. It is used of the
Bridegroom taking the Bride to
himselfe, and bringing her home,
Matth. 1. 20, 24. hoc est, assumere
Mariam, & tibi adungere, Casaub.
Significat, Id quod præbetur, seu offer-
tur, recipere, ad se sumere, Chemnit. in

Joh. 1. 11. $\pi\alpha\rho\alpha\lambda\alpha\beta\acute{\epsilon}\iota\upsilon$, Accipere,
traditam, viz. à parentibus vel cognatis,
Beza in Matth. 1. 20. Observanda est
illa differentia quam Beza observavit
inter verbum $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\upsilon$ & $\delta\acute{\epsilon}\chi\epsilon\delta\zeta$.
Illud significat, que foris pronun-
tiantur & proponuntur, intro in animum
judicanda recipere, ut partem vel eli-
gas vel respuas; $\delta\acute{\epsilon}\chi\epsilon\delta\zeta$ autem si-
gnificat, que probatè accipere & am-
plecti, Zanch. in 1 Thef. 2. 13.

$\pi\alpha\rho\epsilon\lambda\acute{\epsilon}\gamma\omicron\mu\alpha\iota$, Præterlego, Acts 27.
ver. 8, 13.

$\pi\alpha\rho\acute{\alpha}\lambda\iota\theta\varsigma$, Maritimus, Luk. 6. 17.

$\pi\alpha\rho\epsilon\theta\lambda\alpha\gamma\eta$, Transmutatio, James 1. 17.
The variation of the Sun when he
declines and goes down, and leaves
us in the dark, which he doth every
day. His parallax is his motion
from East to West.

$\pi\alpha\rho\epsilon\theta\lambda\omicron\gamma\iota\zeta\omicron\mu\alpha\iota$, Falsè ratiocinando fallo.
Falsis rationibus, sed que colorem ha-
beant probabilitatis, imperitos circum-
venire, fallacius persuadere, Zanch. Sub-
dolè supputatione fallo, falsis ratiociniis
decipio, vel falsè argumentatione utens
decipio; ut sit Metaphora non tantum
à calculatoribus, sed etiam à Sophistis,
Steph. in Thef. James 1. 22.

$\pi\alpha\rho\epsilon\theta\lambda\omicron\gamma\iota\zeta\acute{\omicron}\mu\omicron\varsigma$, proprie fallaci ac
sophisticâ ratione decipientes; sive,
uti etiam hic vertit Beza noster, falsè
ratiocinando fallentes. $\pi\alpha\rho\epsilon\theta\lambda\omicron\gamma\iota\zeta\epsilon\iota\upsilon$
est fallaci ac captioso syllogismo
alicui imponere, & est prologium So-
phista. Sic similiter eadem voce ac
eodem sensu Apostolus vitur Col. 2. 4.
Laurentius in loc. Putting para-
logismes, fallacies, and tricks on
themselves, false reasoning them-
selves. Col. 2. 4. this word is trans-
lated beguile; it properly signifi-
eth to deceive the ignorant and simple
in reasoning with them, thrusting up-
on them an error by false and de-
ceitfull arguments and reasons.

$\pi\alpha\rho\epsilon\lambda\acute{\upsilon}\omicron\mu\alpha\iota$, Solutor. $\pi\alpha\rho\epsilon\lambda\epsilon\lambda\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$,
Particip. Solutus. Luc. 5. 18, 24.
Act. 8. 7. & 9. 33. Heb 12. 12. $\pi\alpha\rho\epsilon\lambda\upsilon\sigma\iota\varsigma$,
Malum est, ubi alterum duntaxat
latus, aut dextrum, aut sinistrum,
sensum simul & motum amittit.

$\pi\alpha\rho\epsilon\lambda\upsilon\sigma\iota\mu\acute{\epsilon}\delta\varsigma$, Paralyticus, Matth. 4. 24.
and 8. 6. and 9. 2. twice, and ver. 6.

Vide Jaco-
bium Laurentium
in loc.

Lucas (cap.
4. 9.) non di-
cit $\pi\alpha\rho\alpha\lambda\alpha\beta\acute{\epsilon}\iota\upsilon$,
sed $\eta\gamma\alpha\gamma\alpha$,
dixit. Et
illud ipsum
verbum $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\upsilon$
non semper
significat ita
assumere ut
portes: sed
aliquando,
ita ut ducas,
Mat. 1. 20,
24. & 2. 14,
20. Maldo-
gat. ad Mat.
4. 5.

Illud ver-
bum accipi-
endum de
militibus,
lictoribus,
seu carnifici-
bus, qui sup-
pliciorum
executores
esse solebant:
respicit E-
vangelistâ
hujus verbi
usq; ad vaci-
cinia Christi,
Mat. 17. 22.
Marc. 9. 31.
Mat. 26. 45.
Luc. 24. 7.

Mark 2. 3, 4, 5, 9, 10. It cometh of the former Verb. Hippocrates defineth the palse to be, Morbus qui membra dissoluta & dissipata reddidit.

Παραμύθω, Peraneo, 1 Cor. 16. 6. Heb. 7. 23. Jam. 1. 25. Unde Parmenones dicti servi qui dominos affectabantur, Beza in Matth. 15.

x Ex παρ᾽, & μύθος sermo.

Παραμύθια, Consolatio, 1 Corinth. 14. ver. 3. Nomen Gracum notat gestum eorum qui alios consolantur, qui, scil. assident illis, & verba faciunt. Ad verbum sonat, Alloquium: quâ quidem voce in eadem significatione Latini interdum, ad imitationem Gracorum, utuntur. Horatius Epodon 13. in fine:

Illic omne malum, vino cantuq; levato Deformis agrimonie, Dulcibus alloquiis.

z Amanter alloquor, Zanch. Jud. 19. 3. Ruth 2. 13. That which in Joh. 1. 1. 19. is said to comfort them, the Syriack translatheth, to speak with their heart, So in 1 Thef. 2. 11.

Παραμυθίζωμαι, Consolor, Joh. 11. ver. 19, 31. 1 Thefsal. 2. ver. 12. and 5. ver. 14. Hof. 2. 14. ודברתי על-לבב

Et ad cor illius loquar. Idem hoc valet ac si dicas, Eam consolabor, ut Ifaix 40. 2. quia quos solamur, eos grato sermone alloquimur; unde factum, ut Latine alloqui dicatur pro consolari, Varro lib. 5. de Lingua Latina. Cui Gracum verbum παραμυθίζωμαι consonat, à μύθος ad, & μυθίζωμαι loquor, Livelius in Annotat. in loc.

Παραμύθιον, Solatium, Phil. 2. 13. Locutio super cor; so the Syriack there. Hac vox proprie significat alloquium, quo tristes & afflictos consolari solemus; ideo rectè pro solatio accipi potest.

Παρανομέω, Legem transgredior, Acts 23. 3.

Παρανομία, Transgressio, 2 Pet. 2. 26.

Παραπικράω, Exacerbo, Hebr. 3. 16. Irrito, & ad iram concito, acerbum & amarulentum reddo.

Παραπικρασμός, Exacerbatio, Hebr. 3. ver. 8, 15. Provocation, or bitter contention.

Παραπίπτω, Prolabor, Heb. 6. 6. cum adificium malè factum prorsus corruit, Pareus. παραπίπτειν aliquid amplius significat quàm πάλω, ut declarat Apostolus, Rom. 11. v. 11.

id est, ita impingere & offendere ad aliquid ut concidas, quod est Latinis prolabi; ut apud Gallos differunt Chopper, & Broucher.

b Beza in Matth. 6. 14.

Παραπλέω, Praternavigo, Acts 20. 16.

Παραπλησίον, Proxime, Phil. 2. 27.

Παραπλησίως, Consimiliter, Hebr. 2. 14.

In hoc Adverbio interdum παρ᾽ de- trahit de significatione, ut quum significat propemodum: hic verò contrà, proximam & prorsus respondentem conditionem declarat; imo, eandem prorsus, quod ad speciem ipsam atinet, nempe ut lac lacti simile dicitur, Beza in loc.

Παραπροδύομαι, Pratero, iter facio per, adambulo, Matth. 27. 39. Marc. 15. 29. Alibi simpliciter significat, Iter facere, Marc. 2. 23. & 9. 30. Hoc pulchre, non quidem vertit, sed explicat Erasmus, qui docet, ex particula παρ᾽ intelligendum illos clam, aut celeriter, & velut obiter fessisse iter per Galileam, ut nec aperirent se usquam, nec commorarentur. Quam explicationem confirmant ipsa verba sequentia in Evangelijâ: Nec volebat quenquam id scire, Sculetus in loc. Sicut etiam Lxx. Interpretes Transivit, præterivit, ut sitatissimè per hoc vocabulum expriment, Genes. 37. v. 27. Exod. 30. ver. 13.

c Unâ, & quasi ad latus incedo, vel Adambulo, five Adambulando proximè iter facio, sic Mar. 11. 20. Beza in Mat. 9. 30. παρ᾽ idem hic valet quod apud Latinos præpositio Ad, id est, juxta, in compositione, Id. in Mar. 11. 20.

Παραπίπτω, Offensa, Lapsus, often.

The word most properly significeth the very act of falling. It significeth also a fall taken by stumbling, or stumbling at something that lieth in our way. It significeth Fault also, as well as Fall. De erratis & delictis levioribus usurpatur: habet significationem inde, quod manus in contingendo aliquid aberrat, à παρ᾽ & πάλω. Vel quando quis casu, & ex improviso prolabitur, à πάλω, Polyc. Lyser. Non casus, sed quasi casus: Præpositio παρ᾽ minuit rem cui in compositione jungitur, Cornel. à Lap. Erratum ex imprudentia & ignorantia commissum, Gal. 6. 1. Alibi pro gravissimis peccatis usurpatur, ut, Ephes. 2. ver. 5. & Rom. 5. 17. de Adami transgressione, ubi Beza lapsum reddidit: Pareus, lapsum totalem interpretatur. Anglice dicimus, The fall of

d Hæc vox Paulo est u-
statissima, a-
liis non i-
tem; & præ-
cipuè actua-
lia peccata si-
gnificat, à
ααα, & α-
αα, Etymon
ejus sonat
Præter cade-
re, cum scil-
ultra rectam
justitiæ lineam
cadimus,
Ilyr. in Clav.
Scrip.

of Adam. Peccata etiam actualia
vocantur παραπτώματα d lapsus, ut
Matth. 6. ver. 14, 15. Marc. 11. ver.
25, 26. Rom. 5. 16, 17, 18. it is
translated *Offence*. The Original
word significeth *Fall*. Col. 2. 13.
it is used twice, and translated *Tres-
passes*: It significeth both a ctuall and
originall sin; any aberration, or
declining from the law of God. Non
distinguit Apostolus in hac præsentis dispu-
tatione inter αμαρτίαν peccatum, &
παραπτώματα delictum; quod vel inde
patet: nam infra, cum dixisset, Le-
gem subintraße ut abundaret τὸ πα-
ράπτωμα, id ipsam ita resumit, Ubi
autem abundavit ñ αμαρτία. Quod
manifestum est argumentum promiscuæ
usurpationis harum vocum, Estius ad
Rom. 5. ver. 15. But *ferome saith*,
παραπτώματα levius est quàm αμαρτία.
Beza saith they are distinguished,
Rom. 5. 16, 17, &c. as the cause and
effect: for παραπτώματα dicitur ipsa
Adami ruina, unde manat ñ αμαρτία,
id est, tum reatus ille, tum corruptio in
omnium natura hærens: therefore he
translateth παραπτώμαζ *lapsus*, and
τὸ αμαρτίαν *peccatum*. Est quid-
dem ubi παραπτώματα oppositum τῇ α-
μαρτία, significet delicta minora, ut
Ephel. 2. 2. Sed & hoc loco, quod præ-
cedentia quoque evincunt, & alibi, ut
Rom. 4. 25. Coloss. 2. 13. omnia del-
ictorum genera complectitur, Grotius
in Matth. 6. 14.

Παραρρέω, *Per fluo*, Heb. 2. 1. *Let st'p*,
like water put into a Colander, or
riven dish. *Desluamus*, Syrus Interp.
Chrysof. Pareus. *Vet. Perfluamus*.
Valla, *Præterfluamus*. *Bez. Perflu-*
amus. *Perfluere dicitur, qui auditum*
sermonem non continet, ut Terentia-
nus ille Parmeno, se plenum esse ri-
marum dicit, qui hac & illac perfluat:
opponitur ergo τὸ παρρεῖν, neque
enim attendere possumus auditis, se se-
cundè sinamus illa nobis effluere, Beza
παρρῆναι ea dicuntur, quæ exci-
dunt animo; estq; hæc locutio, non mo-
dò apud profanos autores, qui Græcè e-
legantissime scripserunt, usitata; sed in
sanctis etiam literis usurpata, ut Prov. 3.
ver. 21. Μη παρρῆναι, Nè excidant.

Hic operapretium est Metaphora con-
cinnitatem observare: non enim confer-
tur hominis animus cum vase, ideo tan-
tum quoddam debeat retinere visa, audita,
meditata; sed quoddam debeat esse instar
thesauri, & pyxidid, unde audita, di-
cta, visa, meditata depromantur, quan-
do usus postulat, *Camer. in Myroth.*
Evang. Et Responf. ad Quæst. in
Epist. ad Heb. cap. 2. ver. 1. Me-
taphora est, quam alii aliò trahunt.
Quidam ad res qua liquantur, & flu-
endo consumuntur & evanescent, ut
cera à facie ignis, glacies à Sole. Alii
à rebus pertusis, & humores insusos
minimè continentibus ductam voluui,
qualia sunt dolia perforata, rimosa, qua
hac & illac perfluunt, sic *Beza*. Alii
à vase perfluente, alii ab aqua efflu-
ente. *Theophylactus post Chryso-*
stomum annotat, Apostolum alluisse ad
locum Prov. 3. juxta versionem Lxx.
Fili, nè effluas, aut nè præterfluas:
Est enim in Græco idem verbum, & sa-
miliare est Apostolo per totam hanc E-
pistolam ex Interpretatione Septuaginta
Scripturas depromere, Estius & Hy-
perius in locum. Quidam sic in-
terpretantur, quasi Metaphora esset à
papyro perfluida, quæ literas quæ atra-
mento imprimuntur non retinet distin-
ctas & perspicuas, sed quasi ifluere si-
nit figuras, ut postea legi non facile que-
ant: & sic nos essefimus similes tali
papyro, sine remis que verba audita exci-
dere, & tanquam infundibula, nihil li-
quoris verbi divini retineremus. Sed
rectius retulerimus ad nostras personas,
quòd videlicet periculum sit, nè nos
effluamus, id est, nè pereamus, in ni-
hilum redigamur, absumamur. At Me-
taphora sumpta est vel ab aquis celerim-
is & elabentibus, & præterfluentibus;
est in genere ab illis rebus quæ li-
quantur, & fluendo consumuntur & e-
vanescent, Hyperius in loc.

Τὸ παρρεῖν, *In seque*, Act. 28. 11.

Παραρρέω, *Parasene*. Nomen certi diei,
Luk. 13. 54. Παρρεῖν vocabatur,
quia in eo ad vivendam septimo die c-
dulia coquebantur & apparabantur ex
Lege, Exodi c. 16. It is used also
Matth 27. 62. Mark 15. 42. Joh. 19.
v. 14, 31, 42.

f Alii ab a-
quis citò
præterlaben-
tibus etiam
ducere ma-
lunt, sic Chry-
sostomus ac-
cipit pro pe-
reamus, viz.
instar aquæ
dilabentis, ut
Psal. 58. 8.
Beza, Arct.
Steph. in
Thes.

Παρα-

e Præterfluo
eà significati-
one quæ di-
citur fluvius
aut aqua
quæpiam
præterfluere
locum ali-
quem, Steph.
in Thes.

Παραπέδω, *Paro, apparo.* Παρα-
πέδωζομαι, *Pass.* Acts 10. 10. 1 Cor.
14. 8. 2 Cor. 9. 2, 3.

Παρατείνω, *Produco, Afts 20. 7.*

ε Superstio-
sè obser-
vo, ut Gal.
4. 10.

ε Παρατηρέω, *Observo, adservo.* De
insidiosa ac malitiosa observatione usur-
patur, Luc. 6. 7. & 14. 1. & 20. 20.
Est Curiosè intentum esse, astutè,
& insidiosè observare. Arist. li. 2.
Rhetor. accipit pro eo quod est ulcif-
cendi tempus captare; quæ signifi-
catio isti loco, Luc. 20. 20. piichrè con-
venit, Observantes eum, id est, ca-
prantes; ponitur enim hoc loco in vi-
tio, Beza. It is used also Mark
3. 2. Acts 9. 24. Gal. 4. 10.

Παρατήρησις, *Observatio, Luke 17. 20.*
Significare potest scrupulosam, & super-
stitiosam observationem, Chemnit.

η Παραθήκω
est Comm-
mendare, ve-
luti com-
mendatur
depositum
servandum,
ac suo red-
dendum
tempore,
Erasim. &
Gerh.

η Παραθήκω, *Appono, propono, ob oculos
pono, commendo, depono.* Παραθήκεται,
Pass. often. Significat in genere, pa-
trocinio, curæ, ac tutela alterius aliquid
commendare, Act. 14. 23. & 20. 32.
Luc. 23. 46. Παραθήσω τὸ πνεῦμά
μου, In manus tuas depono spiritum me-
um, Beza, Tremell. Gr. Commendo, ut
depositum. Luc. 12. 48. ὃ παραθήκω
τοῦ πνεύματος, Cui multum commendârunt,
Cujus fidei multa fuerunt concedita.
2 Tim. 1. 18. ταύτην τὴν πα-
ραθήκην παραθήκεάς σοι, Hoc
præceptum commendo tibi, velut
præclarum quoddam depositum; ita enim
exponitur, 2 Tim. 1. 14. & 2. 2. ita
Lxx utuntur Deut. 4. 4. Christus
animam suam, velut præclarum quoddam
depositum, in manus Patris cælestis, hoc
est, curæ, tutela, ac præsidio Patris
commendat, repetiturus hoc depositum in
resurrectione, quando anima cum corpo-
re iterum unietur. Propriè significat,
apud aliquem pono; & sciendum
Græcis non esse verbum presentis tem-
poris, commendo, sed futuri, παραθή-
σωμαι, hoc est, commendabo, sive de-
ponam, quomodo & Hebraica veritas
& transitio Septuaginta habet in Psal-
mo 30. unde hæc verba à Christo de-
sumpta sunt: & optime convenit futu-
rum tempus, quia sic prædixit se mori-
turum antequam moriatur, & est sensus,
Pater, quoniam jam omnia impleta
sunt quæ impleri voluisti, ego jam

jam in tuas manus commendabo, at-
que deponam spiritum meum, Fan-
sen. in loc. Significat παραθήκω,
In medium afferro, atque etiam Alie-
go, sive Exemplum cito, & Autori-
tatem scriptoris promo: quæ signi-
ficatione utitur Athenæus, & sic usur-
patur Act. 17. 3. Παραθήκεται ὁ
ὀφθαλμὸς, i. e. tam manifestè exponens,
quàm cernimus quæ spectanda propo-
nuntur, Beza.

Παρατυχάω, *Obvius fio, Afts 17.
ver. 17.*

Παραύλιος, *Confestim, 2 Cor. 4. 17.*

Παραπέρω, *Transfero, Mark 14. v. 36.
Luke 22. 42.*

Παραφροσύνη, *Dementia, 2 Pet. 2. 16.*

Παραφροσύνη, *Desipio, 2 Cor. 11. 23.*

Παραχειμάζω, *Hyberno.* Afts 27.
v. 12. and 28. 11. 1 Corinth. 1. v. 6.
Tit. 3. 12.

Παραχειμασία, *Hybernatio, Afts 27.
ver. 12.* Si hoc propositum centurio-
ni Julio fuit, ut in via hybernaret (hoc
est, hyemem ageret) Paulus, cur cum
cæteris eum captivis, ut in Italiam citò
perveniret, navi Alexandina imposuit?
Hybernare enim, quæ voce hîc usus est
interpres, dicitur, qui hyemem trans-
mittit, seu in loco certo manet dum elapsa
navigationem permittit. Adde, quòd
hybernandi vox propriè militibus tri-
buitur: quemadmodum cum Augu-
stus fessas militi à cohorte abdidisse op-
pidus poetæ dicitur Romano. Aliud est
παραχειμάζειν, cum ad tempestatem
talem transferretur, Heinsius.

Παραχρημα, *Illico, often.* Quando
de miraculis usurpat, semper notat,
i in momento aliquid contigisse, Luc.
1. 64. & 4. 39. & 5. 25. & 8. 44, 55. Harm.
& 13. 13. & 18. 43. Act. 5. 10.
& 9. 18.

κ Παραδαλις, *Pardus, Rev. 13. 2.*

Πάρεμι, *Adsum.* παρών, *Præsens, of-
ten.*

κ Pardalis,
seu Panthe-
ra, Plin. li. 8.
cap. 17.

Παρεπίγω, *Introduco, 2 Pet. 2. 1.* Pro-
priè significat subintroduco, furtim
clam & subdole introduco, speciem pie-
tatis & nomen Ecclesiæ prætendens,
Gerh. in loc. Fraudulenter aliis
obtrudo sub specie veritatis, Aret.

Παρεπίσκοπος, *Irreptitius, Steph. Beza,
Piscat.* Qui per fraudem, & pie-
tatis

tatis simulationem in album fidelium subreperat: nam in his verbis ἐξ plerumq^{ue} ponitur in vitio, Beza. Sic nominantur qui, nemine observante seu animadvertente, in castrum aliquem introducuntur, aut sese ipsi insinuant, Piscal. in Schol. Gal. 2. 4. Vulg. Subintroducitos. Erasim. Obiter ingressos. Tertull. Subintroducitos vocat. Eos intelligit Apostolus, qui, quum lateret quales essent, obiter & furtim, exploratorum more, fuerunt introducti, aut ingressi in Ecclesiam. Sumitur enim ferè Græca dictio in malam partem, ejusq^{ue} vim diligenter explicat Chrysostomus, Estius ad Gal. 2. 4.

Παρεσθῶ , Subrepto, Jude 4. Latenter ac velut aliud agendo irrepto, furtim intro.

Παρεσέρχομαι , Introeo, Rom. 5. v. 20. Gal. 2. 4.

Παρεστέω , Confero, 2 Pet. 1. 5.

Παρεκτός , Extra, extrinsecus. 2 Cor. 11. 28. $\chi\omega\epsilon\iota\varsigma$ ἔξ ἡ παρεκτός. Vulg. Versio, Præter ea quæ extrinsecus sunt; quam reliqui Interpretes sequuntur. Chrysostomus ita accipit ac si sensus esset, Præter ea quæ ego omitto, siquidem longum fuisset omnia Apostolum recensere. Sanè παρεκτός est excerptiva particula, uti liquet ex Matth. 5. 22. & Act. 26. 29. itaq^{ue} τὰ παρεκτός possunt esse ea quæ excipiuntur à reliquorum numero, hoc est, quæ non cum aliis enumerantur. Atque ita ego simpliciter acciperem ista Pauli verba, $\chi\omega\epsilon\iota\varsigma$ ἔξ ἡ παρεκτός, Præter ea quæ ego longâ serie enumeravi, accedunt & ista, &c. Capell. in Spicileg.

Παρεμβολή , Castra, exercitus. Castra, Act. 21. 34. Εἰς ἡ παρεμβολῶν, Vulg. Erasmus, & Beza, In castra: Malim ego vertere, In castrum: hæc enim sic differunt; ut in singulari Castrum sit locus muris munitus, aliàs Castellum, vel Arx dictus: In plurali autem Castra, locus in quo milites tentoria fixere, vel ipsa Tentoria, in quibus milites diversantur; utrumq^{ue} παρεμβολή significat, Lud. de Dieu. Exercitus, Heb. 11. 34. sic Latine per Metonymiam subjecti Castra ponuntur pro Militibus. Apostolus pluraliter dixit παρεμβολάς , eo quod non de mis,

sed ut minimum de binis diversis temporis castris, loqueretur, Estius in ca. 11. Epist. ad Heb. It is used also Acts 21. 37. and 22. 24. and 23. 10, 16, 32. Heb. 13. 11, 13. Revel. 20. 9. Tentorium, ordo concertus, ordinatione castris constans, Gagneius.

Παρενοχλέω , Obturbo, Acts 15. 19. It significth properly to trouble, as a throng of people. Παρενοχλείν usurpatur à Lxx Interpretibus pro Affligere, arctare, Jud. 14. 17. pro Commovere, inquietare, 1 Sam. 28. 15. pro Molestare, Jud. 16. 16. pro Fatigationem ac molestiam parere, Micæ 6. 3. quæ omnes significationes satis bene hic quadrant, Lud. de Dieu. Παρεπίδημι , Hospes, advena. Heb. 11. 13. 1 Pet. 1. 1. and 2. 11.

Παρέρχομαι , Prætereo, abeo, transgredior, often. Est non solum prætergredi, & præterire, sed etiam Planè abire, Matth. 5. 18ⁿ. & 14. 15. & 24. 35. Luc. 17. 7. παρέρχομαι , non tantum præterire, sed etiam Ire in alterum latus, in latus oppositum, Lud. de Dieu.

Πάρεσις , Remissio, ° Rom. 3. 25. unde Gall. Parefle, & Parefleux, quæ pigritiam & pigrum significant. Πάρεσις autem, quum propiè relaxationem declaret adstrictioni oppositam, eleganter ad peccatorum remissionem applicatur, quibus tanquam vinculis arctissimis mundus irretitus tenebatur; & quorum compedes lex adstringebat: itaq^{ue} idem hic declarat atque alibi ἀπεσις , id est, liberatio, & quasi emissio, quæ est illius relaxationis effectum. Chrysostomus, ut & Græcus Scholiastes, hoc interpretantur non de peccatorum remissione, sed de eo statu in quo nascuntur homines per peccatum, viribus nimirum ad bene agendum penitus remissis; nam πάρεσις resolutionem quoque nervorum, ut in paralyti, & animum languidum ac remissum declarat. Sed hæc interpretatio prorsus est violenta. Syrus autem Interpreter hanc vocem vel non legit, vel non intellectam prætermisit, ut & aliàs interdum nonnulla, Beza in loc.

Παρέχω , Exhibeo, præbeo, præsto, often. It properly significth to exhibite, or yeeld.

Παρηγεῖται ,

m Genh. in Ham,
n Παρηγεῖται quidem hic significat, ut & apud Petrum, Ep. 2. c. 3. v. 10. Est etiam irruentium fieri, ut & infra 24. 31. Grovius in loc. ° Remissionem quidem seu dissolutionem significat, sed cam quæ intentioni, firmitati acrobati opponitur. Vide Heb. 12. 12. Estius in loc. Defectio & languor est, & virium, corporisq^{ue} excrementatio & rabes, Budeus in commentariis linguæ Græcæ. 1. Est condonatio. 2. Tabes, & Corruptio, Cornel. 4. Ep.

Παρηγοία, Solatium, Col. 4. 11. Graeca vox παρηγοία eam consolationem significat quae sit amica ac suavi colloquione; tamen si potest extendi ad quamvis consolationem in genere, Estius in loc. It is rendered there consolation, but significeth also counsell and encouragement; and so the meaning is, to my comfort, to my counsell, and to my encouragement. Παρηγοίειν proprie significat hortari, vel consolari.

Παρθένος, Virgo, often. From the Hebrew פרוה Porah, Fructifera, or שרר אפאθעווא, à reponendo, because virgins should lay up against marriage. Matth. 1. 23: ἡ παρθένος, Virgo illa, that virgin, or a certain virgin. The article is added (saith Beza) to shew that it was a famous Virgin, selected from all eternitie, and whose seed should break the Serpents head. Both the Hebrew פלמה, and the Greek παρθένος significeth one hidden and unknown to any man.

Παρθενία, Virginitas, Luk. 2. 36.

Παριστάω, Sisto, Rom. 6. 13, 16.

Παριστάω, Adsto, adsum, sisto, represento, praebeo, probo, often. Col. 1. 22. It is translated present. This Greek word is very significant, and diversely taken: it significeth to assemble, Acts 2. 26. to make present, so Acts 23. 23. to make ready, furnish, purge, or make cleane, Acts 23. 24. to make acceptable, 1 Cor. 8. 8. to make manifest, 2 Tim. 2. 15. to prove evidently, Acts 24. v. 13. to assist and stand to, Rom. 16. 1. 2 Tim. 4. 16. to offer by way of dedication or gift to God, 2 Cor. 11. 2. Luke 2. 22. Col. 1. 28. Christ collects us, brings us into Gods presence, cleanseth us, makes us acceptable, assists and defends us, and manifests us to be holy, Ephes. 1. 6. but the last sense is principally here meant, hee presents us by dedication to God, Rom. 14. 10. Rom. 6. 13. παραστήσατε ἑαυτοὺς τῷ Θεῷ, Sistite vos Deo. Exhibete vos Deo, Vulg. Accommodate vos ipsos Deo, Tremell. Give your selves unto God. ¶ The Greek significeth

properly to present our selves unto God, or to tender our service and dutie unto him. Rom. 12. 1. παραστήσω, present. It hath formerly been read offer: present is better, but so present, as to be offered in sacrifice. The Apostle exhorteth to exhibit, present, give up themselves; herein alluding to the rite of the sacrifices which were first exhibited, and presented unto God at the Altar, Beza. This word is used of our blessed Saviour, when they brought him into the Temple, and presented him before the Lord, Luk. 2. 22. ¶ Παριστήσω, Ut exhiberent, sive commendarent, nam utrumque significat Graeca vox, Erasmus. Rom. 14. 10. παραστήσωμεθα. Stand, Vulg. Lat. Syriack. Appear, Others. Be presented, Greek. Ephes. 5. 27. παραστήσω, Present. This word is taken from the custome of solemnizing a marriage: first the Spouse is wooed, and then set before her husband, that hee might take her to wife, to be with him. Thus Eve was presented by God to Adam, Gen. 2. ver. 22. and Esther was presented to Ahasuerus, Esth. 1. 13. Coloss. 1. v. 28. ¶ παραστήσωμεθα. It is there also translated Present. It is a judicall word, borrowed from open courts and places of judgment, where men are brought and set before a Judge to be tried and examined: and the Apostles meaning is, that wee may set every man at the great day of the Lord, before his Tribunal and Judgement-seat.

Παριστάω, Remissus sio, Heb. 12. 12.

Παροῦσι, Transitus, transcursum, 1 Cor. 16. 7. Ὡς ἐν παροῦσι, is used by the Grecians, as obiter by the Latines, and By the way, by the English.

¶ Παροῦσι, Advena, Inquilinus, Acts 7. ver. 6, 29. Ephes. 2. 19. 1 Pet. 2. 11. Bifariam capi potest, aut pro exule ac peregrino, qui exulat à patria, & à promissis adibus vagus, & sine certo domicilio, & sine certo domicilio, Drusus.

Accola, Vulg. Inquilinus, Beza. Interdum idem est quod παροῦσι, qui sedem fixit in aliquo loco, Drusus. Vide Grotium in Luc. 24. 17.

¶ Paul' plus significat quam astare; praesto, scilicet semper, & paratum alicui assistere, ad mandata ejus excipienda & obeunda, Gagnepius.

cilio,

¶ In genere significat exhibere, representare, in media producere: specialiter autem acceptum, est vocabulum militare, apud Herod. & Xenoph. In Nov. Test. significat Astare alicui, id est, famulari, seu instar apparitoris apparere. Luc. 1. 19. ¶ Sisto juxta: verbum forense, sisto judicio; & generaliter, In medium praesto, exhibeo.

cilio, (καὶ ἐν enim significat etiam præter, & sine) ideo καὶ ἐν, sine domo; Exul ab ædibus suis: aut pro tali peregrino capitur, qui apud alios tamen domicilium invenit, Zanch. in Ephem. 2. 19. A stranger-inhabitant, one that dwelleth in the house continually, but is not of the house.

Παροικία, Commoratio, Act. 13. ver. 17. 1 Pet. 1. 17. Παροικία in S. Scriptura usurpatur maximè ad denotandam commorationem in aliquo loco, non fixam habitationem, quæ κατοικία dici solet, Gersom. Bucer. de Gubernat. Eccles. pag. 9. Significat propriè viciniam aliquorum hominum, qui simul in aliquo loco cobitant. Hinc parœcia pro cætu ad unum templum pertinentium; itèmq; parochus in Scripturis significat idem quod peregrinatio.

Παροικίω, Commoror, Luke 24. ver. 18. Παροικίς, Vulgat. & Eras. peregrinus es. Idem voluit Syrus, alienigena es: Et Arabs, hospes es. Beza, commoraris. Παροικεῖν à Septuaginta Interpretibus interdum pro Ἰσραὴλ & Ἰσραὴλ habitare, commorari: sapius autem pro Ἰσραὴλ peregrinari usurpatur; ut & παροικέω, pro Ἰσραὴλ peregrinus, Lud. de Dieu in loc. It is used also Heb. 11. 9.

Παροικία, Similitudo, proverbium. Whence Lat. Parœcia, 2 Pet. 2. 22. Α καὶ ἐν, & ὅμν via. Est enim propriè vulgare dictum, quo viatores ad eadum temporis fallendum uti consueverunt. 2. Significat etiam parabolam, vel similitudinem, ut Joan. 10. 6. & 16. 25. Propriè παροικία proverbium significat: Proverbia autem ferè constant similitudinibus. Est igitur Synecdoche speciei, Piscat. in loc. Vide Gerhard. in 2 Pet. 2. 22. Dictum adagium, quasi circumagium, quod (teste Varone) passim per hominum ora obambulat. The Septuagint use it Prov. 1. 1 and 25. 1. and 26. 7. 1 Sam. 10. 12. Ezech. 18. 2. for Ἰσραὴλ, quod propriè significat dominantem sententiam, celebre & authenticum quoddam dictum, proverbii loco ab omnibus usurpatum. Omnem sermonem figuratum significat, Ezech. 20. 9.

Distingunt Græci παροικίαν & παροικολωῖν sed Hellenistæ pro eodem usurpant, Grotius. Omnis sermo qui audienti est obscurus, Ezech. 20. ver. 49. Johan. 16. 25. It is used also Joh. 16. 29.

Παρομοίω, Similis, Mark 7. 8, 13. Παρομοιωθῶ, Assimilis sum, Marth. 23. ver. 27.

Παροικέω, Vinosus, Steph. Beza. 1 Timoth. 3. 3. An Ale-stake, a common tippler, one that loves to sit by the wine morning and evening, day by day, as Isa. 5. ver. 11. Obnoxius vino, Ambros. Vulg. & Eras. Vinolentus; non satis rectè. Vini sectator, Syrus Interpr. Addonè au vin, Fr. Bib. Est quasi vino affixus, & ita deditus, ut sine illo esse nolit, Aret. in Nov. Test. Non is qui aliquoties vino inebriatur, sed qui deditus est vino, etiamsi non sic bibat ut inebrietur. Sonat Assidentem vino, eum qui assiduus est ad vinum, Musc. Α παροικέω ad, & δίνω & vinum. It is used also Tit. 1. 7.

Παροϊχομαί, Παροϊχυνώ, Præveritus, Act. 14. 16.

Παροϊχυνώμαι, Exacerbior, Act. 17. 16. παροϊχύνωτο, Incitabatur, Vulg. Irritabatur, Aug. Eras. Tremell. Beza. It is used also 1 Cor. 13. 5.

Παροϊσχυρός, Exacerbatio, item Irritamentum, Heb. 10. 24. Quod Lucas in Actis accipit pro excarescentia in malam partem, hic in bonam usurpavit pro extimulatione, Erasmus. Act. Irrito, provoco, exacerbos. Significatur igitur, illos usque ad Acris disceptatio, Eras. nè hoc quidem Græcis respondet. Sunt exacerbati, vel, Tanta fuit animorum exacerbatio, Beza. Ad verbum, Facta est, (vel Existit) exacerbatio, Piscat. Medici Paroxysmum vocant accessionem illam, que in febribus circumcū quodam subinde ad febricitantem redire solet, tanto interdum horrore, ut totum corpus contremiscat. Hoc igitur verbo significat, tam acrim fuisse contentionem inter Paulum & Barnabam, ut ipso quoque corporis tremore iram suam prodidissent: Solent enim, ut febricitantes, ita & vehementer irati, manibus, pedibus, labiis, atque

Παροϊσχυρός quòd plus significat quàm diffusionem, à παροϊχύνω, Irrito, provoco, exacerbos. Significatur igitur, illos usque ad commotionem, hac in re dissensisse, & adeo ut dissenserent, sed tamen homines erant, Eras.

Παροικεῖν est incolam esse, peregrè advenire in aliquem locum habitandi causâ.

u Liber Solomonis utroque titulo inscribitur, & sicut apud Mat. c. 15. 16. παροικολωῖν vocatur quæ propriè est παροικία ita & Joh. 10. 6. & 16. 25. 29. παροικία appellatur quæ propriè est παροικία.

toto corpore horrere, ac contremiscere, Brentius in loc. Nimirum medicus medico verbo acerbitatem & virulentiam dissidii exprimere volens, Id. ib. Significat illam animorum irrationem, quâ duo aut intellectus, aut voluntate, aut utroque invicem dissentiunt, quemadmodum hic videtur accidisse, Salmeron. It significeth such a provoking, as when a mans teeth are set on edge. Of $\alpha\alpha\epsilon\theta$, and $\delta\zeta\theta$, acetum. It is used also Hebr.

10.24. Significat vehementem, & quasi acutam, seu acerbam iram.

$\Pi\alpha\epsilon\sigma\gamma\iota\omega\delta$, Ad iram provo, Ephes. 6. ver. 4. It is a compound word, and cannot by one English word be fully expressed: the best and nearest is, *Exasperate*. The word significeth an extremity in the use of authoritie, even too much austeritie and severitie, whereby children are provoked to wrath, Dr. Gouge in loc. It significeth to irritate, or stir up to anger any way, to give children any occasion of anger, and that unjust and sinfull anger, such as is spoken of Ephes. 4.26. It is used also Rom. 10.19.

y Græcum vocabulum videtur *Ira exacerbantiam* significare.

$\Pi\alpha\epsilon\sigma\gamma\iota\omega\delta$, *Exacerbatio*. Ephes. 4.26. *unjust and Sinfull Anger, Inveniente Anger, wrath. Ira*, Erasim. *Iracundia*, Vet. Interp. *Exacerbatio*, Beza.

$\Pi\alpha\epsilon\sigma\tau\iota\omega$, *Exstimulo*, Acts 13.50.

z Propriè non adocentur, sed presentiam declarat.

$\Pi\alpha\epsilon\sigma\iota\alpha$, *Adventus, presentia*, often. *Presentia non quævis, sed essentialis: à $\pi\alpha\epsilon\theta$, & $\epsilon\iota\pi\alpha$, 1 Theff. 4. v. 15. Zanch. Matth. 24. ver. 3. $\pi\alpha\epsilon\sigma\iota\alpha$ hic interpretor, non *judicium*, sed *regnum Messie*, quod illustre fore splendore externo discipuli putabant. Fateor quidem $\pi\alpha\epsilon\sigma\iota\alpha$ s voce sæpe illum *judicii adventum significari: sed id perpetuum non est. Nam Petrus $\pi\alpha\epsilon\sigma\iota\alpha$ s voce efficaciam Christi designans, conjungit $\delta\omega\iota\alpha\mu\upsilon\delta$ $\pi\alpha\epsilon\sigma\iota\alpha$ v, 2 Ep. c. 1. 16. Grotius. Vide Gerhardum in 2 Pet. 1.16. Nuppiam in *Nov. Test. de primo Christi adventu, sed semper de secundo adventu usurpatur*, Matth. 24. v. 3. 27, 37. & 39. 1 Cor. 15.23. 1 Theff. 2.19. c. 3. v. 13. c. 4. v. 15. c. 5. v. 23. 2 Theff. 2.1. & 8. Jac. 5. v. 7. & 8.**

v. 1. Joh. 2. v. 28. Significat tum presentiam, & Cor. 7.10. Phil. 2. v. 12. tum adventum, Matth. 24. v. 3. 27, 37, 39. 1 Cor. 15.23. 2 Pet. 1. v. 16. & Cap. 3. v. 4. & 12. Gerb.

$\Pi\alpha\epsilon\sigma\iota\alpha$, *Patina*, Matth. 23. ver. 25, 26. Non solum significat *opsonium*, quo præter panem vescimur; sed *vas concavum*, in quo opsonia apponuntur. Latini hoc vocabulo usi sunt. Juven. Sat. 3. Quam multi à magnâ, Paropside cœnat?

$\Pi\alpha\epsilon\pi\eta\sigma\iota\alpha$, *Libertas, libertas loquendi, fiducia*. Propriè est *Libertas dicendi*, ex $\pi\alpha\tau\upsilon$, Omne, & $\pi\eta\sigma\iota\varsigma$, *Dictum*, quum quis omne id dicit quod ad rem pertinet, nihil veritus *offensionem eorum quibuscum loquitur: veruntamen apud Paulum accipitur hæc vox plerumq; generaliter pro agendi libertate*, Piscat. in 1 Theff. 2.2. $\Pi\alpha\epsilon\pi\eta\sigma\iota\alpha$, *Palam*, *apertè*, often. Joh. 7.4. $\epsilon\upsilon$ $\pi\alpha\epsilon\pi\eta\sigma\iota\alpha$ $\epsilon\iota\pi\alpha$, significat celebre esse, *Drus. ad loc. Manifestum est, antihebreis esse inter hæc duo membra, in occulto facere, & esse $\epsilon\upsilon$ $\pi\alpha\epsilon\pi\eta\sigma\iota\alpha$* . Itaque non dubito hoc loco $\pi\alpha\epsilon\pi\eta\sigma\iota\alpha$ v locum publicum celebratè que significare, esse in luce, celebrari omnium sermonibus, spectari omnium oculis, digito demonstrari. Nam & alibi $\epsilon\upsilon$ $\pi\alpha\epsilon\pi\eta\sigma\iota\alpha$ pro in aperto, in publico positum legitur; ut hoc ipso cap. v. 13. & Mar. 8. 32. *Quare optimè omnium, licet minus Latine, vertit noster Interpres, in palam esse, Maldonat. ad loc. Vide Bezam & Grotium in locum. Ephes. 3.12. it significeth open manifestation, and appearance with glorious libertie, which stands in lifting up of the face and countenance, and in freedom of speech. Col. 2.15. $\epsilon\upsilon$ $\pi\alpha\epsilon\pi\eta\sigma\iota\alpha$, *Openly*. The word significeth *Boldly*. The meaning is, *Publicly in the sight of many beholders. Palam*, Beza. Ambros. *In autoritate: so this word is taken, Joh. 7.13, 26. Others render it Confidenter*, because he fought valiantly with the Devill. *Evidence*, 2 Cor. 3.12. πολλῆ παρρησία, *Multi à in loquendo evidenti à. Vulg. Multi à fiducia*. Eras. *Multi à libertate. Neutra interpretatio (ut opinor) sensum Apostoli expressit.**

Nesj

Neq; enim. παρρησία hoc in loco loquendi libertatem, sed ipsius prædicationis perspicuitatem, & ἐνεργειαν declarat: quam Cicero Evidentiam interpretatur. Sic etiam accipitur παρρησία, Marc. 8.32. & Joh. 12.24. Libertate in doings, Phil. 1.20. Confidence, 1 Joh. 2.28. Heb. 10.35. τὴν παρρησίαν, Libram illam professionem. Vulg. Confidentiam vestram. Erasmi. Fiduciam vestram. Neuter satis expressit; neq; enim hac voce significatur Fiducia, vel Confidentia in animo duntaxat concepta, sed liberâ & ingenuâ professione testata; & Syrus opinimè veritè, Retentionem facierum, quod soleant frontem exponere, qui intrepidè & apertè loquuntur, Beza in loc.

παρρησία ὧμαι, Liberè loquor. Act. 9.27, 28. & 13.46. & 14.3. & 18.26. & 19.8. & 26.26. Ephes. 6.20. Est liberè, confidenter, intrepidè, quod velis dicere, atque etiam facere, Zanch. Libertate in agendo uti, 1 Theff. 2.2. Speak all in presence of God in prayer.

Πᾶς, Omnis, very often. 1. Pro Omnis generis, All, for All kind, Luke 11.42. and 18.12. Acts 2.17. and 10.12, 35, 43. Rom. 10.12. and 14.2. and 11.32. 1 Cor. 1.2. 2 Theff. 2.9. 1 Tim. 2.1, 4, 6. Tit. 2.11. Heb. 2.9. Matth. 4.23. Christ healed all diseases, that is, all sorts of diseases. Acts 7.22. Moses was learned, πᾶσιν Κοινα, in All the wisdom of the Egyptians, that is, in all kinde of wisdom, Logick, Physick, and Astronomie. 2. Pro Vllus, for Any, Luk. 1.36. Act. 10.14. Rom. 3.19. 1 Cor. 1.29. Gal. 2.16. 3. Pro Totus, for The whole, Matth. 3.5. Rom. 10.18. and 11.26. 1 Cor. 13.2. 2 Tim. 3.16. Heb. 13.4. ἐν πᾶσι, quod variè exponit Theophylactus, In omnibus, ut subaudias Modis; aut, In omnibus atatibus; aut, In omni tempore; deniq; Inter omnes, quod quidem potestrem mihi maximè probatur, Erasmi. The Rhemists quarrell at us for translating it, Amongst all men. The Syriack Paraphrast turneth it as we doe; their own Denys also, and Bruno doe the same; Occumenius and

Theophylact are also for us. 2 Tim. 3.16. πᾶσα: All Scripture, Omnis, collectivè; non tota, distributivè; that is, the whole Scripture, viz. holy, or Propheticall. Synecdoche generis: so the word is taken Matth. 2.3. Acts 1.8. and 4.10. 1 Cor. 13.2. Ephes. 2.21. and 3.15. and 4. v. 16. It signifieth as well the whole altogether, as every part severally. It signifieth in that place the whole altogether: 1. because the Apostle, in the verse before, not only useth the plurall number, calling them holy writings; but also useth the Article, which hath the force of an universall note, τὰ ἱερά γράμματα, literas illas sacras. 2. Since the Scripture there spoken of maketh the Minister of the Word perfect, and complete to his Ministerie that he exerciseth, therefore it must be understood of the whole body of holy Scripture. Ephes. 6.16. The originall phrase, ἐν πᾶσιν, is diversly translated: as thus Hieron. In omnibus, In all, as if he had said, In all things whatsoever ye doe, use the shield of faith: and thus, Ad omnia, To all; as if he had said, To all other graces addo this: and by Beza, Insuper, Inprimis, Moreover, or Especially: or, as Erasmus, Super omnia, and as we translate it, Above all. Sur tout, Fr. Bib. All these in effect imply one and the same thing, only this latter is more d Emphaticall, and as proper as any of the rest. Phil. 4.12. Theophylactus priorem particulam, ἐν πᾶσι, bifariam exponit, aut In omni tempore, ut intelligas longam experientiam; aut In omni negotio, ut intelligas plurimarum rerum experientiam, in omnibus verò que obiter incidunt, Erasmi.

Πᾶσιν, Pascha, often. In other tongues Pasche. Some of the Fathers (as Tertullian, Ambrose) have derived this word from a Greek word signifying to offer, because the sacrificium ipsa commemoratio hujus sacrificii, sive Eucharistie, ut apud Isidorum Pelus. Apud Græcos nomen esse peregrinum ex eo liquet, quod illud nunquam declinet, servant enim eandem terminationem in obliquis, ἡν πᾶσιν, & ἡ πᾶσα, River? in Exod. Vide Beza in Act. 1.3.

Vox passiva, sed significacione activa.

Particula non universalis simpliciter, sed infinita, Beza in Matth. 4. Particulae universales sæpe non in infinitum extenduntur, sed ad materiam subiectam restringuntur, ut 1 Cor. 10.23. & 9.22. nec hæc particula simpliciter sine omni exceptione semper universalis est, Chemnit.

Omnis hoc loco idem valet quod Totus, & sæpe ita usurpatur ut Col. 2.9. 2 Theff. 1.11. Luc. 21.32. Eph. 4.16. Matth. 3.5. Act. 20.27. Rom. 4.16. Whitak. de Script. Budeus in his Commentariis, Cartwright on Rhem. Test. Interdum universalitatem sig. tum rectè Latine vertitur omnis ut Job. 3.15. interdum integritatem, tum redditur Latine totus, veluti in adagio isto, Dimidium plus toto, i.e. integro. Sic 1 Cor. 13.2. Si habeam πᾶσιν ἢ πᾶσιν, hoc est, integrum donum operandi miracula, Scultetus in secundam Epist. ad Timoth. d D: Gauge in loc. e Pado, Paction. Vox Origine Hebræa quæ significat transfutum, Stephanus Theff. Bucan. in loc. comment. Piscat. in Schol. Socrati, sive Origeni, est Christi sacrificium in cruce: aliquando dicitur

ferings and passion of our Saviour are celebrated about that time. This opinion *Augustine* justly confuteth : for the word is originally an Hebrew word, signifying to *pass* by, to *leap* or *pass* over. The etymologie is Gods own. It is the sacrifice of the Lords *Passover*, which *passed over*, &c. Exod. 12. 13, 27. פסח Pasach, from פסח Pasach.

Πάσχω, *Patior*, often. Philip. 1. 29. *Non significat simpliciter affligi, sed afflictiones patienter ferre, Zanch.* Matth. 17. 15. Πάσχειν dicitur etiam de beneficiis qua accipiuntur. Herod. αεισπιδου αγαθα, Beneficia accipiuntur. Et Demosth. αγαθα πασδων, Beneficiis affectus. Congruè verbum quod de injuriis, contumeliis, & tribulationibus dici solet, etiam ad beneficia porrigitur, ut statim disceremus, injurias & oppressiones quas patimur, ingentis beneficii loco nobis habendas esse, *No-varin* in loc.

† Ingenti pulsatione fieri solet : habet enim vox aliquam onomatopœiam, ut apud *Vascones*, *Parateia*, Rivet. in Exod. * *Lorin*. in *Gerhard*.

† Παράδοσ, *Percutio*. unde est Gallicum vocabulum, *Pararasse* pro ictu : malè enim pronunciat a nonnullis *Pararasse*, *Stephanus*. Propriè significat eo modo percutere, ut ictus sonitum sive strepitum aliquem edat, ut docet *Henricus Stephanus* : postea in genere usurpatur de eo qui quovis modo percutit. * *Act*. 7. 24. accipitur pro *Inferficere*. *Metaphoricè* accipitur *Apoc*. 11. 6. *Act*. 12. 23. It is used also *Matth*. 26. 31, 51. *Mark* 14. 27. *Luke* 22. 49, 50. *Act*s 12. 7. *Revel*. 19. 15.

Πατέω, *Calco*. Πατέωμαι (*Pass*). *Calco*, *conculco*. *Metaphoricè* pro *Insultare*, *contemptui* habere. *Sicut Gallisè*, *Fouler aux pieds*. *Pedibus conculco*, *Hesychius*. *Pedibus suis subjicere*, plus aliquid complectitur, quàm nudam subjectionem ; nam significat magnum contemptum. The Septuagint use it *Zech* 10. 5. *Luke* 10. 19. and 21. 24. *Revel*. 11. 2. and 14. 20. and 19. 15.

Πατήρ, whence cometh the Latine, Quom de homine dicitur, ita vocatur quasi πατήρ, μέγαν, pueros servans : at quom de Deo, quasi οὐδὲν μέγαν, *Eustath*. Because hec præsertim all. Alii à πάτερ, *acquirō*, quod pater sibi acquirat filium, *Heb*. אב Abh, of אב Abhah, to be well affected.

Pater, very often. 1. A Father by age, 1 *Tim*. 5. 1. 2. A Father by office, 1 *Cor*. 4. 15. 3. It is put essentially for all the Persons of the Trinity, *Matt*. 6. 9. 4. Personally, for the first person of the Trinity, *Matth*. 28. 19. *Ephes*. 1. 3. It properly seteth forth naturall parents, and of them the male kind ; yet it is to be taken *Ephes*. 6. 4. (as in many other places) in a larger extent.

Πατήρ, (*Adject*). Qui est patris, *Gal*. 1. v. 14.

Πατῆρ, (*Adject*). Patris, *Act*s 24. v. 14. and 28. 17.

Πατριάρχης, *Parricida*, 2 *Tim*. 1. 9. *Ex πατῆρ, & ἀλοδο*, propriè trituro, item multis ictibus contundo, verbero.

Πατριάρχης, *Patriarcha*, *Act*s 2. 29. and 7. v. 8, 9. *Heb*. 7. 4. Quasi ἰσπατείας ἀρχων, *Familie princeps*.

Πατριάρχης, (*Adject*). A patribus traditus, 1 *Pet*. 1. 18. *Gregorie Martin* saith, it should be there translated, *delivered by the Fathers*, and excepts against our Translation for foisting in the word *tradition*, and for rendering it *received*, for *delivered*. But their owne *Vulgar Translation* hath also the same word *tradition* in this place : but for *delivered* wee have also *received*. The *Apostle* saith, they were *delivered from the vain conversation of their fathers tradition* : as it was *delivered by the fathers*, so it was *received by their sons*. Certainly they were *delivered* from that vain conversation which they had *received* : For *receiving* doth necessarily import *delivering*. *Scapula* sheweth, that this Greek word signifieth as indifferently à *patre traditus*, as à *patre receptus*, *delivered* and *received by the father*, *Fulk* against *Martin*. It signifieth, *Received by tradition*, or *Delivered from the fathers*.

Πατριά, *Familia*. *Ephes*. 3. 15. *h* Notat tributum, familiam, sic *Act*. 3. v. 25 *ex Gen*. 12. 3. *Luc*. 7. v. 4. *Tarnov*. *Execii*. *Bib*. *Piscar*.

Piscat. It significeth gentem, a whole stock, or kindred, consisting of many familiæ. Luc. 2. 4. Videtur

πατριά pars esse οίκου ut in tribu Juda οίκου sit posteriorum Ram. Πατριά eorum qui ex Davide: ut Romæ gens Cornelia, familia Scipionum, Grotius.

Πατριά, i Patria, Matth. 13. v. 54, 57. Mark 6. 1, 4. Luk. 4. 23, 24. Joh. 4. v. 44. Heb. 11. 14.

κ Παύω, Coërceo. Παύομαι, Cesso, desisto, often.

Παχυνομαι, Pinguetio, Matth. 13. v. 15. Acts 28. 27.

Πέδιον, Pedica, Mar. 5. 4. Luk. 8. 29. A πῶς pes, & δέω ligo.

Πεδῖνος, Campestris, Luk. 6. 17. Significat humilem situm, & opponitur locis montanis, sicut extant exempla Jos. 11. ver. 16. Judith. 15. 3. & Syrus reddidit ὑψος, quod planiciem in valle significat, Chemnit.

Πεζῶν, (Adverb.) Pedibus, Matt. 14. 13. Mark 6. 33. Hoc alii interpretantur pedibus; alii pedestres, ut vetus versio. Ex hac interpretatione instrumentum & pars corporis (quæ iter confectum est) declarabitur. Denique modus & ratio quæ ierunt turba, euntq; ibi, qui πεζῶν ire dicuntur: nempe propriis pedibus, non equo. Aliis ista interpretatio planè duplicet, & meâ sententiâ meriùd. Neque enim πεζῶν pedibus ire, & proficisci significat, sed terrâ ire, non mari, sive pedibus suis, sive alienis id iter fiat: velut se equo, mulo, asino, vehiculo, terrâ veharis & eas, πεζῶν sit. In summâ, πεζῶν, qui terrâ iter facit, sive pedes ipse eat, sive eques, sive elephanto, sive vehiculo, vel lecticâ utatur. Sic Interpretor locum Act. 20. v. 13. ubi dicitur Paulus πεζῶν, id est, iter non mari, sed terrâ confecisse, sive equo veberetur, sive mulo, sive pedes ipse irret. Ex quo fit, ut Catabaptistæ nostro tempore, & antea Apostolici hæretici pessimè errarint, qui ex huiusmodi sacra Scripturæ locis collegerunt, Apostolos nunquam ad iter faciendum equum admisisse, aut mulum, sed semper suis se pedibus portavisse & iravisse: Hactenus Danæus Quæstionibus in Marcum.

Sententiam ejus firmat Syrus, qui legit: Abierunt post eum per aridam de civitatibus, Scultetus Observat. in loc.

Πεζῶν, Pedibus iter facio, Act. 20. 13.

Πειθαρχέω, Obedio. Beza renders it Audio, Acts 5. 32. Magistratibus pareo, Erasmi. Complectitur duo, nempe & imperium subentis, & audientis animam, cum sit persuasum quod præcipitur. It is used also Acts 5. v. 29. and 27. v. 21. Tit. 3. 1. Πειθαρχῆν significeth necessarie subjection; & πειθαρχία significeth a more free and voluntarie obediance; and πειθαρχεῖν significeth, To perform voluntarie obediance, without simulation or coaction. Promptitudinem in parendo significat, Aret. Prompte, libenter, & ex animo obedire, Cornel. à Lap.

Πειθὸς pro πειθῶν, Persuasorius, 1 Cor. 2. v. 4.

Πείθω, Persuadco, suadeo, illicio, allicio: from the Hebrew Pathah. Πείθομαι, Persuadcor, pareo, assentior, arbitror, often. Philip. 2. 24. The word significeth, An assured confidence, and is seldome or never used, but when the thing followeth which thus is trusted. Rom. 8. 38. ἀπειθεύμαι, I am perswaded, or, I am certain; so some render it. The Papists say, it significeth onely a conjecturall persuasion, and not certain. Bellarmine saith, The word is sused Rom. 15. v. 14. 2 Tim. 1. 5. but this is contrarie to themselves; for they say Paul was certainly perswaded of Gods love to him in Christ by revelation. Promissivum est, & complectitur probabilem certitudinem, sive confidentiam, sed non excludit certissimam, Chamier.

Againe ¹ It is no where, where mention is made of heavenly things, but it sheweth an infallible trust and confidence, as Ephes. 3. 12. the word there translated Confidence, is πειθῶν, which is derived from the same word which Paul useth, Rom. 8. 38. and it betokeneth a full and steadfast persuasion, Willet's Synopsis.

to the Word of God, it is then a persuasion of faith, and most certain; and so it is there used by the Apostle. Though the word doe not alwayes signifie an undoubted and infallible knowledge, and persuasion, yet there is no reason why it may not so signifie in those places alledged; for the Apostles had the gifts of discerning of spirits, by the which they might certainly be persuaded of the graces that were in the faithfull. Acts 18.4. ^m $\epsilon\pi\epsilon\iota\theta\epsilon$,

^m $\epsilon\pi\epsilon\iota\theta\omega$, Græcis tria significat: Suadeo, Persuadeo, & Obedio, Eras. in Annotat. Quum significet, Suadendo flectere, nonnunquam habet accusandi casum; quum Obtemperare, dandi tantum, Idubi sup.

It significeth both Suadere, to advise, and Persuadere, to persuade, Lud. Vives,

Exhorted, so that he persuaded, and so the word significeth. Vulg. & Eras. Suadebat, quod est conantis potius quam re ipsa aliquid efficientis. In sententiam suam adducebat, Beza. Acts 2. 1. $\mu\eta\ \pi\epsilon\iota\theta\omega\delta\epsilon\iota\varsigma\ \delta\ \alpha\upsilon\tau\eta\varsigma$, Quum igitur non assentiretur, Beza. Et, Quum ei suadere non possemus, Vulg. Verum Interpres abusus est Suadere, pro Persuadere. Suadet enim, qui consulit; Persuadet, qui, quo vult, inducit hominem: Græca vox anceps ad utrumque. $\epsilon\pi\epsilon\iota\theta\epsilon\upsilon$ insuper convenit non solum suadenti aut persuadenti, verum etiam obtemperanti; ceterum quum illi non persuaderetur, sive quum ille non obtemperaret, quievimus, Eras. in Annotat. in Nov. Test. Nec solum persuadere, oratione flectere, & impellere significat; sed etiam paratum & quietum reddere, id enim persuasionem consequi solet, i Joh. 3. 19. Argumentis persuadeo, blandis verbis allicio, blanditiis verborum delinio, oratione flecto: ita usurpatur Marth. 28. 14. Act. 5. 36. & 14. 19. Aucupor favorem hominum. 2 Cor. 5. 11. significat, In sententiam suam adducere, lenire, ac placare.

$\epsilon\pi\epsilon\iota\theta\omega$, Esurio, often. It is sometimes used metaphorically of any desire; so in Xenophon: and of a spirituall hunger, Matth. 5. 6. Luke 1. 53. but it properly significeth Esurire, famem sentire. Inde fortasse vernaculum nostrum, to pine.

$\pi\epsilon\iota\theta\epsilon\varsigma$, Experimentum, periculum, Hebr.

II. 23.

$\pi\epsilon\iota\theta\omega$, $\omega\mu\alpha\iota$, Tento, or; Periculum factum, coming of it, is, *to take trial*, because by piercing thorow a thing, it is tried what it is within, whether sound, or no.

cio, periculum de me fit, exploro, often. It is sometimes taken in the best sense, for a good trial, as Genes. 22. 1. Psal. 26. 2. 2 Corinth. 13. 5. Sometimes in the worst; for a bad one, according to the circumstances of the Text where it is used, as the Latine *exploro*. In the ill sense it is used Matth. 4. 3. and 16. 1. and 19. 3. and 22. 35. Mark 8. 11. and 10. 2. Luke 11. 16. Joh. 8. 6. The Devil is called $\delta\ \pi\epsilon\iota\theta\omega\lambda\omega\nu$, (*Participium pro Nomine*) Matth. 4. 3. 1 Thess. 3. 5. *the Tempter*, because it is his trade to tempt. He tempts all men, by all means, at all times, and to all evill. Matth. 4. 1. $\pi\epsilon\iota\theta\omega\delta\epsilon\iota\omega\mu\alpha$, quod verbum simulationem & fictionem quandam claudit, ut significet, captiose tentari atque sollicitari, Novarin. in locum.

$\pi\epsilon\iota\theta\omega$, $\delta\omega\mu\alpha\iota$, Tento, conor. Acts 9. 26. and 24. 6. and 26. 21.

$\pi\epsilon\iota\theta\omega\delta\epsilon\iota\varsigma$, Tentatio, often. $\pi\epsilon\iota\theta\omega\delta\epsilon\iota\varsigma$, Luc. 22. 28. dicuntur res adversæ per quas constantia exploratur, ut Gal. 4. 14. Jacob. 1. 12. 2 Pet. 2. 9. Apoc. 3. 10. Dicitur autem Christus $\pi\epsilon\iota\theta\omega\delta\epsilon\iota\omega\mu\alpha$, Heb. 2. 18. & 4. 15. quatenus per illa adversa obedientia ipsius emicuit, Grotius.

$\pi\epsilon\iota\theta\omega\mu\omega\eta$, Persuasio, Gal. 5. 8.

$\pi\epsilon\lambda\alpha\gamma\omega$, Pelagus, profundum. Proprie Profundum maris significat, Callep. Druf. sic Marth. 18. 6. dicitur enim $\pi\epsilon\lambda\alpha\gamma\omega$, quod Latini Altum vocant: Postea verò Pelagus pro ipso Mari captum est usurpari, Beza. Vel ab Hebræo $\pi\epsilon\lambda\gamma$, Pelag, Diviso, quasi divisum à terra; vel $\pi\epsilon\lambda\gamma$, Peleg, Alveus aquarum; vel quasi $\pi\epsilon\lambda\alpha\varsigma\ \tau\epsilon\ \gamma\eta\varsigma$, Prope terram, quoniam

— Maribus circumfluit orbis.

It is used also Acts 27. 5.

$\pi\epsilon\lambda\epsilon\kappa\iota\tau\omega\mu\alpha$, Securi percussio, Rev. 20. 4. The Pelican hath her name from $\pi\epsilon\lambda\epsilon\kappa\iota\tau\omega$, because with her beak, as an axe, she fetcheth her blood from her self to feed her young.

$\pi\epsilon\mu\pi\iota\omega$, Quintus. Revel. 6. 9. and 9. 1. and 16. 10. and 21. 20.

$\pi\epsilon\mu\pi\omega$, $\omega\mu\alpha\iota$, Mitto, or, often. It is taken often for $\epsilon\pi\alpha\pi\epsilon\mu\pi\omega$, Dimitto; as

as in Homers Odysses and Iliads, in Heliadnus, and Herodian.

Πένυς, Pauper, 2 Cor. 9. 9. Pauper, qui bonam famopiam tolerat, Beza in Matth. 19. Aristophanes (as Beza

cites him on 2 Cor. 8. 9.) doth accurately and elegantly distinguish πτωχός and πένυς.

Πενδεσός, Socer, Joh. 18. 13.

Πενθεσός, Socra. Matth. 8. 14. and 10. 35. Mark 1. 30. Luke 4. 38. and 12. 53.

Πένθησος, Luctus. It imports a funerall sorrow, such as we conceive in the death of a dearest friend most nearly allied untō us, Jam. 4. 9. Rev. 18. 7, 8. and 21. 4.

Πενθέω, Lugeo. Matth. 5. 4. οἱ πενθοῦντες. The word imports an exceeding measure of griefe, such as is expressed by crying, and weeping, as Luke 6. 25. and being used in the present tense, imports that it should be a constant sorrow. Πενθεῖν apud Hellenistas respondet verbis κλαίειν, δευεῖν, & δολοῦσθαι, adeoq; non tantum denotat luctum conceptum intus, sed & expressum foris, Spanhem. It is used also Matth. 9. 15. Mark 16. 10. Luk. 6. 25. 1 Cor. 5. 2. 2 Cor. 12. 21. Jam. 4. 9. Rev. 18. 11, 15, 19.

Πεντάκτις, Quinquies, 2 Corinth. 11. ver. 24.

Πενταχός, Adject. Pauperculus, Luke 21. v. 2.

Πέντε, Quinque, often. Act. 7. 14. Calvin and Beza think that the word πέντε there signifying Five (being in the margin) might (through the error of the writers) creep into the Text for πάντες, which signifieth All, and so both Moses (Genes. 46. 27.) and Luke may be reconciled, who both wrote Seventie.

Πεντάκτις τεσσαράκοντα, Quinquies quadragesima, 2 Cor. 11. 24.

Πεντακισχίλιοι, Quinquies mille, Matth. 14. 21. and 16. 9, 10. Mark 6. 4. and 8. 19. Luk. 9. 14. Joh. 6. 10.

Πεντηκοντάτος, Decimo-quintus, Luk. 3. ver. 1.

Πεντακόσιοι, Quingenti, Luke 7. 41. 1 Cor. 15. 6.

Πεντήκοντα, Quinquaginta, Mark 6. 40.

Luke 7. 41. and 9. 14. and 16. 6. Joh. 8. 57. and 21. 11. Act. 13. 20.

Πεντηκὸς ἡ, scilicet, ἡμέραι, Quinquagesima Dies, Pentecoste, (nam & Latini Theologi id vocabulum retinent) Quinquagesima dies à festo Pascharis, Actis 2. 1. and 20. 16. 1 Cor. 16. 8. From the former word, because it is fiftic dayes between Easter and Whitson-tide: Quinquagenaria Latine dici potest, saith Polyd. Virgil. subintell dies.

Ἡ πίστις, Fiducia, 2 Cor. 1. 15. and 3. 4. and 8. 22. and 10. 2. Eph. 3. 12. Phil. 3. 4.

Πῆξ particula enclitica, vox imperfecta, qua aliis orationis partibus annecti solet, & plerumq; significat quamvis, Heb. 12. 7. Quidem, modò, Heb. 3. 5. Interdum respondet Latina terminationi cunque. Sape nihil significat, sed adhibetur ut distinctiuncula expectiva, quod in primis poëta gaudent, Pastor in Manuali.

Πέγυ, Trans, often. Secus, Matth. 4. v. 15. Hebræo רַבֵּן, Heber, respondet. Significat autem hæc vox apud Hebræos omnem tractum qui fluvio alluitur, aut interfluit aqua dirimitur, sive tractus sit ille citior, sive ulterior. Itaque ἡ Græca vox πέγυ in Parallela Hellenistica quemvis limitem designat, non ulteriorem tantum, sed & citiorem, sicut de Dieu. Spanhem. de Dub. Evang. & alii ad Matth. 4. 5. sic sumitur Num. 32. 19. & Joh. 1. 28. ἡ Fun. in Parallela Hellenistica quemvis limitem designat, non ulteriorem tantum, sed & citiorem, sicut de Dieu.

Πέγυς, Terminus, finis. Πέγυτα, Terminum, fines, Luc. 11. 31. Rom. 10. 18. Heb. 6. 16. Matth. 12. 42. ἐν τῇ πέγυτι τοῦ γῆς. Que ratio loquendi à Thucydide accipitur pro ἡ extremis seu ultimis terræ finibus, vel limitibus, Chemnit.

Πέει, De, often. In compositione significationem intendit, ut πέμψω valde seu diu maneo, expecto: πέλεσθαι nimis occupatus, πέλυπθαι valde tristis. Interdum valet Super, ut Match. 26. 28. Marc. 14. 24. Luc. 4. 38. & 22. 32. Joh. 16. 26. & 17. 9, 20. Act.

p Propriè qui labore vitæ quærit, at πτωχός, mendicus, qui nihil habet nisi quod ostium acciperit, Steph. 9. Ἐπιθῶ, because moeths in-law are oft the cause of grief. Ἡ Μόρος, Luctus ex morte propinquorum, vel amicorum, Herod. Plur. Steph. in Theof. Scap. f That is, as men doe at funerals. Zech. 12. 10. as one mourmeth for his only son.

Secundum de eadē loco.

o Persuasio cum animi confidentia, Fiducia.

Spanhem. de Dub. Evang. & alii ad Matth. 4. 5. sic sumitur Num. 32. 19. & Joh. 1. 28. ἡ Fun. in Parallela Hellenistica quemvis limitem designat, non ulteriorem tantum, sed & citiorem, sicut de Dieu.

y Arist. in 4. Metaphysic. sic definit Extremum, quod rem quamlibet ambit.

Act. 8. 15. Rom. 8. 3. 2 Theff. 1. 11. Heb. 5. 3. & 10. 18, 20. 1 Pet. 3. 18. 1 Johan. 2. 2 & 4. 10. & 5. 16. Interdum valet Propter, ut Luc. 19. ver. 37. Joan. 6. v. 41, 61. & 10. 33. Interdum valet Contra, ut Joan. 6. ver. 41.

Designat ² Περιελθω, Circumco, pratergredior. Circumco, Act. 13. 11. Percurro, Matt. 4. 22. dicitur de Christo: nec significat rectè à progredi, sed adire singula (quæ sunt in circuitu) loca. Ita enim Marc. 6. v. 6. explicatur. Hellenistis de loco in locum trahere, aut abducere, ut peregrinantes solent, Ezech. 47. 2. Mat. 9. ver. 35. usurpatur de profectioibus Apostolorum, Evangelium ubivis locorum in toto orbe prædicantium. 1 Corin. 9. 5. ^a Circumduco, Lead about. The word implies a power over the partie carried. Matth. 4. 23. περιεβη, Circuibat. Verbum περιεβην de pedibus propriè dicitur, ut hinc colligamus, Christum non equo aut mulo insidentem circumire solitum, ut Dei verbum populis per varias urbes prædicaret; sed in humilitatis exemplum peditem ivisse, Novarin. It is used also Matt. 23. 25.

^a Circumducere secum quodam jure ut suam, non ut alienam, Pareus. Ideo Syrus addidit νόβισιμ.

^b Est περιεβην, separando rem auferre, Lud. de Dieu.

^b Περιαιρέω, έομαι, Aufero, tollo, or. Acts 27. 20, 40. 2 Cor. 3. 16. quasi dicit, circum circa, vel undique tollo, hoc est, planè tollo.

Περιεσφύλλω, Circumfulgeo, Acts 9. 3. and 22. 6.

^c In genere significat Circumjicere, circumducere. Περιεβάλω, Amicio, circumjicio, induo. Περιεβάλωμαι (Pass) often.

Περιεβλέπω, ομαι, Circumspicio, circumjacio, circum circa respicere, & in circuitu omnia intueri, Marc. 3. 5, 34. & 5. 32. & 9. 8. & 10. 23. & 11. 11. Luc. 6. 10. The Septuagint use it for a word that significeth Respexit, & Respicendo diligenter advertit, Exod. 2. 12.

Περιεβλάω, Velamen, amictus. 1 Corin. 11. 15. Heb. 1. 12.

Περιεβόμαι, Obvincior, Joh. 11. 44.

Περιεργάζομαι, Inaniter satago. 1 Theff. 3. v. 11. Μηδέν εργαζομένους, άλλα περιεργάζομένους. Vulgat. Nihil operantes, sed curiosè agentes. Erasim. Nihil operis agentes, sed curiosè agentes. Steph. Nihil agentes, sed curiosè

satagentes. Beza, Nihil agentes, sed inaniter satagentes. Not working at all, but being busie-bodies, workers round about (as the word significeth,) that do nothing but fetch frisks and vagaries thorow the world. Significat Elaboro, adeoque inaniter laboro, ut sit sensus, Audio in vobis esse qui nihil laborent, Bulling. in loc. Felicitè & eruditè Henricus Stephanus hanc vocem, servatà quoque Paronomasià, expressit. Addidit verò verbum Inaniter, quoniam Satagere apud Latinos non semper in vitio ponitur: περιεργάζεσθαι verò apud Græcos nunquam aliter accipitur, Beza in locum. Elaboro nimis diligenter & superflua, & inutili anxietate operor, etiam sciscitor, scrupulosè inquirò, percursor, Hyper. in loc.

^d Περιεργος, Curiosus, Acts 19. 19. 1 Tim. 5. v. 13.

Περιερχομαι, Circumlego, circumco. Act. 19. ver. 13. 1 Timoth. 5. 13. Hebr. 11. 37.

Περιερχω, Occupo, conimeo. Luc. 5. 9. Θαμβήθη δὲ περιερχεν αὐτὸν, Stupor enim circumdederat eum. Totum invaserat, totum impleverat, Maldonat. ad locum. περιερχεν simili significatu reperies apud Septuaginta, Psal. 18. 5. & 116. 1. item 2 Sam. 22. 5. Simile est apud Latinos circumstetis horror. Non dissimilis significatio in voce Hebraica Achaz, Grotius in loc. It is used also Acts 23. v. 25. 1 Pet. 2. ver. 6.

^d Περιερχομαι, περιερχομαι, περιερχομαι, (id est, curiosum, vanum, absurdum, multa nihil ad se pertinentia fatagentem) idonei autores Græci sæpe conjungunt, Beza.

Περιεώνυμι, Præcingo, circumcingo. Περιεώνυμαι (Pass) Ephes. 6. 14. περιεώνυμοι ἢ ὀσφύων. This speech of Girding the loins, is in Scripture taken in a double sense: one for trussing up a mans garments: the other for close and fast-tying his harness together: In the former sense the Metaphor is taken from travellers, or runners: for in those countries they were wont to wear long sieg-garments, which, if they were not tucked up, would hang dangling about the heels of such as travelled, or ran a race, and so be a great hinderance unto them: in this sense this Metaphor is oft used, 1 King. 14. ver. 46.

ver. 46. 2 King. 4. 29. Exod. 12. 11. Luke 12. 35. In the later sense the Metaphor is taken from souldiers, who are wont to knit their armour close and full unto them, and so tie their loins hard, partly to keep their armour from loosing and shaking, and partly to keep their body ready: there in the Ephesians it is to be taken in the later sense. It is used also Luk. 17. 8. Acts 12. 8. Rev. 1. 13. and 15. 6.

Περίθεσις, Circumpositio, 1 Pet. 3. 3.

Περίσφιμι, Circumfuso, Cohibeo. 2 Tim. 2. 16. περιέσσω, Prætermittite, Vatab. Rejice, Oecumen. Absconde, Erasim. Devita, Vulg. Gr. significat vitare, fugere, uti ex Luciano annotat Stephanus, & Scapula in Lexico. Itaque hic vertendum est, Devita, id est, fuge, & declina, Cornel. Potest etiam cum Budæo verti propriè, Circumfiste, circumda, ut scilicet prohibeas & comprimas hæc profana vaniloquia. It is used also Joh. 1. 42. Act. 25. 7. Tit. 3. 9.

Περίεξαρμα, Purgamentum. 1 Corinth. 4. 13. it is translated Off-scouring. The word signifieth properly the filth or dirt scraped off mens shoes, or from the pavement of the ground. The word signifies the dung-cart that goes thorow the Citie, into which every one brings his filth, and casts in: every one had some filth to cast upon Paul and the rest of the Apostles, Burroughs his Moses Choice. But in Budæus his opinion, the Apostle had allusion unto the expiations in use among the Heathens, in time of any pestilence or contagious infection; for the removall of such diseases, they then sacrificed certain men unto their gods, which men they termed περιεξάρματα. As if the Apostle had said, Wee are as despicable and as odious in the sight of the people, as much loaded with the revilings and curfings of the multitude, as those condemned persons who were offered up by way of publick expiation. Stephanus etiam docet, περιεξάρματα olim dictos fuisse homines facino-

rosos, pro patria lustratione & expiatione morti devotos, qui divis execrationibus obruti, magno cum totius populi tripudio interficiebantur. Sunt purgamenta, aut excrementa, seu quicquid de re immunda, quò ea fiat pura, separatur; ut in metallis scoria, in vino aut oleo fæces, Illyric. in Nov. Testam. Addit ponitur præpositio περι, quasi dicas, sordes undique everrendo collectæ: sicut sordes circumquaque scopis converruntur ad ejiciendum; ita everrimur ut pestulentissimi homines quocunque locorum venerimus, Pareos.

Περίελαστός, Obtuso, obtuso. Mark 14. 65. Luk. 22. 64. Heb. 9. 4.

¶ Περιέκειμαι, Circumponor, circumdor. ¶ To lie about. Mark 9. 42. Luk. 17. 2. Acts 28. 20. Heb. 5. 2. and 12. 1.

¶ Περιεζαλαία, Galea. Eph. 6. 17. An helmet: which, according to the notation of the Greek word, covereth the head all over. It is used also 1 Theff. 5. 8.

Περίεξις, Compos, Acts 27. 16.

Περίεγύψω, Occulto, Luc. 1. 24.

Περίκυκλώ, Circumcingo, Luke 19. 43. To compass about as a circle.

Περίλαμπω, Circumfulgeo, Luk. 2. 9. Acts 26. 13.

Περίλειπόμεαι, Reliquus sum, 1 Theff. 4. ver. 15, 17. Ideo vocat περιλειπόμενος, quia sæviente ubique Antichristo, & pios trucidante, illi pauci qui vivè inveniuntur, erunt ceu reliquæ quædam Ecclesiæ catholice, Zanch. in loc.

Περίλυτος, undiquaque tristis, valde tristis. * Aristoteles negat περιλυτός * Lib. 4. Ethic. cap. 3. Ήυχον esse περιλυτον. But Christ, Matth. 26. 38. and Mar. 14. 34 saith, that hee was περιλυτος usq; ad mortem, thereby signifying, that his soul, with all the faculties and powers of it, was sad on every side, and as it were beset and besieged with griefe, sorrow went round about him Præpositio περι auget significationem, declarat animum undiq; amore obsessum & circumvallatum. Vulg. Tristis. Erasim. Mæsta. Beza, undiquaq; tristis. Fr. Bib. Saisse de toutes parts de tristesse. Mark 6. 26. This word is used of Herod, being exceedingly troubled for his wives daughters petition; and Luk. 18.

Job 38. 3. and 40. 2. Dr. Gouge, Whole Armour.

¶ Περιεξάρματα, Lustramenta, sive purgamenta exponunt Ambrosius, Theophylactus, & Beza. Sordes, quæ ex re aliqua immunda & lurida repurgantur. Propriè quisquiliæ scopis collectæ.

Whence cometh περιέκειμαι for circumstances, things that lie about. Sic dicitur, quòd totum caput circumquaque munit, Zanch.

Luk. 18. 23, 24. of the rich man being commanded to sell all, and therefore greatly sad: of Cain, Gen. 4. ver. 6.

Περίστω, Expecto, Acts 1. 4. Περίου, Accola, Luke 1. 58. Περίου. Περίου, Accola, Luc. 1. 65. Qui vicina loca habitabat. So it is used by the Septuagint, Deut. 1. 7. Jerem. 49. 18.

h Vulgata, Acceptabilis, priorius male. Qui vertunt Possessionem & Peculiaritatem, huc spectarunt, quod εἶσα significat substantiam, id est, facultates, & possessionem, & εἶσα, Circum: ut quod in bonis nostris fit, & in nostro, ut aiunt, are, id peculiare dicimus. Rursum qui verterunt Egregium, huc respexerunt, quod εἶσα significat aliquoties eminentiam, & εἶσα, Essentiam, quasi dicas, reliquas substantias antecellentem. i Περίου Græcè est abundantia, abundant autem ornamenta & quæ sunt pretiosa, itaque reconducuntur etiam, & habentur majore in pretio quam sunt vulgaris Camerone, de Ecclesiæ.

h Περίου, Peculiaris, Steph. Beza. Exod. 19. 5. proficitur Deus, se Israeliticum populum in peculium suum adscripsisse: ubi existat verbum Hebraum Segullah. Hoc Græci Interpretes vertunt περίου. Hieronymus, in commentariis hujus loci, negat se à quopiam secularium perito literarum potuisse discernere, quid esset περίου. Fateor & ego me diligenter consulisse scriptores Græcos super hujus vocabuli significatum: sed tantundem mihi magistrum muti, quantum vocales Græci Hieronymo olim responderunt. Dicamus igitur quod res est: Græci Interpretes, cum Hebraicam vocem Segullah aliter non possent, noto vocabulo à περίου. i derivato interpretati sunt, dixeruntq; περίου, pro quo Symmachus ἐξελκτο, Egregium vel præcipuum, Latine in alio volumine peculiarem dixit, Scultetus in locum. Tit. 2. 4. Peculiaris, & ab aliis quodammodo segregatus, sanctificationis, Bullinger. The Greek word properly significeth something on which a man, for some excellencie in it, seteth his affection more than on others, and therefore layeth it up, and reserveth it for some speciall use and purpose; as if a man should lay up some bright and beautifull pieces of gold, which he will not suffer to see the Sun, as we say. Hoc vocabulum fixerunt Græci Interpretes, quod postea usurpare non dubitarunt disertissimi etiam Theologi, ut Chrysostomus, & Nazianzenus, Beza. De voce περίου vide Estium ad Tit. 2. 14.

Περίου, Locus, Acts 8. 32. Eras. Argumentum. Melius Vulg. & Beza, Locus. Quod autem Hebraicè id פֶּטְרָה dici velit, non abs re videtur improbare Cl. Drusus, tum quòd sectio Prophetica

non diceretur פֶּטְרָה (sed הפֶּטְרָה, tum quòd פֶּטְרָה magnam diceret sectionem, quales quinquaginta tres universo Pentateuco comprehenduntur. פֶּטְרָה potius dicerem, quæ capium minorumq; sectionum caput est: aut פֶּטְרָה potius, quo nomine Syrus hic usus est, significatq; paulam, non modò quæ unum versum finit, sed & quæ integram sententiam, ubi certæ cujusdam materiæ complexio continetur, & ab aliis absinditur, Ludovic. de Dieu in locum. Περίου idem declarat atque Argumentum libri quod vocat, id est, summa eorum quæ in aliquo libro scripta sunt, paucis comprehensa, & εἶσα τὸ περίου tamen quum Lucas ipsa Esaiæ verba citet, res ipsa ostendit, Περίου dici à Luca, quod Hebrai פֶּטְרָה, Parafchah, id est, Sectionem vocant, Latini Scriptores Locum. Cur autem Lucas Περίου eà significatione usus parit, duplex causa adferri potest: una, quòd fortassis inter Græcos Judæos Hebraisantes vocabulum Hebraum פֶּטְרָה, Parafchah, in hoc Græcum degenerasset in Synagogis: qualia multa non dubito quin fuerint in populari sermone corruptè observata. Nam mira est affinitas inter פֶּטְרָה, Parafchah, & Περίου. Altera ratio hujus significationis hæc dari potest, quòd Περίου, quum propriè significet complexionem, ac quantum uno ambitu contineri potest, optimè à ratione possunt istæ sectiones sic etiam vocari, quasi partem dicas certis terminis comprehensam, & à reliquis distinctam, Beza in loc. The Section. The Syriack calleth it פֶּטְרָה, Pasuka.

Περίου, Ambulo, incedo, versor, oscendo. It is spoken of all outward conversation, Mark 7. 5. Ephes. 4. 17. and Col. 3. 7. Rom. 6. 4. and 8. 1. and 13. v. 13. and 14. 15. Gal. 6. 16. Respondet verbo הלך, Halach, quòd significatur tota vita ratio, ac veluti hominis incessus, tantisper dum hujus vita curriculum conficit, Beza in Rom. 8. 1. 1 Pet. 5. 8. περιπατέι, He compasseth, or Goeth about on every

De hoc ad huc dubito Nam integra sectio hic non citatur: deinde, sectiones sunt Legis, non Prophetarum, Drus. ad loc.

Halach, quod hic habet Syrus, frequentissime significat in loco aliquo degere atque versari: id περιπατέι vertunt Hel-

lenista ut Dan. 4. 26, supra 6. 66, infra 11. 54. Grocius in Joh. 7. 1.

side,

sider, as an enemy that besiegeth a town. The Apostle seemes to allude to Job 1.7.

Πέειξ, Circum, circa, Act. 5. 16.

Πεεπειρω, Transigo, 1 Tim. 6. v. 10. Unde que transigo, Sculterus. Est

πεεπειρω, Transigere, & Perforare, Beza. Circumcirca perforare, as if one were stabb'd all over from the head to the feet with darts.

Πεεπειρω, Incido. Jac. 1. 2. Significat incidere in mala, non satis praevisa & prospecta, Aret. It is used also Luk. 10. 30. Acts 27. 41.

Πεεπειρωμαι, Acquirō, Acts 20. 28. 1 Tim. 3. 13.

Πεεπειρωσις, Acquisitio. 1 Theff. 5. 9. Peculium, Ephes. 1. 14. Ecclesia Dei sic vocatur, quae Petro 1. Ep. 2. 9. Populus acquisitionis. Vocatur autem sic Ecclesia Dei respectu, qui eam acquisiuit per sanguinem suum, id est, per mortem cruciatam Filii sui, Grotius. Conservatio, Heb. 10. 39. 1 Pet. 2. 9. λαός εις πεεπειρωσιν, A peculiar people, A people for purchasing, according to the Greek, for so the Verb is used, Acts 20. 28. It is used also 2 Theff. 2. 14.

Πεεπειρωμαι, Disumpo, Act. 16. 22.

Πεεπειρωμαι, Distrabor, Luk. 10. 40. to be drawne and wried round and round about.

Πεεπειρωδς, Redundans, often. Hebr. 6. 17. Juramentum πεεπειρωδς appellat, datum ex abundantia, non quid esset redundans, vel superfluum; non enim vox illa significat semper quod redundat, sed etiam quod abundat cum laude & fructu, ut Rom. 3. 1. ubi τὸ πεεπειρωδς pro privilegio & praestantia usurpatur, Rivetus in C. 22. Gen. exercit. 108.

Πεεπειρωδς, πεεπειρωδς, Amplius, abunde, supra modum, vehementius, ed magis, potissimum, often. 1 Theff. 3. 10. τὸ πεεπειρωδς ἐμ πεεπειρωδς exceedingly, so it is translated. It is more then exceedingly, as you would say, accessively, so intimating the fervencie of his affection in begging this blessing of God. Vulgata, abundantius. Erasmus, supra modum. Beza, quàm vehementissimè. See Beza on Ephes. 3. 20.

Πεεπειρωδς, Redundantia, Rom. 5. v. 17. 2 Cor. 8. 2. & 10. 15. Jac. 1. 21. Vulgata, Abundantia; non expressâ Jacobi sententiâ. Erasmus. Redundantia; nè quidem satis rectè. Excrementum, Beza: which though the Jesuite cavill at, yet is proper. Metaphora à digestionē naturali, quâ quicquid in cibo assumpto non prabet utile nutrimentum corpori, tanquam nimium, excrementis deputatur, Pareus.

Πεεπειρωδς, Abundantia, Quod superest, Matth. 12. 34. Vulg. & Eras. Abundantia: non satis expressè. Redundantia, Beza. Hoc peculiariter (inquit ille) à Christo in suorum obloquentum desperatam improbitatem dictum, perinde ac si scriptum esset, Ex eo quod in corde vestro redundat, os vestrum istam blasphemiam evomit. It is used also Mark 8. 8. Luke 6. 45. 2 Cor. 8. 14.

Πεεπειρωδς, quae, Abundo, redundo, supersum, abundantior reddor, often. Translativè sumitur, De liberalitate, Ephes. 1. 8. 2 Cor. 9. ver. 12. 1 Theff. 3. 12. Redundo, excello, Rom. 3. 7. 1 Theff. 4. 1. πεεπειρωδς μαλλον, Magis excellatis, id est, Ita conemini magis ac magis excellere, ac vos ipsos quotidie superare, & ver. 10. ita accipitur Matth. 5. 20. Significat exundare, & redundare, sicut fons scaturiens aquam in se non retinet, sed foras emittens exundat ad alios, ut quivis ejus aquae particeps fieri possit, Zanch. in Phil. 1. 9. Rom. 5. 15. επεεπειρωδς, Redundavit, id est, copiose effusus est. Metaphora à fluminibus, Piscat. in loc.

Πεεπειρωδς, Columba. Matth. 3. 16. & 10. 16. & 21. 12. Marc. 1. v. 10. & 11. 15. Luc. 2. 24. & 3. 22. Joh. 1. 32. & 2. 14, 16. Videtur sic dicta à laborioso volatu, τὸ πεεπειρωδς ἐμ πεεπειρωδς nulla enim avicula tantum suis alis strepitum excitat. Vel πεεπειρωδς τὸ πεεπειρωδς ἐμ πεεπειρωδς, hoc est, supra modum amare. The Dove is a loving and lovely creature.

P Perperam Beza vertit, Et excrementum malitia; abundantiam enim significat, non excrementum, Cornel. à Lap.

2 Cor. 9. 8. πεεπειρωδς, Efficere ut redundat, Beza. Translativè sumitur pro abundare facere. Beza.

Hebrew of a root that signifieth to oppress, being subject to the prey and spoyle of Hawks.

τὸ πεεπειρωδς id declarat, quod Latinis, Asserere, & pro suo vindicare, cujus verbale nomen est πεεπειρωσις, Beza in Ephes. 1.

A people for peculiar possessors.

Rom. 3. 1. τὸ πεεπειρωδς τὸ πεεπειρωδς; Ibi πεεπειρωδς id significat quod Hebr. תרופה, cui exacte respondet Eccles. 1. 3. ubi Vulg. Quid amplius est homini? ut hic, Quid amplius fuit? est? Et Lxx τὸ πεεπειρωδς, quae super-abundantia? ut nomen ipsum תרופה proprie sonat. Lat. Superfluum. Gal. Superfluum. Angl. Superfluous.

Quasi Circumcisura, *αει το ελειπειν*, Circumscicare, Latinis est Circumcisio: unde Anglis Circumcision, & Gallicis Circumcision. Metonymicos pro Judæis circumcisus, Roman. 15. 8. Gal. 2. 7. 8. & alibi.

Πειτερωσμαι, Circumcido, or, often. *Πειρομη*, Circumciso, often. Philip. 3. ver. 3. *distinxit* Concisionem à Circumcisione: *conciditur enim quod discerpitur, & planè distribuitur: circumciditur, quod ex politur, resectis supervacaneis*, Erasim. The Septuagint use this Greek word Gen. 17. 12. Exod. 4. 26. Jer. 11. 16.

Πεισιδημι, Circumpono, Matth. 21. 33. and 27. v. 28, 48. Mark 12. 1. and 15. 17, 36. Joh. 19. 29. 1 Cor. 12. 23.

Πειβησω, Adigo, Act. 26. 24.

Πειβηχω, Percurro, Mark 6. 55.

Πειρερωσμαι, Circumfero, or. Ephes. 4. 14. *πειρεσθησοι*, Driven this way and that way with every wind of false doctrine. Hebr. 13. v. 9. Metaphora est à rota, quæ continuo motu circumacta, partes summam & imas semper commutat, & nunquam consistit: vel à stipulis, quas ventus hinc inde in gyrum versat, Pareus. It is used also Mark 6. 55. 2 Cor. 4. 10. Jude 12.

Est & Conremplari ex alto, & Conremnere, Aret. in loc.

Πειρεσθηω, Despicio. Tit 2. 15. *πειρεσθεν* dicitur, qui fastu quodam sibi videtur alio melior, ac sapientior. Vult Paulus Titum ita vivere, ut nemo sit qui sibi melior videri possit, Erasim.

Hoc Græcum verbum Latino illi profusus respondet: itaque τὸ *πειρεσθεν* nihil aliud hic declarat, quàm τὸ *καταπεσθεν*, quomodo Græcus Scholiastes rectè exposuit: neque in hoc verbo duntaxat, sed & in aliis *πει* ita accipitur. Interdum tamen τὸ *πειρεσθεν* significat Circumspicere, & in aliquo contemplando occupatum esse, Beza in loc.

Est generalis appellatio de locis civitatem aut regionem circumjacentibus, ut Gen. 30. 9. & 19. v. 17. Chemn.

Πειρωσθησθη, Circumjacens regio. Mar. 3. ver. 5. *πειρωσθησθη*, Regio circum, Vulg. Erasim. Tota regio undique finitima, circumjacens, Beza. Wee must understand in the Greek, Terra; and *Continens* is used pro *Contento*. It is used also Matth. 14. ver. 35. Mark 1. 28. Luk. 6. 55 and 3. 3. and 4. 14, 37. and 7. 17. and 8. v. 37. Act. 14. 6.

Πειρηνια, Sordes. 1 Corin. 4. 13. It is translated Filth. Lacture. Sordes & purgamenta, detergendo, defricandoque, seu deradendo detracta, Stephan. in Thest. Scobem, aut ra-

mentum, & quicquid limando deterritur, exponit Budæus. Alii, Solecæ suppatum corium; Alii, Pulverem quem calcamus, interpretantur, Bullinger, Hyperius. Quisquilix, & sterquilinium, Erasim. Laurentius Valla dicit, *πειρηνια* esse pulverem vestigiorum: Græca Scholia, *πειρηνια* esse reticulum, quo sudantes se abstergunt. Alii, Deterforium. Alii, Id quod in mare abjicitur, ut navis sit incolumis. Quibusdam vocatur omnis scoria. Suidas dicit ita vocari solere hominem omnibus malis obnoxium. Hesychius dicit, Græcis ita vocari precium quo vita cupidiam redimitur. Syrus reddidit, Ventris purgamenta. *Καθαγια* & *πειρηνια* significant idem quod piaculum Latinis, id est, Rem talem qua (nisi è medio tollatur) totas gentes polluit, & iram Dei adversus totas gentes irritat, Victorin. Strigel. in Nov. Test. The Apostle al-

ludeth unto the expiation in use among the Heathens, saith Budæus. Certaine condemned persons were brought forth with garlands upon their heads, in manner of sacrifices: these they would tumble from some steep place into the sea, offering them up to Neptune, using this form of words, *Sis pro nobis Peripsema*: as if he had said, Be thou a reconciliation or propitiation for us: As if the Apostle had said, Wee are as despicable and odious in the sight of the people, as those condemned persons, who were offered up by way of publick expiation. Sordes, Beza. Vulg. *Peripsema*. Erasim. *Rejectionem*. Ad verbum, deterfiones; *πειρηνια* τὸ *πειρηνια*, quod detergere significat: videtur omnino Apostolus alludere ad locum Thren. 3. 45. inquit Beza.

Πεπερωσθησθη, Perperam ago. 1 Cor. 13. 4. & *πεπερωσθησθη*. Alii vertunt, Non est præcept. Nihil temere, & incondideratè, & precipitanter agit cum proximo. Alii vertunt, Non est levis, & inconstans. Alii, Non adulator. Alii, Non garrit. Syrus, Non tumultuatur. Beza, Non agit perperam. Et putat Græcam vocem hanc à

Circumquaque abstergere. Vox sumpta à pepercis fratibus proacissimis, Corn. à Lap. Et Latinum etiam verbis Perperam, ut notat Erasimus. Plura de hac voce ejusque origine Suidas, quem vide, si vis, & si vacat.

Latina vacat.

Latina derivatam esse, & cum quidem fuisse familiarem. Clemens, Non est fucata. Erasmus, Non est procax, ut & Nyssenus exponit, amotans novam esse vocem. Arabs (Interprete Junio) vertit, Nihil improbe facit. Hesy-chus, Non ostentat se. And wec, **Haunteth not it self.** Chryso-stomus exponit $\omega\pi\epsilon\rho\delta\epsilon\delta\epsilon\zeta$, precipitanter & inconsulto aliquid facere. Theodor-ect. Curiose scrutari res alienas. Alii, Insolentem esse. Sic Tertull. Nec pro-tervum sapit. Oecumenius quoque $\omega\epsilon\rho\pi\epsilon\rho\nu$ interpretatur temerarium, aut protervum: Theophylactus vero levem, stolidum, mentis inopem. Basilius, Regula 49. inter breviores, Quid est (inquit) $\omega\pi\epsilon\rho\delta\epsilon\delta\epsilon\zeta$; Res-ponder, Omne quod non ob usum neces-sarium, sed $\delta\iota\alpha\ \kappa\alpha\lambda\lambda\omega\pi\iota\sigma\mu\delta\nu$, id est, ornatus superflui causâ assumitur, $\omega\pi\epsilon\omega\epsilon\iota\alpha\varsigma$ accusationem habet. Et ante il-lum eodem modo Clemens Alex. lib. 3. Pædag. cap. 1. Apparet igitur Apostolum ex specie genus indicasse, ut hac parte omnem arrogantiam & ostentationem à charitate alienam esse significet. Sunt ta-men qui existimant Græcam vocem è La-tina fluxisse, & ex ea interpretandam esse, quod fecit noster Interpres, Estius ad loc.

$\Pi\epsilon\tau\rho\varsigma$, Anno superiore, 2 Cor. 8. 10. and 9. 2.

$\Pi\epsilon\tau\rho\mu\alpha$, and $\omega\pi\epsilon\tau\delta\omicron\mu\alpha$, *Vol.* Rev. 4. 7. and 8. 13. and 12. 14. and 14. 6. and 19. 17.

$\Pi\epsilon\tau\rho\alpha$ τὰ, *Volucres*, often.

$\Pi\epsilon\tau\rho\alpha$, and $\omega\epsilon\tau\rho\varsigma$, *Petra*, often. $\Pi\epsilon-$

verum est apud Poetas sæpe, etiam apud Historicos & Ora-tores, qui Atticâ usi sunt Dialecto. Est vox pura puta At-tica, adeoque insolens, pro qua in Scriptura $\lambda\iota\theta\omicron\varsigma$ ac $\omega\pi\epsilon\tau\rho\alpha$ usurpatur: at non patitur Lingua Græca, ut formis (nisi fortè per ludibrium & contemptum) nomina feminini generis tribuantur, *Camer. ad Matth. 16. v. 18, 19. Tomo primo.* Durities igitur cum primis è lapidum proprietatibus. $\Pi\epsilon\tau\rho\alpha$ igitur, aut $\omega\pi\epsilon\tau\rho\alpha$ dixerunt hominem firmum adver-sus affectus, qui etiam Latinis *durus* dicitur, *Casaub. Ex-ercit. 15.* *Petra* est Primitivum, unde deductum est deno-minativum $\omega\pi\epsilon\tau\rho\alpha$, *Polyc. Lyser.* Ineptissima est illa *An-naeæ* sententia in *Can. Sacrosanct. dist. 21.* qui scribit *Cep-has*, id est, *Petrum*, $\kappa\epsilon\phi\alpha\ \tau\eta\varsigma\ \kappa\epsilon\phi\alpha\lambda\eta\varsigma$, Græcâ voce, id est, à capite sic dictum, ut ostenderetur eum esse caput Ecclesiæ. Imò *Cephas* est Syriacum vocabulum, quod idem illis signi-ficat, atque *Saxum* & *Petra* Latinis: sed Evangelista, Græ-cè scribens, ex analogia Linguae dixit *Petrus*, quoniam eam vocem accommodabat ad virum, *Danaus.*

$\tau\epsilon\sigma\theta$ doth always signifie a Stone; never a Rock. $\Pi\epsilon\tau\rho\alpha$ doth most u-sually signifie a Rock; *Grandem ali-quam rupem*: though sometimes it is likewise taken for a Stone. *Matt. 16. ver. 18.* it cannot signifie a Stone, but a Rock. The ^b French tongue (which followeth the Greek, as in many other words, so in this) hath the ^c same word for a Stone, and for the name of *Peter*. $\Pi\epsilon\tau\rho\alpha$ 1 Cor. 10. 4. ponitur pro vivo qui è *petra* pro-fuebat, *Drus. ad loc.*

$\Pi\epsilon\tau\rho\delta\omicron\varsigma$, *Petrosus*. *Matt. 13. 5, 20.* *Mark 4. 5, 16.*

$\Pi\eta\gamma\alpha\nu\omicron\nu$, *Ruta*, *Luk. 11. 42.* *Ruta* $\omega\eta\lambda\sigma\alpha\nu\omicron\nu$ dicta est à $\omega\eta\gamma\gamma\upsilon\mu\iota$, quia ca-lida est, & exsiccando condensat atque compingit, *Polyc. Lyser.*

$\Pi\eta\gamma\eta$, *Fons*, often. Whence the ^d Latine *Pagus*: because about springs or fontaines villages commonly were first placed, and to them all the neighbours came for water. And from the Latine *Pagus* came *Pagans*, which properly signifie *Countrey-people*, and therefore said ^e *Persius* of himselfe,

— Ipse Semipaganus,

Ad sacra vatium carmen offero nostrum.

Semipaganus, saith an Interpreter, id est, *Semivulsticus*, & rudis Poeta. When

^f Religion first of all took place in cities, *Pagans* in common speech came to be used for Infidels and Un-believers, such as are usually called the Heathen.

$\Pi\eta\gamma\gamma\upsilon\mu\iota$, *Figo*, *Heb. 8. 2.*

$\Pi\eta\delta\acute{\alpha}\lambda\iota\nu$, *Gubernaculum*, *Acts 27. 40.* *Jam. 3. 4.* *Proprie significat temo-nem, vel temones, tum in navi, tum in aratro, aut curru, Lorin.*

$\Pi\eta\lambda\iota\kappa\omicron\varsigma$, *Quantus*. *Interrogativa* particula, de quantitate continua, ut $\omega\delta\sigma\theta$ de quantitate discreta, *Steph. in Thes. Ling. Græc. Galat. 6. v. 11.* $\omega\pi\eta\lambda\iota\kappa\omicron\iota\varsigma$, *Vulgata*, *Qualibus*, *Quam longis*; ad verbum, *Quantis*: *In quo explicando, miror (inquit Beza) cur se tantopere torqueant Interpretes; dum alii ad sublimitatem sententiarum, ut Hilarius; alii ad ipsa literarum ele-mentia, quæ grandiuscula fuerint, ut* ^g *Pareus.* Hieronymus; alii ad deformitatem characte-

^b Hen. Steph. de Similitud. Ling. Græc. & Gall. 3. ^c Pierre.

^d Fons, Scabra, Aqua se-liens. *A πη-δαία, (salto)* Doricè $\pi\alpha\eta\delta\eta$, qui fons à Latinis; unde *Pagi* & *Pa-gani* dicti, e-odem, & communi fonte uten-tes, sed in-gris absque muro extru-cti, *Bucan.* ^e *In Satyr. Prolog.* ^f *Hooker. in Eccles. Polit.* ^g Fons à fur-dendo, quia fundit a-quam, *Calep.*

characterum, quasi Paulus imperitus fuerit pingendarum literarum, ut exponit Theophylactus, Chrysoftomum sequutus. Syrus autem Interpres hanc vocem aut non legit, aut non intellexit. Sunt autem sanè longiores h. Epistole Romanis & Corinthiis inscriptæ, sed alienâ manu exarata. It is used also Heb. 7. 4.

Πηλός, Lutum, Joh. 9. 6, 11, 14, 15. Rom. 9. v. 21.

Πηξ, Pera, Matth. 10. 10. Mark 6. 8. Luk. 9. 3. and 10. 4. and 22. 35, 36. Repositorium, commeatus: usurpatur plerumque de sacco quem mendici gestare, inque eum panem ostriam collectum immittere solent, Ger. in Harum.

Πήχυς, Cubitus. Matth. 6. 27. Luke 12. 25. Joh. 21. 8. Rev. 21. 17. Est spatium à cubito usque ad summum medium digitum, pedis unius, & dimidii, teste Polluce & Suidâ; seu mensura digitorum quatuor & viginti, Gerh.

i Hoc vocabulo uti solet Joannes pro eo quod reliqui Evangelistæ usurpant τὸ κερτεῖν. Dicitur autem proprie de iis quos fugientes arripimus, ut Prehendere apud Latinos, manu viz injectâ, Beza in Joh. 7. 30.

Ἰ Prehendo, capio, or. Verbum Joanni in Evangelio familiare, ut videre est Joh. 7. 30, 32, 44. & 8. 20. & 10. 39. & 11. 57. & 21. 3, 10. Proprie significat, Ex fugâ trahere, comprehendere, & in captivitatem ducere, Joh. 7. 30, 32, 44. & de iis dicitur, quos fugientes sibi elabi volentes arripimus, & manu injectâ apprehendimus, & in nostram potestatem, cui ante prehensionem non sunt subjecti, redigimus, Paulus Tarnovius in Joh. c. 7. Manum alicui injicere, Cap. 8. 20. & 10. 39. Act. 12. 4. Apoc. 19. 20. Ἰ Prehensio τὸ δουλοῦν, Bestia capta, comprehensa est, quasi lorvis constructa, Pareus in loc. The Septuagint use it for a word which significeth Fortiter apprehendit, & apprehensum detinuit, Cant. 2. 15. This word is used also Act. 3. 7. 2 Cor. 11. 32.

Πέζωμα, Premor. Luc. 6. 38. πεπισμῶσιν pertinet ad materiam qua cedit impressioni, Sculter. Pressam, Beza. Vulg. & Erasim. Confertam, à consequenti, videlicet: nam Epitheta hac omnia petita sunt ab eorum consuetudine, qui res aridas, ut frumentum, vel legumina, vel aliquid ejusmodi, liberatiter metiuntur: solent enim id ipsum

quod admetiuntur comprimere; deinde, modium succutere; postremo etiam, cumulare, aded ut supra h. justam mensuram aliquid redundet. Beza in loc.

Πεδαλογία, Sermonis probabilitas. Col. 2. 4. Significat probabilitatem, & orationem persuasibilem, Bullinger. Est oratio ad persuadendum comparata, id est, ad faciendum, ut id quod dicitur probabile, & verum esse videatur, sive illud sit verum, sive falsum, Zanchius. Ex πεδαλός, persuasivus, & λόγος, sermo.

Ἰ Πικεός, Amarus, Jam. 3. 11, 14. Πικρός, Amarè, Matth. 26. 75. Luke 22. 62. It is used by the Lxx, Isai. 22. 4. and 33. 7.

Πικρία, Amarulentia. Act. 8. 23. Rom. 3. 14. Ephes. 4. 31. Heb. 12. 15. Πικρῶν, Amaritudinem assero. Πικρῶν, Amarosco, amarulentus sum, amarum sio. Col. 3. 19. Rev. 8. 11. and 10. 9, 10.

Ἰ Πίπτωμαι, Intumescio, Act. 28. 6. Quamvis non ignorem quæ ad Nicandrum notârunt eruditi, causam tamen solidam satis hactenus non video, quare intumescendi potius quam inflammandi vocabulo usi sunt interpretes. Nam quod aiunt, ita voce eâ usum esse autorem illum, nè id quidem affirmare ausim. Neq; sequitur, quia intumescunt partes quas echidna affectit, ideo non inflammari: cum non sit una tumoris species; ut neque causa. Aliud, quippe ὀϊσμησιν simpliciter sic dictum, quod molle & doloris expers: aliud σκίρρῳ, qui & durus sine illo: aliud φλεγμονή, quam Inflammationem dicunt, in qua dolor. ut nec Dioscorides nec Actuarius, quos eruditus adduxit interpret, pro opinione ejus ac sententia loquantur. Interpret vetus, At illi existimabant eum in tumore conversentem. Recentior, Illi verò expectabant dum intumesceret. Cum auctoris mens sit, Illi autem fore expectabant ut inflammaretur, parte jam affectâ, scilicet. Erasimus, At illi existimabant fore ut incenderetur: melius quam illi, nisi incendiis voce usus esset: quasi incendium sit φλεγμονή, de qua jam dixi, Heinsius in loc. It significeth to be inflamed, or

1 Tum de sapore, tum de odore dicitur apud Homerum: transfertur quoque ad alia. Terentius, Amara Mulieres sunt, non facile hac ferunt. m Ad verbum, Amarifico. n Quum istud verbum tam incendiis, quam intumescere significet, hoc secundum prætulit, quia Dio, corides, li. 6. cap. 38. vipera mortuum totius corporis tumorem generat, scribit, Beza in loc.

or to swell. Beza and the Vulgar interpret it to swell: Erasmus and the Ethiopick to be inflamed.

Πίναξ, Patina. Tabula, item, Quadra, Patina, Matth. 14. 8. It is used also Matth. 14. v. 11. Mark 6. 25, 28. Luk. 11. 39.

Πίναξις, Tabella, Dimin. (sül. cerata, in qua olim stylo scribebatur, Sa.) Luke 1. 63. Syrus vocem retinet Græcam Penkitha.

Πίνα, & πίνομαι, Bibo, often.

Πίω, & πίωμαι, Vendo, or. Matth. 26. 9. Mark 4. 5. Acts 2. 45. and 4. 34.

Πίπτω, Cado, procido, very often. Matth. 2. 11. πρὸντες, Proidentes, Beza, Vulg. Eras. Prostrati: significatur autem adorantium gestus: sic o Latine, Accidere alicui dicitur, qui prostratus alicui supplicat.

Πίσις, Fides, very often. It significeth a Perswasion. Our English word Faith comes from the Latine Fides, which is as much as Fiat dictum, Be it so, as is spoken. It is taken, 1. For Fidelitie, Rom. 3. 3. Matth. 23. 23. 1 Tim. 5. 12. Tit. 2. 10.

2. For Externall Profession, whereby Christians differ from others, Acts 14. 22. Rom. 1. 8. James 2. 14, 24.

3. The doctrine of faith, * Acts 6. 7. and 14. 27. Rom. 12. 6. Gal. 1. v. 23. and 3. 2. 1 Tim. 3. 9. and 4. 6. Tit. 1. 12. and 2. 2. Jude 3. Rev. 2. 13.

4. For Miraculous Faith, 1 Cor. 12. 2. Luke 17. 16. 5. For Christ himselfe, Galat. 3. 23. 6. Historical Faith, James 2. 14. 7. Temporarie Faith, 2 Tim. 2. 18. 8. Saving, and Justifying Faith, Rom. 3. 28. 1 Cor. 13. 13. 2 Thess. 3. 2. Rom. 12. 3. Gal. 2. 20. Tit. 1. 1. Luke 17. 5. Rom. 1. 17.

Doctrina de fide per Metonymiam subjecti, Rom. 10. 16, 17. Act. 17. 31. Sumitur pro argumento ad persuadendum, seu confirmandum aliquid adhibito, Vide Beza in loc.

9 Πίσος, Fides, fidelis, often. Credulus, Drus. Πισοὶ dicuntur non tam qui fidem datam servent, quam qui credunt.

Itaque hic videmus opponi πίσος, ut & 2 Cor. 6. 5. & hoc sensu sæpe occurrit, ut Act. 10. 45. & 15. 1. 1 Tim. 4. 3, 4, 10, 12. & 5. 16. & 6. 2. Grotius in Ephes. 1. 1. & alibi.

dant Dei promissis, Beza in Matth. 6. 31. Conilians in promissis, 1 Cor. 4. 2. 1 Thess. 5. 24. 2 Thess. 3. 3.

1 Tim. 1. 12. Heb. 3. 2, 5. & 11. 11. 1 Joh. 1. 9. Fide dignus, 1 Tim. 1. 15. Tit. 1. 9. Pro Christiano, 1 Tim. 6. 2.

Negare videtur Henricus Stephanus, lingue Græcæ sine ulla controversia peritissimus vir, πίσος activâ significatione inveniri, pro eo inquam, qui credulus est, seu credens, aut qui fidem adhibet; sed passivâ tantum, pro eo, nimirum, qui fidelis est, id est, dignus cui credatur, aut fides adhibeatur: Ego vero, quamvis doctissimi viri autoritate permultum movear, in contrariam tamen sententiam vi veritatis ire cogor: quotiescunque enim vocabulum πίσος pro homine Christiano seu pio usurpari occurrit, (quod innumeris locis evenit) toties necesse est fateamur πίσος activè poni, eumque denotare qui credit, aut fidem adhibet Deo, ut Joh. 20. 27. apertissimum exemplum, Fuller. Miscell. lib. 1. cap. 19. Fidus, seu Verus, 2 Tim. 2. 13.

Πισδω, Credo in aliquem, & Credo me. Πισδωμαι, Concreditur mihi, often. It hath divers significations: 1. To know the Scriptures to be true barely and speculatively, Jam. 2. 19.

2. To know a thing experimentally, Joh. 17. 21. 3. To put confidence in the doctrine which we know, and assent unto it, making application of it unto our selves, Mark 16. 16. Joh. 3. ver. 18. Most commonly in Scripture it significeth to beleve, to assent to, to be perswaded of, Rom. 10. 9.

* Πισυός, Adject. factum ex πίνα, Steph. Hieronymus, eundemq; secuti, Theophylactus & Euthymius, deducunt à πίσος: ut Nardus πισυός, sit fidelis, germana, pura, minimè que vitiosa: facillè enim adulterari Nardum monet Plinius, li. 13. ca. 1. Stephanus, Casaubonus, Beza, Tossanus, Maldonatus vertunt liquidam, πηδὸν τὸ πισυός, à ποταμῷ; potabilia enim liquida sunt. Sed à πισοῦ est, non πισυός, sed πισυός, potabile. Amplessumus igitur Augustini sententiam, quòd Nardus πισυός dicatur à loco, Gerh. ubi supra. Liquidus pro πισυός per aphresin τὸ ὀ μωρὸς, ab ὄπισ, ἰσθμῷ, quod est nomen urbis prope Babylonem, unde optima Nardus adhò dicitur fuisse exportata. Sic optimus pannus in Germania dicitur Londinensis, Pavor in Manuali, & Scultetus in Observat. in Mar. 14. 3. vox sanè insolens, & in qua hæssit. Nonno aqua videtur, ut ex ejus paraphrasi Joh. 12. 3. est intelligere, Marnius in Lexico Philologico. Vide Grotium.

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o Beza.

p Budeo, & Stephano videtur hoc uomen ortum πηδὸν τὸ πισυός To be perswaded. Bonâ fide, that is, Faithfully, and that exclamation, Vestram fidem. * Πίσος nonnunquam sonat fidem præstantis, aut promittentis, nonnunquam probationem per quam persuademus, Eras.

9 Hæc vox Græcis fidem aut constantem significat. At nostris etiam eum qui credit.

Cur in Græco appellatur πικρὴν, non est una omnium sententia: Alii à loco in quo plantata creverit, dictam putant; in qua opinione, præter Augustinum, est Camerarius: Alii à πικρὸς, quòd cum fide fuerit præparatum & sincerum illud unguentum, ita Theophylactus, quem redarguit aliquot argumentis Maldonatus in Matth. 26. 7. Paulus Tarnovius. Alii pisticum derivant à πικρῶ, id est, premo, quasi pisticus sit πικρῶ, id est, pressus, expressus: Pistici idem est quod spicati, ut habet Marcus, cap. 14. ver. 3. Arabicus vertit nardin optimam: talis autem est nardus spicata, Cornel. à Lap. in locum. Tantum non excruciat Grammaticos, Medicos, & Theologos, v&e; πικρὴν apud Marcum & Joannem. Grammaticorum enim alii πικρὴν à πικρῶ derivant, ut nardus potabilis intelligatur: Alii à πικρὸς deducunt πικρὴν. Omnia frustra. Nam à πικρῶ unde venit πικρὴν; Quod si à fide dicta sit, πικρὸς seu πικρὴν dicenda, non πικρὴν fuerat. Latina exempla mirè variant: nam apud Joannem constanter scribunt pistici, apud Marcum, spicati. Causam eruditii haec esse putant, quòd Marcus ex Syrorum opinione Evangelium suum Latine scripsit: Latinus verò Interpres, ut erat in Græco transcripsit in Joanne, Scultetus. Liquidus, Marc. 14. 3. Shee brought a box (v&e; πικρὴν) of liquid Nard; it should be translated, of upright, and perfect Nard, weems Divin. Exercit. It is used also Joh. 12. 3.

Πλάτῃ, Error, Matth. 27. 64. Rom. 1. 27. Ephes. 4. 14. 1 Theff. 2. 3. 2 Theff. 2. 11. Jac. 5. 20. 2 Pet. 2. 18. and 3. ver 17. 1 John 4. 6. Jude 11. Inde Aberratio à recta via, quam natura ipsa commonstrat, Beza in Rom. 1.

Πλατῶν δόματα, Seduco or, Erro, offen. It is put transitively, and significeth to seduce, or cause to erre, Matth. 24. 4. Mark 13. 5. John 7. 12. 1 John 1. 8. and 3. 7. Πλατῶν enim significat non solum errare; sed etiam alios in errore secum ducere, 2 Tim 3. 15. Gerb. in 2 Theff. 2. 15. And it is so used by the Septuagint,

Dan. 7. 25. Judg. 16. 10, 16. Tit. 3. 3. πλανώμενοι. It is a word borrowed from travellers that are in a wrong way, that goe by ghesse, who are out of the way, and will not be called in. Jam. 1. 16. Μη πλανῶσθε, Wander not after the manner of wandring stars: for of this word come the Planets, & apud Latinos Planus pro Impostore. Horatius cuidam scurra irrifori hominum imponit nomen Plani.

Πλάνῳ, (Adject. & Substant.) Planus, seductor, deceptor, impostor, praestigator. One who doth professe an art of cozening men, etiam ipsi spectantibus, although they look on him, Euseb. on Hom. Non solum errans, sed etiam alios errare faciens, 1 Tim. 4. 1. 2 John 7. It is used also Matth. 27. 63. 2 Cor. 6. 8.

Πλανήτης, Erraticus, Jude 13.

Πλάξ, Tabula, 2 Corinth. 3. 3. Heb. 9. 4. Propriè quæ est lata, & ex lapide, quasi πλάταξ, à πλάγῳ latus: In sacris autem literis πλάκεις dicuntur Tabulæ

καὶ ἐξοχῶ, in quibus Deus Legem inscripserat. Unde Gallicè Plaque.

Πλάσσω, Fingo. Πλάσσομαι, Formor, Rom. 9. 20. 1 Timoth. 2. 13. Ἄδαμ πρῶτῳ ἐπλάσθη. Paul alludeth to that Genes. 2. 7. God formed and figured the body of a man, as a Potter doth his vessell out of the clay of the earth.

Πλάσμα, Figmentum, Rom. 1. 20.

Πλάστος, Fictus, 2 Pet. 2. 3.

Πλάτῳ, Latitudo, Ephes. 3. 18. Revel. 20. 9. and 21. 16. Whence Plato had his name, because of his broad shoulders; and therefore Plato's Scholars, to please their Master, did stretch out their shoulders.

Πλάτῳς, (Adject.) Latus. ἢ Πλάτῳς, Plutea, often. Publicos urbis vicos significat à latitudine, Pareus in Apoc. 21. 21. Latini quoque utuntur vocabulo Plateâ pro vico, seu viâ urbis latiore, ac nominatim, Plautus & Terentius.

unicam urbs habeat, non plures, Mede in Apoc. 11. Quid hic aliud dicemus, quàm πλάτῳς nomenclaturâ regionem & territorium universum urbis ditioni subiectum designari? Id. Ibid.

Est insignis impostor, erro, nebulo, versutus: Latini etiam planum Græcâ voce nominant emphaticè, Ares.

Vocabulum hoc Græcum usurpat Cicero pro Cluentio, & Horatius, lib. 1. Epist.

ἢ ἵπῳ, finxit, formavit, propriè Figulorum verbum, Bux. in Lexic. Hebraic.

Πλατῳς,

Πλατύνωμαι, Dilato or, Matth. 23. 5. 2 Cor. 6. 11, 13.

Πλείων, & πλέον, Amplior, copiosior, often.

Πλέκω, Contexo, connecto. unde est Latimorum plico, Steph. usurpatur proprie de vitilibus artificiosè connexis; nec solum de vitilibus junceis, sed in genere usurpatur pro nexu & textura ex quavis materia. Lxx. utuntur pro verbo Hebræo קנב, Densavit complicando, sicut solent fumes, seu frondes complicatione densari, Exod. 28. 14. Gerh. in Harm. It is used also Matth. 27. 29. Mark 15. 17. Joh. 19. 2.

Πλέγμα, Cincinni. 1 Tim. 2. 9. The word signifieth to plat, to crisp, to broyd, to sold, to bush, to curl, or to lay it curiously: whereby all pomp and wantonness is condemned, which women use in trimming their heads. Πλέγμα de reticulo criminum, & fuco crispandi pilum proprie dicitur, Aret.

Πλεονάζω, Augeor, exubero, Rom. 5. 20. and 6. 1. 2 Cor. 4. 15. and 8. 15. Phil. 4. v. 17. 1 Theff. 3. 12. 2 Theff. 1. 3. 2 Pet. 1. 8.

Πλεονέκτης, Avarus, 1 Cor. 5. 10, 11. and 6. 10. Ephes. 5. 5.

Πλεονέκεια, Quasi habeo. 2 Cor. 12. ver. 17, 18. 1 Theff. 4. 6. Est, Plus quam æquum sit possidere, exigere, & meliore seu superiore velle esse conditione: ideo pro fraudare, & circumvenire accipitur, 2 Corinth. 7. 2. Proprie de avaris & ambivolis dicitur, Beza in Ephes. 4. 2 Corin. 2. 11. πλεονεκτησθησθε, Metaphora est ab avaris mercatoribus sumpta, qui omnes fallendi, vel circumveniendi occasiones captare solent, Vostrius. Πλεονεκείν est Recedere in contractibus à legitima æqualitate, Exercere injusta aucupia pecuniæ, Victorin. Strigel. in Nov. Test. Suidas notat, πλεονεκείν quum plus habere significat, cum Genitivo casu construi: quum verò injuriam facere, cum Accusativo, Gersom. Buc. de Gubernat. Eccles. pag. 358.

Πλεονεξία, Avaritia. Ephes. 4.

Πλεονεξία, Avaritia. Ephes. 4. comparavit commoda, ut 2 Corinth. 7. ver. 2, 12. Beza in 2 Corin. 2. 10. Ex vi nominis significat studium semper plus habendi, Gerh.

v. 19. ἐν πλεονεξίᾳ. It is translated Greediness, and signifieth also Covetousness, or, word for word, an Having more.

Significat Immodicam acquirendi cupiditatem, etiam cum aliorum detrimento, Beza in Luc. 12. 15. An unlawful desire of having more, Rom. 1. 29. there it signifieth an inordinate desire of having more wealth than the Lord allots us. 2 Pet. 2. 14. πλεονεξία non significat nudam habendi plura cupiditatem, sed talem quâ quis aliena per vim ac fraudes rapit; unde Erasmus hunc locum reddidit per rapinas. Idco verò Apostolus utitur numero plurali, ut ostendat, seductores illos non uno avaritia morbo laborare, nec unam duntaxat artem calleve, divitiis per fas nefasque congerendi, ac simpliciores pecuniâ emungendi, Gerhard. in loc. Of πλεονεξίαν, Having much. So the Latines have derived Avaritia, ab aveo, & aurum, aut æs. Avarus, quasi avidus æris, Aut. Gell. lib. 10. c. 5. Or, quasi avens aurum. 2 Cor. 9. ver. 5. Per Metonymiam efficientis significat donum ægè collatum, qualia sunt omnia avarorum hominum munera. It is used also Mark 7. 22. Ephes. 4. 19. and 5. 3. Coloss. 2. 5. 1 Theff. 2. 5. 2 Pet. 2. 3.

Πλέω, Latus, Joh. 19. 34. and 20. 20, 25, 27. Act. 12. 7. Whence the Pleurise. Que vox & latus, & costam significat, & Gallicè eadem etiam vox est, nisi quod accentu nonnihil variato efferant coste, & costè, Mercer. in Genes. Πλέω, Navigo, Luk. 8. 23. Act. 21. 3. and 27. 2, 6, 24.

Πληγή, Plaga, often. Our English word the Plague seemeth to be taken from the Latine plaga, and that comes from this Greek: It is usually put for a stroke, a blow, a stripe, a wound.

Πλήθος, Multitudo, often.

Πληθύνωμαι, Multiplico or, often. Πληθύνωμαι (1 Pet. 1. 2.) significat multiplicari, dilatarì, incrementum largissimum capere, adimpleri; ut sic tum de multiplicatione in quantitate discreta, tum de augmento in quantitate

continua

continua accipitur Matth. 24. v. 12. Act. 6. v. 1. & 7. Cha. 7. v. 17. Cha. 9. v. 31. Chap. 12. v. 24. 2 Cor. 9. 10. 2 Pet. 1. 2. inde quidam reddunt multiplicetur, quidam verò impleatur, Gerh. in loc.

Πλήθος the Noun, from whence it is derived, in the whole New Testament is translated multitude; and the Verb which cometh of it, throughout this whole book of the Acts, when applied to the Church, is only so used, and accordingly translated. Nor can it, being applied to persons, be otherwise understood. It doth properly signifie to increase in number, and not in measure, and accordingly is translated multiply, Act. 6. 1, 7. and 7. 17. and 9. 31. Yet, when it is spoken of sinnes and graces, as Matth. 24. 12. 1 Pet. 1. 2. it may signifie an increase in measure, not number, though there the word is capable of the construction of multiplying, as might easily be proved, The Assemblies answer to the Reasons of the seven dissenting Brethren, p. 79.

Πλήθος, ομα, Impleo, or, often.

^a Est vir Martii caloris, & militaris ferocia, & πάλιν, à percutiendo.

^a Πλήθους, Percussor, 1 Tim 3. 3. Tit. 1. 7. Pugna. Autores Latini percussorem vocant, qui aliquem occidit, maxime si ad hoc conductus fuerit. Hic autem πλήθους est qui facile ac libenter percutit; sive, ut cum Syro loquar, cujus manus currunt ad percutiendum, cujus manus est præceptum ad percutiendum, Druf. ad 1 Tim. 3. 3. Quidam exponunt Convitiatorem, Jurgatorem, qui lingua ferit.

Πλημμύρα, Inundatio, Luc. 6. 48. Quando scilicet vehementiori pluvia colligitur inundatio, vel quando flumina aut stagna, pluvialibus aquis augeta, ruptis aggeribus exundant, & obvia quaque sternunt, Chemnit.

^b Illativa particula est, pro eo quod Galli dicunt Mais pour s'ant, Luc. 6. 35. Ephes. 6. 33. Beza.

^b Πάλω, Adverb. Præterquam, Act. 27. v. 22. Præter, cum Genitivo, Marc. 12. 31. Sed, Luc. 6. 24. & 12. 31. & 23. 28. Attamen, Phil. 1. 18. Quin-

Luc. 10. 14. πάλω. Vulgat. & Eras. Veruntamen, quod nescio an πάλω unquam significet. Syrus, & Arabs, Verum: Id probat: nam præterquam quod πάλω hoc passim significet, ut Matth. 18. 7. & 26. 39. Luc. 6. 24. 35. hoc passim optime quadrat, Lud, de Dieu. Vide illum in Luc. 19. 27.

etiam, Matth. 11. 20, 24. Imò, Luc. 11. 41. Caterum, Luc. 22. 21. Adversativa est, Luc. 6. 24. E contra verò, v. dicitur; sicut Lutherus rectè reddidit.

Πλήρης, Plenus, often.

^c Πληρω, ἵουμαι, Impleo, or, often. Matth. 3. 22. Impleo, Beza. Vulg. Adimpleo. Perficio, Eras. Cicero usurpat Implere & Præstare: ita ibi accipitur, & Matth. 3. 15. Perficio, Rom. 8. 4. Ad Galatas, Cap. 5. 14. Plenis velis navigo. Rom. 15. 19. ^d πεπληρωμένοι τὸ εὐαγγέλιον, I have replenished, Vulg. Lat. Or Fully Preached, Great Eng. Bib. and last Translation. Fulfilled the Gospel, Gr. Fulfilled the preaching of the Gospel, Syriack. Or, The office of preaching, Beza. Coloss. 4. 12. πεπληρωμένοι The Greek word (saith one) is a Metaphor from a ship that failes with the help of windes; that is, (as the word in the Original signifieth) when a man is filled with the commandement, as the faile of a ship is filled with winde.

^c Πληρῶς de gaudio dicitur Joh. 3. 29. & 15. 11. & 17. 13. 1 Epist. 1. 4. 2 Epist. 12. Phil. 2. 2. πλῆρῶς aut συμπληρῶς proprie dicitur de certo tempore quod expectandum est ut Lev. 25. 20 Num. 6. 5. Act. 2. 1. Gal. 4. 4. Luc. 2. 1. 2. 4. Grotius.

^d Πληρωμα, Supplementum, plenitudo, completio. Plenitudo, Joh. 1. 16. Supplementum, Matth. 9. 16. Impletio, perfectio, Rom. 1. 3. 10. Significat tum id quod implet, ut Joh. 1. 16. Col. 2. 9. tum id quod impletur, ut Rom. 11. 15. & 15. 29. posteriore sensu rectè E. phes. 1. 23. accipias, Grotius.

^e Πληρωσεία, Persuasio, plena certioratio, Col. 2. 2. Heb. 6. 11. and 10. ver 22. 1 Thesl. 1. 5. Significat summam certitudinem mentis, tanquam certam persuasionem argumentis ac rebus ipsis comprobata, ut dubitare amplius non possit, Hyperius in locum. A speech borrowed from a full faile. Such as have this Plerophorie, are carried with a full faile to holy duties. Potissimum dicitur de certitudine notitiæ practicae, ac ei conjunctæ fiducia, aut spei, ut Rom 4. 21. Πληρωσθησθε, id est, firmi & constanti fide stantes. It is truly translated Assurance, 1 Thesl. 1. 5. Certa persuasio, not plenitudo multa, Col. 2. 2. Heb. 6. 11. it is taken for a certain faith, and assurance. It seemes not well to be

^e Πληρωσεία, Persuasio, plena certioratio, Col. 2. 2. Heb. 6. 11. and 10. ver 22. 1 Thesl. 1. 5. Significat summam certitudinem mentis, tanquam certam persuasionem argumentis ac rebus ipsis comprobata, ut dubitare amplius non possit, Hyperius in locum. A speech borrowed from a full faile. Such as have this Plerophorie, are carried with a full faile to holy duties. Potissimum dicitur de certitudine notitiæ practicae, ac ei conjunctæ fiducia, aut spei, ut Rom 4. 21. Πληρωσθησθε, id est, firmi & constanti fide stantes. It is truly translated Assurance, 1 Thesl. 1. 5. Certa persuasio, not plenitudo multa, Col. 2. 2. Heb. 6. 11. it is taken for a certain faith, and assurance. It seemes not well to be

^d Vide Estium ad Rom. 15. 19. e Metaphora à navibus, cum plenis velis incitata feruntur. πλῆρῶς φρεσίν, id est, plena comprehensio, certus intellectus, & firma notitia, Arzet.

be translated *Perswasion*, for that is a work of the minde; but faith is especially a work of the heart and will, Rom. 10. 10. *Quo vocabulo denotatur firma illa & certa adhésio, rebus creditis orta ex interna operatione Spiritus irradiante intellectum, inclinante voluntatem, fortiter sigillante ipsum animum caractere verum creditarum.*

Πληροφορέω, *Plenam fidem facio.* Πληροφορέομαι, *Pass.* Rom. 4. 21. and 14. 5. 2 Tim. 4. 5, 17. Luk. 1. 1. 5 πεπληροφορηθίω, *Fully persuaded.* The Greek word is a Metaphor borrowed from ships which are carried with full saile, and signifieth a most certaine perswasion of the truth. Rom. 4. 21. The word in the Original is πληροφορηθείς, *Plenè persuasus, vel Persuasissimum habens, ut loquitur Columella, li. 12. cap. 1. vel Persuasionis plenus, quem admodum loquitur Suetonius in Tiberio. Being persuaded, or assured.* Not *Plenissimè sciens*, as the Vulgar, *Fully knowing.* First, it being a Participle of the Passive, cannot properly be translated by an Active. Secondly, there is not a letter, or syllable in this word included, whereby knowledge is signified or expressed in the Greek tongue. Thirdly, the Vulgar Translatour doth read otherwise in other places, translating this word πληροφορεῖν, and the derivatives thereof, by these Latine words, *Imple, Comple, to Fill, or Fulfill*, as Luke 1. 1. [*Beza* better there expresseth the Greek word, then some of our English Interpreters, which say, *Fulfill thy Ministerie*; whereas the Apostles meaning is, that he should approve the credite and dignitie of his ministerie unto other men, Dr *Fulke*.] 2 Tim. 4. 5. [Τὴν διακονίαν σου πληροφορησόν *Vulgatus malè vertit, Ministerium tuum imple. Nec meliù melius Castalio, Tuo munere persungere. Optimè Beza, Ministerii tui plenam fidem facito; & Erasmus, Ministerium tuum ad plenum probatum reddito.*] In which pla-

ces, though the Translatour expresse not the full meaning of the word, yet he varieth from his reading in this place, which sheweth the imperfection of the Translation, agreeing not with it selfe. Fourthly, this Translation, *Plenissimè sciens, Fully knowing*, which seemeth to define faith by the fulness of knowledge, impugneth the Jesuites opinion, who denieth as well that *Fides* is *Notitia*, Faith is a Knowledge, as that it is *Fiducia*, Assurance: therefore he should not gaine much by this reading. Fifthly, that this word πληροφορέω, signifieth, as we reade, *to persuade, Plenam fidem facere*, to make a thing certain, or assured, it may appeare by comparing other places of Scripture where this word is used; as Luke 1. v. 1. πληροφορηθίω, the Vulgar translatheth of things, *Quæ in nobis completa sunt, which are fulfilled in us*; very ignorantly, not distinguishing between the Greek words πληροφορεῖν, and πληροφορῶ the first signifieth to *certifie*, or persuade; the second to *fill*: and πληροφορηθίω i. τελεγεύματα, are such things, which are so evidently proved, that there remaineth no more doubting, as Mr *Beza* * sheweth out of *Ulpianus*. Sixthly, this is proved by the etymologic, or denomination of the word: for πληροφορῶ is, as if we should say, πληροφορῶ τίςιν εἶρα, *Plenam fidem affero*, I bring, or give certaintie, or assurance to a thing. Seventhly, that it is so to be taken in this place, for a full assurance, the words foregoing declare: *He doubted not of the promise.* What is that else but to be assured? Dr *Willetts Synopses.*

^h Budæus, in commentario linguæ Græcæ, verbum πληροφορεῖν vult idem esse quod completum habeo, certissimè novum. Erasmus in annotatione super præfationem Evangelii secundum Lucam πληροφορεῖν exponit plenam facere fidem. ⁱ Πληροφορημένα signifieth in Scripture style, not only the certaintie of the things done, but also the certain belief that they were so done. See Rom. 4. 21. and 14. 5. Colof. 2. 2.

2 Tim. 4. 5, Heb. 6. 1. The Lxx once use it in a bad sense, Ecclef. 8. 11. for settlement in evil, Mr *Lightfoot in his Harmonie*. * Πιεδῶ πεπληροφορημένοι ἐν ἡμῖν τελεγεύματα, *Earum remanent quorum plena fides nobis facta est.* Ad verbum, *De rebus quæ inter nos fuerunt profus certificate, vel certiorate.* Πληροφορεῖσθαι quum ad personam refertur, significat certiore ab aliquo fieri, ita ut de re quapiam nulla sit amplius dubitatio: sin autem ad res ipsas accomodetur, πληροφορημένα τελεγεύματα dicuntur, quæ certis testimonijs ita sunt comprobata, ut de iis ambigi non possit, nisi quis velit apertam veritatem inficiari, *Beza in Luc. 1.*

Vu 2

^k Πλησίον,

f Vide *Estim* ad locum, ubi de hac voce fuscè agit. g Videtur propriè dici πληροφορεῖσθαι is, qui quasi plenis velis sic fiduciâ suâ fertur ad eam rem quâ confidit, ut sit Metaphora à navibus, *Piscat.* 2 Tim. 4. 5. intelligitur de Impletione, aut plenâ quadam, perfectâque absolute operatione operis, *Illuz.*

ἱ Πλησιόν ad-
 verbum esse,
 ex Joh. 4. 5.
 patet. Usur-
 patur autem
 nominaliter,
 uti & Matth.
 22. 39. Rom.
 13. 10. Glas-
 fac, lib. 3.
 Tract 1.
 1 Our En-
 glish word
 Neighbour
 hath some af-
 finitie with
 the Hebrew
 רֵעֵךְ Cha-
 bar, which si-
 gnifieth to be
 joyned in so-
 cietate. See
 Hebræis, in
 Πλησιόν Græ-
 cis, & Latine
 proximus, est
 propriè is
 qui tibi qua-
 libet ratione
 conjunctus
 fuerit. *Fanf.*
 in Concord.
 Evangel.
 m Quodcum-
 que navis ge-
 nus, Beza in
 Matth. 8. 23.
 Est parvum
 navigium
 impulsum
 remis, quo-
 rum crebrior
 est usus in a-
 mnis &
 fluviiis, παρὰ
 τὸ πλεῖν, à
 navigando.
 n Gallis, *Ne*
 flure.
 o A Πλάτος,
 Divitiarum
 Deus, quasi
 πολυπότος,
 cui multa o-
 pes ac divi-
 tiæ.
 * Dives, quasi
 Divus, He is
 a pettie god
 to his under-
 lings. It is a
 French Pro-
 verb, Silver
 doth all,
 L'argent fait
 tout.
 p A Plutone: sicut Divitiæ apud Latinos dicun-
 tur à Dipe, Alsted.

k Πλησιόν, Proxè. ὁ πλησιόν, Proximus.
 Πλησιός, Proximus, often. Ἀπλάω,
 πλήσω, accedo, appropinquo; Latine,
 proximus, quia proxime, id est, nullo
 mediante ad nos accedit. Πλησιό
 aliquando significat Socium, & Ami-
 cum; aliquando generaliter alium quem-
 libet, Casaub. in Matth. 5. 43. It
 comes of πλησιόν the Adverb, signi-
 fying nigh unto, or near: In ¹ He-
 brew it is נָרָא Reang, of נָרַג Ra-
 gnab, to feed, signifying one that is
 brought up, and eateth and drinketh
 together with us. The Septua-
 gint have accordingly translated it,
 sometime πλησιόν, a near neighbour;
 sometime ἐταῖρον, a fellow; some-
 time φίλον, a friend.
 Πλησιμόνη, Saticias, Col. 2. 23.
 m Πλοῖον, Navis, Navigium, often. Na-
 vis, dempto (n) Avis; both do flie, one
 with wings of nature, the other of
 art, Velis quasi alis volare docuit.
 Πλοιάειον, n Navigiolum, Navicula,
 Mark 3. 9. and 4. 36. and 6. 22, 23.
 and 21. ver. 8. a Cock-boat, or Small
 Bark.
 Πλάσις, m Navigatio, Acts 21. 7. and 27.
 v 9, 10.
 o Πλέσι (Adject.) * Dives, often.
 Locuples, quasi loculorum plenus,
 vel quasi loci, id est, agri plenus, O-
 pulentus ab ope. Ephes. 2. 4.
 God is said to be πλέσι, id est,
 Qui abundat. Non modò apud He-
 bræos, sed etiam in aliis Linguis, dives
 dicitur aliquis ejus rei cujus magnam
 habet copiam, Beza.
 n Πλέσιος, Copiosè. Col. 3. 16. Copi-
 osè, Beza. Vulg. Abundanter. E-
 rasim. Opulenter. It notes two things.
 1. The measure, and so it is well
 rendred plenteously. 2. The worth
 of the knowledge of the word, and
 so it is by some rendred richly. It
 is used also 1 Tim. 6. 17. Tit. 3. 6.
 2 Pet. 1. 11.
 p Πλῆτος, Divitiæ, often. Solet trans-
 latitiè usurpari à Paulo, quoties in-
 gentem alicujus rei vim & copiam vult
 intelligi, sicut observavit Erasmus, ut
 Rom. 9. 23. 2 Cor. 8. 2. & alibi sæpe.

Πλέω, Dives sum. Πλεῖψ, Dives,
 often.
 Πλεῖζομαι, Ditor, 1 Cor. 1. 5. 2 Cor.
 9. 11.
 Πλώω, Lavo, Rev. 7. 14. Peculiariter de
 vestimentis.
 Πνέω, Flo. Τῆ πνεύμα, Ad venti flatum,
 Matt. 7. 25, 27. Luk. 12. 55. Joh. 3. 8.
 and 6. 18. Acts 27. 40. Rev. 7. 1.
 q Πνεύμα, Spiritus, Spiritus sanctus, Spi-
 ritus vita, often. Matth. 5. 3. ^q Significat
 πνεύμα animum significat, ut Isa. 66.
 ver. 2. infra, 26. 41. Johan. 11. 33. &
 13. 21. Rom. 1. 9. 1 Corinth. 2. 13.
 & 7. 34. Ephes. 4. 3. Sunt ergo σω-
 γοὶ ἀνθρώποι hi qui non fortunâ tan-
 tium, sed & animo sunt pauperes. Gro-
 tius pro anima rationali, Matth. 26.
 ver. 41. Rom. 8. 16. 1 Corinth. 2. 11.
 & 6. 20. Alibi verò totum animum
 significat, comprehensifus etiam affectibus,
 ut Act. 19. 21. Idem. Spiritus no-
 men est πολεσθημον. It hath various
 acceptiones: 1. It is taken for the
 wind, Joh. 3. 8. So Chrysostome,
 Cyrill, Theophylact, Augustine, Beza in-
 terpret that place. The Latines al-
 so take Spiritum pro Vento, ut Virgil.
 Æn. id. 12.
 ————— Boreæ cum Spiritu alto
 Intonat Ægeæ. —————
 Some would have it likewise to be
 taken (Jam. 2. 26.) for the Breath,
 since this word doth more properly
 signifie the breath which a man
 draweth and sendeth forth againe,
 then the soule, which is the princi-
 pall part of man. For the word Spi-
 rit, both in the Hebrew, Greek, and
 Latine tongue, doth signifie breath:
 à πνέω Spiro, ut spiritus à spiran-
 do. The Hebrew רוּחַ Ruach signi-
 fieth ventum & spiritum, not spiri-
 tus, id est anima, but spiritus, id est,
 habitus, & respiratio, Polan. in Syntag.
 And thus the comparifon is exact,
 As the body without breathing is
 dead, so faith without works. Whence
 those phrases among the Latines,
 Animam ducere, to breathe: Animam
 continere, comprimere, to hold ones
 breath: Anima illius fetet, his breath
 stinks: Animam agere, efflare, expi-
 rare, to die: And so our Saviour
 Christ

Significat
 flamen, fla-
 tum, spiri-
 tum, peculi-
 ariter in ani-
 mantibus an-
 helitum. Vox
 πνεύματος sine
 articulo
 Spiritus
 Spiritus, Joh. 3.
 v. 5. 1 Cor.
 12. 11. Jud.
 v. 19. & cum
 articulo ali-
 quid inter-
 dum de-
 notat, Ephes.
 4. 30. 1 Ihes.
 5. 19. 1 Joh.
 4. 1. In to-
 ta valedictio-
 ria concione
 articulus ali-
 quoties addi-
 tur, Joh. 14.
 v. 17, 26. &
 16. 13. Glas-
 fuis.
 1 Ruach in
 in Hebrew is
 also taken for
 the wind.

Christ is said to have given up the ghost, Matth. 27. v. 50. And this being the more proper signification of the word, ought (unless other circumstances overthrow it) to be taken; the rather for that hee useth a word for the body, which is generall and common to all living things which have sense, without restraint of that which is proper to men. 2. For the soul of man, Joh. 19. 30. Luk. 23. 46. Act. 7. 59. 1 Pet. 1. 2. and 3. v. 19. 3. For the heart, and inward affections, Rom. 1. 9. 4. For the regenerate part of man, Gal. 5. 17, 25. Rom. 8. 1. 5. It is given to the Angels, 1. Good, Heb. 1. 14. Act. 8. 39. 2. Evil, Ephes. 2. v. 2. Matth. 12. 43. 6. It is spoken of God in generall, Joh. 4. 24. In speciall, of the divine nature of Christ, Rom. 1. 4. 1 Pet. 3. 18. of the holy Ghost, Matth. 28. 19. and 12. 31, 32. John 7. 39. and 14. 26. and 15. 26. and 20. 22. 7. It is taken for the ^r gifts of the Spirit, 1. In generall, 1 Thess. 5. 19. 2. In speciall, the Spirit of wisdom, Ephes. 1. 17. the Spirit of meeknesse, Galat. 6. v. 1. Divines distinguish between Soule and Spirit, and so doth the Scripture, 1 Corinth. 15. 45. The first man Adam was made a living soul, the last a quickning Spirit. Soule is that by which wee live naturally: Spirit is that by which wee live through grace supernaturally: or, (as Calvin) Soule signifieth the Will, and Spirit the Understanding, Heb. 4. ver. 12. The Soul and Spirit, that is, the Will and Understanding. So Mary, saying (Luke 1. 46, 47.) My Soule, and my Spirit, doth intimate, that shee did praise the Lord with attention in her understanding, and devotion in her affection. 1 Thess. 5. 23. and in all ^r places where the spirit and soul are mentioned together, by Spirit is meant that noble and eminent facultie of mans soul called the Understanding or Minde. Under this is the Conscience included, which being renewed, is called also by the name of Spirit, Rom. 8. v. 16. Ephes. 4. 23.

^r The propheticall interpretation of Scripture, 1 Cor. 14. 32. The doctrine of the Gospel, 1 Joh. 5. 6. 2 Cor. 3. 6.

^r Dr. Taylor.

Πνευματικὸς, Spiritualis. Πνευματικὰ, Spiritualia bona, often. Spiritualis, Rom 7. 15. Per Spiritum sanctum regeneratus, 1 Cor. 2. 15. Præditus donis spiritualibus, 1 Corin 4. 37. Gloriosus, 1 Cor. 15. 14. Aliquando opponitur rebus profanis, Ephes. 5. 19. 1 Cor. 2. 13. & 12. 1.

Πνευματικῶς, Spiritualiter, 1 Cor. 2. 14. Item non proprie, sed per Metaphoram, Apoc. 11. 8.

^u Πνεῦν, Flatus, halitus, Act. 2. 2. and 17. 25. Πνεῦν ad omnia ea Spiritus significata pertinet, quæ vel aërem, vel vitam hanc communem denotant: πνεῦμα vero ad ea solum, quæ vel hominis animum & mentem, vel Spiritum Dei, vel Deum ipsum significant, Danæus Insag. Christ. lib. 1. c. 54. Augustinus lib. 13. de Civ. Dei cap. 24. putat πνεῦμα generalem vocem esse, quæ etiam tribui pecudibus possit; πνεῦμα vero proprie soli homini tribui, non etiam brutis animalibus. At Eccl. 3. 21. Lxx. de brutis utuntur voce πνεῦμα.

^o Πνεῦμα pro flatu & vento interdum ponitur, ut Joh. 3. 8. πνεῦμα tamen pro Spiritu sancto nusquam quod sciam; quod etiam alicubi observavit, August. Beza in Act. 2. 2.

Πνιγωμα, Suffocor, Matth. 18. 28. Mark 5. 13.

Πνικτὸν τὸ, Suffocatum, res suffocata. Act. 15. 29. and 21. 25.

Πόδης, Talaris vestis, Apoc. 1. ver. 13. Ἄ πὲς pes, inquit Lyranus, & hæreo, quod hæreat talis; potius ex πὲς pes, & ἄγω nec το, apto. Vestis promissa, ad ipsos usq; pedes dependens, Eras. It signifieth a Garment coming down from the neck to the foot, whereupon the target that covered all the body, even to the feet, is so called.

Πόθεν, Unde, often.

^r Ποίω, Facio, edo, præsto, very often. Joh. 8. 34. πᾶς ὁ ποιῶν, Hee that maketh sin, that is, he that doth it as his work, Rom. 13. 14. Joh 3. 9. ἀμαρτίαν ἔποιε, hee doth not commit, or make sin, that is, he doth not make much of sin; or, he doth not make it his work to sin; or, he doth not ποιεῖν ἀμαρτίαν, that is, not industriously adorn it, and curiously set it forth with all art and skill, as the word ποιεῖν properly imparteth. The phrase wee meet with Joh. 8. 34. and the same sense of the verb ποιέω occurs John 3. 21. and 1 John 1. 6.

^r Proprie significat, Rem aliquam certis qualitatibus orno: dicitur enim à nomine ποιός qualis.

though

though rendred by another word in English, *Dugard*. De malis alicui illatus interdum accipitur, Matth. 21. 36, 40. Ποιειν conjunctum cum Dativo, de beneficiis potius quam maleficiis usurpatur, Matth. 7. 12. & 20. 32. Marc. 10. 36. Generalem habet significationem, sed quando ponitur cum nominibus pecuniam vel lucrum significanti- bus, ut Luc. 19. 18. tunc describit lucrum ex negotiatione acquisitum, y ita apud Demosthenem; & sic Latinum verbum facio accipitur. Eligo, Marc. 3. 14. & 1 Sam. 12. 6.

Ποιμαζ, Opus. Ephes. 2. 10. Factura, Hieron. & Valla. Creatura, Syriac. Opus, Beza. It is used also Rom. 1. 20.

Ποιησις, Opus, James 1. 25. Quasi dicas Factio, quando quis aliquid opus producit secundum præcepta artis propriè dictæ, ut quum quis Orationem secundum præcepta Rhetorica scribit, aut habet, Keck. in Ethic.

Ποιητις, Poëta, Act. 17. 28.

Ποιητις, Qui præstat, effector. ut Justinus Martyr existimat in lib. exhortat. ad Gentes, melius atque significantius Deus in sacra Scriptura ποιητις appellatur, quam à Platone & Philosophis ἰδρυουργος. Est enim ποιητις, qui ex nihilo aliquid facit: at ἰδρυουργος, qui ex inordinato aliquo tantum illud ordinat, & construit, Danæus Ifag. Christ. li. 1. ca. 26. It is used Rom. 2. 13. James 1. 22, 23, 25. and 4. v. 11.

Ποικιλ, Varius. Gen. 37. 7. Varii coloris, seu Versicolor. The Hebrew word is צבעוני, Passim, Varieties. The Greek ποικιλιον, Varius, or Manifol, viz. in threads, and colour; an embroydered coat, such as Kings daughters used to wear, 2 Sam. 13. 18. Hereby is signified the varietie of wisdom, and manifold graces given to Gods people, Ephes. 3. 10. and 1 Pet. 4. 10. It is used also Matth. 4. 14. Mark 1. 34. Luk. 4. 40. 2 Tim. 3. 6. Tit. 3. 3. Heb. 2. 4. and 13. v. 9. Jam. 1. 2. 1 Pet. 1. 6.

z Pastor, & propriè ovium, qui & dicitur Opilio, Steph. Scap.

Ποιμυλ, Pastor, often. This word Pastor, taken from Shepherds, is applied to Teachers, Matth. 9. 36. and

26. 31. Christ is ὁ ποιμυλ, The Shepherd of speciall note. ὁ ποιμυλ ὁ κελος, Joh. 10. 11, 14. The good Shepherd, The great Shepherd, Ἀρχιποιμυλ, 1 Pet. 5. 4. The chiefe Shepherd of our soules, are his honourable titles. a Metaphoricè transfertur ad Magistratus.

Ποιμαλω, Pasco, rego, often. It is applied, not only to Teachers, as Joh. 21. 16. Acts 20. 28. 1 Corinth. 9. 7. 1 Pet. 5. 2. but the same is spoken also of Kings, Matth. 2. 6. Rev. 19. 15. so it is used by the Lxx, Psal. 2. 9. where we translate rule. But a word of double signification is to be understood according to the subject matter spoken of: as Joh. 21. 16. it being spoken of a spirituall Pastour, it cannot be so meant, of ruling as a King; but is to be understood of feeding, as a spirituall Pastour, by doctrine and life. It signifieth properly to feed as a shepherd, and metaphorically to governe: Feeding importeth governing. The more proper translation Act. 20. is to feed: yet the Greek word will bear rule also; but feeding as a shepherd doth his sheep comprehend both. The same word Joh. 21. our Saviour Christ limiteth rather to feeding: For, by lording and ruling, Peter should not so well testifie his love towards Christ, as by painfull feeding. And there your own Vulgar interpreteth Pasce, and your selves feed; though in the margent you would faine pray aide of the Greek, to establish your Popes tyrannicall rule, Dr Fulke against Martin.

Ποιμν, Grex. Grex ovium, Luc. 2. 8. Metaphoricè dicitur de grege ovium Christi, seu cætu fidelium, Matth. 26. 31. Joh. 10. 16. It is used also 1 Cor. 9. 7. twice.

Ποιμνιον, Grex, Aft. 20. 28, 29. 1 Pet. 5. 2, 3. Parvum gregem significat, & maximè ovium, Janfen. in Concord. Evang. Luke 12. 32. there are two diminutives in the Original, μικρον ποιμνιον, the word translated flock, signifieth a little flock: but, that the exceeding littleness of it might appeare, Christ adds another word, so

a Ποιμνυλ, λαων, Hom. Il. 1.

b Ποιμυλ, non ad unam tantum Pastoralis officii partem, sed ad reliquas omnes partes curandi gregem extenditur; quæ sunt ducere & reducere, defendere, sanare, moderari, dirigere, Governare, Manere in herba viridi; Officium boni Pastoris est, ut divinis Oraculis gregem suum assidue pascat, Casaub. in Exercit.

Significat non simpliciter Regere, sed Pasce, & Regere quomodo Pastor gregem, Janfen. in Concord. Evang.

so the words are, *Fear not little little flock*, Burroughes his excellencie of a Gracious Spirit.

Ποιῶ, *Quis, qualis*. Often used in the New Testament, and ever translated *what*, and *which*, one place (1 Pet. 1. 11.) only excepted.

c Bellum of c Πόλεμος, *Bellum*, often. *Bellum*, quasi *minime bellum*, vel quasi *bellum*. A πολὺς, *Multus*, & αἷμα, *Sanguis*; because much blood is shed in warre: Or, of ἄλλοι, *Perdo*; because it doth *Multos* perdere: Or, ὅτι τὸ πολεῖν, *à* *vertendo*, quòd *omnia veritat* & *turbet*.

Πολεμῶ, *Prætor*. Rev. 2. 16. and 12. 7. and 13. 4. and 17. 14. and 19. 11, 19.

d Quo nomine apud Græcos non urbs modò significatur, sed hominum cœtus, quorum unum est corpus, etiam per varios pagos habitent, *Beza in Luc. 4. 26. Bucan. in loc. com.*

d Πόλις, *urbs*, often. *Interdum pro ipsa urbe muris cincta, vicibus, & ædificiorum serie distincta; interdum pro ipsis civibus, quemadmodum & Latinum vocabulum Urbis. Nam civitas dicuntur propria significat ipsi cœtus jure sociati, secundum Cic. ut, Nec hæc urbs, nec in ea civitas. Item, & prætor ille esset, & Roma urbs, & eam civitas incoleret, Stephanus in Thef. Græc. A πολὺς, *Multus*, quia *Civitas constat à multitudine Civium. A πόλις (inquit Aristophanes) quia facile venitur. Civitas, quasi Civium unitas. 1. A place compassed with walls for the people to dwell in, Matth. 9. 35. 2. The people which dwell in such a place, Act. 19. 29. a Metonymic. 3. Heaven, Heb. 11. 16. a Metaphor. A Citie is called in Hebrew גִּיר, *Gnir*, of גִּיר, *Gnir*, to raise, or rise, because it is raised with houses and walls.**

Πολίτης, *Civis*, Luc. 15. 15. & 19. 14. Act. 21. 39. *Municeps (à Munere, quasi Manus capiens) proprie è dicitur, qui in civitatem Romanam receptus, munerum particeps fiebat, Cornel. à Lap.*

e Πόλις τῆς. 1. Civilitas. 2. Respublica. 3. Gubernatio.

Πολιτεία, *Civitas, respublica. Respublica, Ephes. 2. 12. Civitas, jus civium, aut civitatis, Act. 22. 28. Civitatis status. Respublica, reipublice ad-*

4. Conversatio, *Cornel. à Lap. Πολιτεία in abstracto significat, 1. Statum Reipublicæ. 2. Regimen & administrationem Reipublicæ. 3. Jus Civitatis in Republica. 4. Institutum, ac rationem vite quæcumque, Gerh. in loc. Theolog.*

ministratio. Generaliter dici potest Administratio, vel Disciplina, Gall. Police, Discipline.

Πολιτάρχης, *Præfectus urbi*, Act. 17. ver. 7.

f Πολιτάρχομαι, *Verbor. Phil. 1. 27. πολιτάρχετε, Vos gerite. Let your conversation be. The word used in the Originall implyeth, that they were Citizens of a Citie which is above, and enforceth this construction, Only ye, as Citizens of an heavenly Jerusalem, carrie your selves, &c. Generali sensu accipitur de moribus, & actionibus externis, Piscat. It is used also Act. 23. 1. πεπολιτάρχομαι τῷ Θεῷ. Syrus, & Vulg. *Conversatus sum coram Deo, Laudarem, si consuetudo cum Dativo id ferret. Magis recessit Arabs, quum vertit, Institutus & educatus sum coram Deo. Budaus, Munere meo functus sum Deo Beza, Servivi Deo. Malim, Vixi Deo, sicut Phil. 1. 27. Lud. de Dieu.**

Πολίτῳμα, *Vita civilis, civitas*, Phil. 3. 20. Ἡμεῖς τὸ πολίτῳμα ἐν οὐρανοῖς ὑπάροχον, *Nos ut Municipis colorum nos gerimus, Steph. * Beza, Piscat. Ad verbum, Nostra civilis vita in cœlis est. Vulgata, Nostra conversatio in cœlis. Hieronymus, Municipatum vertit. Syrus Interpres nimium generaliter, Opus nostrum; ut si Gallicè dicas, Nostre besongne. We carrie and behave our selves in this life, as free Denizens of the Citie of Heaven: For so the words in the Originall are, as if we should thus read them, *Our Citie wherof we are Citizens, and whereunto we have right, is Heaven.**

Πολλίτης, *Sæpe, frequenter, multoties.*

Πολὺς, *Multus*, often. *Apud probatos auctores, Thucydidem. Homerum, aliosq; πολὺς pro Magnus, amplius, excellens, præstans usurpatur, teste Budæo: Apud Lxx autem Interpretes, nil ultrastius, ut Gen. 15. 1. Psa. 36. 6.*

Græci explicarem, periphrafin quæsi; est enim regnum Cælorum Civitas istar, cujus municipali jure omnes Sancti reguntur, Beza. Municipium potius, quam Convivialitatem significat; Gallicè, La Bourgeoisie. Italicè, In civitate, id est, Jus Civitatis nostræ in Cælo est, seu Cives sumus Cæli, non terre: quæ igitur in Cælo sunt, querere debemus, Zanchus.

f Non est simpliciter conuersari, quod privati faciunt, sed creditum sibi munus administrare, ut Magistratus faciunt, *Lovin. Gagnanus, Salmonon. Πολιτάρχης dicuntur, qui publico aliquo munere funguntur, vel in iis versantur, quæ in communi ad omnes spectant, Bucan. Non Cives, sed Magistratus respicit, significatque, Officium sibi conceditum administrare, Budæus. Πολιτάρχης dicuntur, non modò qui publico aliquo munere funguntur, sed etiam privati homines: quod ad ea quidem attinet, quæ in communi ad omnes spectant, qualia sunt militia, religio, & si qua sunt ejusmodi, Beza in Act. 23. 1. * Ego, ut vim nominis*

ita notum, ut nihil magis. Occurrit autem ea phrasis aliquoties in Novo Testamento: Nescio an etiam in Veteri. Auctor Latina Vulgata non uno modo semper reddit. Nam reperio apud illum in declaratione τῆς πονηρίας, cum hoc modo sumitur, Malus, malignus, & nequissimus. Malus legitur Mat. 13. v. 19. Malignus, 1 Johan. 2. 13. & 5. 18. Nequissimus, Ephes. 6. 16. Duo priora usurpat etiam Tertullianus, Druf. Observat. Sac. lib. 13. c. 16. Sic Matth. 6. ver. 13. Ἀπὸ τῆς πονηρίας, Ab illo malo, id est, à Satana: nam πονηρίας potius de persona, quam de re dicitur, & articulus masculinus adjunctus, omnem dubitationem tollit, Interprete ipso Johanne, 1 Joh. 2. 13. & Tertulliano, qui malignum interpretatur, Beza. from πόνος, Hee troubleth and vexeth the godly by his wickedness. Significat aliquid amplius quam κακός, nempe eum qui sit in omni scelere exercitatus, & ad injuriam civis inferendam totus comparatus, Beza in Matth. 5. 37. It is taken, 1. Pro malo pœna, the evill of punishment or trouble, as Ephes. 6. 13. Ἐν τῇ ἡμέρᾳ τῆς πονηρίας, The evill day. There is in the Originall an article adjoynd to each word, That day, That evill day. Beza translates it, Tempore adverso; and our Translation reads it, In the time of trouble. 2. Pro malo culpa, or sin, Matth. 5. 37. and 9. 4. John 3. 19. Rom. 12. 9. 1 Pet. 3. 11. 2 Thes. 3. ver. 2. πονηρῶν, Men desirous of trouble, after the Grammar Etymon, procuring it to others; or men of vitious life, notorious lewdness. This title evill is given to the world, 1 John 5. 19. Gal. 1. 4. to the flesh, Matth. 12. 35. Therefore it comprehends all our spirituall enemies, M^r. Perkins.

Πονηρία, Malitia, scelus, pravitas. Resiè admonet Theophylactus πονηρίας, nequitiam, aliquid pejus esse quam sit κακία, malitia. Malus enim (inquit) est quisquis malè agit: Nequam autem qui meditatè & cum dolo malè agit. unde Diabolus, ad malè agendum versutissimus, πονηρὸς pas-

sim appellatur in Scripturis, Estius ad 1 Corinth. 5. 8. A studie, or desire to doe mischief, Pareus. Rom. 1. ver. 29. πονηρία: Which our English renders wickedness. Not so fitly there, it being the purpose of the holy Ghost to set down a particular vice: it may rather be translated, according to the Etymon, troublesomenesse, or a desire to procure trouble and molestation to another: therefore it is given to Satan, The troubler of the Saints of God. Hee is often called ὁ πονηρὸς, That troublesome one, D^r. Sclater: This word significeth an unquiet working wickedness, that will take pains to doe a shrewd turn, commonly the effect of malice, 1 Corinth. 5. 8. In veteratam malitiam declarat, omnium scelerum matrem, Beza in Mar. 7. 22. Some derive it from πόνος vexatio, and ἔργος amor: because the love of sin brings torment. It is used also, Matth. 22. 18. Luk. 11. 39. Acts 3. 26. Ephes. 6. 12.

Πόνος, Labor, Dolor. It significeth Labour and pain; they goe together: whence wee say, hee that labours takes pains, and a woman is said to be in labour, when shee is in the pain of child birth. In Novo Testamento ter legitur, & dolorem, cruciatum, seu passionem significat, Pasor. Apoc. 16. 10, 11. & 21. 4. Πορεία, Iter, via, Luk. 13. 22. James 1. ver. 11.

Προσδομας, Proficiscor, eo, abeo, discedo, vado, pergo, iter facio, often. Est in hoc verbo Metaphora usitata, quæ vitæ humanæ cursus per professionem sive iter describitur, Luc. 1. ver. 6. Ac πονηρίας in peccatis dicuntur, qui vitam in peccatis transigunt: sic 2 Pet. 2. ver. 10. & 3. v. 3. Judæ 1. 16, 18. Gerbard. in 1 Pet. 4. 3. Pro professione ad mortem usurpatur, Luc. 13. ver. 33. de morte Christi usurpatur: completitur ejus resurrectionem, ascensionem, & sessionem ad dextram Dei, Johan. 14. ver. 2, 3, 12, 28. & 16. ver. 7, 28. Gerb. in Harm. ut plurimum usurpatur de loci mutatione per

Qui alius laborem ac molestiam facit sua nequitia, Beza. Sin in Hebrew, is called 727, Gnawal, and in Greek πονηρία, both which words signifie labour, and travail, to note the great labour that wicked men take in committing sin.

profectionem aliò susceptam, Matth. 2. 9, 20. & 10. 7. Non perpetuò spontaneam profectionem significat, sed quandoque talem quam quis inuitus suscipere cogitur, Act. 1. 25. Virgo, Luc. 1. 6. & in Epistolis Petri, & Judæ sæpe.

† **A** *ἄσθω*, Incendo, translatis duabus litterulis, quòd incenditur populatur hostis videtur, Eras.

D *ἄσθω*, populor, vasto, id est, incensis omnibus ad vastitatem redigo. Erasmus τὸ ἀσθῆναι nihil aliud significare putat quàm Expugnare, aut Capere. Sed hoc certè non puto ullius idonei testis auctoritate posse confirmari: imò verò dici potest aliquis eam urbem ἀσθῆσαι, quam nunquam oppugnari, ut Romæ accidit à Gallis, & vicissim expugnatur multæ urbes, quas tamen militi non liceat diripere: Hoc enim est ἀσθῆσαι, quòd Latinis Diripere, populari, & vastare, incensis domibus ad vastitatem redigere, παρὰ τὸ ἀσθῆναι, id est, ab incendiando, quòd & ipse Erasmus annotavit. At enim dices, hoc plus est quàm Expugnare. Id verò pernego, nisi expugnatio præcesserit. Possunt enim agri & urbes, salvâ Republicâ, vastari, ut Hannibali accidit tandem à Romanis superato, Beza in Gal. 1. Metaphora à re militari: nam ἀσθῆσαι proprie dicitur de vastationibus ac populationibus agrorum & urbium, Pifcat.

Π *πορθεῖν*, Vasto, populor, Act. 9. 21. ὁ πορθῆσθαι, Perdidit, vel populatus est. Sed Perdendi verbum mihi magis placuit, velut ab ipso Græco πέρθειν desumptum. Vulg. Expugnabat, durè. Plus aliquid hoc verbo significatur, nempe everso, Beza in loc. It is used also Gal. 1. 13, 23.

Π *ποσειδῶν*, Quasius, 1 Tim. 6. 5, 6. Pietatem appellat hoc loco Paulus non tantum πόσει, id est, redditum quendam & velligal, quòd semel tantum in anno, vel in tota vita percipiatur: sed ποσειδῶν esse ait, i. e. fundum & perennem, sive inexhaustum fontem, qui semper summos uberrimosque proventus fundat nobis, & producat. Ποσειδῶν enim plus est quàm πόσις & πόσις, Danaus in locum.

Π *πόρν*, Meretrix, often. *Ἀσπιδω*, to sell: because whores make sale of their bodies. In the Germane tongue *Bur*, ex *Buren*, Conducere. Meretrix, à merendo, teste Vallâ. Hac etiam Prostibula dicitur, sive à Prostrando, They prostitute their bodies for gain: sive (ut alii putant) quòd Pro stabulis, id est, ante divorsoria soleat habitare, Calep. Vide Amamæ cens. in Levit. 21. 7. Jac. 2. 25. ἢ πόρν. Perinde est sive Meretricem, sive Præfectam meritorio hospitio veramus, Vorstius.

Π *πορνεῖα*, Scontatio, Steph. Beza, often. Fornicatio, Vulg. The Latine word Fornicatio is derived à Fornicibus, of the vaulted houses, where such strumpets use to prostitute themselves, Haymo, & Beza in Matth. 19. 9.

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Math. 5. 32. ponitur pro Adulterio, sicut Adulterii & Stupri nominibus Latini quoque interdum promiscuè utuntur. Act. 15. 20. Scontationem vertunt, quam melius cum veteri interprete fornicationem dixissent. Est enim actus professionis macereticia in fornice stantus viri, vel mulieris mercede pacti à prostituta, & omnium libidini patentis. Hac fornicatio ἀσθῆσθαι quidem apud gentes fuit, & publicè licita ac permessa, non item Judæis, Salmasius de Fœnore Trapézit. li. 2.

Π *πορνῶσα*, Scontor. Dicitur de uxore que palam omnibus prostat, uno & altero adultero non contenta, quomodo usurpavit Dion. de Messalinæ & Silii nuptiis loquens, Beza in Matth. 5. 32. 1 Cor. 6. 18. and 10. 8. Rev. 2. 14, 20. and 17. 2. and 18. 3, 9.

Π *πορνῶσα*, Scontator, 1 Cor. 5. 9, 10, 11, and 6. 9. Ephes. 5. 5. 1 Tim. 1. 10. Hebr. 12. 16. and 13. 4. Revel. 2. 1. 8. and 22. 15.

Π *πρόσω*, Procul. *Πρόσωτέρω*, Longius. Matth. 1. 5. 8. Mark 7. 6. Luke 14. 32. and 24. 28.

Π *πρόσωθεν*, Procul, è longinquo, Luk. 17. 12. Heb. 1. 13.

Π *πορφυρα*, Purpura. Videtur esse vox *ἄσθω* f Accipitur pro panno Phœnicia. Chald. *כַּרְפּוּר* est frangere: quia frangi solebat nobilis coloris causâ: aut, quia ipsæ purpuræ linguâ suâ concavas frangere queunt. Purpura à puritate laicis, Martin. in Lex. Philolog. The name of a shell-fish called the Purple; it is like an Oyster, and bath in it a liquor, which is used to make the purple die, of great esteem. Purple and Scarlet are put sometimes one for another; They clothed him with purple, Mark 15. 17. They put on him a scarlet robe, Matth. 27. 28. for which another saith, They put on him a purple robe, Joh. 19. 2. The Greeks and Latines have applied the purple colour to blood, and bloody death, as *πορφυρα* & *ἀσθῆσθαι*, Purple death, in Hom. Iliad. 5.

Purpuream vomit ille animam,— He vomited out his purple soule, that is, his life-blood, Virg. *Aneid. 9. Væhis purpurea*, Marc. 15. 17. de qua Martialis,

Martialis, quod esset antiquitatis in signe Romanorum magistratum, canit :

Divisit nostras purpura vestra togas.

It is used also Mark 15. 20. Luk. 16. v. 19. Rev. 17. 4. and 18. 12.

t Whence *Dorphyrius* had his name. u *Purpurarum venditrix*, à nomine *πορφυρῆς*. Ex *Purpura*, & *πωλεῖν*, *Vendere*: nam *Purpurarii* magis videntur dici, qui colligunt *purpuras*, hoc est *Utrinatores*, aut qui tingunt, *Eras*.

ἡ Πορφυρῆ, & contractè πορφυρῆς, Adject. *Purpureus*, Joh. 19. 2. 5.

ἡ Πορφυρῆ πωλεῖς, Act. 16. 14. *Purpuraria*, Vulg. *Quæ purpuram vendebat*, Beza. Ideo singulari numero dicere malui *Purpuram*, nè quis de *Purpuris Pisis* agi putet, Id. ib. *Purpura venditricem interpretatur Hieronymus*.

Ποσσῖς, *Quoties*, Matth. 18. 21. and 23. 37. Luk. 13. 34.

Πόσις, *Potus*, Joh. 6. 65. Rom. 14. 17. Col. 2. v. 16.

Πόσος, *Quantus*, often.

Ποταμὸς, *Fluvius*, often. *Quasi ποταμὸς*, *Potui aptus*. Apud *Homerum* sæpe dicitur de *Oceano*.

Ποταμοφῶσθαι, *Qui à flumine rapitur*, Rev. 12. 15.

x Non simpliciter qualitatem significat rei vel personæ, sed cum emphasi quadam admirationis, *Eras*.

* Ποταπὸς, *Qualis, quantus*. It is used of *Quantitie* 1 Joh. 3. 1. but most usually of *Qualitie*, so Matth. 8. 27. Ποταπὸς ἔστιν ἔτος; *Qualis est hic? Qualis & quantus? Græca vox per utramq; illam Latinam exprimi solet*. Luc. 1. 29. *Qualis & quanta πόλις*: id est, *quàm honorifica atque magnifica, ac proinde supra sortem suam posita?* Pifcat. Sic Luc. 7. 39. *Habet emphasim quasi admirationis de excellentia seu enormitate*, Chemnit. Both significations agree to that place, Mark 13. 1. Ὅσα ποὶ λίθοι, *Quales & quanti lapides!* *Quàm pulchri, & quàm grandes!* Gerh. in Harm. Pifcat. How faire, and how great! *Interrogatio admirantis*. It hath not a simple interrogation, as ποῖ, but an admiration rather, on the good part. 2 Pet. 3. 11. *what manner of people!* Even to admiration. *Usurpavit solet in admiratione de insigni alicujus rei vel personæ qualitate*. Matth. 8. 27. *de Christo maris tempestate uno verbo sedante usurpatur*. *Emphasim ergo est in voce ποταπὸς, ut sit sensus, Quàm piè, quàm prudenter, quàm accuratè vos oportet conversari!* *Quàm sanctos &*

pios vos esse convenit! *Quale & quantum in vobis vigere debet pietatis & virtutis studium!* Gerh. in 2 Pet. 3. 11.

Πότε, *Quando*. Adv. interrogandi, Luc. 21. 7. Joh. 6. 25. & Ποτὲ, aliquando, *dictio enclitica, solo accentu discriminetur*, often.

Πότερ, *Uter*, Joh. 7. 17.

* Ποτήριον, *Poculum*, often. *Dicitur* ποτήριον, quasi τὸ πῶσον τῆσθιν quoddam potum contineat. *Poculum in genere significat, cujuscunque tandem illud materie aut formæ sit*. Res è à viris doctis annotatum est per *Cus Hebræum*, cui respondet hoc *Hellenistarum ποτήριον*, significat sortem prosperam aut improsporam, quæ Deo inspicente ac moderante, cuique obtingit. *Pro adversa autem sorte, ut in Psalmis, Esaiæ, & Jeremia aliquoties; ita in his libris non hoc tantum loco, sed & infra*, Matth. 26. 39, 42. Marc. 14. 30. Luc. 22. 42. Joh. 18. 2. & in *Apocalypsi* sumitur, *Grotius in Mat. 20. 22.* 1. A kinde of pot, or goblet, whereby of old time they did measure a portion of drink to each person in the family, Luk. 22. 17. 2. Taken metonymically, for the wine contained in the cup, Matth. 26. v. 27. 3. The crosse, or portion of affliction measured and distributed to every one of the faithful, Matth. 20. 23. *Vide Grotium in loc.*

* Ποτίζω, *Do potum, duco aquatum, rigo*. Est *Potare*, five *Potum* prabere, Gerh.

Ποτίζομαι, *Pass.* often.

Πότος, *Compotatio*, 1 Pet. 4. 3. *Denotantur hoc nomine cum κοίμοις conjuncto luxuriosa comportationes, in quibus ad numerum bibitur, & potando contractur*, Esai. 5. 11. & 22. *Lyranus ut distinguat ab ὀνοφλυγίαις accipit de potationibus inebriativis sine vino. Sed concinnius est ὀνοφλυγίας de vitioso habitu & affectu, πότος de potandi actu accipere*, Gerh. in loc. *Frequent and immoderate bibbing. Inexhaustam illam notat ingluviem eorum qui ad numerum bibunt*, Bullinger.

Πῶ, *ubi?* often. *Adverb. interrogandi: item, sine accentu, πῆ circiter; est dictio enclitica* Rom. 4. 12. *item inde finitè accipitur* 1 Joh. 2.

Πῶς, *Pes*, often.

y The Disciples might well wonder at these stones: for they were goodly, and fair, and (as *Josephus* writeth) fifteen cubits long, twelve high, and eight broad.

^b Nomen Latinum quod Præfès Romanus unà cum potestate ac jurisdictione in provinciam Judæam secum attulerat, illud igitur ut vulgatum ac notum Evangelista retinuit.

^b Πρατόριον, ^b Prætorium, Matth. 27. 27. Mark 15. 16. John 18. 28, 33. and 19. ver. 9. Acts 23 35. Philip. 1. 13. *Id est, Cæsaris regia: latè enim patet Prætorii appellatio, unde & Milites Prætoriani.*

Περίσσεια, ^c Per areolas, Marc. 6. ver. 40. *vel uno vocabulo, Areolatim; dicuntur enim Περίσσεια hortorum areolæ. Græcè est, Areolæ areolæ, id est, per Areolas singulas. They sat downe ranks ranks, that is, sundry ranks.* The Greek word significeth such beds as are made in a garden, so that the company which were there set, might seem as rows, or borders of beds in a garden: ranks of people sitting down to be fed of Christ.

^c Facio, exigo ^c utranque habet significationem, *Fansen.*

Περίσσω, *sive* Πέριττω, Facio, ago, exigo, exerceo. Luc. 3. 13. Πέριττω. Vulg. Lat. *Faciatis*: but the Greek is to be translated *Exigite, Exact*, or *require*, as *Erasmus* first of all noted.

^d Sed si derivatio spectetur, sonat propriè res facta à quopiam.

Περίγυα, *Res, negotium, opus, often. Rem significat, & propriè rem factam, & quæ jam est in opere, ut ita loquamur,* Jun. in Parallel.

^e Negotiationes lucrifera, *Gerh.*

Περίγυαίαι, *Negotia*, 2 Tim. 2. 4. Περὶ γυαίαι, *Negotiorum*, Luk. 19. 13. *In se ac per se est verbum generale, significans res & negotia gerere, rebus & negotiis gerendis occupari, conari aliquid efficere, Xenoph. Demosth. In specie hinc usurpatur de negotiis quaestuosis; ut significet, Negotiari in aliqua re ad lucrum, Eudæus.*

Περίσσω, *Exactor*, Luc. 12. 58. *Exactor multarum. Operator, exactor, quæstor, qui multas exigit, Erasmi. Budæus. A Πέριττω exigo. Significat cum qui homines angustiat exigendo, & adigendo ad solutionem æris alieni, Chemnit.*

Περίσσεια, *Factum, actio*, Matth. 16. v. 27. Luk. 23. 51. Acts 19. 18. Rom. 8. 13. and 12. 4. Col. 3. 9. *Some render it actus; but actum is more usual in this sense, saith Valla. Budæus tam actus quàm acta, rectè dici tradit. Lucan saith of Cæsar,*

— Licet ingentes abruperit actus.

Actum rerum, dixit Plinius, quam vocem usurpavit & Suetonius. Qua

vox Latine non potest exprimi uno vocabulo, sed geminâ voce appellatur Actio moralis, quando quis agit secundum præcepta bonorum morum, Keck. in Ethic.

Prodicus apud Platonem ita distinguit Πέριττω & Πέρισσεια, ut dicat Πέριττω semper esse honestam, Πέρισσεια autem etiam turpem interdum: Πέριττω propriè de moralibus actionibus dicitur, Πέρισσεια verò de operibus & affectionibus. Act. 1. 1. *Interdum Græcam vocem Latini servant: Hilarus ad Matthæum; Nam sicut libro Præxon continetur. Interdum acta, & passim actus dicunt: & quidem singulariter, nonnunquam; ut apud Prosperum De prædicit. parte 3. ut testatur Actus Apostolorum, Nubes eum suscepit, & sublatus est à discipulis. Fulgentio, Liber quem de Actibus Apostolorum Lucas conscripsit. Item, Liber appellatur, qui Apostolorum Actibus ascribitur. Item, Liber, qui Apostolica continet gesta, Heinsius in loc.*

Περίσσω, *Vendo*, Matth. 13. 46. and 18. ver. 25. Joh. 12. 5. Acts 5. 4. Rom. 7. ver. 14. Πέριττω, *Mitis*, Matt. 27. 27. *Quasi πέριττω, quoddam qui donati sunt hac virtute, omnibus se faciles ac placidos reddant, Beckman. In lingua Græca significat lenem, mansuetum, humanum, placidum, & est nomen virtutis. Parvus came from this Greek word. Qualem prisca ætas detestabatur, omnia in fortitudine sua esse putans, eamque solam esse virtutem.* The Septuagint have rendered ^f an Hebrew word, that significeth *afflicted*, by this, as Psal. 36. 11. *Adversa enim hominem mansuetum reddunt, & malis vera mansuetudo conspicitur & probatur, Chemnit.* Πέριττω *Græcis etiam dicitur, qui moderate potest ferre.*

Περίσσεια, *Mansuetudo, lenitas.* 1 Corinth. 4. 21. 2 Corinth. 10. 1. Gal. 5. ver. 2. 2. and 6. 1. Ephes. 4. 2. Col. 3. v. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2.

Περίσσεια, *Mitis, lenis*, Matth. 5. ver. 5. and 21. 5. Περίσσεια, *Mansuetudo*, Jam. 1. 21. and 3. 13. 1 Pet. 3. 16.

^f Because of the small difference that there is betwixt Πέριττω pauper, or afflicted, and Πέρισσεια mild, Mansuetus.

Πρέπει, Decc, Matth. 3. 15. Τὸ ὄρε-
 πον non significat hoc loco externam
 speciem decovi, sicut 1 Cor. 11. ver. 13.
 sed quod ex Dei ordinatione, & juxta
 voluntatem ejus fieri convenit, & de-
 bet, sicut usurpatur Heb. 2. ver. 10. &
 7. ver. 26. Chemnit. in Harm. Πρέ-
 πειν est, Servare in sermone & gestu
 convenientiam, id est, non discedere à
 natura, & persona, ac locorum ordine,
 Victorin. Strigel. It is used al-
 so Ephes. 5. 3. 1 Timoth. 2. 10. Tit.
 2. ver. 1.

Πρεσβεία, Legatio, Luke 14. 32. and 19.
 ver. 14.

Πρεσβύτις, Legatione fungor, 2 Corin. 5.
 v. 20. Πρεσβύτις] We trans-
 late it, *we are Ambassadors*: where-
 as it is but one word in the Origin-
 nall, and of a precious emphasis;
 for the word of action signifying the
 office, tells us, that those officers
 must be men of action. The same
 Apostle, Ephes. 6. 20. useth the same
 word to the same purpose.

Πρεσβύτις, Senex, Luk. 1. 18. Tit. 1. 2.
 Philem. 9.

Πρεσβύτις, Anus, Tit. 2. 3.

Πρεσβύτερος, Senior, Presbyter, often.
 Presbyter Græca vox est, qua Hebrai-
 cæ Zaken responderet, & non solum æ-
 tate seniore (qui propter ætatem vene-
 randus est) significat, sed etiam eum
 qui in Reipub. dignitate & auctoritate
 præstat; estq; honoris vocabulum, quo
 honoratioribus & magistratus in Veteri
 Testamento nuncupantur: & inde trans-
 latum est, ut Rectores Ecclesiarum
 Christi in Novo Testamento significet,
 Hadrianus Saravia. Hæc enim vox
 de politia Novi Testamenti usurpata, u-
 bi que Ministros verbi denotat, A. A. 11.
 v. 30. & 14. 23. & 15. 2, 6, 22. Scul-
 tetus. Πρεσβύτερος, Presbyters,

whence our tongue, following the
 French [*Presbres*], long since derived
 Priests, B. Bilson, Deodate. For,
 though the word Priest, by Popish
 abuse, is commonly taken for a Sa-
 crificer, the same that Sacerdos in La-
 tine: yet the holy Ghost never cal-
 leth the Ministers of the new Tes-
 tament Iesús, or Sacerdotes; there-
 fore our Translatours (to make a

difference between the ministers of
 the Old Testament, and them of
 the New) call the one, according to
 the usuall acception, *Priests*; and the
 other, according to the original de-
 rivation, *Elders*: which distinction
 the Vulgar Latine alwayes rightly
 observeth, *Futke against Martm.*
 James 5. 14. Our Translation is true,
 and proper to the Greek word,
 which signifieth *Elders*, and there-
 fore is rendred *Seniores* of the Vul-
 gar; but of the Rhemists *Ancients*,
 not so properly as of us *Elders*; for
 both the Latine *Seniores*, and the
 Greek Πρεσβύτερος signific with
 comparifon; the positive and super-
 lative degree of the same word doe
 signifie *Old*, and *Eldest*: these Offi-
 cers were so called, because, for the
 most part, they were chosen from
 the elder sort of men. Senior,

Luc. 15. v. 25. Est etiam nomen officii,
 Tit. 1. 5. quâ ratione etiam Apostoli hac
 voce denotantur, 1 Pet. 5. 1. Confer
 A. A. 6. 4. & 20. 28. 1 Tim. 5. 17, 19.
 Theophylactus ad atatum referunt;
 Ambrosius relictus ad muneris digni-
 tatem, Scultetus in locum. Aliter

Hyperius censet, tum quod mox adji-
 cit per Antirbesin de junioribus; tum
 quod postquam de viduis egit, subjecit
 de Presbyteris. Vide Salmaf. de E-
 piscopis & Presbyteris, pag. 152. 154.
 155. Vide Wallzum in locis Com-
 munitibus, & Laurentium in Jac. 5.
 ver. 14. & 1 Pet. 5. 1.

Πρεσβυτέριον, Seniorum ordo, Presbyteri-
 um. It signifieth a company of
 Elders. Presbyterium in Latine is u-
 sed by Cyprian, lib. 3. Epist. 11. & l. 2.
 Epist. 8. & 10. for a Consistory of E-
 lders. 1 Tim. 4. 14. * It doth si-
 gnifie (saith one) not onely a compa-
 ny of Presbyters, but also the office and
 function of a Presbyter. Hierony-
 mus, Ambrosius, Primasius, Haimo,
 Lyranus dicunt, Presbyterium hic
 est dignitas vel officium Presbyte-
 rii: quibus & Calvinus ad stipulatur.
 Chrysostomus, & Theodoretus, &
 qui horum vestigiis insisterunt, Oecu-
 menius ac Theophylactus, per Pres-
 byterium.

* The Greek
 word signifi-
 eth so, and is
 used both of
 profane and
 ecclesiasticall
 Writers in
 that sense.

Presbyteri
 est, Græca
 enim πρεσβύ-
 τερος vocant,
 qui jam æta-
 te provecior
 est.

Sæpe Presby-
 teri nomen,
 & Pastores,
 & Episcopos,
 continet ge-
 nerali signifi-
 cato, uti
 1 Pet. 5. 1.
 A. A. 26. 17, 18.

* Vide Be?

byterium non nisi Episcopos intelligunt. Itaque si demus (inquit Scultetus in locum) $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\nu$ hic cœtum seniorum significare, erunt seniores illi, Apostoli, Evangelistæ, Prophetæ, & Lxxii discipuli, quos Scripturæ docent de presbyteriis fuisse in prima Ecclesia; non Laici seniores, quorum Scriptura nusquam meminit, & qui hoc ipso loco à Presbyterio, velut ex professo, excluduntur. Presbyterium enim hoc munus ministris ordinandis imposuit. Nulli autem Laicorum seniorum manus ministris imposuerunt: Hoc postremò habendum; solos pastores manus imposuisse ministris, Calvinus, li. 4. Instit. ca. 3. So Jerome and Anselme expound Presbyterium by Presbyteratus, or Episcopatus, that is, the office of a Priest, or Bishop: and Lyra, Presbyterium est dignitas vel officium Presbyteri. Yea, their owne Rhemists confesse so much, in that they translate the word Presbyterium in this place, Priesthood, which doth not signifie a company of Priests, but the office and order of a Priest. Yet

^h Significat Collegium Presbyterorum, qui prærant Ecclesiæ Christianæ: nunquam significat Officium, sed Collegium, ut Luc. 22. 66. Vide Piscat. & Act. 22. 5. Camer. in Myoth. Evang.

ⁱ Ex $\alpha\epsilon\upsilon$, Ante. & $\nu\upsilon\lambda\alpha$, Nunc, Vergo. Vergit enim deorsum, qui vultu est in terram dejecto, Erasim. Propriè non significat suspensum, sed pronum, ac præcipientem in caput: exprimit habitum ac gestum laqueo præfocati, qui est vultus, in terram dejectus, ut monet Erasimus.

ⁱ Πρωϊς, Præceptis. Act. 1. 18. The Greek words signifie thus much, that Judas fell down flat, and was rent in sunder in the midst, with a marvellous huge noyse. Haud incommodè dici potest, quòd Judas, fracto laqueo, in terram ceciderit, Gerhard. Beza & Bullingerus vertunt, Præcipitavit. Oecumenius, Erasmus, & Vatablus, ad verbum vertunt Præceptis, vel dejecto capite, & in terram prono, qui est gestus suspensorum, Jansen. Cornel à Lap.

^Πρωϊν, Præquam, often. $\pi\rho\epsilon\lambda\omicron\mu\alpha\iota$, Dissacor, Heb. 11. 37. Propriè, serrà dissacor.

^Πρωϊ, Ante, often. $\pi\rho\epsilon\delta\alpha\gamma\omega$, Præo, præcedo, produco, often. Matth. 21. 31. Aliquando significat Deducere, producere; in qua significatone accipitur, Act. 16. 30. & 25. 26.

Potest igitur sic intelligi, quòd Publicani, & Meretrices exemplo suo deducunt Sacerdotes in regnum celorum. Significat etiam τὸ $\alpha\epsilon\delta\alpha\gamma\omega$, Antecelleres, Præstantiorem esse; in qua significatone uiuntur verbo Ante: potest hæc significatio etiam huc accommodari; Publicani & Meretrices vobis longè præstantiores sunt, quamvòs vobis primi in regno Dei videamini: verum, quòntiam additur, in regnum, ideo simplicius est Vulgati verbis significatone (quà usupatur pro præcedere, præire) hæc retinere; quo sensu accipitur, Matth. 14. 22. & 26. 32. Marc. 10. 32. & Syrus habet verbum præcessit, antecessit, anteverit, Matth. 26. 32. Cor. in Harm. Matth. 2. 9. $\alpha\epsilon\gamma\omega$ Præibat, antecedebat, Vulg. Præcedebat, Erasim. Quod & ipsum Latinus significat, ita præcedere, ut sis dux viæ: sed illud propriè abest à Græco, Beza.

^Πρωϊομαι, Præopto, 2 Corinth. 9. 7. From the Preposition $\alpha\epsilon\delta$, which significeth Præ, & à verbo $\alpha\epsilon\delta\omicron\mu\alpha\iota$, Eligo, Præ aliis eligo. $\alpha\epsilon\gamma\omega$, Præoptat, id est, ultro seligit ac constituit apud se: Livius autem sic Græcum hoc vocabulum expressit libro Punici belli 8.

^κ $\alpha\epsilon\gamma\omega\iota\alpha\omicron\mu\alpha\iota$, Antecriminor, Rom. 3. 9. $\alpha\epsilon\gamma\omega\iota\alpha\omicron\mu\epsilon\delta\alpha$, We have already proved. Some translate the Greek word, Criminati sumus, we have accused, Beza, Pareus. Plenior erit sensus, si dicas, Jam antè probavimus allegatis criminibus. Nam Græcum verbum, & simplex, & compositum, significatone habet accusandi. Crimina audivimus Gentilium, Cap. 1. Judæorum, Cap. 2. Estius ad loc. The best Interpretation is this, Evicimus, we have proved before, Oecumen. Genevens. We have sufficiently shewed by reason, that all are under sin: so also the Syrian Interpreter readeth, Pronunciavimus: and Gloss. Interlin. Rationibus ostendimus, We have shewed by reason. The French Bible, Nous avons cidevant convaincu. Eras. Antè causis redditis ostendimus.

^Πρωϊκός, Præ audio, Col. 1. 5. $\pi\rho\epsilon\mu\alpha\rho\tau\acute{\alpha}\nu\omega$, Ante pecco, 2 Cor. 12. 21. and 13. 2.

^ι $\pi\rho\epsilon\alpha\upsilon\lambda\omicron\nu$,

1 Vestibulum aule, Area ante aulam: à $\omega\epsilon\theta$ Ante, & $\alpha\upsilon\lambda\eta$, Aula.
 m Propono, objicito, in quaestione adduco.
 Gallicè, *Proposer, & mettre en avant*: hinc $\omega\epsilon\theta\epsilon\lambda\eta\mu\alpha\iota\alpha$, quæ proponuntur, & in quaestione adducuntur, quæ explicanda proponuntur.
 n $\omega\epsilon\theta\epsilon\lambda\eta\mu\alpha\iota\alpha$, *Ovis*, à nomine $\omega\epsilon\theta\epsilon\lambda\alpha\tau\omicron\nu$, *Ovis*, quòd ibi in testina ovium immo-landarum abluerentur, *Gagneus*.
 o A $\omega\epsilon\theta\epsilon\lambda\alpha\tau\omicron\nu$, *Progre-dior*.
 p Facio pro-dire, Meta-phoricè, Propono, ob oculos pono.

$\omega\epsilon\theta\epsilon\lambda\alpha\iota\omicron\nu$, *Vestibulum*, Mark 14.68.
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Progre-dior, provehor, procedo*.
 Matth.4.21. Mark 1.19. Luk.1.18. and 2.36.
 m $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Emitto, propello*. *Acti-ve* sive *transi-tivè* ponitur Act.19.33. *Absolutè & intransiti-vè* Luc.21.30. *ubi variè* vertitur $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$. *Vulg.* *Producunt fructum*. *Erasm.* *Protrudunt gemmas*. *Beza*, *Emiserint folia*. *Syrus simplicissimè*, *germinant*.
 n $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, subaudi $\pi\upsilon\lambda\eta$, *Porta pecua-ria*, Job.5.v.2. Some understand $\alpha\gamma\lambda\omicron\gamma$, *market*; some say the *sheep-gate*, which is most probable, because mention is made of such a gate nigh the Temple, Neh.3.1. where the *Se-ventie* translate it so, using the same word, *Vide Bezam, Drusium, Piscat.* & *Cornel.* à *Lapide in locum*. *Vel ab ipsa porta, vel ab ovium qua sacris des-tinatè erant ablutione, porta id cognomi-nis hæsit*, *Heins.* in *Exercitat. Sac.* See *Deodate* on the place.
 o $\omega\epsilon\theta\epsilon\lambda\alpha\tau\omicron\nu$, *Ovis*, *often*. $\omega\epsilon\theta\epsilon\lambda\alpha\tau\omicron\nu$ & $\alpha\gamma\eta\iota\omicron\nu$ *promissuè* *usurpantur*, *ut* *apparet* *ex collatione locorum*, *Matth.* *10.16.* *Luc.10.3.* *Grotius*.
 p $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Progre-dior, Act.19.33.* *Præmonita*. *Pagn.* *Prius instructa*. *Syr.* *Edocta*. *Adamus Con-zen*, *Inducta, incitata*. *Fr.Luc.* *Per-suasa*. *Novarin.* *Subornata*. *Mald.* *Impulsa, Inligata*. *Non enim admoni-tionem solam, sed persuasionem, incita-tionem, vim insuper quandam significat.* *Ar. Mont.* *Præinstructa*. *Hæc omnia fert vox* $\omega\epsilon\theta\epsilon\lambda\alpha\delta\epsilon\iota\omicron\alpha$, *à verbo* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$ *quod verbum in sacris literis de ea instructione maxime dicitur, quæ parentes filios Dei verba, Dei Le-gem docent, eosq; de rebus divinis infor-mant; sic Deut.6.7. accipitur. Hinc ergo istius matris impietas evadit, ut in-fanda scœtera in filiam doceat, tanquam si in Dei Lege eam erudiret, Novarin.* *in loc.* *Dubito utrum rectè τὸ* $\omega\epsilon\theta\epsilon\lambda\alpha\delta\epsilon\iota\omicron\alpha$ *doctissimus interpres vertat, producta: Hæc enim vox non expri-mit vim præpositionis* $\omega\epsilon\theta$, *que hoc loco tempus respicit: neque etiam vim verbi simplicis, quod instructionem sive insti-tutionem subornationemque significat.* *Faliciores igitur hic Vulgatus &*

Erasmus: quorum illi, ωεθελαδει-σα est, præmonita; huic, prius instructa. *Casaubonus etiam in notis, quod ωεθελαδεισα in his libris solcat significare adstruere dicendo, sive docere, signi-ficationis illius vestigia hic quoque reti-nenda censet. Confer Deut.6.7. Scul-tetus observat, in Mat. & Marc.c.38. Est Græcis ωεθελαδεισα promoveri, sive instituere patrum causam actuum, Salmeron.*
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *ομαι*, *Provideo*, *Heb.* *11.40.*
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Antecedo*, *Rom.* *3.25.*
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Antea nosco, prænosco, præscio*. *Rom.* *8.29.* *It is not* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *He* *kæw* *before; but* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Præ-cognovit, He acknowledged before.* *2 Tim.* *2.19.* *and* *Rom.* *11.2.* *that is,* *loved, approved.* *Thus Peter Martyr, Bullinger, Pareus, with others; and Pererius laith, Significat Scientiam approbationis. It is used also* *Acts* *26.5.* *1 Pet.* *1.20.* *2 Pet.* *3.17.*
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Præcognitio, Acts* *2. ver. 23.* *1 Pet.* *1.2.*
 $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Parentes majores.* *1 Tim.* *5.4.* *2 Tim.* *1.3.* *Singulare non habet hæc significatione. Nam* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$ *est privignus, Drus. ad 2 Tim.* *1.3.*
 n $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Antè scribor, Prius de-pingor, prius describor.* *Gal.* *3.1.* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Antè scriptus, Hieron.* *Publicè quasi in scripto, aut in tabellâ propositus est, Theophylact.* *Prius de-pictus, Steph.* *Beza.* *Coràm depictus, Piscat.* *Anselm.* *Vet.* *Interp.* & *Alii legunt, Præscriptus. Optimè maxi-meque genuinè* *(laith Cornelius à La-pide)* *Præscriptus, id est, Præ oculis ve-stris scriptus: Et, ut Syrus, Pingendo depictus est.* *But if we grant that the word significeth to paint forth a thing, it is to be understood of a Theologicall, not an artificiall painting, as the Papists would have it, to warrant Crucifixes. Jude 4.* $\omega\epsilon\theta\epsilon\lambda\alpha\iota\omega$, *Enrolled, billed, reg-istred; or as it were, written down by the name in a book. Prius jam olim descripti, Beza, Piscat.* *Id est, Ab æterno prædestinati: Metapho-rica ab iis, qui memoriæ causâ in codicillis describunt & configant quæ sibi proposuerunt ætere, Piscat.* *in Schol-*

q Rom. 11.2. ωεθελω, Præscribit, Vet. Interp. Erasm. Præcognosco, Præscientiâ suâ sibi delegit, Steph. in Theſ.
r Est Græca vox communis & scriptura, & pictura; nam pingere est, Erasm. Cornel. à Lap. pictura non tantum de re coloribus expressâ dicitur, verum de omni e-videnti & perspicua demonstratione: unde Rhetores dicuntur rem aliquam depingere suis coloribus, & graphicè delineare, Hy-perius.

It is used also Rom. 15. v. 4. Ephes.

3. ver. 3.

Προδῆλϑ, Ante manifestus. 1 Tim.

5. 24. 25. Heb. 7. 14.

Προδιδῶμι, Do prior. Rom. 11. 35.

Nova est ista significatio verbi προδιδῶμι, pro Ante dare: Reperio tamen (inquit Beza) in illa significatione apud Aristot. lib. Oecon. 2.

Προδότης, Proditor. Luk. 6. 16. Acts

7. 5. 2. Tim. 3. 4.

Quem præmittere solemus speculatum, vel apparatus ali-

quid.

Προδραμῶ, Præcursor, Heb. 6. 20.

Προεἶδω, Præscio, prævideo, Acts 2. 31.

Gal. 3. 8.

Προεπιζῶ, Prior spero, Eph. 1. 12.

Προεπιπῶ, Prædico, Act. 1. 16. Gal. 5. 21.

1 Theff. 4. 6.

Προεναρχομαι, Ante incipio, 2 Corin. 8. ver. 6. 10.

Προερέω, Prædico. Matth. 24. v. 25.

Mark. 13. 23. Rom. 9. 29. 2 Cor. 7. 3.

and 13. 2. Galat. 1. 9. Hebr. 10. 15.

2 Pet. 3. 2. Jude. 17.

Προερχομαι, Progredior, prævenio, præcedo, præeo, prior venio, Mat. 26. 39. Mar.

6. 33. and 14. 35. Luk. 1. 17. and 22.

ver. 47. Acts 12. 10. and 20. 5. 13.

2 Cor. 9. 5.

Προεπαγγέλλομαι, Ante promitto, Rom.

1. v. 2.

Προετοιμάζω, Præparo, Rom. 9. 23. Ephes.

2. 10. Verbi vis non est negligenda, προετίθειαι, ante præparavit, quod

antegræssionem diuturnam indicat actiūs

divini ante opera bona, & vocationem

ad ipsa.

Προδιαγγελλίζομαι, Ante evangelizo, Gal.

3. ver. 8.

Προέχομαι, Præcello, Rom. 3. 9.

Προηγῶμαι, Præeo, Rom. 12. 10.

Quasi dicitur hoc est, ante facta ab æternis.

Προβέβησι, Propositio, propositum. Tri-

pliciter Deo tribuitur: 1. Latè, signifi-

cant Dei consilium de gubernatione uni-

versali verum omnium, Ephes. 1. 11.

Sic totam providentiam & prædestina-

tionem continet. 2. Strictè, Dei con-

silium de hominibus misericorditer fide

salvandis, vel justè propter peccata

dammandis, sic ad solam prædestinatio-

nem, tam electorum, quàm reproborum

pertinet, ut Rom. 9. 11. 3. Strictissi-

mè, consilium Dei de solis electis, vo-

candis, justificandis, & glorificandis, ut

Rom. 8. 28. Pareus. It is used also

Math. 12. 4. Luk. 6. 4. Acts 11. 23.

and 27. 13. Ephes. 3. 11. 2 Tim. 3. 10.

Heb. 9. 2.

Προθεσμία, Tempus præfinitum, Gal. 4.

ver. 2. Quà voce dies præfinita,

aut ipsa ad aliquid agendum destinatio

declaratur, Beza. Significat diem di-

ctum, seu præfinitum, cujuscunque acti-

onis, Camerar. Significat diem præ-

scriptum ad quem jus alicujus duraret,

ultra quem non liceret agere; tale est

jus Tutorum, Erasim.

Πρόθυμϑ, Promptus, Matt. 26. 41. Mar.

14. 38. Rom. 1. 15. Significat animum

promptum & alacrem.

Προθύμως, Prompto animo, 1 Pet. 5. 2.

Vulg. reddidit: Voluntariè: Erasim.

Animis propensis: Alii, Prompto a-

nimo: Syrus & Lutherus, Ex toto

corde vestro.

Προθυμία, Alacritas, promptus animus,

Acts 17. 11. 2 Corin. 8. 11, 12, 19.

and 9. 2.

Προΐσχυμαι, Præeo, præsum. Tit.

3. v. 8. Καλῶν ἔργων προΐσχυσαι.

The Greek word is a military word,

taken from such as set themselves in

the fore-ward or front of the battell,

and manfully march before the

rest, so encouraging the whole Band

following with the like valour and

diligence, as they see in their Le-

aders. The Apostle would have

Christians ardent, forward, and the

first in good works, to goe before

others as leaders, captains, and ex-

amples. Προΐσχυει idem hinc de-

clarat, quod Latinis verbum præstare,

pro antèire, Beza. Haud scio, an ul-

lius idemei Scriptoris autoritate probari

possit, προΐσχυει idem esse aliquando

quod præstare sive antèire. Itaque

Vulgarum hinc retinendum censeo, quem

Erasmus quoque secutus est. Quin Be-

za ipse hoc verbum 1 Tim. 3. v. 5. sic

reddidit, Scultetus in loc. Tit. 3.

ver. 14. Καλῶν ἔργων προΐσχυσαι, Bo-

nis operibus præesse, Vulg. To excell

in good works, Rhemists. We trans-

late it, To maintain, or Shew forth

good works. The Rhemists brag that

their Translation is the better. The

Greek-signifieth all three indiffer-

rently, to Maintain, or Shew forth,

and

Bene agendo præire, id est, sanctæ & rectæ vitæ antitites esse. Vulg. & Erasim. Bonis operibus præesse, obscurè admodum: quamvis προΐσχυει sic accipitur, 1 Timoth. 3. 4. Beza in loc.

* Jura vestra
tueri & de-
fensitare.

and Excell, D^r. Fulk. * *Budeus*,
a man of singular skill in the
Greek tongue, doth so translate it
as wec have done. *Demosthenes* also
useth the word in the same sense.
The sense is good, whether it be
translated, to excell in good works,
or to maintain, or shew forth good
works. Rom. 12. 8. ὁ ἀριστείας
ἔσθι, qui præstet, He that ruleth: This
term, and ἀριστείας is given to mini-
sters sometimes in the New Testa-
ment, from whence comes our *Priest*
and *Prelate*, saith *Par* on the place.
The Greek Fathers (saith *Saravia*
against *Beza*) use the former word
almost always for Bishops, which
the Latines also to the same purpose
stile *Præpositos*, & *Præfectos*. It
is used also 1 *Thess.* 5. 12. 1 *Tim.* 3.
v. 4, 5, 12. and 5. 17.

Προκαλομαι ὑμᾶς, *Provoco*, Galat. 5.
ver. 26.

Προκλάγγελλω, *Pronuncio*. Acts 3.
v. 18, 24. and 7. 52. 2 *Cor.* 9. 5.

Προκλάετιζω, *Prius absolvo*, 2 *Corin.*
9. v. 5.

Πρόκειμαι, *Proponor*, Heb. 6. 18. and 12.
ver. 1, 2.

Προκηρύσσω, *Ante prædico, pronun-
tior*, Act. 3. 20. and 13. 24.

Προκόψω, *Proficio, procedo*. Rom.
13. 12. ἀπεκρίθη, *præteritit*, *Hieron.*
Transvoit, *Cyprian.* & *Syrus Inter-
pres.* *Præcessit*, *Vulg.* *Processit*, *Be-
za*. The Greek word properly sig-
nifieth *Precedo*, *provehor*, to goe for-
wards, to proceed; and so reade *Chry-
sostome*, and *Theodoret*. *Far spenti*,
say *Wee*; that is, well gone for-
ward, and proceeded in, and neer
spenti, growing towards the day.
2 *Timoth.* 2. 16. ἀπεκρίθη, *procedent*.
Vulg. & *Erasm.* *Proficient*.
*Ego illud malui, quoniam Græcum vo-
cabulum in vitio hic ponitur, quod illi
Latino non convenit, Beza.* 2 *Timoth.*
3. 13. ἀπεκρίθη, *Procedent*.
Vulg. & *Erasm.* *Proficient*. *At-
qui non est hoc propriè proficere, nec
progredi, sed magis ac magis vegredi.
Simpliciter igitur hoc accipiendum est,
quo significatur, fore ut illorum impro-
bitas quotidie augeatur: ita tamen, ut*

certi sint illis limites constituti, quos non
possint prætereire, *Beza*. *Propriè
sonat, ante alios scindere, cadere,
vel succidere: nempe in itinere faci-
endo (quod succisis arboribus, cate-
risq; ejusmodi, quibus obseptum erat,
pervium quis reddidit & commodum)
alios omnes antecedere, Fullerus Mi-
scel. Sac. lib. 2. cap. 15. It is
used also Luk. 2. 52. Galat. 1. 14.
2 Tim. 3. 9.*

Προκοπή, *Profectus*, *Philip.* 1. 12, 25.
1 *Tim.* 4. 15.

Πρόκειμα, *Præjudicium*, 1 *Tim.* 5. 21.
ἕως ἀποκειμᾶν, *Abssq; cogit unum
alteri præferas, Steph.* *Dicitur enim
Græcis ἀποκείναι, qui aliquem ut exi-
mium & selectum habet. Debet autem
Judex in judicando omnes istas opinio-
nes deponere, ut qui non de personis,
sed de causa judicaturus sedeat, Beza.*
Sine præjudicio, Vulg. *Erasm.* *Si-
ne præcipitatione iudicii, id est, causâ
non bene ac diligenter cognitâ: quâ si-
gnificatione nusquam memini legere τὸ
ἀποκείναι, quamvis ita explicet Græcus
Scholiastes, Beza.*

Προκυρόμαι ὑμᾶς, *Ante sancior*, Galat.
3. 17.

Ἐπιπρολαμβάνω, *Occupo, præoccupo*, Mark 7
14. ver. 8. 1 *Corinth.* 11. 21. *ubi
Interpres reddidit, occupat, Græcè ha-
betur ἐπιπρολαμβάνει, quasi dicitur præ-
accipit, ante vertit, festinando præ-
occupat, quo verbo significatur, tumultu-
anter admodum, & nullo prorsus or-
dine omnia illic gesta, Hyperius in
locum. Whence Prolepsis, opinio
anticipata.*

Ἐπιπρόλεγμα, *Prædico*, 2 *Cor.* 13. 2. Gal.
5. 21. 1 *Thess.* 3. 4.

Ἐπιπρομνησκίζω, *Pronuncio*, 1 *Pet.* 1. 11.

Ἐπιπρομελέω, *Præmeditor*, Luk. 21. 14.

Ἐπιπρομεμνῶ, *Ante sum sollicitus*.

Marc. 13. v. 11. Μὴ ἐπιπρομεμνῶτε,
Nè sitis ante solliciti. Ne anxii cum
solicitudine præcogitatis, neque Medi-
temini, nec vobis nimio opere cura sit,
quidnam artificiosâ dicendi ratione ho-
sibus sitis responsuri, Gerh. Non
prohibetur cogitatio, sed sollicitudo illa
& anxietas, quæ à dissidentia proficisci-
tur, *Beza*. Nè præanxiemini, Nè
antè solliciti & anxii sitis, Nè anxie

Y y præco-

præcogitetis, Cornel. à Lap. See yee give place to no distrustfull, or distracting thoughts, or doubts; for so the word significeth.

Πρόνοια, Cura, Providentia, Act. 24. 3. Rom. 13. 14. which we translate Providence. *Vox Græca*, ut & Latina Providentia, tribus modis usurpatur: vel de interno opere mentis, & tum significat; 1. Cognitionem, per quam futurum aliquod videtur antequam fiat, & sic ad intellectum refertur, Act. 2. 23. 2. Curam prospiciendi alicui, atque sic ad voluntatem spectat, Act. 24. 3. 3. De externo opere, & significat actu curam habere alicujus, & prospicere ei, Gen. 22. 8. 14. Rom. 12. 17. 1 Tim. 5. 8. It significeth both Knowledge, and is referred to the Understanding, and Care, and is referred to the Will, and Affections. It is divided by the Philosophers into *Memorie*, Knowledge, and *Care*. *Memorie* of the past, Knowledge of the present, and *Care* of the future.

Προνοέω, *ἐπιμαί*, Procuro, provideo. Rom. 12. 17. The word he there useth is worthy the observing: *προνοήσω*, As if he had said, Cast for this before hand, take care of this, that you doe nothing that is dishonest, that you faile not in any point of honestie by no means, M^r Hildersham on Psal. 51. 7. Provide, better than Procure, as some translate, and more naturally agreeing with the word; from whence comes *πρόνοια*, Providence. It is used also 1 Tim. 5. v. 8.

Προσέχω, Prospicio, Act. 2. 25. Significat, Certo consilio & deliberato animo constituere, Prævidere quid ex quoque consequatur, Aret.

¹ Prædestinare in aliquam rem, ut fines omnes & terminos constituas, Bucan.

Verbum Syriacum (Ephes. 1. 5.) propriè significat Signavit, & Notam inussit: estque Metaphora sumpta ab iis, qui ex rerum magnâ multitudine certas quasdam deliquit, quas ut à reliquis dignoscant, notâ aliquâ insigniunt, Tremell. Significat, prius definire, & veluti centro spaciòque circumscribere, Act. 4. 28. Grymaus.

^b *Προορίζω*, Prius definitio, prædestino, præfinio. *Προορίζω* dupliciter usurpatur in Scripturis; 1^o De rebus, & sic vel in bonam partem, de divinorum beneficiorum destinatione sumitur, ut

1 Cor. 2. 7. vel usurpatur de prædefinitione divini consilii, & providentia Dei circa actiones hominum, quæ cum insigni scelere etiam conjunctæ sunt, ut Act. 4. 28. 2^o De personis, & sic de sola gratuita electione sumitur, ut Rom. 8. 30. Ephes. 1. 5, 11. valens in loc. com. Ephes. 1. 5, 11. significat non simpliciter Prædestinare ad aliquid, sed, Ita Prædestinare ad aliquam rem, ut etiam fines & terminos constituas, quibus ad rem consequendam certò deducatur is quem prædestinasti; putâ media omnia, tempus, loca, & alia id genus, Zanch. It is used also Rom. 8. 29.

Προπάσχω, Antepatio, 1 Thes. 2. 2.

Προπέμπω, *οικίζω*, Deduco, or, Prosequor.

Quo verbo Act. 15. 3. significatur honorifica deductio: sic Act. 20. 38. & 21. 5. accipitur, Chamier. Rom. 15. 24. Deducere, Græcè *προπέμπω*, est honoris causâ ducere, & prosequi abeuntem; ministratis etiam, si sit opus, rebus ad iter agendum necessariis, Estius in locum. It is used also 1 Cor. 16. 6, 11. 2 Corinth. 1. 16. Tit. 3. 13. 3 Joh. 6.

^c *Προπερνῆς*, Præceps. Ex *πρὸς* & verbo obsoleto *πέρω*, cado, pro quo in usu est *πίπλω*, Act. 19. 36. Adverbialiter accipitur, Præcipitanter, præcipiti consilio. It is used also 2 Tim. 3. v. 4.

Προπορεύομαι, Præeo, Luke 1. v. 76. Act. 7. 40.

Προτρέχω, Præcurro, Luk. 19. 4. Joh. 20. v. 4.

^d *Πρὸς*, Ad, often. Interdum notat Eventum, ut Matth. 5. 28. Joh. 5. 16. Marc. 13. 22. 1 Joh. 5. 16. Interdum Comparisonem, ut Rom. 8. 18. Gal. 2. 14. Interdum Finem, seu Scopum, ut Matth. 6. 1. Joh. 14. 4. Interdum valet Contra, ut Luc. 20. 19. Heb. 12. 4. Interdum valet De, ut Heb. 1. 5, 7, 8. Hebr. 4. 13. Act. 28. 25.

Προσάββατον, Ante-sabbatum, Prosabbatum, Mark 15. 42.

^e *Προσχωροῦμαι*, Compellor, salutor, cognominor, Heb. 5. 10.

Προσέχω, Adduco, appropinquo, pertraho, usurpatur verbum *προσάγω* frequentissimè de adductione victimarum ad sacrificium,

^c Dicitur temerarius, inconsideratus, sumptâ Metaphorâ aviæ pulis, qui implumes dum volare conantur, humi decidunt, Aret.

^d Præpositio *πρὸς* intentionem significat desiderii, quemadmodum in *προσέειπεν*, *προσνεύει*, *προσκαίρει*, quod significat & amplexum, & vehementem amorem.

^e To be spoken unto, ad verbum.

crificium, Lev. 4. 4, 14. Cap. 8. 14. Cap. 14. 2. Num. 6. 12. 2 Paral. 29. 31. Mal. 1. 8. It is used also Luke 9. 41. Acts 12. 6. and 16. 20. and 27. 27. 1 Pet. 3. 18.

Πεπαγωγῆ, *Aditus*, Ephes. 3. 12. It signifieth Manuduction, or leading by the hand to God. 1 Pet. 3. 18. This word imports two things: 1. Accessus to God. 2. The manner, by leading, or manuduction. Rom. 5. 2. Adductionem habuimus, ad verb. ut intelligamus nos non sponte & ultrò in gratiam hanc adisse seu accessisse, sed huc adductos esse, Piscat. Ephes. 2. 18. an introduction or bringing in to God: he alludes to Princes Courts, one must not presse into the Presence-chamber, but be brought in by some Courtier, Vide Estium ad locum.

Πεπαισῶ, *Mendico*, Mark 10. 46. Luke 18. 35. Joh. 9. 8.

Πεπναβαίνομαι, *Ascendo*, Luk. 14. 10. Vide Ludov. de Dien.

Προαναλίσσω, *Antea impendo*, Luke 8. v. 43.

Προαναπληρῶ, *Suppleo*, 2 Cor. 9. 12. and 11. 9.

Προανατίθημι, *Confero*, Gal. 1. v. 16.

Προσπεθέμελω, *Præterea contuli*, Beza. *Vulg.* Acquivi, non satis commode. Ἀρὰ τῆς δεξιᾶς significat, Arcanum suum familiariter, quasi in sinum amici deponere, ut explicat doctissimus Budæus: & puto sumptam esse hanc significationem ab eo quod curas nostras ac difficultates in quibus versamur, quasi onus aliquod, in amicos exoneremus. Præpositio verò πρὸς addita est, ut testetur Apostolus, se quasi non contentum iis que ex Domino acceperat, præterea contulisse cum aliquibus, ut novi quippiam disceret, Beza in loc. Vide etiam Piscat. in loc. Græcum vocabulum significat, Communicare de re quapiam consultandi gratiâ. Valla parum attentus fuit, quod putat hic Contulerunt idem esse quod Addiderunt, Eras. Græcum est (inquit Hieronymus) Ea que novimus conferre cum amico, & quasi in sinum ejus, in conscientiam reponere, ut pari consilio vel probanda sint, vel improbanda. Si-

gnificat, Secretum suum alteri credere, & quasi in sinum deponere, quod Vetus reddidit, Non acquievi. Impropiè quidem; sed accommodatè: quia plus est Non acquievi, quam Non contuli: potest enim quis conferre cum carne & sanguine, nec ei acquiescere, Pareus. Our Translation renders it, Gal. 1. 16. *Conferred*. Gal. 2. 6. In conference added nothing.

Προσπειλέομαι, *Addo minas*, Acts 4. v. 21.

Προσπαρῶ, *Præterea insumo*, Luke 10. 35. Insuper insumo; vel, sumptibus sumptus addo. *Interpres Latinus verbo supererogo reddidit, quod ad verbum sig. adinsumo, præterea insumo, sive plures sumtus facio. Aliud autem est supererogare, nempe, jam antea erogatis addere, non autem antea acceptis, ut apud Lucam, Rivetus Cathol. Orthod.*

Προσδέομαι, *Insuper egeo*, Acts 17. ver. 25.

Προσδέχομαι, *Expecto, excipio*, often. It signifieth properly to receive, as a stranger is received into an Inne. Of πρὸς and δέχομαι, Accipio peregrinos.

Προσδοκῶ, *Expecto*, often. Luc. 3. 15. προσδοκῶντες ἢ τὸ λαὸν Expectante populo: id est, expectatione dubitationeq; suspenso, cum enim dubitaret, expectabat eventum rei, qui declararet essetne Messias annon, Maldonat. ad loc.

Προσδοκῶ, *Expectatio*, Luk. 21. v. 26. Acts 12. 11.

Προσείω, *Permitto*, Acts 27. 7.

Προσγγίω, *Appropinquo*, Mark 2. 4.

Προσδέδω, *Affideo*, 1 Cor. 9. 13. τῶν δουλασῶν προσδέδωτες Sacrario assistentes, sive Assidentes. Cujus vocis emphasin, & ante nos annotavit Theophylactus, & ante hunc Chrysostomus: Non enim ait, Sacerdotes, sed, Qui assident Altari, ut intelligamus assiduum cultum sacrorum: nec dixit, E sacro accipiunt, sed, E sacro vescuntur, ut admoveat, victum deberi, non divitias, Eras. Assiduum significat curam, assistentiam, ac proinde residentiam hoc vocabulum, Qui

altari assident, *Beza. Vulg.* Qui altari deserviunt. *Erasm.* Qui sacratio assistunt: neuter videtur satis expressisse verbum προσεδέειν, quo significatur, hoc munus perpetuam assiduamque curam requisivisse, ut Sacerdotes querendo aliâ ratione victui vacare non potuerint, *Beza.*

Προσερχόμεαι, *Lucrifacio, Luke 19. ver. 16.*

Προσέρχομαι, *Accedo, adeo, venio ad, very often. Sicut Latine convenire aliquem dicimur etiam per Epistolam, ita & προσέρχεται Græcè usurpatur citra presentiam corporis. Sic & Deo προσέρχεται dicimur, Heb. 4. 16. & 7. 25. & 10. 22. & 11. 6. Grotius in Matth. 8. 5.*

f Est oratio, quâ bona, five corporalia, five spiritalia, five temporalia, five aeterna petimus à Deo, *Zanch.* Ut ipsa nominis notatio ostendit, illud precum genus est, quo bona petimus, *Beza in Act. 1. 14.*

Est apprecratio, quâ petimus bonum quod jam habemus, conservari, vel augeri, *Alsted.*

Precatio, Petitio: item Locus precationis, *Act. 16. ver. 16.*

Profuscha dictus, *Juven. Sat. 3.*

Ede ubi consistas in qua te quæro profuschá.

Et Orationem, & Orationum significat, *Cornel. à Lap. Syr. Interpr. vertit, Domus Orationis.*

Προσέρχεται, scil. ἢ ἔνυ subintell. Est Attendere, animum adhibere: includit in sua significatione diligens & attentum quoddam studium in rem aliquam, ac singularem quandam animi attentionem, *Matth. 7. 15. & 16. 6. Luc. 12. 1. Act. 8. 6. & 20. 28. Gerh. in Harm. & in 1 Pet.*

Προσέχῃ, *Precatio, often. It significeth, the earnest desiring of any good thing. Ea proprie intelligenda est Oratio, quam facimus ad votum, id est, πρὸς δέχλω, August. Epist. 59. Quia precibus animi nostri vota Deo aperimus, Cameron. Vowing is so proper to praying, that this Greek word, which in the New Testament most usually significeth Prayer, seemeth to be drawn from a Vow. Col. 4. 2. it is translated Prayer.*

Προσέχομαι, *Precor, very often. Preces fundere, vota facere, seu nuncupare, accedere ad Deum, atque ab illo optare, accedere ad Deum, atque ab illo optare, seu precari, Piscat. Est orare pro illustranda gloria Dei, pro cognitione veritatis propaganda, Aret. in Act. 16. ver. 25. Potius oro, quam adoro; utrumque significat, sed precari, potius quam adorare, Erasmi in loc. Προσέρχεται cognationem habet cum verbo προσέρχεται, quod significat, Attendere, intendere, animumque advertere; Oratio attende fundi debet, Novarin. Paulus, 1 Cor. 15. v. 16, 17. pro eodem ponit προσέρχεται, εὐλογεῖν, εὐχαριστεῖν.*

Προσέχω, *Caveo, attendo, often The*

Greek Interpreters by this have rendered the Hebrew word מִשְׁחָבֵר Hifchtbamer, which significeth Attentionem, providum, circumspettum, & cautum esse, ut à noxiis serveris, & Paulus, Act. 20. 28. Metaphoram eleganter explicat. This word is taken in two senses, 1. In the sense of attending, in 2 Pet. 1. ver. 19. 2. In the sense of bewareing, Matth. 6. 1. and 7. v. 15. There it significeth properly, Animum adhibete, Apply ye, as though hee had said, Apply your minde, or heart, beware, Luke 12. ver. 1. In which sense the Heathen man Epictetus also useth it. Operam do, 1 Tim. 3. 8. But Acts 16. ver. 14. 1 Tim. 4. 13. it significeth to Attend.

1 Tim. 4. 1. προσέχω idem est quod attendo, adverto animum, totus adhæreo. Significat igitur totos addictos fore spiritibus, impostoribus, fallacibus, Hyperius in locum. So ver. 13. προσέχετε, Attende, id est, totus sis addictus, toto animo adhaereas, *Id. Budæus ait, προσέχω interdum significare Ausculto, obtempero, & citat Act. 8. ver. 11. Henricus Stephanus dicit verbum hoc etiam de eo dici, qui sic aliquem observat, ut spem suam & fiduciam in eo collocaet; quod & isti loco optime quadrat, ut & quod ex Budæo subjungit, προσέχεται τινι interdum esse Applicare se ad aliquem, Sectatorem ejus se præbere, Ludovic. de Dieu in locum.*

Matth. 6. 1. προσέχετε, Attendite. S. August. Cave. Novarin. ex Syr. Videte: ex Græc. Advertite, studete. Francisc. Luc. Animum adhibete. Curam adhibete, ac cave. tanquam ab hoste obsessi; ad hostes, militiamque non raro hoc verbum transfertur. Plato de Legibus, προσέχεται τὸν νόμον τοῖς πολέμοις, id est, Ad hostes mentem animumque convertere: & Aristophanes, προσέχεται τὸ πολέμῳ, Incumbere in bellum: Sævus hostis humane laudis amor, inanis glorie cupido, Novarin. in locum.

Προσνήδω, *Cruci affigo, Colosso 2. 14. Ab ἄλ & clavus, & ἀνῆμι mitto. Eleganti Metaphorâ dicimur alicui rei προσνήδω,*

περσηλῶσαι, cui ita velut affixi sumus, aut adhaerescimus, ut ab ea divelli non possimus.

h Ita Græco vocabulo nuncupabantur, qui patriâ relicta superstitione, Judaïsmum erant amplexi, quasi Advenitios dicās. Quod vocabulum, Theologis etiam Latinis satis familiare, retinendum putavimus, Beza in Mat. 23. 15.

Προφύτου, *Profelytus*, Matt. 23. 15. Hic, & in Actis est is qui ortu Gentilis per circumcissionem se legi Moïsi obstrinxit, Grotius. See Deodate on Matth. 23. 15. Act. 2. v. 10. and 6. ver. 5. and 13. 43. *Profelytes* were those heathen people, who, disclaiming Paganism, became Converts, and joined themselves to the Church of the Jews. They were so termed, ἀπὸ τῆς περσηλησωδῶσαι, from their coming and adjoining unto the Jews. Advena, ab advenio. *Ipsum nomen Græcum, ut & Syriacum, aliquando latè sumitur pro quovis advena, qui Hebræis Advena portæ, nisi me fallit augurium. Interdum accipitur pro eo qui Legis jugum in se recepit, quem vocant Advenam justitiæ, vel Advenam filium foederis. Advena portæ, quicquid portam urbis advena ingreditur, Diuf. in Mat. 23. 1.*

Προσκαι, *Temporarius*. Matth. 13. v. 21. *Temporarius*, Beza. *Temporalis*, Vulg. Quod etiam vocabulum pro eo quod non nisi ad tempus perseverat, à Quintiliano usurpatur, lib. 6. c. 20. Illud autem apud utrumque Plinium frequenter occurrit. Deinde quum vulgò in Scholis opponantur temporalia spiritalibus, studii amphiboliam vitare, Beza. It is used also Mark 4. 17.

i 3 Cor. 4. 18. Heb. 11. 25. Qui partim temporari servit, & seculi hujus moribus se accommodat, partim ad tempus saltem credit, & in proposito non diu perseverat. Vide *Piscar. in Luc. 7. 18.*

Προσκαλέω, *Advoco*, often. *utrumque significat, & Convocare, & Ad se vocare, Matth. 10. 1. & 15. 10. Mark 3. 13. & 6. 7. Matth. 10. 1. προσκαλεσάμενοι, Convocatis. Pagn. Accersitis. Fr. Luc. Advocatis. Syr. Et vocavit. Novarin. Asciscens. Verbum προσκαλέομαι est etiam, Socium ad bellum quempiam evocare; ut statim discerent Apostoli, se à Christo vocatos, non ut in umbra otio torpescerent, sed ut ad pugnam cum ipso contra hostes irent, Novarin in loc.*

k Marc. 3. 9. προσκαλεσέν significat, In re aliqua, aut apud aliquem perseverare, ita ut semper prædò sis; ideoque de pedissequis dicitur, *Budæus* Græcæ lingue doctissimus, vertit, ut *Assidui comes esset*. Alibi verò etiam pro *Perdurare* accipitur, ut Act. 2. 14. *Reza in Marc. 3. 9.*

Προσκαίεργω, *Semper adsum, perdiaro,*

assiduus sum, incumbo. The word is attributed to the hunting of dogs, which will not cease following the game, till they have got it. It signifieth, to persevere with strength. Act. 6. ver. 4. it signifieth, to attend upon the work, stand to it, be instant in it. Προσκατεργώμεν, *Instabimus*, saith the Vulgar Latine, *wee will be instant in, Attend unto it.* Rom. 13. ver. 6. Προσκατεργώτες, *Bending themselves. Serving, Some. Applying themselves, Others. With force and strength applying, Greek.* It signifieth to contrique, to watch, to take pains in any business, as Rom. 12. ver. 12. τῇ προσδοχῇ προσκατεργώτες,

¹ *Continuing, or Labouring, Persevering, watching in prayer. Be instant, Vulg. Lat. Vatabl. In oratione perdurantes, Beza.* The Greek signifieth rather to *Continue with strength.* Col. 4. 2. τῇ προσδοχῇ προσκατεργεῖτε, *Continue, that is, Go on, Persevere, and, Be instant (in prayer.)* This word there rendred [*Continue,*] signifieth not onely Continuance in regard of time; but Instantie and Importunitie, and is translated by some, and that truly, *Be instant in prayer.* Deducitur à κρείττο, quod unâ literâ transpositâ, idem est quod κρείττο robur, vehementia, victoria: unde κρεττερεῖν, *Fortiter tolerare, vel perdurare, & προσκατεργεῖν, Vehementer, & Assidue incumbere rei alicui difficilis & laboriosæ, donec eam ad eventum perduxeris, & quasi victoriam obtinueris: unde hac duo involvit, Vehementem quandam animi intentionem, & quasi pugnam dum versatur in actu orandi, & assiduum frequentationem orationis, Episc. Dav. in locum. Proprie est, Patienter & toleranter rei alicui insistere.* It is used also Act. 2. 42, 46. and 8. 13. and 10. 7. See Beza on Rom. 13. 6.

Προσκαίεργω, *Perseverantia.* Eph. 6. 18. It signifieth an invincible constancie. *Assidua & tolerans aliqua in re perseverantia, quum viz. nulla ærummæ nec labores nos à re aliqua evellere possunt, Steph. in Thef. Ling. Græc.*

Προσκαίε

¹ *Continuing instant. Our last Translation.*

m Gallicè,
Oreiller, ab
Oreille, id est,
Auris, cui
supponitur.
Pulsinar
quod capiti
hominis de-
cumbentis
supponitur.
n Cervical, à
Cervice,
quod cervici
cubantis
subterminut.
o Alludit
omnino
Paulus ad
locum
Deut. 17. 11.
p The Septua-
gint use it,
Gen. 2. 24.

περσεφάλιον, Cervical, Mark 4. 38.
Of πρὸς and κεφαλή, Caput, because
we lay our heads on it.

Περσεύομαι, Consocior, Act. 17. 4.

Περσεύω, Inclinatio in alteram partem,
1 Tim. 5. 21. Metaphora sumpta à
librâ, cujus lanx altera præponderat &
deprimitur, atque ita nullum est equi-
librium. Κατὰ πέρσευσιν, In al-
teram partem inclinando, By tilting
the balance of one side, Steph. Beza,
Vulg.

Περσεύωμαι, Agglutinor, adhæreo.
Matth. 19. 5. περσεύωμαι. Ad-
hærebit, Vulg. Agglutinabitur, Eras.
Beza. Conglutinabitur, Tertull. The
Greek word importeth, to be glued
unto, whereby is signified the straight
knot which is between man and wife,
as though they were glued together.
Sic verbum Hebræum Dabak, quan-
quam Synechdochicè alias conjunctiões
notet præter conjugium; propriè tamen
de arctissima conjugum copula in matri-
monio usurpatur, quemadmodum liquidò
apparet ex ipsa conjugii institutione, quæ
extat Gen. 2. 24. idemq; locus optimè
& valde emphaticè à Christo veritatur
Matth. 19. 5. περσεύωμαι τῇ γυ-
ναϊκὶ αὐτῆς, h. e. adhærebit tam firmiter,
ac se firmissimo ac tenacissimo quodam
glutine, quod Græcis κόλλα dicitur,
foret copulatus, Tarnovius in exercit.
Bibl. Ephes. 5. 31. περσεύω-
θήσθε, Shall be joyned, or as the
word properly, according to the
naturall notation thereof, significeth,
Shall be glued to his wife, as two
boards joyned together with glue,
are as firme and close, as if they
were but one piece. It is used
also Mark 10. 7. Acts 5. 36.

Περσεύω, Offendo, impingo, Matth.
4. 6. and 7. 27. Luke 4. 11. Joh. 11. 9.
Rom. 9. 32. and 14. 2. 1. 1. Pet. 2. 8.

Περσεύωμαι, Offendiculum. Rom. 14.
v. 13. It significeth a stone, or † impe-
diment in the way, against which a
man dasheth, or may dash his foot.
It is used also Rom. 9. 32, 33. and
14. 10. 1 Cor. 8. 9. 1 Pet. 2. 8.

Περσεύω, Offensio, 2 Cor. 6. 3.

Περσεύω, Advolo, Matth. 27. 60.
Mark 15. 46.

Περσεύω, Adoro, very often. Πε-
ρσεύω, promiscuè de Dei & hominum
cultu apud Lxx usurpatur. Significatq;
exteriorem venerationem, cum incurva-
tione corporis: sonat enim idem quod
Admoveo. Hinc apud Latinos bene re-
spondet verbum Adoro, quod est quasi,
Ad aliquem oro, id est, capite aut cor-
pore inclinato ad aliquem orare, Jansen.
in Concord. Evang. Propriè signi-
ficat capitis inclinati gestum, quum
moto à fronte galero, caput submittimus,
Eras. Adorare est Manum ori ad-
movere. Significatur hæc voce humi-
lis & abjectæ venerationis gestus: ut
cum quis se ad alterius pedes abjicit. At
quoniam eisdem corporis gestus in sacro
quoque cultu usurpant veteres, vox
illa ad animum quoque transfusa est, ad
verum Dei cultum significandum, Scul-
tetus. It significeth an outward
reverence of bowing downe the bo-
dy to the ground, as well civill, as
religious adoration. It properly
significeth, In falling down to wor-
ship; by which word Cornelius his
manner of worshipping Peter is ex-
prest, Act. 10. 25. Martin saith, that
we shun the terme of adoring, for
fear of their δολεία which is uter-
ly untrue; for it is avoided
partly, because it is more Latine
than English, partly because it
doth not expresse either the Greek,
or the Latine termes, which the Scri-
pture useth. The Hebrew word
Shachab doth signifie properly, to
bow down, and therefore is used of
such bowing down, as is not for ado-
ration, as Psal. 4. 2. 5, 6. and in divers
other places. This Greek word also
significeth, to use some gesture of
body in worshipping, and some-
times, to fall down. Religious ado-
ration is expressly forbidden to any
creature, or image of creature, by
the second Commandement in the
Hebrew terme, and by the words
of our Saviour Christ to the devill,
Matth. 4. 10. in the Greek word,
D' Fulg against Gregorie Martin. It
comes of κύνων, Canis. A Metaphor
from the manner of Spaniels, when
they couch, and crouch on the
ground

q Κόλλα, Glue.
Metaphora
sumpta ab
asseribus, qui
glutino compo-
siti, in
unum velut
coalescunt:
quâ Meta-
phora pecu-
liaris arctissi-
maque con-
junctio signi-
ficatur,
Iosanus in
Matth. 19.
r Propriè
est cum in
via aliquid
pedibus ob-
iicitur, in
quod incur-
rens impin-
git, à verbo
περσεύωμαι,
quod est
Impingere,
Bucan.

Rivetus in
Gen. 33. ex-
ercitat. 140.

ground before their Masters, *Zanch.* in *Præcept.* 2. cap. 14. Or of *κῶς*, *Osculor*, quia mos antiquus adorandi apud Persas erat osculando manus, os, seu genua, quæ fuit demississima adoratio, *Beza* in *Matth.* 2. 11. See *Rivet* on *Psal.* 22. 28. and *Grotius* on the second Commandment.

Προσκυνῆτις, Adorator, *Joh.* 4. 23.

Προσλαλέω, Alloquor, *Acts* 13. 43. and 28. 20.

Προσλαμβάνω, *omai*, Assumo, sumo, accipio, often. *Rom.* 14. 1. It significeth to receive, affectu charitatis, with a charitable affection, as *Hymno*. It significeth three things: 1. To receive, or take a weak one unto them, not cast him off. 2. Patiently to beare with him. 3. And by further instruction seek to restore him. The same word is used by *Paul*, when he intreats *Philemon* to receive *Onesimus*, as his own bowels; so the strong must receive the weak, as their own bowels. *Matth.* 16. 22. προσλαβείν in verbum aliquem dicitur, qui prebentur manu, aliqua de re monet: Quomodo in eo eleganter accipitur, cum dicitur, Καὶ προσλαβὼν δι' αὐτὸν ὁ Πέτρος, Intepres vetus; & assumens eum *Petrus*: Plus *Erasmus* qui abducendi voce usus est; & cum abduxisset eum *Petrus*: quanquam ita solent qui seorsum aliquem abducunt ut solum compellent. Etiam, prehensâ ejus manu si dixeris, aut arreptâ, gestum *Petri* & arduem eleganter expresseris: ut in illo,

Arreptâq; manu, Quid agis, dulcissime rerum?

quanquam alio ibi instituto, *Heinsius* in locum. Cum προσλαμβάνω, *duis* Græcè inter cetera complecti significet, videtur mihi ea significatio huic loco melius convenire, quam altera, torsum abducendi, quæ multis placet. Hoc enim gestu summum suum amorem in *Christum* testari *Petrus* voluit. Neq; aliunde ducta videtur translatio, quæ *Rom.* 15. 7. aliisque in locis apparet. *Grotius* in locum. It is used also *Mark* 8. 32. *Acts* 17. 5. and 18. 26. and 27. 33, 34, 36. and 28. 2. *Rom.* 14. 1, 3. and 15. 7. *Philem.* 17.

Προσλαμβάνω, Assumptio. *Rom.* 11. v. 16. The word is very significant, signifying such a receiving, as a man performeth in the entertaining of a special friend. The word is used by the Septuagint, *Psal.* 65. 4. So *Paul* desires *Philemon* to receive his servant *Onesimus*, that is, with kindness forgiving his fault. The same word is used of receiving them which are weak in faith, *Rom.* 14. ver. 1, 3.

Προσβίω, Permaneo, *Matth.* 15. v. 32. προσβίωσι, Continued with me. *Genev.* *Mark* 8. 2. *Acts* 11. 23. and 18. 18. 1 *Tim.* 1. 3. and 5. 5.

Προσβήζωμαι, Appello, *Mark* 6. 53.

Προσφείλω, Insuper debeo, *Philem.* 19.

Προσρῆξις, Insensus sum. *Heb.* 3. 10. προσρῆξις: Legendum, Intensus, scilicet, non Proximus; ita enim legit *Paulus* hic, & Intepres nosser *Psal.* 94. Et hoc exigit *Hebræum* Acute, id est, Nauleavi, ultra eos ferre non sustinens, stomachatus, offensus sum eis, *Cornel.* à *Lap.* Hinc *Hieronymus* vertit, Displicet mihi generatio ista, *Aquila* & *Symmachus*, Displicet mihi in generatione istâ. *Syrus*, Tedium mihi fuit generatio hæc. Hæc varia Etio accidit ex eo quod *Græcum* sit ambiguum; significat enim *Irafcis*, & Offendi: significat etiam *Approximare*, vel, *Ad littus appellere*; ὄψιν enim significat vel *Ripam*, vel *Littus*: Hic vertendum esse, *Offensus fui*, non autem, *Proximus*, patet ex *Hebræo*, *Aquila*, *Symmacho*, *Hieronymo*. *Heb.* 3. 17. προσρῆξιν sonat, radio & molestiâ affici ex re quapiam, *Hyperius* in loc.

Προσπεινῶ, Qui valde estur, *Acts* 10. ver. 10.

Προσπῆγμι, Affligo, *Act.* 2. 23.

Προσπίπλω, Accido, Incido, *Matth.* 7. 25. *Mark* 3. 11. and 5. 33. and 7. 25. *Luke* 5. 8. and 8. 28, 47. *Acts* 16. 29. It is used pro Impetu exercitiis ruentis in pugnam, *Prov.* 25. ver. 8. *Chemnit.*

Προποιέωμαι, Fingo, *Luke* 24. 28.

Προπορεύομαι, Accedo, *Mark* 10. ver. 35.

α Προσπῆγμι,

Adjunctio, quâ quempiam nobis comitem adjungimus, *Eras.*

Philem. 12.

Non sequitur ex hac voce 1 *Tim.* 1. 3. *Timotheum* ordinario officio confedisse *Ephes.* si; etenim *Matthæus*, Cap. 15. 3. eodem verbo utitur, ut exprimat moram triduli. 2 Vide *Estium* in loc.

† Προσλαλέω,
Philem. 12.

^a Graviorem impetum militantem omnimodam disiectionem notat, *Chem-*

^a Προσρήνυμι, *Illido*, Luk. 6. 48. 49. Προσείτις, *Adjutrix, auxiliatrix.* A Προετρίξ :] The Greek word signifieth one that is appointed to entertain and harbour strangers in his house, and to undertake the care and protection of them. See 1 Tim. 5. 10. Deodate in loc. Rom. 16. 2. προσείτις πολλῶν ἐξυνήθη, *Multis hospitium præbuit*, Steph. & Beza. Shee hath given hospitalitie. Some, Shee hath succoured. The Greek word signifieth to be *helpfull*, or *assistant*, as the Syrian Interpreter, and the Verb whereof it comes, is taken before, *That yee assist her.* Vide Bezam.

Προσείπω, *Præcipio.* Προσείηλομαι (Pass.) *Præstitutor*, Matth. 1. v. 24. and 8. 4. and 21. 6. Mark 1. 44. Luk. 5. 14. Act. 10. 33, 48. and 17. 26.

Προσείθηναι, *Appono, adjicio, adjungo, pergo.* Προσείθεμαι, (Pass.) *Accresco, often.* Matth. 6. 33. προστεθήσεται, ^b *Adjicientur.* Adjici hoc loco significat, pro *auctario & cumulo tribui.* The words are very significant in the Original. It is a phrase borrowed from bargainers: as those who sell corn, or other things by measure, or weight, use to give some overplus to better the bargain on the buyers part; so the Lord promiseth to those that seek his kingdom and righteousness, besides the fruition thereof, to give or cast unto them (as the word importeth) Food, and Raiment, and all things needfull to this life: as when a man purchaseth commons and lands, the wood in hedge-rows is given in the gosse; or when a man buyeth spice, fruit, comfits, or any such commodities, paper and pack-thread is given in to the bargain.

Προσείχω, *Accurro*, Mark 9. 15. and 10. ver. 17. Act. 8. 30.

^c Προσφάγιον, *Obsonium*, Steph. Beza,

^c In genere significat omne id quo, cum pane vescimur, sicut Latinis *Obsonium*, vel *Opsonium* dicitur, quicquid ad cibum emittitur ex macellis in specie. Joan. 21. 5. accipitur de piscibus, *Gerh. in Hist. Harm. Evang.* Inde dictum, quod addatur pani, *Eras. Fam.* Ex προσ & φαγω significat enim omne id quo, cum pane vescimur, *Piscat.*

Piscat. Constat ex Hesychio & Suida προσφάγιον idem esse quod προσβλημα, quicquid in cibum præter panem adhibetur. Constat ex Plinio, Horatio, Persio & Columella id ipsum pulmentum aut pulmentarium Latine dici; ratione quoque consimili, quod ad pultem, id est, panem adjunctum in cibum. Pultem enim præca Latinorum genti pro pane fuisse, idoneus auctor est Plinius, Maldonat. ad Joan. 21. 5. Vulg. & Castellio convertit, pulmentarium. Ineptè profecto, inquit Beza: nam cur à piscatoribus pultem petat? Minus commode, inquit Gerhardus; Pulmentarium enim est quicquid inter carnes molle additur, præsertim ex leguminibus.

Προσφάτω, *Recens*, Hebr. 10. ver. 20. Proprie significat Recens mactarum; quod Epitheton de industria Apostolus hic (Hebr. 10.) usurpasse videtur. Annotant Græci Grammatici, propriè istud dici de recentè interfecto; quod videtur huic loco non malè convenire, quod hæc via sit nobis aperta Christi morte, aut ipse potius Christus moriens sit hæc ipsa via quæ in cælum introducimur, Beza in loc.

Προσφάτω, *Nuper*, A&A. 18. 2.

^d Προσφέρω, *Offero, affero, adduco, præsto, admoveo.* Προσφέρωμαι, (Pass.) often. De Sacrificiis propriè usurpatur, Matth. 5. 23. & 8. 4. Marc. 1. 44. Matt. 2. 11. προσφέρω de manibus iniectione etiam dicitur: unde rectè usurpatur in munerum oblatione; hanc enim vim habent oblata dona, ut manus injicere, ac veluti devincire eum videantur cui offeruntur, Novarin.

^d Offero, ut cibum, poculum, medicamentum. Metaphoricè, Cultum Deo offerre, seu exhibere.

^e Προσφάτω, *Oblatio*, Act. 21. 26. and 24. ver. 17. Rom. 15. 16. Ephes. 5. ver. 2. Hebr. 10. ver. 5, 8, 10, 14, 18. Præter eleemosynam collectam, Græci appellabant προσφάτω, quando peractis precibus, panis & vinum offerbatur Ministro qui verba Cæne & institutionis recitare solebat, Aret. in Probl.

^e A προσφέρω, ut Latinis, *Oblatio*, ab offerendo, Aret.

Προσφάτω, *Amabilis*, Phil. 4. 8. Significat eum, qui mores suos pulchrè novit aliorum ingenis accommodare, eaq; dexteritate

dexteritate vivendi est præditus, ut omnibus charus & jucundus fiat, Hyp. in loc.

Προσφωνία, *Aclamo, advoco, loquor, alloquor.* Mat. 11. 16. Luc. 6. 13. and 7. v. 32. & 13. 12, 20. Act. 21. 40. & 22. 2.

Προσφύσις, *Affusio,* Heb. 11. 28.

Προσφάτω, *Attingo,* Luk. 11. 46.

† Προσώπων, *Facies, conspectus, & persona, superficies,* often.

f Of *ὄψεσ* ad, and *ὄφ* oculi. Est externa species, & apparentia.

It signifieth the face, or outward shew; it is so rendered, 2 Cor. 5. 12.

Προσώπων omne id quod exterius spectatur, aut indicium præbet Hebræi vocant. Sic 2 Chr. 32. 2. Et simili sensu, 2 Sam. 17. 2. *Grotius*

Hoc vocabulo intelliguntur omnes externæ qualitates animi, corporis, & fortunarum, five veræ, five apparentes, quæ ad statum causæ minimè pertinent, Luc. 20. 21. quæ à Rhetoribus vocantur *Attributa personarum,* Gerhard. in Harm. & Beza in Marc. 12. 14.

‡ *Persona* Latinis dicta, quasi *Per se ipsa*: à personando dicitur, *Aul. Gell. lib. 5. no. 7. Art. c. 7.* * Vide *Estimam* ad 2 Cor. 2. 10. h *τὸ προσώπων* non nisi de homine dictum invenias apud Græcos disertiores: quomodo etiam *Plinius* faciem tantum hominis esse dicit, pro vultu; cætera enim os, aut rostrum habere dicuntur. *Aristoteles* autem, *Rhetoric. 3. Eycophomem* in eo reprehendit, quod cælum vocarit *ὄψον προσώπων* argutiùs fortasse quàm solidiùs, quum soleant Poetæ rebus quibusvis personas inducere, *Beza* in Matth. 16.

It answers to an Hebrew word, which properly signifieth the Face, and also the Person, Lev. 19. 15. The Septuagint use it. 1. This word is attributed to God; two ways: 1. It signifieth his judgement against sinners, 1 Pet. 3. v. 12. 2. It is taken for the spiritual presence of Christ, 2 Cor. 2. ver. 10. * When we translate *ἐν προσώπῳ Χριστοῦ*, In the sight of Christ, we respect what the Greek phrase doth more properly require; yea, what the Hebrew phrase *mipenei* doth signify, whereunto it is like, that the Apostle doth allude: otherwise *Beza*, in his *Annotations on the place*, doth not mislike the sense and Interpretation of *Ambrose*, whereof hee maketh mention, but preferreth the other, as more simple, and agreeable to the meaning of the Apostle in that place, and to the nature of the Greek and Hebrew phrase, *D. Fulk* against *Martin*.

2. It is given to creatures, 1. Things without life, Luk. 12. 56. Matth. 16. 3. but properly unto man^b; and it either signifieth his countenance, Matth. 26. 39. Or, 2. His bodily presence, 1 Theff. 2. ver. 17. Or, 3. some respect of the gifts of the body, minde, or some externall condition, as of honour, riches, or such like, Mark 12. 14. and Rom. 2. 11. Jude 16. Or country and nation, as Acts 10. 34. *Facies*, 2 Cor. 4. 6. and 5. 12. Matth. 6. ver. 16, 17. and 26. 39, 67. *Conspectus*, Matth. 11. 10. *Persona*, 2 Cor.

1. ver. 11. Luk. 12. 56. *Superficies*, Luk. 21. 35. Acts 17. 26. Προσώπων à Paulo dicuntur, & simpliciter pro ἀνθρώποι homines, ut quum Gallicè dicimus, Il n'y a qu'une personne, vel, Il y a plusieurs personnes, 2 Corin. 1. 11. Steph. in Thef. Ling. Græc. 1 Cor. 13. 12. Προσώπων πρὸς προσώπων. Vulg. Erasim. Piscat. *Facie ad faciem.* Gallicè, *Vis à vis.* Coram, Steph. Beza, id est, ita ut facies rerum videndarum faciei nostre opposita atque objecta sit, Piscat. *ὁμοῦ ἡδὲ ὁμοῦ*, Gen. 32. 30. *Quamvis vox Panim & Προσώπων de Deo usurpata, sit significationis mediæ, & quandoque in bonam partem pro Favore usurpatur*, Num. 6. 25, 26. Psal. 31. 17. & 80. 4. *Interdum tamen accipitur in malam partem pro Ira & Indignatione*, Levit. 17. 10. & 20. v. 5. Psal. 21. 10. & 68. 3. 1 Pet. 3. 13. *Gerhard. in locum illum ultimum.*

Προσωπολήπτης, *Qui accipit personam*, Acts 10. 34. Προσωπολήπτης, *Personam respicio*, Jam. 2. v. 9.

Προσωπολήπτης, *Personarum, five Faciei acceptio.* Coloss. 3. 25. Προσωπολήπτης ἐκ ἑστί παρ' αὐτοῦ, *There is no respect of persons.* The words may signifie, *No respect of face*, or, *Of outward appearance*: for the Originall word [προσώπων] signifieth as well *Face*, as *Person*; the outward shew is so rendered, 2 Cor. 5. 12. and so by the word *Person* wee are to understand the outward qualitie, or the outward state and condition of man, as country, sex, state of life, riches, wisdom, learning. The word (saith *Zanchius* on Ephes. 6. 9.) is a word of *Affise*, and properly belongeth unto Judges, who, if in judgement they respect any thing but the truth, and equitie of the cause, are accepters of persons. Est^k acceptio personæ in judicio, cum vel equalibus in causa litis à Judice tribuntur inæqualia, hoc est, ex pariter reis unus damnatur, alter ab-

ut quoddam homo sit vel nobilis, vel ignobilis; dives, vel pauper; dominus, vel servus, *Zanch.* * *II dicuntur accipere personam, quibus persona non commendatur propter causam; sed contrà, causa propter personam.* *Camer. Myroth. ad Act. 10. 34.*

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Z z solvitur,

solvitur, propter externam circumstantiam, que ad litem non facit; vel propter externam ejusmodi circumstantiam, contra leges vens absolvitur, innocens damnatur, Pareus. Vel, Personarum acceptio est, cum ob rationem quandam qua persone inest, aliquid tribuitur præter jus & fas, vel etiam, cum etsi id quod tribuitur personæ non sit tributum præter jus & fas, tamen habita est ipsius personæ, ob peculiarem quandam conditionem, ratio minimè congrua rei que tribuitur, Cameron, in opusc. Miscell. Est præposita benevolentia, & juris per-versio, Cam. Myroth. ad Act. 10. 34. In Novo Testamento semper in vitio ponitur, in Veteri vero non item; nam aliquando Deo tribuitur, ut Gen. 19. 21. Deus Lorum sic compellat, In hoc accipi personam tuam. Cameron. ubi supra. Rom. 2. 11. ἢ ὁδοῦ ἀγαθῶν πολυψία¹. No respect of persons, Varab. Erasmi. and others. Acceptio of persons, Beza, Vulg. Lat. which is best. Fr. Bib. Envers Dieu il n'y a point d'esgard à l'apparence des personnes, id est, homines non metitur Deus ex genere vel patria, ut eos amplectatur, vel repudiet: ἀγαθῶν non declarat ipsos homines, sed externas qualitates, ut genus, dignitatem, opes, patriam deniq., sive gentem, ut hoc loco, Beza. See Pifactor on the place.

Προστάλλομαι, Præstitutor, Act. 17. 26.
 Προτείνω, Adstringo, distendo, Act. 22. 25.
 Πρετέρως, Prior. Πρετέρως, τὸ πρετέρως, Prius, often.

Πρόσθημι, emica, Propono. Rom. 3. v. 25. πρὸς θεο. Proposuit, Vulg. Beza, Tremell. Whether we render Purposed, or Proposed, it matters not, the word bears both, and both perhaps are intended; the proposing of Christ in the types of the Law, and in the cleare revelation of the Gospel: but it is best understood of Gods purpose, to which usually the works of redemption are assigned, Ephes. 1. 9. D^r Sclater. It is used also Rom. 1. 13.

¹ Quamvis prima verbi Græci significatio est

Asserero, Propello: non minùs tamen inde deducta frequens est, Provoco, Invito, Hortor, Lotin.

Προῦ πρὸς ἑω, Antè sum, Luke 23. 12. Acts 8. 9.

Ἐπρόφασις, Species, Quod prætexitur, Ob-tentus. It sometimes significeth a true and manifest cause, but for the most part it is used of a false or feigned cause, yet specious, and having the shew of truth, when one pretends some thing as a cause, when in the mean while he hideth the true cause. The Latines call it ^o Colorem, prætextum, speciem, obtentum, ac velamen, quod scilicet factò alicui obtenditur, vel prætexitur. In which signification it is taken, Matth. 23. 14. Mark 12. 40. Luk. 20. 47. Joh. 15. 22. Act. 27. 30. Phil. 1. 18. Ἀ verbo ἀεργάτω, quod quis in lucem profert, & obtendit tanquam causam, quum interim veram causam dissimulet, Piscat. in Joh. 15. 22. It is used also 1 Theff. 2. 5.

^o 1. Est occasio.
² Prætextus, Cornel. à Laps.

^o Gerb. in Harmon. Evang.

Προφῆω, Profero, Luke 6. 45. twice.

Προφήτης, Propheta, often. From which word we have the word Prophet. In the New Testament the name of a Prophet, by an excellencie is given: 1. To Christ, who is called ὁ Προφήτης, Matth. 21. 11. Προφήτης μέγας, Luke 7. v. 16. 2. To the Prophets of the Old Testament, Luke 16. 29. Acts 3. 24. and 10. 43. 1 Pet. 1. 10. 3. To those who in the beginning of the New Testament had a speciall gift to foretell future things, as Agabus had, Act. 11. 2. and 21. 10. So it is used, 1 Cor. 12. 28. Ephes. 4. 11. 4. To them which, without the gift of foretelling future things, were Preachers of the word of God, 1 Corinth. 14. 29, 32. 5. The Apostle useth this word for a Poet ^p, p So in Latin, Poets are usually termed Vates.

Præ, vel Antè, & ἐπι, Dico, quia prædicabant res futuras. Prophetæ à Procul fando; aut, ut alii malunt, ἀπὸ τῶ ἀεργάτω, quod est Ostendere, quia futura ostendunt: unde apud Latinos Tempa dicuntur Phana, vel Fana, & Antisites Phanorum appellabantur Prophetæ. Alii δὲ τὸ ἐρωεῖν deducunt, quod interpretentur Oracula obscuriora. Quicquid horum dicas, à Propheta

Propheta officio non errabis, Aret. in Probl.

q Mulier quae praedicat futura, quam vulgo Prophetissam appellant, Dns.

Προφήτις, Prophetissa, Luke 2. 36. Rev. 2. 20.

Προφητεία, Prophetia, often. It is used in a strict sense for prediction, foretelling things to come, Acts 21. 9. 2 Pet. 1. 10. 2. In a large sense, for the interpretation of the Word of God, Rom. 12. 6. Ephes. 4. 11. 1 Thess. 5. v. 20.

Προφητεύω, Propheto, vaticinor, often. Proprie est, Futura praedicere, de venturis dicere. Prophetas, Matth. 11. 13. & 15. 7. Prophetas interpretor, 1 Cor. 14. 4. Interpretes Prophetarum audio, 1 Cor. 11. 4. To fore-shew something that afterward should be fulfilled, Acts 21. 9. 2. To expound, and apply the Scriptures to the edification of the Church, 1 Thess. 5. 20. 1 Cor. 14. 3, 24. 3. To be present (say some) at the public Ministerie, and partake in the doctrine thereof, 1 Cor. 11. 5.

Προφητεύω, Propheticus, Rom. 16. 26. 2 Pet. 1. 19.

Προφάτω, Praevenio, Matth. 17. ver. 25.

Προχέλωμα, Designo. Act. 22. v. 14. προχέλωματό σε γωνάα. Vulg. Praordinavit te. Eras. Praeparavit te. Beza, Designavit te. Syrus, Arabs, & Aethiop. Constituit te. Non gravatis verto, Sumpsit te ut cognoscas voluntatem ejus. Proprie enim προχέλωμα est, Prae manibus sumere id quo uti velis, sive ad rem, sive ad personam referatur; hinc pro capere, sumere recte usurpatur Josh. 3. 12. Lud. de Dicu. Videtur mihi dicendi genus istud sumptum ab artificibus qui rem conficiendam in manus sumunt, de liberatione praeviente quid quorsum sint facturi, Beza in loc. It is used also Acts 26. 16.

r Fansonius Concord. cap. 43. ait, Istud nullam Scripturae autoritate niti, ac prophetare istic loci (scilicet 1 Cor. 11. 5.) idem esse ac sacros hymnos decantare, prout sumitur 1 Paral. 25. 1, 2, 3. f Proprie, Manum ad-movere operi antequam fiat, Deligo.

t Notat proprie Electionem per suffragia, seu manuum elevationem, Pi-fecit.

Προχρηστονίσκος, Prius designor. Act. 10. 41. προχρηστονίσκος, Praeordinatus, Vulg. magis sonat Delectis, ut fit per suffragia. Graeca vox dicta est a porrigendis digitis, quo gestu suffragabatur olim populus, Eras. Quos ipse prius designaverat. Tot verbis utendum fuit ad explicandam Graeci vo-

cabuli significationem, Beza. u Clossen of God, which word is borrowed from the elections of men, who are set apart to their severall offices, by laying on of mens hands upon them.

Προψύα, Puppis, Marc. 4. 38. Act. 27. 29, 41. Extrema navis pars: Syneudochicè dicitur ipsa navis, ut & puppis.

* Προῦ, Mane, Matth. 16. 3. and 20. 1. Mark 1. 35. and 11. 20. and 13. 35. and 15. 1. and 16. 29. Acts 28. 23. The 2 dawning. Graecis dicitur quicquid interalli temporis est post galle cantum usque ad Solis exortum, Salmeron. בוקר, Boker, tempus matutinum Hebraeus dicitur à בוקר, Bokkar, quod Inquirere, investigare, illis significat, quia negotia per noctem intermissa mane requiruntur.

Πρωῖα, subauditur ὄρα, Mane, Crepusculum, Matutinum, Joh. 21. 4. It is used also Matth. 21. 18. and 27. 1. Joh. 18. 28. Of πρωῖα, Primus, and therefore Primum tempus is put by the Latines for the Morning.

Πρωῖμ, Matutinus, Jam. 5. 7.

Πρωῖος, Matutinus, Rev. 2. 28.

a Προῖα, Prora, Act. 27. 30, 41. Anterior pars navis, Latinis quoque Prora dicitur, à Virgilio etiam frons navis.

Πρωῖα, Primas teneo, Colof. 1. 18. Primas partes teneo. Principatum obtineo, excellentior sum.

b Πρωῖα, Primus, prior, precipuus, often. By comparing of places of Scripture, and by the common use of all languages, it is manifest that this word Primus is often used for orders sake, as 1 Cor. 14. 30. and that it is so used without the concession of any prerogative, that place Joh. 1. 42. doth manifest. 2. It is used, d de Primariis, qui aliis praeferruntur, maxime addito articulo ὁ, Mark 6. 21. Act. 22. 17. in this sense Peter may be said to be Primarius also,

tempus hanc vocem trahentibus, quo modo & Syrus accepit. Sic Rom. 3. 2. & 10. 9. & 1 Tim. 1. 15. Item Mat. 12. 38. Grosius. Chemnit. in Harm. Evang. d Cum Genitivo saepe usurpatur pro digniore, ac praestantiore, Marc. 10. 44 & 12. 29. Luc. 19. 47. Act. 13. 50. & 28. 7.

u God laid his hands on these, that is, Christ immediately called these to be witnesses unto him.

x Quo vocabulo declaratur non modo crepusculum totum matutinum, sed etiam prima diei pars, Beza in Luc. 24. 1. Mane dicitur Varro à Mananda, quod tunc Dies manet ab Oriente. Macrobius à Manibus, hoc est, Diis inferioribus, quod lucis ortus sit ab inferioribus locis.

Alii denique derivant ab antiquo Manum, id est, bonum, unde Immanis, id est, malus.

2 The Dawning significeth the last quarter of the night, called the Morning-watch.

a Πρωῖα dicitur est παρὰ τὸ προῖα à Praeviendo, quasi προῖα. b Luc. 15. 22. Assentior ad excellentiam, non ad

we confesse, by reason of his zeale and love to Christ, but not *simpliciter primus*. Petrus erat Primus, non Primas: De reliquis, non Præ reliquis: fundamentum erat Ecclesia unum, sed non unicum, D^r. Prideaux contra Eudæm.

Πρῶτον (Adverb.) *Primum*. Rom.

3. 2. This word *πρῶτον* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle be- ginneth his Epistle, which hee doth not Chap. 3. This word *First* there (say D^r. Willet, and f others) signifieth chiefe, that this was the chiefe privilege which the Jewes had. *Accipio πρῶτον* pro *primaria* quadam sorte & conditione: sic enim accipitur πρῶτον, Luc. 19. 47. & Act. 25. 21. & πρῶτον, Luc. 15. ver. 22. & πρῶτον, 2 Pet. 1. 20. & 3. 3. e. *quævis in his postremis locis per Adverbium Præcipuè, aut per Inprimis converti possit, Beza in loc.* It doth not so much signifie *Ordinem temporis*, as *dignitatis*, Rom. 1. v. 16. Matth. 6. 33. that is, *Chieffy*, and *Most of all*: *Non tam ordinis, quàm intendendi est Adverbium pro Inprimis, Pareus in Rom. 1. v. 8. Simpliciter declarat sermonis initium, 1 Cor. 11. 18. & Rom. 1. 8. Beza; quasi dicat Paulus, Ut loquendi initium faciam, gratias ago, &c. Sic Titus Livius Historiam inchoans, Jam primum omnium (inquit) satis constat. Sed aliis locis πρῶτον ita collocatur, ut nihil secundum, aut tertium subjiciatur, ut Rom. 3. 2. Matth. 10. 2. Marc. 3. 16. Act. 26. 20. Beza ubi supra.*

Πρωτοστράτης, *Princeps*. Act. 24. 5.

Id est, *Quasi primos ordines ducens, seu Primpilariis: est enim hoc vocabulum militare, Beza in loc.*

Πρωτοκαθεδρα, *Primus concessus*, Steph. Beza. Matth. 23. 6. *πρωτοκαθεδρας, quasi Præfidentias dicas, ut rectè explicat Erasmus, qui tamen maluit interpretari per modum infinitum, Primo sedere loco. Vulg. Pri-*

mas Cathedras. It is used also Mark 12. 39. and Luke 20. 46. and 11. 43.

Πρωτοκλισία, *Primus accubitus*. Mat. 23. 6. Mark 12. 39. and Luk. 20. 46. and 14. 7, 8.

Πρωτότοκος, *Primogenitus*. Proprie cum significat qui primo partu in lucem est editus: τίνεσιν enim Parere significat, non Gignere; & matri convenit, non patri, Piscat. Matth. 1. v. 25. and Luk. 2. 7. He is called the *First-born* in Scripture, which first opens the womb, whether other follow or no, Piscat. Apud Ebraeos, qui aperit vulvam, hoc est, qui primus nascitur, vocatur Becor¹, quod reddunt πρῶτότοκος, id est, primogenitus, sive alii sequantur, sive non. Sic sanè Christus vocatur πρῶτότοκος^m, licèt mater ejus nullos alios postea liberos habuerit. Notet hoc juvenis propter Helvidium, qui ex ea voce inferbat, Mariam ex Josepho post Christum natum plures filios suscepisse, Druf. ad difficiliora loca Num. cap. 6. Primogenitus est, non post quem alii, sed ante quem nullus alius genitus, Pareus. A πρῶτον, & τίνεσιν, Qui primo partu genitus fuit. Primogenitus, seu Primogenius, aut Primigenius. It is used also Rom. 8. 29. Col. 1. 15, 18. Hebr. 1. 6. and 11. 28. and 12. 23. Rev. 1. 5.

Πρωτολογία, *Jus primogeniti*, Hebr. 12. ver. 16.

Πτελο, *Impingo, offendo*. Jac. 2. 10.

πτελο, *impegerit*. Metaphora ab iis, qui inter ambulandum, aut currendum, ad obstaculum aliquod offendant, aut pedem impingunt. Piscat. Jam. 3. ver. 2. πολλά γὰρ πτελοῦσιν ἅπαντες, *In many things wee offend (or stumble) all.* It is used also Rom. 11. 11. and 2 Pet. 1. 10.

Πτέρα, *Calx*, John 13. 18.

Πτέρες, ° *Ala*. Matth. 23. 37. Luk. 13. ver. 34. Revel. 4. 8. and 9. 9. and 12. 14.

Est locus honoratio in mensa, accubitus in primo loco, Gerhard.

1 Hebræum ἄπτον habet ad antecedentes, potius quam ad sequentes. Camer. Myroth.

m Christus dicitur Gregorio Nazianzeno, πρῶτότοκος ἀδελφῶν κτιστῶν, quem Deus Pater genuit antequam quidquam creavisset. Mattheus Christum vocat cum articulo τὸ πρῶτότοκος, quasi antonomastice & absolute talem respectu omnis creature, Spanhem. in Dub. Evang. n. Impingo, offendo, vitulo, v. scillo, labor. Levius est quem cadō: quemadmodum & impingere potest, qui non planè concidat, Erasms.

o Ala ab ala, quia pullos sub ea alit.

p Alula, diminutivum à Erasmo. Pinnaculum, barbæ. Pro- jectura aut prominentia aliqua Templi, anguli instar, vel ala exstans extra rem movetur.

limum

ἡ Πρῶτον hic ordinem significat sermonis, potius quam Præcipuè.

f Non est ordinis, sed qualitatis, significans Primarium, quasi dicat, Ut unum eximium pro multis dicam, Pareus.

g 2 Pet. 3. 3. Πρῶτον hic non tam ordinem, quàm dignitatem notat, quòd hoc, tanquam rem præcipuam & cautela ergo maximè necessariam, ipsos scire oporteat; & sic quidam πρῶτον usurpari statuunt, Rom. 3. ver. 2. ut non tam sermonis ordinem, quàm prærogativam, & dignitatem gradus respiciat. Sic ἡ πρῶτον, Luc. 15. 22. Est præcipua vestis. Syrus hoc loco reddidit per prius, Gerh. in loc.

h Antesignanus. Metaphora à militari, sic dicitur, qui primus stat in acie, Piscat. Lorin. i Prima cathedra, Primum subsellium. Est primæ sedis honor, Præfidentia, Sessio in prima sive suprema cathedra, Gerhard. in Harm.

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liquum adificium, & quidem in loco arduo, adeoque locus obnoxius lap. ui & præcipitio, Spanhem. in Dub. Evang. De voce Πτεούσιον vide Maldonat. ad Matt. 4. 5.

Πτεωδ, Volucres, 1 Cor. 15. 39.

¶ Conster-
nor, seu pa-
vesio, P^{is}car.
Lxx. utuntur
pro verbo
Hebræo, E-
xod. 19. 16.
Amos 3. 6.
quod aper-
tam & visibil-
em animi
cōmotionem
significat, pro
animo abjici
& consterna-
ri, 1 Paral.
22. 13. & 28.
v. 20.

¶ Πτόσιος, Terrores. It significeth to be terrified and astonished with something, and to fear. Exod. 19. 6. it is used of the people hearing the thunder, and fearing the terrible lightning in the promulgation of the Law: and Josh. 7. 5. where the Hebrew is, *Liquefactum est cor populi.* Luke 21. 9. it is used of a terror rising from warres and combustions; and Luk. 24. 37. of the disciples being terrified at the sudden appearing of Christ, supposing him to be a spirit.

¶ Πτόσις, Confernatio, 1 Pet. 3. 6. *Pavor, & Confernatio, Fæmineus ille pavor, quo solent de nihili rebus exanimari, Erasim.* Metaphora sumpta ab equis, vel avibus perterrefactis, Vorstius.

¶ This Noun comes from the former Verb, and that from *mīma* concido, quod consternatis, & sui oblitis accidit, Beza. ¶ Græcis, instrumentum quo grana repurgantur à paleis, Erasim.

¶ Πτόσον, Ventilabrum, Matth. 3. v. 12. *Est autem Ventilabrum pala, quam etiam Gallico nomine vocamus Une pale, quomodo etiam hunc locum converterunt Tertull. Cyprian. & August. Inde dictum, quod paleas secernat à granis, Beza.* It is used also Luk. 3. 17.

¶ Πτόσιος, Terrores, Phil. 1. 28. *Significat perturbationem, ut cum equi trepidant & consternantur, Camerar.*

¶ Πτόσω, Complico, Luk. 4. 20. To fold, or roll up. Psal. 40. 8. *Textus Ebraeus habet, In volumine libri, hoc est, In libro. Ita & Genebr. in Comment. Megillah est liber, sed convolutus. Solebant enim Prisci libros suos in cylindris formam convolvere, ut etiamnum Judæi exemplar illud Legis, quod in pergamento exaratum in Synagogis aservant, convolvunt. Hinc nata illæ locutiones, ἀναπύξας, & ἀπύξας τὸ βιβλίον, Luc. 14. 17. 20. Hinc Latino- rum volumen, & evolvere libros, Amama Antibar. Bib. l. 3.*

¶ Πτόω, Spuo, Mark 7. 33. and 8. v. 23. Joh. 9. 6.

¶ Πτόμα, Sputum, Joh. 9. 6.

¶ Πτόμα, Cadaver. Matth. 24. 28. *Vulg. Corpus, id est, τὸ πτόμα. Sed certe omnes codices, quos mihi videre contigit, scriptam habebant τὸ πτόμα, ita etiam habet Theophylactus, & Theodoretus, & ita disertè vertit Syrus Interpres, tum hoc loco, tum Lucæ 17. 37. Beza. Videturque hæc lectio magis accommodata similitudini à carnivorus avibus sumpta.** It is used also Mark 6. ver. 29. Revel. 11. ver. 8.

¶ A *mīma*, as Cadaver a cadendo, and the Hebrew *מִיָּמָה*, Mapperech, from *מָה* Naphal. Dicitur est Græcis & Latinis ab eo quod per mortem cadat, *Funos.* in Conc. E-
vang.

¶ Πτόσις, Casus. Luc. 2. 34. *significat autem defectionem, quæ fit cum impetu, qualis est Matth. 7. 27.*

¶ Πτόχος, Pauper, often. It doth properly signifie a Begger, one that hath no outward necessaries but by gift from others. *Propriè mendicus*, id est, ad extremam inopiam deductus, Beza. *Quæ nihil habet, nisi quod ostiatim acceperit, Steph. in Theoph. Matth. 5. 3.* it is more largely taken, for those that are any way miserable, wanting outward and inward comfort, *M^r Perkins.* ¶ Some translate *πτωχοὶ τῶ ἀνδραματι*, *Beggars in spirit.* *Non placent, qui pauperes spiritu vertunt humiles: Multi enim mendici sunt superbi. Nec probant mihi sua, qui per pauperes spiritu intelligunt voluntarios in Monasteriis & Cœnobiis pauperes: Hujusmodi enim mendicos penitus Scriptura ignorat. Etiam illos non admitto, qui per pauperes intelligi volunt afflictos. Vox πτωχὸς notat extremè pauperes, qui rebus ad victum & sustentationem sui suorumque necessariis desuntuntur, Scult. Observ. in loc. See also Scult. Exercit. Evang. lib. 2. c. 13. Matth. 26. 11. The poor (that is, the begger) you have always with you. Πτωχὸς in his libris non est qui mendicando victum querit, ut multis aliis in locis, tum præcipuè 2 Cor. 8. 9. videre est: sed qui de suo vix habet unde vivat: egentem, relictius quàm pauperem vertentis. Pejorem esse egestatem paupertate, ad primum Æneidos docet Servius, Grotius in loc. Πτωχοὶ τῶ ἀνδραματι, dupliciter possunt intelligi, pro duplici notione vocis πτωχὸς, quam habet apud Græcos. Aut enim in originali significatione hoc verbi*

¶ Mendicus est, qui ostiatim petit eleemosynam, sic Luc. 14. v. 13. & 6. 20.

¶ Sic Tertull. & alij, à *mīma*, Metu percellor, Timore contrahor, quod timorè oberrantibus mendicis rebus competit: sic pauper Latinè dicitur à *pi-veo*. *Paex* τὸ *mīdostis*, quod ad pedes divitum accidit: itaque nonnulli Matt 5. 3. & Luc 4. 8. & 6. 20. *πτωχὸς* malunt convertere mendicos, quàm pauperes, Beza in Matth. 19. 21.

¶ Πτωχοὶ τῶ ἀνδραματι, dupliciter possunt intelligi, pro duplici notione vocis πτωχὸς, quam habet apud Græcos. Aut enim in originali significatione hoc verbi

hic sumendum est, quâ humilem denotat; aut in usuali, quâ mendicium, Salmafius. Vide Πνεύμα.

Πτωχεία, Inopia, paupertas, 2 Cor 8. 2, 9. Rev. 2. 8.

Πτωχὸς, Pauper fo. 2 Cor. 8. 9. ἐπιτόχος & significat extremam Christi inopiam & quasi mendicitatem, Vorstius. See Beza's Annotat. in loc.

γ Πυγμῆ
tertio casa
adverbialcit.
Significat
duo,

1. Pugnum,
id est, ma-
num com-
plicatam;
quod postu-
let sollicita
manuum lo-
tio, ut manus
in pugnum
contracta ca-
vam manum
fricat.

2. Cubitum,
hinc & Pyg-
mæi populi
appellatur,
quod cubiti-
ali sint pro-
ceritate, Eras-
mus.

Πυγμῆ est
spatium (ut
à Polluce
Onomast.
li. 2 explica-
tur) à cubito
ad digitos
in pugnum
contractos &
compressos.
Quia hoc
vocabulum
πυγμῆ

Exod. 21. 18.
quoque le-
gitur, ibique
pro pugna
accipitur,

cur non hic
quoque ita
reddi possit?
Polyc. Lysler.

2 Pythōz:
Apollo sic
dicitur, vel
à Pythone,

Dracone in-
terfecto, vel ἀπὸ τοῦ πύθωνος, id est, Consulere, seu In-
terrogare, scilicet, quod consultus responsa daret, &c. Py-
thones dicti sunt à quadam Pythia femina, cujus vel ex
ore erumpentem, sed obscuram & prætenuem vocem
ederet dæmon; vel ex pudendis loqueretur, cujusmodi
mulierem se vidisse & audivisse Terullianus scribit, Mol-
terus in Isai. 19. 3.

γ Πυγμῆ, Pugnis. Spatium à cubito,
ad digitos clausos, vel manus in pugnum
complicatas, Suidas. Et pugnum, &
cubitum significat, à πύγμῃ, Plico, quia
non tantum digiti in pugnum complica-
ri possunt, sed etiam brachium circa cu-
bitum est complicabile, Polyc. Lys. Marc. 7. 3. πυγμῆν ἠ-
λώθη τὰς χεῖ-
ρας. Theophylact saith they did, Ad
cubitum usque, seu cubitaliter lavare,
wash up to their elbows. Sedulo &
accurate, They wash accurately, so the
Syriack and Calaubon. Melius In-
terpres vetus, nam τὸ πυγμῆ, adver-
bium est, valèque, crebro, sedulo,
enixe: ducta Metaphora à pugilum
pugna, qua πυγμῆ dicitur. In hac
enim saepe & magno conatu pugni ja-
ctantur, ita ut πυγμῆ agere sit hoc
ipsum iteratò, sæpè, ac enixe agere con-
firmo. Syrus enim reddit accurate, dili-
genter, Scultetus in loc. Crebro, sæpi-
simè; so Vulg. and Erasmus, and the
Arabick. Pugno, with the gript fist, or
band closed; so Beza following Fe-
rome: and the manner of washing is
hereby denoted to be by rubbing one
hand closed in the palme or
hollow of the other. All Inter-
pretations imply diligent and accurate
care in washing. Vide Came-
ron. Prælect. in Matth 20. 3. & Myroth.
Evang. in Marc. 7. 3.

Πυγμῆ, Creber. πυγμῆ, Crebro. πυγμῆ-
τερον, Crebrius, Luk. 5. 33. Act. 24. 26.

1 Tim. 5. 23.

2 Πύθων, Python. Act. 16. 16. πνεύ-
μα πύθωνος, Spiritum Pythonis, di-
vinationis, Syr. Id erat nomen Draco-

nis, quem jaculis suis confecit Apollo,
unde & ipse Pythius dicitur: deinde
spiritus ille, quo afflatus prædicebant fu-
tura, Pytho vocari ceptus est, Eras-
mus. Vide Ludovic. de Dieu in locum. Some
derive πύθων of the same word
which betokeneth a serpent: as
Nachash, in the Hebrew, signifieth
both a serpent and a magician; be-
cause such work by serpents, y whom
the enchanter useth to charme:
which agreeth well to the first pra-
ctise of the devill in Paradise, speak-
ing out of a serpent. Some derive
it of πύθονομαι, to aske or consult,
Beza; some of πύθω, to putrefie,
because the evill spirit loveth un-
cleannesse, speaking from under the
belly; or rather because the Ora-
cle of Apollo at Delphos was most
famous, where they received answers,
who was called Pythius, of killing of
a serpent: thence others which gave
oracles might be so called, D^r Willel-
m on Lev. 20. 6.

Πυγμῆ, Pugile ago. 1 Cor. 9. 26.
Pugilum certamen exerceo, & pugnis
certo, Eras-
mus. Pugiles dicebantur,
qui pugnis depugnabant, Piscat.

Πύλη, Porta, Matt. 7. 13, 14. and 16. 18. * * Vide Esaiæ
Luk. 7. 12. and 13. 24. Act. 3. 10.
and 9. 24. and 12. 10. Heb. 13. 12.

Proprie aditus per moenia in urbem fe-
rens, ut εἰσῆμι aditus qui in domum.
Itidem Latine Foris seu Fores, Janua,
Ostium in aedibus dicuntur. Porta ve-
rò & in aedificiis, & in urbe ac muni-
tionibus muro cinctis, Steph. in Thef.
Græc.

Πύλων, Vestibulum, porta, often. Luc. a Πολῶνες
16. 20. Vestibulum sonat, sive Osti-
um divitum: nomen deductum à portâ,
Eras-
mus. Atrium, Arca ante ades,
Locus portæ propior, Gerhard.

Πυθάνομαι, Percontor, Matth. 2. v. 4.
Luc. 15. 26. & 18. 36. Joh. 4. 52.
& 13. 24. Act. 4. 7. & 10. 18, 29. &
21. 33. & 23. 19, 20, 33. Magis
est in usu quam πύθονομαι, quo Hesy-
chius utitur. Joh. 13. 24. Syrus habet
verbum quod significat, non solum Per-
contari, Sciscitari, Interrogare, sed
etiam Rogare: que significationes
omnes isti loco congruunt, quia Johan-
nes

^b From the Hebr. **לשן**, *Ur, Ignis*, this Greek word, and the Latine *Uro*, are derived, *Amabab. Bibl. li. 3.*

Vox Græca est, ex *πύρ* descendens, *Qualiterus.*

^c *Ἄνω πύρ* *ἔσθ*, *cujus pyramida-ram representat figuram turris, Scap.*

^d *Ignis explorator, Drus. Beza.*

^e *Est probatio que igne fit, sive exploratio per ignem, item cognitio ad ignem, Drus.*

nes percontando Christum rogare. debet sibi significari, quis sit proditor ille. *Πῦρ*, Ignis, very often. Hence *Pyrausta*, a flie that lives in the fire, and dies without it, *Plin. lib. 11. ca. 36.* It is taken figuratively. 1. For the holy Ghost, *Matt. 3. 11. Mark 9. 49.* 2. The word of God, *1 Cor. 3. 13.* 3. The Torments of hell, *Mark 9. 43.* 4. Holy zeale against some for the glory of God, *Act. 2. 3. Luk. 12. 49.*

Πῦρ, *Pyra*, *Act. 28. 2. 3.* Rogus, de stue lignorum nondum accensa, quomodo & Rogus accipitur apud Latinos. Eodem modo Latini vocabulum *Pyra* accipiunt. *Virgil.*

Ingentem struxere *Pyram*,—
Et alibi,

Erexere *Pyram*.—

Rursum Virgil. Accensa *Pyra*, *Stephanus.* *Pyra* properly before the burning, *Rogus* in the time of burning, *Busium* after the burning, *Godw. Rom. Antiq.*

^c *Ἄνω πύρ* *ἔσθ*, *Ἰουρῆ*, *Matth. 21. 33. Luke 13. 4. and 14. 28.* The top of a Towre is like fire.

Πῦρ *ἔσθ*, *Febvis.* *Ἄνω πύρ* *ἔσθ*, *Ab igne, ut Febvis, à fervore.* A Burning fever. It is defined by *Galen* to be, *Calor præter naturam in corde existens, aut, calor naturus in ignem versus.* *Matth. 8. 15. Marc. 1. 31. Luc. 4. 38. 39. Joh. 4. 52. Act. 28. 8.* De accessionibus febrilibus usurpatur *Deut. 28. 22.*

Πῦρ *ἔσθ*, *Febricitatio*, *Matth. 8. ver. 19. Mark 1. 30.*

Πῦρ *ἔσθ*, *igneus*, *Rev. 9. 17.*

Πῦρ *ἔσθ*, *Uror, Ardeo.* Propriè est, *Ignem concipere, sive ardere, non tamen consumi: d Ardere eo modo quo aurum in fornace dum probatur, Zech. 13. 9. Chamier. 1 Cor. 7. 9. 2 Cor. 11. 29. Ephes. 6. 16. 2 Pet. 3. 12. Rev. 1. 15. and 3. 18.*

^c *Πῦρ* *ἔσθ*, *Exploratio per ignem, 1 Pet. 4. 12. Vulg. reddidit fervorem. Tertull. unctionem. Cypr. & Hieron. ardorem.* It is used also *Rev. 18. 9.*

Πῦρ *ἔσθ*, *Rufus*, *Rev. 6. 4. and 12. 3.* This Greek word there used is emphaticall, noting him to be a fiery dragon, fiery red, set on fire, and all

enflamed with an hellish flame of wrath and crueltye against the Church of God, *Dr Taylor in loc.*

Πῦρ *ἔσθ*, *Rubeo*, *Matth. 16. 2. 3.* It significeth to be red like fire.

Πῦρ *ἔσθ*, *Vendo*, often.

Πῦρ *ἔσθ*, *Pullus*, often. *Pullus, plerumque de pullo equino, quem Equuleum Cicero nominat.*

Πῦρ *ἔσθ*, *Unquam*, *Luk. 19. 30. Joh. 1. 18. and 5. 37. and 6. 35. and 8. v. 33. 1 Joh. 4. 12.*

^f *Πῦρ* *ἔσθ*, *Callus, Obduratio.* *Mark 3. 5. Ephes. 4. 18.* Interpretes fere cæcitatem vertunt, eo quod cæcitas & duritia, cum de corde dicuntur, ita conjuncta sint, ut unum idemq, videri possint. Verùm *Joh. 12. aperte distinguuntur; Excæcavit (τετύφλωκε) oculos eorum, & induravit (πεπώρακε) cor eorum, Estius ad Rom. 11. 25.* Atqui *πῶρωσις ἢ κατὰ σῆμα, male vertitur cæcitas cordis, non quod ad sensum attingit (nullum enim cor durum est quod non sit idem cæcum) sed quoniam hæc vox πῶρωσις non cæcitatem proprie, sed ex consequente tantum significet, nam proprie duritiem sig. & certè nil aquè excæcat ac callum oculi pupillæ obdurtum, Cameron. in Matth. 19. 3. Proprie significat Callosam concretionem, instar tophi, ut in articulis Podagricorum, que in membra callo obducto non facillè admittit tactum, & sensum, sed duritie suâ quasi repellit, ut non sentiatur, Chemnit. in Harm. Concretio que in callum fit quum ossa callo solidantur, Consolidatio, & Ferruginatio ossium fractorum.*

It significeth the thick skin that covereth the palms of the hands and the feet, or the hardness that is in the joynts and the small bones, that are the instruments of motion, making them stiffe, senseless, and benumbed. It hath three properties, 1. *Driness.* 2. *Stiffness,* and *Inflexibleness.* 3. *Unmoveableness,* and *Senselesse.*

Πῦρ *ἔσθ*, *Obduro. πῶρωμα, Stupidus fit.* *Rom. 11. 7. ἐπαρῶθησαν, Excæcate sunt, were blinded, Vulg. Lat. Syriac. Vatab. Tremell. Occalluerunt, were hardened, Beza, and so the word properly significeth. To*

^f *Græci πῶρωσις vocant, à pori lapidis naturâ, qui sensim accrescit ex turbulentâ materiâ, aut aquâ glutinosâ & viscosâ, quæ adhærens semper aliquid relinquat quod affocietur substantiæ pori. Aræ. in Probl. Declarat πῶρῶμα, Callum, & duritiem in articulis, unde oritur πῶρωσις, id est, Callum obducere, & πῶρωσις, Beza 12 Marc. 3. 5.*

change

John 12.40. change into a stony hardnesse; and amongst Physicians is as much as to harden with an overgrown thick skin, as the brawn or hardnesse of a mans hands, or feet, by much labour. It is given to the Pharisees, Mark 6. v. 52. and 8. 17. To the Disciples of Christ, Rom. 11. 7, 25. To the Jews in refusing the Gospel, 2 Cor. 3. 14. To the Gentiles, Ephes. 4. 18. In porum convertio; *vel*, In lapidosam Solido, & Ferrumino, obducto callo. Ambrosius $\omega\sigma\sigma\omega\upsilon$ interpretatur Duritiam. Cyrillus, & Budæus $\omega\sigma\sigma\omega\upsilon$ interpretantur Obdurare.

$\Pi\omega\sigma$, Quomodo, (Interrogativum) often. Admirantis particula, interdum ob- jurgantis, aut asseverantis est, Erasmi. Ponitur pro particula negante, sic accipi- tur Matth. 12. 26. Matth. 21. 20. Casaubonus monet, illud vitanda am- biguitatis causâ, potius vertendum esse, Ut statim exaruit? quâ, Quomodo exaruit? quum $\tau\delta$ $\omega\sigma\sigma$ ibi non sit qua- rentis de modo, sed admirantis. Matth. 7. 4. $\omega\sigma\sigma$; Quomodo? id est, Quâ fronte? sicut Galli etiam dicunt Com- ment? Est admirantis potius, quàm simpliciter interrogantis. Sic Matth. 16. 11. non declarat simplicem interro- gationem, sed cum admiratione conjun- ctam, & particula Quomodo apud ipsum Ciceronem admirationem decla- rat, Beza in loc.

P.

^a Est ambi-
guz etymo-
logiz: puta-
tur dicta esse,
vel $\delta\omega\tau$ π ρ α -
 ν ν ϵ ν , percute-
re, sic Mat.
10. ver. 10.
Luc. 9. v. 3.
vel $\delta\omega\tau$ τ ϵ
 ρ α ν ν ϵ ν ,
quâ facili
facit ambula-
re, *Fansen. in Concord. Evang.* Et rectè vertitur *pedum*, vel
baculus: *Pedum* enim propriè dicitur, quod pedis vice stan-
tem, eique innitentem sustentet; & *baculus*, cui imbecilles
gradiendo innituntur, hoc ob imbecilles dicti quòd baculo in-
nitantur, *id. ib.*

ρ α ν ν ϵ ν , *Virga, baculus.* It is used for a walking-staffe, Mark 6. 8. and it agreeth fitly to *Jacob*, Hebr. 1. 1. 21. who being both old and sick, had need to stay him- self thereupon. The Vulgar Text, omitting the preposition, which is both in the Greek and Hebrew, hath committed a manifest error, in say- ing, that *Jacob* worshipped the top

of his rod or staffe. The Hebrew is, *towards the beds head.* Although it is not unlike, that either the Apostle did read the word *Mattab*, which we read *Mittab*; or else that *Mittab* signifieth a staffe, as well as *Mattab*. Græcè, super fastigium, *sic. nixus baculo ejus*, Sa Jesuit. *Vide Gagnæi* notat. in locum. *Jacob* worshipped none but God, and bowed himselfe either toward the beds-head, or leaning upon his staffe, as *S. Augustine* saith. Wee adde not to the Text: the words *leaning* and *God* are printed in the small letter, to signify that they are not of the originall Text, but added for plainnesse; So *Augustine*, Tom. 4. *Quæst. in Genes. 162.* *Virga*, 1 Cor. 4. 21. *Scipio*, Matth. 10. 10. *Baculus*, Heb. 9. 4. *Sceptrum*, Hebr. 1. 8. Apoc. 2. ver. 27. ρ α ν ν ϵ ν *Hellenisticis, qui Hebræa vertunt, fulcrum, potentiam notare ac robur, nemini ignotum: Fulcrum; ut cum ρ α ν ν ϵ ν ρ α ν ν ϵ ν , virga panis, quod Hellenisticis σ η ϵ ρ ν μ α ρ Robur autem ac potentiam; ut Psalm. 110. 3. quomodo passim etiam in Novo Fœdere usurpatur: ut & Hebr. 1. 8. Heinsius in Exercitat. Sac. Tria significat; Primò, Insigne honoris & potestatis, quale est Sceptrum Regum, Fasces Consulium, Virga Prætorum & Judicum. Secundò, Virgam seu baculum, quo alios ferias, Exod. 21. 20. Tertiò, Virgam & baculum cui incumbas, Cornel. à Lap. in Mat. See *D. Willet*, and *Ainsw.* on Gen. 47. 31. Apoc. 11. 1. & 12. 5. & 19. 15.*

11. 21. ρ α ν ν ϵ ν ρ α ν ν ϵ ν *Virgis cædo*, or, Acts 16. v. 22. 2 Cor. 11. 25.

ρ α ν ν ϵ ν ρ α ν ν ϵ ν , *Viator, lictor.* Acts 16. ver. 35, 38. From ρ α ν ν ϵ ν ρ α ν ν ϵ ν a Rod, and ϵ χ ω *to have*: because that Sergeants carried rods called *Fasces* before the Magistrates. *Lictor*, à *li-* gando. *Lictor*, *Vulg. Viator*, *Steph. Beza*, *Piscat.* Probabile est aut *Viatores* (quibus utebantur Magistratus vocandi vel nunciandi causâ) etiam *baculos* gestasse, aut confusa interdum *Viatorum* (in Provinciis præsertim) *Viatorum*, & *Lictorum munia*, *Beza.*

^b ρ α ν ν ϵ ν

^b Vox Graeca sonat Facilitatem agendi, Pifcat.

^b Παρυσία, Maleficientia, Act. 13. 10. Vitium illud quo quis laborat, quodvis scelus facile audeat, Beza, Pifcat. Significat propensionem ad quodvis facinus patrandum, ait Vatablus. Αράδιον facile, & ἐργάζομαι operor, Erasim.

^b Παρυσήμα, Facinus malum, Act. 18. ver. 14.

^c Vestis lae-cera, detrita, à φάσω, vel ab Hebraeo צל, Ragnang, confregu, Ruper.

^c Πάκ, Panniculus, Matt. 9. 16. Mark 2. 21. Non vestem detritam & la-ceram (id quod proprie significat,) sed materiam potius ipsam pannum declarari, tum vis comparationis, tum epitheton ἀγάρων vincat, Scultet. in Exercit. Evang.

^c Πασίλω, Aspergo. Πασίλωμαι, Asper-sione purgor, Hebr. 9. 13, 19, 21. and 10. 22.

^c Πασίλωμαι, Aspersio, Heb. 12. 24. 1 Pet. 1. ver. 2.

^c Πάριζω, Cado, percutio. Eruditissimos Interpretes fatigavit verbum παρίζω Vulgatus vertit, percutere. Bene, sed nimis generaliter. Theodoretus passim transfert bacillis cædere. Improbat hoc Petrus Faber Agon. J. I. c. 19. quod maxilla hic fiat mentio, quam non bacillis uspiam gentium verberari, sed pugnis alapisve ductis cadi solitam nemo ignoret. Faber autem ipse vertit, virgis cædere, eò quod in gymniciis certaminibus virgis cæderentur seigniores. At nec virgarum ictus in faciem proprie, sed in verticem diriguntur. Eodem argumento igitur Faber, & suam, & Theodori versionem elidit. Erasmo est alapam impingere. Verissimè Scudilius Poeta vertit; Cædere palmis, Et in hac significatione Scriptores Novi Testamenti Verbo & Nomine ubique videntur uti, Scultetus in Matth. & Marc. Scultet. 5. 39. it significeth, Contumelia causâ virgâ, aut fuste, aut etiam crepidâ alium cædere: nam παρῖς & virgam, & crepidam significat: sicut Omphale sandalio caput Herculis verberabat, as Beza on Matth. 5. shewes out of Plutarcbi. Not à παρῖς & virga, to beat with a rod; but à παρῖς παρῖδ & crepida, to beat with a shoe, or pantofle, saith wecmse. Primarium significatum verbi παρῖζω est, virgâ vel baculo

cædere. Secundarium per Synecdochert speciei καταχρησικῶ, καταρῖζεν quo sensu in Scripcuris Novi Testamenti usurpatur, Scultet. Exercit. Evang. 1. 2. cap. 26. Παρῖσαι, Planâ serive palmâ, quod depalmare Veteres dicebant: μεῖς, magis idem καταρῖσαι & παρῖσαι, quàm in illo Juvenalis, idem est planâ palmâ & pugno ferire.

— Nec pugnis cædere pectus
Te veto, nec planâ faciem contuudere palmâ. Heinſ. in Exercit. Sac. Marth. 26. ver. 67. Ἐρρῖπισαν, Bacillis ceciderunt, Steph. Beza. Vulg. Palmas in faciem ejus dederunt. Atqui hoc ipsum est τὸ καταρῖζεν, à quo manifestè hoc ipso loco distinguitur τὸ παρῖζεν, Beza.

^d Palma est manus passâ.

^f Παρῖσμα, Ictus bacilli. Some make this difference between καταρῖζω and παρῖσμα, quod Colaphus impingatur pugno, sive manu compressâ: παρῖσμα verò palmâ, sive manu porrectâ, quem ictum solent nominare alapam: sic apud Plautum hæc conjunguntur; Compressione, Palmâ an porrectâ ferio, Gerbard. in Harm. Beza in Matth. 26. ver. 67. Marc. 14. 65. Παρῖσμασιν αὐτὸν ἔλαβον, Alapis eum cædebant, Vulg. Bacillorum ictibus eum cædebant, Beza. Lui balloyent de coups de leurs verges, Fr. Bib. Joan. 18. 22. ἔδωκε παρῖσμα, Vulg. & Erasim. Dedit alapam. Beza, Bacillo cecidit. Fr. Bib. Baille un coup de sa verge. And so in like manner they translate that place, Joh. 19. 3.

^e Lui donnoy-ent des coups de leur verge, Fr. Bib.

^e Παρῖς, Acus, Matth. 19. 24. Mark 10. v. 25. Luke 18. 25. ^h Πέδῃ, Rheda, Revel. 18. 13. Er-rant illi, qui nomen hoc ex Latino rheda ortum suum trahere scripſerunt. Po-tius à πέδῃ rheda, & utrumque à verbo Syro Reheta Cursus, Mayerus in Philol. Sac. ^f Πέω ῥέσω, Fluo, Joh. 7. 38. Whence our English Ratin, and Rheume, and Ren a kidney, so called, because the matter of urine doth continually flow thorow it.

^f Grammatici dicunt esse scum qui virgâ, baculo, vel fuste in-cutitur. Vide Lud. de Dieu. in Mat. 26. v. 65.

^h Πέω ῥέσω, Fluo, Joh. 7. 38. Whence our English Ratin, and Rheume, and Ren a kidney, so called, because the matter of urine doth continually flow thorow it.

^h Gallicum vocabulum, quod usur-patum à Romanis, ad Græcos etiam transit, Beza in loc.

^h Πέω ῥέσω, Fluo, Joh. 7. 38. Whence our English Ratin, and Rheume, and Ren a kidney, so called, because the matter of urine doth continually flow thorow it.

Quintilianus lib. 2. cap. 5. vocem hanc ortu Gallicam esse tradit: Theodor. Beza ait, hac voce intelligi læticias quibus Romæ etiamnum utuntur nobilia scorta.

^h A πέω fluo: à celeri motu quo ferri solet, πέω rhe-da, penile vehiculum, Apoc. 18. 13.

ῥέω, ἵσω, inusitatum, Dico, unde Rhetorica, often. Indubie Germanica vox est, quam Galli suam fecerunt, inde Latini, hinc Græca etiam facta, Aret.

ῥήρυμα, Rumpo, Diumpo, Lacerō. ῥήρυμα, Pass. Terram pedibus vehementer concutio, ut Orchesta, Matth. 9.17. Marc.9.18. Luc.9.42. ἔρρηξεν αὐτὸν, Ipsum corripuit, Eum illiserit terra. Matth.7.6. tribuitur hoc verbum canibus aliquid lacerantibus. It is used also Mark 2. 22. Luk. 5. 37. Gal.4.27.

i Ruptio, non simplex ruina, sed disiectio coagmentationis, Chemnit. k Sicut Dicere pro Furebere. l Dicitur verbum & res Hebraeo more, qui דאב-הא dicunt, & de negotio, & historia, ut Gen. 40. i. Aret. Vel orationem significat, vel partes orationis omnes generali nomine, Chamier.

i ῥήρυμα, Ruina. Luc.6.49. Ruptio: per Metonymiam Efficientis, Ruina.

ῥήμα, Verbum, dictum, often. Verbum, Matth. 12.36. Factum, Luc. 2. 15. k Mandatum, Luc. 5.5. Sententia, Act. 28. 25. Sermo, Luc. 2. 50. l Res, vel Negotium, Luc. 18. 34. Act. 5. 32. & 10. 37. Sine articulo ῥήμα pro verbo Dei sumitur, quod implicitam in se gratiae promissionem habet, Ephes. 5. 26 sic accipitur Rom. 10. 17. Word is both in Hebrew and Greek often used for a thing, or matter, Exod 18. 16. and 28. 22. Levit. 9. 6. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 37, 65. and 2. 15. because every word of God is efficacious.

ῥίζα, Radix, often. Quasi ῥίζα, quia per eam ῥίζα τὸ ζῆν, id est, vivendi facultas ad arborem & plantam emanet. Radicis enim beneficio & vi, succus plantæ conveniens è terra ad ipsam alendam & vegetandam attrahitur. Hinc Humidum radicale per Metaphoram de animante dicitur, quo quidem durante animal vivit.

ῥίζωμα, Radicor, Ephes 3. 18. Colof. 2. 7.

ῥίσιμα, Jactor, Jam. 1. 6. m ῥίσιμα, ouca, Abjicio, proficio, disjicio, or. Matth. 9. 36. & 15. 30. & 27. 5. Luc. 4. 35. & 17. 2. Act. 22. 23. & 27. 19, 29. Matth. 15. 30. Verbum ῥίσιμα, quod hæc habetur, spargere significat, & de stellis dictum reperimus, quæ passim toto celo sparguntur, Novarin.

ῥίσιμα, Factus. 1 Cor. 15. 52. & ῥίσιμα ὀφθαλμοῦ, Factu oculi. Vulg. In

istu oculi. Mendose fortassis pro in nictu, pro quo Gallice dixeris, En un clin d'œil. Brevissimum temporis spatium significatur, quum nihil sit celerius oculi motu. Translatum est à subito radorum oculi jactu: nam & Latini Adjicere oculos dicunt, Beza in loc.

ῥοιζὸν δὲν, Cum stridore, 2 Pet. 3. 10. Vulg. reddidit, magno impetu. Erasmus vertit, in morem procellæ. Potest etiam reddi, Cum stridore & fragore vehementi sonitu. Syrus reddidit de repente, Gerb. in loc. It is more than a noise, it is such a noise as the sea maketh in a great storme, or like the hissing of parchment rived up with heat: so the Originall significeth. Verbum enim ῥοιζὸν significat fibilare cum stridore; qualis est sibilus verum que velocissimè moventur, ut sagittarum, ventorum, Estius. A noise like to that of Chariot wheels, M^r Perkins. ῥοιζὸν stridor fibilantis procellæ.

ῥοιζοειδὴς, Gladius. Luc. 2. 35. Nominè ῥοιζοειδὴς (ut Grammatici tradunt) significatur proprie Telum quoddam Thracice, jaculum, viz. oblongum. Usurpatur de Ense, Apoc. 1. 16. Græci biblorum Interpretes illo reddiderunt nomen Hebræum חרב, Hhêreb, quo significatur Gladius, Gen. 3. ult. Significatur autem hæc metaphorè acerbissimi dolores qui cor Marice compunxerunt, atque transfixerunt, potissimum quum videret Dominum pendentem in cruce, Piscat. in Luc. 2. & Apoc. 1. It is used also Revel. 2. 12, 16. and 6. 8. and 19. 15, 21.

ῥοιζὸν, Platea, Vicus. Matth. 6. 2. Platea potiùs, quàm Vicus; à ῥέω, Fluo, ut eum in urbe locum significet, in quem omnes certatim confluant, Beza in loc. Stephanus Angiportum, sive Compitum exponit, ubi viz. plures Vici terminantur, qui luci propterea sunt laxiores, & frequentiores, ut postea v. 5. Nomen ῥοιζὸν proprie Vicum significat, id est, (ut Hen. Stephanus in suo Thesaurò exponit) tractum illum vie in urbe utrinque ædificiis septæ, quippe quod derivetur à ῥέω, id est, Traho. In quâ significatione clarum est accipi, Act. 9. 11. Verumtamen hoc loco videtur post-

o Tanquam rotularum stridore præteribunt; à ῥοιζὸν, Impetus cum stridore, factus per Onomatopœiam, ad imitationem soni literæ ῥ. ῥοιζὸν impertum veluti sibilantis procellæ declarat: ideo Erasmus convertit, hæc mo. em procellæ, Beza in loc. p Romphæa symbolum vindictæ Apoc. 1. 16. Tradit A. Gellius Romphæam esse genus teli Thracice nationis, eoque vocabulo usum esse Ennium, Noë. Aric. li. 10. ca. 25.

m Significat proprie, Disrumpere, Dissolvere.

n Est jactus fulminis, vel teli, Cornel. à Eap. Salmore.

rum ad significandum plateam, ex col-
latione versus sequentis, Piscat. in
Matth. 6. 2. It is used also Luke
14. 2. AG. 12. 10.

Ῥυτίς, Ruga, Ephés. 5. 27. *Wrinkle.*
Cutis in senili corpore in plicas con-
tracta. It is taken for a crest
in the face through old age; for
it significeth a gathering together of
the skin by old age. By it is meant
any manner of breaking, as we
speak, by age, sickness, trouble, pain,
or the like. Ῥύω, Contraho:
aetatis declinantis à vigore vitium,
Aret.

Ῥύπτις, Sordes, 1 Pet. 3. 21. Dirt
under the nails. Ῥυπτις proprie Sordes in
summis unguibus manuum, aut illuvies
quæ distingitur à corporibus oleo illitis
post sudorem, Steph. Lorin. Meta-
phoricè dicitur de Avaritia, & Illibe-
ralitate, apud Suidam.

Ῥυπτός, Sordescō, Rev. 22. 11.

Ῥυπαρός, Sordidus, Jam. 2. 2.

Ῥυπαελα, Sordes, Jam. 1. 21. Genus
quoddam ulceris sordidi, & generatiter
significat sordes, à Ῥύπτις, id est, sordes,
proprie quæ in summis manuum ac digi-
torum colliguntur, Jacobus Laurentius
in loc. From Ῥύπτις, the stinking
sweat of the body, or the putrefied
matter of some pestilent ulcer, Dio-
scor. Spurcitia, Sordes, Fæx, Retri-
mentum, Situs, Squalor, Illuvies,
Pædor. Cùm verò transfertur ad ani-
mum, significat Avaritiam, Animum
illiberalem, parcum, & sordidum.
Secundò tamen potest significare Luxu-
riam, gulam, omniaq; vitia carnalia,
quæ proprie vocantur Immunditia, Cor-
nel. à Lap.

f Latinarum
Ruo, unde
compositum
Eruo, videtur
ortum ex
Græco hoc
Ῥύω.

Ῥύω, ομαί, Libero, or, Eruo, often.
Libero, 1 Theff. 1. 10. Rom. 7. 24. Matt.
6. 13. Vi & efficaciter, atque ex præ-
senti periculo Eripio, 2 Tim. 4. 17, 18.

Ῥυδύω, Liberator. Luk. 1. 74. Ῥυ-
δέντας, Delivered; 1. From a dark
hole. 2. From a ruine or fall: pro-
perly Eruiti, so the word significeth:
Eruere est, De tenebris in lucem educere,
Out of some dark deep hole to
bring forth some thing to light.
Eruere the compound, is from Ruere
the simple, that is, from a ruine.

Col. 1. 13. ἐρρίψατε, Eripuit. Non sim-
plicitèr, Liberavit, sed Eripuit. Plus
est, & magis magnificat gratiam Dei
Patris. Liberantur ab aliquo malo eti-
am qui volunt & cupiunt liberari, sed
Eripuntur sepe illi qui nolent inde
liberari, Zanch. The word signifi-
eth by main force to deliver, or
pluck away, even as David pulled
the Lamb out of the Bears mouth.
Verbum Ῥύω in communi lingua
Græca significat & defendere, protec-
gere, custodire, servare à malo, ne in
illud incidamus: ita usurpatur apud
Homerum, Iliad. 10. & 15 & ex ma-
lo, in quo jam hæremus, eripere, eru-
ere & liberare. Ac utraque significatio
probè huic petitioni, quâ petimus à malo
custodiri & liberari, convenit, Chemnit.
in Harmon. Evang.

Ῥύσις, Fluxio, Mark 5. 25. and 8. 44.
Luk. 8. 43.

Ῥωμαῖς, Latine, Joh. 19. 20.

Ῥώυωμαι, Ῥάλεω, ἐρρίψαται, Præterit. Acts
15. v. 29.

Σ.

ΣΑΒΒΑΤΟΝ, Sabbatum, Hebdomas, of-
ten. Plutarch thought it was
derived of the Greek verb σαβάζειν,
which significeth Bacchari, & more
Bacchantium tripudare; but he erred
in it, saith Jansenius: that is deri-
ved rather à Sabbatho, saith Aretius:
but both it and the Latine are deri-
ved of the Hebrew שבת Sabbath,
saith Valaus. Luc. 18. 12. ἡ ἑβ-
δομάτη, Hebdomade: Nomen σαββα-
τον proprie significat ultimum Hebdoma-
dis diem: sed interdum, per Synec-
dochen membri, totam Hebdomadam
notat: sic Marc. 16. 9. quanquam in hac

Matth. 12:
1, 5. Voces
Hebræe ad
Græcam no-
minum figu-
ram referuntur
additione
aut imminu-
tione. Ita ex
Hebræo
Sabbath ad-
dendo facta
est vox Græ-
ca σαββατον,
diminuendo
autem σαβ-
βα σαββα-
τον, unde
datus pluralis
σαββα-
των.

σ. Sed posterior vox in singulari numero usurpari desit:
ideoque iis cæpiti accenseri quæ plurali sono singularem
habent significationem, ut hic apparet & infra 2 8. 1. AG. 13. 14,
& alibi. Ita apud Horatium,

Sunt hodie tricesima Sabbata, ——— Grotius.

The Hebrew Sabbath, and Scabbathon, have produced, with
a milder pronounciation, the Greeke word σαββατον, so
used every where both in the Translation of the Septua-
gint, and in the New Testament; thence came the Latine
Sabbatum, Kellert.

significatione ferè enunciatur numero plurali, ut videre est in Historia resurrectionis Domini, Joh. 20. 1. Quod autem nonnulli putant, cum septimus tantum denotatur dies, *σάββατον* singulari numero; cum tota septimana, *σάββατα* plurali numero dici solere, id perpetuum non est: Nam septima tantum dies plurali numero denotatur, Matth. 12. ver. 1. Act. 13. 14. & pro tota septimana occurrit singulari numero, Marc. 16. 9. Paulus Tarnovius in loc. Item 1 Cor. 16. 2. Piscat. in Luc. 18. 12. Vide illum in Joh. 20. 1.

Σάββατος, Sabbatismus: A verbo *καθεύω*, quiesco, Exod. 16. v. 30. Levit. 26. 3, 4. It is used onely once in the New Testament, Hebr. 4. v. 9. Rest in the Text, and Keeping of a Sabbath in the Margin of our last Translation. Some think it may well be Englished there (according to the Latine Translation) a *Sabbatisme*, the keeping of the day of rest: for hee forbears to use the same Greek word for rest, which hee used before, and doth use after. Vide Bezam.

Σαγών, Sagena, Matth. 13. 47. Rete, vel Nassa, & ut quidam volunt, Sinus in verriculo, in quem capti pisces illabuntur, ne possint evadere. Latine dicitur verriculum, quia profunde sub aquas pertingens ipsum fundum verrat, Chemnit. Polycarp. Lyser. Salmeron. Erasim. Scap. A *κατασκευα*, Circundare retibus, vel, Illigare, say some: Others derive the Verb from it. See Scap.

Σαυομαι, Commoveor, 1 Thessal. 3. 3. Turbor, aut Terreo, sumpta à Metaphora à canibus caudam moventibus, Erasim. Theoph. Moveor, ut canes moventur adulando suis heris, quem affectum inprimis motione caudæ expriment: ut hinc fit sensus; Non oportet se impiis conjungere, simulando, & dissimulando; non oportet in gratiam malorum mutare vultum, Aret. Verbum *καθεν* proprie significat Quatere, seu Agitare caudam, ut faciunt canes quum blandiuntur, Beza, Piscat. Hic autem τὸ *καθεν* generaliter significat Quassari, seu Concuti, idem,

scil. quod *σαλδεδαι*, quo verbo utitur, 2 Thess. 2. ver. 2. Piscat. *Σαλδεδαι*, Commoveatur, a comparison from a fawning dog, who moves his tail to and fro, Weems. It signifieth, to be drawn away by flattery.

Σάκκος, Saccus, Matth. 11. 21. Luke 10. 13. Rev. 6. 12. and 11. 3. In English, Sack-cloth; in French, Sac. Manet hæc vox in Linguis principibus eadem, Gualterius.

Σαλδεδαι, *σαυομαι*, Agito, or, concutio, quatio, commoveo, concito, often. Proprie significat, à *σαλο*, id est, mari, & fluctibus, seu tempestatibus, instar naviculae, hinc onely jactari, fluctuare, & quassari, Zanch. *Σαλδεδαι* enim significat, Fluctuare, agitare, conquassari, stabilitatem suam relinquere, concutiendo periclitari, vacillare instar navis in mari fluctuantis. So a reed is said à *ventis* *καλδεδαι*, when it is shaken with storms, and is moved to and fro, Matth. 11. 7. *σαλαβόριον*, Quæ agitur. Vulg. Agitatam. Significat vocabulum Græcum, undarum move huc & illuc impelli, quod Poeta dicit Undantem, & fluctuantem, vim Græci vocabuli exprimens: Galli verò, Qui flotte: Latini quoque dicunt segetes fluctuare, quum vento agitantur, Beza. Descendit à *σαλ*, quod non solum significat Maris oram, in qua stant naves ad anchoras; sed etiam Commotionem undarum in tempestate, & ventorum procellis. Latini utuntur nomine Sali in genere neutro pro mari lutofo acturbido, aqua & terrâ ex perpetuo motu invicem confusis. Virg.

Perq̄, undas superante salo. — So Luke 7. 24. The earth is said *καλδεδαι*, when it is moved and shaken, Acts 4. 31. and 16. ver. 26. Metaphorically men are said *καλδεδαι*, which are shaken, and troubled with fear, as Acts 2. 25. 2 Thessal. 2. ver. 2. *Σαλδεδαι*, A Metaphor taken from the sea, which is tossed to and fro with storms and tempests: shaken in their minde, yea, from their minde, so is the Original; their minde or understanding

* Moveor
huc & illuc,
ut cauda canis,
& arundines, Zanc.
illyric.

c From the
Hebr. פו,
Sak.

Hinc Salius,
inquietus,
quod prius
molestus esset
Ecclesie,
apud ꝑ σα-
λδεδαι, Am-
brosius.

derstanding seemed to be torne from them, through the fear of the day of judgement, as a storm forceth a ship riding in the road to cut cable. Men are likewise said *καλδαισται*, when they are moved from the tranquillity of their minds, Acts 17. ver. 13. *Σαλδοντες, Quaticientes, concutientes*: Metaphora ab aedibus, quæ concutuntur vento. ^d The Septuagint use this word when the earth is said to be moved, 2 King 22. 16. and the pillars of it shaken Job 9.6. Matth. 24. 29. *καλδαισονται, Concutientur*, Beza. *Vel, Vacillabunt instar fluctuantis navis in mari.* Vulg. & Erasmi. *Commotebuntur, quod non tantam habet emphasin.* Luc. 6. v. 38. *Κεκαλδμενον, Respicit quassationem, vel concussionem: sunt enim quedam, quæ ætæris coeunt concussionem.* Quædam igitur verbum *καλδαισ* grato debitori, qui non eadem tantum, sed cum cumulatioe mensura vult reddere quod accepit. Hinc *Κεκαλδμενον*, Scultet. Exercit. Evang. lib. 2. cap. 39.

Σαλ Ⓞ, *Salum.* Luc 21. 25. *Id est, Mare, & Fretum æstuosum.* It significth both the Sea, and a Storm. *Saulus idem est quod inquietus, omnia agitans, turbans, & vexans.* *σαλπιξ, Tuba*, Matth. 24. 31. 1 Cor. 14. 8. and 15. 52. 1 Thess 4. 16. Heb. 12. 19. Revel. 1. 10. and 4. 1. and 8. ver. 2, 6, 13 and 9. 14. *σαλπίζω, Tuba cano.* Matth. 6. 2. 1 Cor. 15. 52. Revel. 8. 6. and 10 7. and 11. 15. *σαλπιςις, Tuba canens*, Revel. 18. ver. 22.

σανδαλιον, Sandalium, Mark 12. 8.

^d Septuaginta utuntur pro *Concui, Moveri, Tremere*, Psalm. 17. v. 9. Pro *Movere se, Contremisere*, Eccles. 12. 3. Pro *Contremisere sicut solent parturientes*, Psal. 95. 9. Amos 9. 5. Pro *Amoveri loco suo vi, & cum rei mota dæmonio*, 1 Chr. 16. 30. Job. 41. ver. 15. Psal. 9. 28. Pro *Vacillare, Nivare, Ruinam quasi minari*, 1 Reg. 12. v. 37. Pro *Demigrare, Movere se*, 1 Reg. 2. 18. Psal. 35. 12. Pro *Nivare, Ruere, Declinare*, Psal. 98. 1. Pro *Moveri, Exrauescere*, Job. 28. 5. Psal. 106. 27. & 109. 9. Pro *Recedere, Declinare*, 2 Chro. 1. ver. 28. Pro *Tremere*, Zech. 12. 2. Gerh. in Hist. Harm. Evang. ^e *Σαλις* Grecis proprie est *Ora maris*, in qua stant naves ad anchoras, quæ ad litus accedere non possunt, ab *αλις, mare*, inde Latinorum *Salum*, quod non tantum usurpatur pro subiecto, viz. ipso Mari; sed etiam pro adjuncto, viz. pro Tempestate maris, in qua fluctus à præcellis ventorum agitati allidunt scopulis ac littori: unde illud Poætæ;

Pérque unidas superante salo,

Gerhard. in loc. Theol.

^f Grecis est Calceamenti genus, conveniens mulieribus, quod plantas pedum modo tuebatur ab injuria, superne anfulis quibusdam, aut funiculis alligatum, *Ερασα*.

The Italian *Soles*; a kind of shoes made with soles onely, or buckled over the foot, *Deodate on* Mark. 6. 9. A kinde of shooe open with latches on the instep. *Calceamentum mulierie, teste Hesychio*: *Tribuitur tamen & viris apud Athen.* lib. 8. sic & Act. 12.

Savis, Asser, tabula, Act. 27. 44.

^g *Σαπεξ* Putris, seu Putridus. *Translatio ab arboribus*, Drusf.

Matth. 7. v. 17. *καπεξ δένδρον, Corrupt.* Of *κίπω*, to putresce, as a putrescing fore; or rotten, as rotten fruit, worm-eaten, or withered; so that place may be interpreted. *Σαπεξ* possit cariosam, vel marcidam interpretari; ut non agat Christus de aperte flagitiosis hominibus, sed qui arbores referant foris quidem speciosas, intus vero carie vitiatas, quod ex fructibus demum putridis apparet. They

resembled trees specious without, but rotten, or worm-eaten within, which appears at length by their rotten fruits: but the Antithesis of good shewes, that the Originall word is taken ^h for evill, or corrupt, and so it is taken chap. 13. 48. *καπεξ, Bad, rotten things*: *καπεξ, vocantur Alga, filices, arenula, sordes, denique, quales solent ex aquarum fundo à piscatoribus attrahi, & rursus in aquam projici: quamvis fortasse non fuerit impium de cæteris rebus inutilibus accipere, quæ una cum piscibus ex aquarum fundo è verriculo attrahuntur*, Beza. Ephes. 4. ver. 29.

ἀργ Ⓞ *καπεξ*, Rotten, or stinking speech. Alludit hac voce ad poma putrida & malè olentia, quæ nec prodesse possunt, nec oblectare; sed contra potius, & suo factore nos turbant, & putrefactione, si edantur, offendunt, & noxia sunt: Vel fortè alludit ad balitum, quem ex ore emitimus, Zanch. *Nimirum dilutè ac universaliter Vetus, Omnis sermo malus. Melius ergo Recentior, qui putrem interpretatur; addèdque, Id est, Corruptus, & aliis noxius. Ita enim explicandum est hoc epitheton apparet ex Antithesi: Nam ἀργαδόν vocat eum ex quo fructus aliquis ad alios redire possit,* Heinssus.

^g *Σαπεξ* Syria, Malus: Primà tamen origine, *Putris, caridus*: ex Syriacismo igitur, (qui Servatoris nostri tempore magnam partem erat vernaculus) *δένδρον σαπεξ* est arbor mala, Matt. 11. 33. Lud de Dios. Magis Putrem sonat, & carie vitiatam, aut marcidam, quam malam, *Suidas*.

^h *Εεζα*.

Heinsius. See Deodate in loc. It is used also Matth. 7. 18. and 12. 33. and Luke 6. 43. twice.

* Of the Hebrew סַפְּיִר Sappir.

* Σαπφειρ Sapphirus , Rev. 21. 19. Σαργάνη , Corbis, 2 Cor. 11. 33. Σαρδύις Sardius (subaudi $\lambda\iota\theta\omicron$) Revel. 4. 3. This pearle, or precious stone, took the name from Sardis, or Sardinia, as Sardonius vsus from the same place. Σαρδύις Sardius (subaudi $\lambda\iota\theta\omicron$) Revel. 21. 20.

i Nomen gemme, compositum ex $\sigma\alpha\pi\phi\iota\text{r}$, Sardius, & $\epsilon\upsilon\gamma\epsilon$, Anguis: sic dicta fuit hæc Gemma, quod colore suo unguem huminum imitetur, Pavor. k Per Synecdochen Corpus significat, Act. 2. 31.

i Σαρδόνυξ , Sardonyx, Rev. 21. 20. It is named of the Sardine, and the Onyx stone: and is of a white and ruddie colour, shining like the nail of a mans hand set into flesh. Σαρξ , Caro, often. Caro sive hominis, sive brutorum animantium, Eurip. Athen. Caro, 1 Corinth. 15. 39. Corpus humanum, 1 Pet. 4. 6. Eph. 6. 5. Humana natura, 1 Pet. 3. 18. Rom. 9. 5. 1 Tim. 3. 16. Homo, Ephes. 6. v. 12. Match. 24. 22. Rom. 3. 20. Con sanguinei, Rom. 11. 14. Homo corruptus, Joh. 3. 6. Corrupta natura, Rom. 8. 1, 3. Corrupta hominis ratio, 2 Cor. 1. v. 17. Naturalis humani ingenii vis & acies, Matth. 16. 17. Anima corrupta, Rom. 7. v. 18. Infirmitas humana, Heb. 5. 7.

Σαρκινός , Carnalis ¹, & Σαρκινός , Carnis, Rom 7. 14. and 15. 27. 1 Cor. 3. 1, 3. and 9. 11. 2 Cor. 1. 12. and 3. 3. and 10. 4. Heb. 7. 16. 1 Pet. 2. v. 11.

Σαρχώ , Verro. Σαρχώμαι , Pass. Matt. 12. 44. Luk. 11. 25. and 15. 8.

Σατανᾶς , Satanus, often. The Devil hath this name Satan of סַטָּן Sittan in Hebrew, which signifieth Hatred, or Spitefulness, Ainsw. Some say סַטָּן , Sittan cometh rather of סַטָּן , Adversarius. Per Antonomastian proprie vocatur Satan, id est, Adversarius, 2 Theff. 2. 9. Sed hoc nomen iis etiam accommodatur, qui Dei voluntati adversantur, vel obstinat à malitià. ut Judas, Job. 13. 27. vel incogitantia quædam, ut Matth. 16. 23. ^m Marc. 8. 33. & Luc. 4. 8.

i Existimatur hoc adjectivum qualitatem potius indicare, ut illud materiam. Re dicitur certe $\sigma\alpha\rho\kappa\iota\kappa\omicron\varsigma$. Carnalis apud Paulum Apost. & generaliter apud Theologos. Sed apud hos interdum etiam periphrastice, Carni deditus, seu additus, Carazem respiciens, Stephanus in Theff. Græc. ling. ^m Mirum nõ est à Matthæi interprete retentam vocem Hebræam, cum esset ea & Hellenistis in usu 3 Reg. 1. 14. Ostendit Christus Petrum, amoris specie, revera sibi esse adversatorem, Grocius in loc.

Σάτων , (Origine Hebræum סַטָּן in statu constructo סַטָּן , unde est Syriacum סַטָּן Sata) Satum, Matth. 13. 33. Lus. 13. 21. Frumenti mensura, quæ capit sesquimodium, Hebræa aut Syra vox.

Σέβνυμι , Σέβνυμαι , Extinguo, or, Matt. 12. 20. & 25. 8. Marc. 9. 44, 46, 48. Ephes. 6. 16. 1 Theff. 5. 19. Heb. 11. v. 34. Metaphoricè Comprimo, Compesco, ut Extinguo à Latinis usurpatur.

Σεαυτῶς , Sui-ipsius, often. Σέβομαι , Colo. Σεβῶμαι , Subst. Religiosus. This word is used of Luke indifferently, to note an earnestness both in the true and false religion, Acts 13. 43, 50. It is used also Matth. 15. 9. Mark 7. 7. Acts 16. 14. and 17. 4, 17. and 18. 7, 13. and 19. 27.

Σεβῶμαι , Colo, Rom. 1. 25.

Σεβάσμα , Numen, 2 Theff. 2. 4. All that is worshipped. Non significat Cultum ipsum, seu Culturam, nec Simulacrum duntaxat; sed omne id in quo Deus colitur, seu quod religionis causâ homines venerantur. Latini Sacra vocant, Beza in Act. 17. Propriè dicitur id quod adoramus, & summâ reverentiâ veneramus, & quod majestate præcellit, Erasim. Σεβάσμα (say some) significat the same with Σεβᾶς in Acts 25. 21, 25. where it is expounded Augustus; so that the sense is, Antichrist shall exalt himselfe above all Kings and Emperours. But Σεβᾶς is an Adjective, Colendus, Augustus, and appropriated to the Emperour, as the Latine: Σεβάσμα , a Substantive, Numen, id quod colitur. The vulgar Latine Tranflatour, 2 Theff. 2. tranflateth it, quod colitur, that which is devoutly worshipped; and so the word significeth whatsoever is religiously worshipped or adored, and not idols, as Gregorie Martin saith. For it is derived of σεβᾶω or σεβᾶμαι , which significeth to adore, to worship, to honour devoutly, or religiously, Dr Fulk in his Defence of the English Translation of the Bible against Gregorie Martin. ^a Σεβάσματα , Sacra,

ⁿ Culturas, Hieronym. Eras. Simulachra, Vulg. Sacra, Beza. Syrus & Arabs pro templis ipsiis & delubris hoc nomen accipiunt. Quod verbum complectitur omnia quæ venerantur, nempe aras, delubra, statuas, monumenta: à verbo σεβᾶμαι , quod propriè ad religionem pertinet.

cra, que seil. cultui Dei, aut eorum qui Dii putantur, inferunt. Eo sensu extat hæc vox Act. 17. 23. Grotius. The Rheimists translate it Idols, which is too narrow: but because the word whereof this cometh is used indifferently (as was before noted) to note an earnestness both in the true and false religion, it is evident that we have fitly translated it by the word Devotions, which is taken indifferently, it being as usuall to say devout Papists, as devout Protestants: The same word from whence this is derived, the Rheimists themselves translate Devout, and have set in the Margin, as the more near and more naturall signification, than that which they have put for Text, as also it is indeed, Cartwright on the Rheim. Test.

Act. 13. 43.

Σείω, quæ, Moveo, Commoveo, Concutio, or. Peculiariter de terræ concussione sive motu dicitur, Matth. 21. 10. Ερείσθη, Commota, hoc est, concussa, & quasi imis emota sedibus, quæ indicat non fuisse leviter commotam, sed quasi pannico terrore concussam, Arætius. It is used also Matth. 27. 51. and 28. 4. Hebr. 12. 26. Rev. 6. 13.

Σείσις, Terra-motus, often. Matth. 8. 24. The word signifieth a shaking, or quaking, and Greek Authors by it commonly expresse an Earthquake. Christ saith, There shall be earthquakes, Matth. 24. 7. Σείσις which also our Latine Translatours follow: Motus magnus, Mont. Vulg. 9 Concussio magna, Beza. Which being caused by a sudden and vehement winde, is well translated a storm, wherein the ship was so shaken, tumbled, and tost, as if there had been some mightie earthquake. Jer. 10. 22. & 23. 19. usurpatur pro tempestate sive aëris commotione. Cha. 47. v. 3. Nah. 3. 2. pro commotione, sive tumultu quadrigarum. Ezech. 3. 12. pro commotione magnæ vocis. Chap. 37. 7. pro commotione offium. Chap. 38. 19. pro magna animi commotione per terrorem.

P Thocyd. Xenoph. γῆς σεισμός, Aristot.

9 Concussio, vel Succussio, id est, Vehementissima tempestas. Nomen σεισμός in genere Dissipationem, seu Concussionem significat; sed per Synecdochen generis specialiter ad significandum terra-motum usurpatur, Pifcat, in Luc. 21. 11. Syrus generali nomine Saubeh, id est, motus, usus est.

Σείει, Catena, 2 Pet. 2. 4. Quidam dicitur à σείει, traho. Metaphoricè accipitur 2 Pet. 2. 4. Metaphora dicitur à latronibus, & alus maleficis, qui catenis vincti in tetrum ac tenebrosissimum carcerem conjiciuntur, in quo usque ad tempus judicii & supplicii adservantur, Geth. in loc. Funis, Restis, Særa, & Obex forium, eò quod antiquitus sune commovere januas solerent, ante repertum særa usum.

Σείει, Vincula, & Compedes, quibus aliquis vel in vitis trahitur in carcerem, aut ad supplicium, Videtur, Særa, in Nov. Test.

Σελήνη, Luna. Α Cήλας, inquit Plato, quæ vox Lunen significat, & νέος, Novum, eò quod novum semper lumen à Sole accipiat. Latine verò Luna dicitur, quod noctu luceat. Matth. 24. 29. Mark 13. 24. Luk. 21. 25. A. G. 2. 20. 1 Cor. 15. 41. Rev. 6. 12. and 8. v. 12. and 12. 1. and 21. 23.

Σελωιάζομαι, Lunaticus sum. Mat. 4. 24. Σελωιάζομαι, vertunt vulgò Lunaticos: sed alia morbi species designatur, Epilepsia, viz. sive Morbus comitalis: causæ sunt quæ videntur persuadere: Lunatici enim vulgò sic dicti non habent symptomata illa, quæ τοῖς Σελωιάζομαῖς Mathæus, cap. 17. 15. tribuit. Epileptici autem habent. Hi enim sæpius in ignem cadunt: sæpius in aquam: lacerant se, spumant, strident dentibus. Epileptici vel dicuntur Evangelistis Lunatici, aut quòd, interlunio nati, conituali morbo laborare soleant: vel quòd Epileptici ad conversiones lunares acrioribus Paroxyfmis corripiantur, Sculet. Exercit. Evang. lib. 2. cap. 12. Ideo Arabs reddit contractos (sc. doloribus) in principiis lunationum.

f Videtur ita morbus ille dictus, quòd instar Lunæ stans intervallis recrudescat; vel quòd is qui in Ipso nati sunt interlunio, familiaris esse consueverit. Vide Fulleri Miscell. Sac. li. 3. c. 17. & Spanhem. Dub. Evang. partem terram. Dub. 33.

Σείσις αλις, Simila, Rev. 18. 13.

Σείσις, Venerandus, Honestus. Tit. 2. 2. Honest: most properly it signifieth Grave; for the original word signifieth a seemly, modest, and gracious carriage. Gravis cum autoritate & modestia, Budæus. A grave, and honest man, a man of note. Σείσις proprie significat grave, ac venerandum; cuius oppositum est leve, ac interrecundum: sed pro honesto sæpe in genere ponitur; sub honesto enim quæ reverenda sunt & graviora continentur, Zanch. in Phil. 4. Phil. 4. 8. Σείσις, Honest: or, as the word rather signifieth,

t Est Venerandus, Gravis, dignus; qui ob motum honestatem gravitatemque honoretur, Illi, in Nov. Test.

fieth, Whatsoever things doe set them out with an holy gravity, what things are grave, and comely for their persons. It is used also 1 Timoth. 3. ver.8, 11. Vers.8. Significat castum, venustum, severum, venerandum, pudicum, gravem, & (apud Lucianum) religiosum; unde & σεμνὰ loca sacrata, & ob religionem inaccessa, Hyperius. Vers. 11. Oportet uxores castas, pudicas, graves, compositas, bene moratas esse: Nam hec omnia eâ voce significantur, Id. ib.

u Significat Castitatem, sanctimoniam, severitatem, & gravitatem, morumque honestatem, ac verecundiam, qualis esse in virginibus ac juvenibus bene institutis solet, Chamier.

Σεμνότης, Honestas, gravitas. Gravitatis, majestas, Aristor. Exponitur & Reverentia, Eurip. Item, Sanctimonia, & Severitas morum. Honestatem significat, verecundiam, sanctimoniam, & gravitatem; item Morum severitatem, Bullinger. Familia decorum & gravitatem indicat in vestitu, incessu, sermone, factis, totâq; vita, Aretius. Gravitatis pietati congruens, Id. 1 Tim. 2. ver. 2. Complectitur hoc nomen omne officii genus, quod viget in mutuis hominum commerciis debet, ut nihil turpiter, aut indecore, nihil denique flagitiose fiat. Cicero, In officio colendo (inquit) sita est honestas omnis, & in negligendo turpitudine. Itaque τὸ καλὸν objectum est τῆς Σεμνότητος. quum alioquin hoc nomine significetur honesta quedam morum gravitas, quæ reverentiam conciliat: quæ significatio huic etiam loco non malè convenit, Beza in loc. It is used also 1 Tim.3. 4. Tit. 2. v. 7.

x Signum, nota, indicium, argumentum, apud Demost. Thucyd. Arist. Significat primò, Indicum, argumentum, signum, estque generale, complectens signa tum necessaria, tum verisimilia, sic accipitur Matth. 16. 48. Deinde accipitur pro Miraculo, Portento, Gerhard. 7 Miracula dicuntur σημεῖα, quia signa sunt præsentia divine: atque eorum proprius usus est, ut confirmetur fides nostra, Camer. Respons. in Epist. ad Hebræos cap. 2. Et Myroth. Evang. ad Hebr. 2. ver. 4.

Σημεῖον, Signum, very often. The Scripture useth it both for naturall signes, and great prodiges besides the ordinarie course of nature. In generall, it signifieth a Signe, Mat. 16. 3. It is taken also for a Miracle, and Prodigie, as Mat. 12. 38. and 16. 1. Mark 8. 11. Luke 21. 25.

Revel. 12. 1. The word σημεῖον, among many other significations, hath these two, Simulacrum, a representation or image; Portentum, an uncouth or wondrous thing: both these agree unto it in this place: For S. John sees in this heavenly vision, a representation of things that were shortly to be done; and it was also wonderfull, Bishop Comper on the place.

Whence σημεῖα and τέρατα are often joyed together, as Mat. 24. 24. John 4. 48. Acts 2. 43. and 4. 30. and 7. 36. Rom. 15. 19. They are conjoined also, Exod. 4. 8. and 7. 9. Deut. 4. 22. and 13. 2. The Septuagint, 2 Chron. 32. v. 24. use it for a word which they elsewhere turn by Prodigium, and Portentum. Luc. 2. 12. Non significat miraculum extraordinarium, sed certam quandam notam, quâ res, quam agnosci volumus, ab aliis discerni & internosci potest. Ita Jos. 2. ver. 18. & 2 Thess. 3. 17. Paulus dicit, Hoc est, σημεῖον, id est, certa nota, quâ genuinas meas Epistolas à supposititis discernere debetis, Chemitin. in Harm. Evang. The Sacrament, Rom. 4. 11.

z σημεῖον, Significo. John 12. 33. and 18. 32. and 21. 19. Acts 11. 28. and 25. 27.

z Et Notare, & Significare denotat, Aret.

σημειοποιεῖν, Noto. 2 Thess. 3. 14. τῶτον σημεῖόν ἐστι, Hunc notare, Notabim, that is, to make a signe (as it were) of him: for the use of a signe is to give notice of some thing; or, to set (as it were) a mark upon him, that hee may be as a marked man. Non enim significat Significare, seu Indicare, quasi velit Apostolus de talibus ad se referant & perscribant Theosalonicenses, ut Erasmus vertit; sed significat Notare, Notâ quapiam insignire, & in aliquem animadvertere, ut Censores apud Romanos notare solebant. Dicit igitur, Notate ignominia, tanquam probrum, & pestem publicam, Zanch. Nota excommunicationis significatur; non enim dicit Apostolus, σημεῖον, significate, (sicut mihi) sed σημεῖόν ἐστι, notare, Ger-som. Bucer. de Gubernat. Eccles. pag. 467. De excommunicationis nota

a Tam est Significare, quam Notare, Aret.

boc accipio. Erasmus perperam sane convertit, Indicate, Beza. Some would have the Greek word mean, Render notice, or Signifie him: the word signifieth both, Note him with a brand of infamie; or, Notice him as infamous to the Church, that all may avoid him.

Σημερον, Hodie, often.

Σήπω, Putrefio, Jam. 5. 2.

Σεινικον, Sericum, Rev. 18. 12. Vocabulum Anglicum **Selke**, non nisi (Sericum) auctorem generis sui agnoscit. **Selk** enim nuncupatum est, quasi **Selk**, pro **Serik**, litera **R** in **I** facili commutatione facta, Fuller. Miscell. Sac. li. 2. cap. 11.

b Generale est vocabulum, significans id quod corrodit, vitiat, & corrumpit, *Chemie*. Non *Eruginem* significat, sed *Tineam* potius, *Farsen*. *Sitra* ad Vestes, *ad mltu* ad pecuniam, *βεσων* ad alimentum & cibaria, quibus fruges, pecudisque comprehendantur, referendam arbitror, quibus ferè tribus rebus hominis thesaurus absolvitur, *Lud.* de Dieu, in *Comment.* in *quatuor Evangel.*

Σητεσσω, A tinea corrofus, James 5. ver. 2.

Σειρω, Roboro, 1 Pet. 5. 10.

Σιαγων, Maxilla, Matth. 5. 39. Luke 6. v. 29.

Σιγη, Silentium, Act. 21. 40. Revel. 8. ver. 1.

Σιγδω, Sileo. Σιγδομαι, Pass. Luke 9. 36. and 20. 26. Act. 12. 17. and 15. 12, 13. Rom. 16. 25. 1 Cor. 14. 28, 30, 34. It is used Exod. 14. 14. where both it, and the Latine Taceo, is taken non pro silere, aut nihil loqui, sed pro cessare, aut nihil agere. So it is often taken in Scripture, *Rivet.* in loc.

c Ferrum, vel à ferendo, quod in agro, colendi gratia, feratur: vela feriendo, quod cetera eo feriantur, id est, domentur, *Calp.*

Σιδνη, c Ferrum, Revel. 18. 12.

Σιδνη, Ferrus, Act. 12. 20. Rev. 2. 27: and 9. 9. and 12. 5. and 19. 15.

Σικαριον, Sicarius, once only, Act. 21. 38. Romana vox est, quæ significatur homo ad aliquem occidendum comparatus, à fica brevissimo telo (quasi seca, à secando) & quod proinde facile occultari possit, *Beza, Drusius.* utitur voce *La-*

tina ad normam Græcam inflexa, sed dubium non est, & hoc nomen apud Hebræos tum temporis in usu fuisse, utpote cum originem se spectes non Latina, sed Ebraica vox sit, aut Syra Chaldaica. Nam Sicen Chaldaica est dictio, notans cultrum, cultellum, & occurrit Prov. 23. 2. Et hinc ortum trahere Latinum Seco, Sica, Sicarius, & quæ sunt alia hujus farinae, nullum est dubium, *Mayerus* in *Philol.* Sac.

d Σικαριον, Siceria, Luke 1. ver. 15. onely. From the Hebrew שכר Shecar: It meaneth all whatsoever maketh drunken, whether drink made of malt, or of the juice of fruits, as Pearrie, Sider, and the like. Siceria Hebraicè שכר Secchar, vel ut alii שכר Shecar, vel שכר Secar etiam. Græcè Σικη est quicquid inebriat. Consentunt in hoc Hebræi, Græci, & Latini, *Sculter.* Exercit. *Evang.* lib. 1. cap. 16.

Σικινθηριον, Semicinctium, Act. 19. 12. Arabs vertit, lacinias; sunt autem lacinie in vestimento extrema partes, e- jusque segmenta quædam vestem dividunt, unde & à Lacerando Latinis, Syris & Arabibus dictæ sunt, quarum etiam in abstergendis sudoribus usus erat, *Plaut. Mercat.* Ac tu ædipol sume laciniam, atque absterge sudorem tibi. Hæ, quia ad medium corporis scissæ erant, atque ibi accingebantur, rectè ob id semicinctia dicantur; *Vide Ludovic.* de Dieu. & Junium in locum: & *Sculter.* Delit. *Evangel.* cap. 8. Latium vocabulum terminatione Græci inflexum. Lucas videtur Sudarium, & Semicinctium pro eodem sumere. Devantiers Galli vocant, quod anteriorem partem corporis à cingulo ad pedes præcingat: Solent autem Mechanici præsertim his uti; præterea etiam mulieres ferè omnes. Alii semicinctia dici volunt cingula dimidio minus lata quam justum sit cingulum, *Beza.*

Σιναπι, Sinapi. Matth. 13. 31. Mark 4. 31. Luke 13. 19. and 17. 6, 20. It hath its etymon from weeping. Παινον τὸ σινδων τὸ ὄπιον, quia lædit oculos.

Vocabulum origine Hebræum, שכר Secchar, à radice שכר Secchar, Ebrius fuit: quam vocem Græci Interpretes semper reddiderunt σικη, Levit. 10. 9. Ex solâ vite non fit, cum vino saepe opponatur, Num. 6. 3. Mic. 2. 7. 11. Levit. 10. 9. & sic Luc. Heins. Beza. Galli potior nem illam, quam conficiunt ex pomis, vocant Sidera.

e Sic vocatur tenuissima linea vestis, quam, si fuerit intima, vocamus *hinc Chemitse*. A Sidone civitate, ut volunt Grammatici, sic appellata, ubi texti tenuissima illa confueverunt, Beza in Marc. 14. 51. * Vide Drusium & Malanar. ad loc.

Σιδων, *Sidon*, Matth. 27. 59. Mark 14. 51 *, 52. and 15. 46. twice. Luke 23. 53. Hebr. שִׁדְוֹן *Sadin*, est linum tenue & pretiosum. Martialis vocat Tyriam sindonem, à Tyro, quod in ea urbe evenderetur. Pafor propter vicinitatem urbium Sidonis & Tyri, Gualtaperius. Inter *Meyces Sidone* in Græciam à mercatoribus Phœnicibus solitas afferri, fuerit olim Sindones: quæ res multos Græcorum in errorem induxit, ut putarent de urbis nomine sic dictas Sindones, quod falsum est: nam & alibi sebant quàm Sidone, ut docemur Prov. 3. 1. 24. & scriptura utriusq; nominis refellit. שִׁדְוֹן, *Sidon*; at *Sidon* est שִׁדְוֹן, If. Casaub. exercit. 16. ad Annal. Eccles. B. *Sidon*, amictus ex lino, linæum tenue existimatur dictum, quod prius in Sidone urbe fieri cœperit, Steph. in Thef. Græc. Ling.

Σιδωζω, *Ventilo*. Luc. 22. 31. Σιδωζου, Quos ventilaret, id est, Agitaret, vel Dispergeret, vel etiam Excuteret. *Vulg. & Eras. ut Cribraret. Tertull. vertit, Discerneret, vel, ut alii legunt, Cerneret: sed in ipsa hujus sententiæ explanatione utitur Concussionis vocabulo, ad Satana conatum accommodatioe.* Cyr. Vexaret. *Ambros. Cerneret. Sed hic agitur de illo Satana studio quo totus ardet, Ecclesiæ cœtum modis omnibus agitatum ac vexatum dissipandi, fidem deniq; nobis excutiendi; Cribrandi autem & Cernendi significatio tum demum convenit, ubi de Dei consiliis agitur, in Ecclesia sua, non perdenda, sed repurganda.* Theophylactus interpretatur, Turbare, & Lædere, quod potius respondet verbo σιδεζω, Beza in locum. To sift them as wheat meale, that is, to shake out of them all their truth and faithfulness, as flower out of the sieve, and leave nothing within them, but bran as it were, *Hart in the Conference with D. Rain. chap. 7. Divis. 1. Est Concutere, Agitare instar tritici in cribro, sicut Christus ipse Metaphoram explicans statim addidit. Syrus reddidit per Commiscere: grana enim dum cribrantur commiscuntur, & confunduntur, Gerh. in Harm. Σιδωζου querunt viri docti quid sit: nam est verbum infrequens: attamen*

Κριβιον Græcè Cribrum est apud Hebræos, & Κριβιζωζω, Cribrare est apud eundem. Sed quia in cribratione duo sunt, unum concussio illa atq; agitatio, quæ omnia sursum atq; deorsum vertuntur; alterum verò segregatio atq; separatio: secundum priorem significationem hoc loco usurpatur, ut Christus nihil aliud voluerit, quàm Satanam voluisse Apostolos & Petrum dedi sibi, ut eos conturbaret, Cameron. in Myroth. Evang. & de Eccles.

Σιτωτος, *Sagimatus*, Luke 15. ver. 23, 27. 30.

f Σιτωτος, *Altalis*, Matth. 22. 4. Per τα Κριβια intelliguntur animalia, quæ accurate aluntur ut pinguescant, & magis sint idonea ad ciborum suavitatem, quod saginà comparari solet, à Κριβω, Cibo nutrio, sicut Altalia (quæ voce Interpretes Vulgatus Græcum expressit) ab Alendo dicuntur. Syrus reddit, Saginata mea, Gerh. in Harm. Evang.

g Σιτω, *Triticum*, often. In genere significat Frumentum, Joh. 12. 24. & 1 Cor. 15. 37. pro certâ frumenti specie, tritico, scilicet, ponitur, Gerh.

h Σιτωεζιον, *Demensum*. Luk. 12. v. 42. translated Portion, and it implyeth as much: for it signifieth a set measure of food or corn, so much as is fit for the persons to whom it is distributed. The Septuagint useth the Verb, Genes. 47. 12. and this place seemeth to have reference to that.

Σιτωτος, *Sileo*, often. Vide Janfen. in Luc. 1. 22.

i Σιδωδαλον, *Offendiculum*, often. Per translationem designat hæc vox omne id quod exitii causam præbet: ut Psal. 140. 6. At proinde etiam id quo quis delinquendum incitatur, uti Deut. 7. 16. Refertur potest ad omnem cibum. Id quod Latine vocant

Demensum; vel à Metiendo, quod ad certum modum tribuatur; vel à Mense, quod in singulos menses redderetur, ut Donato placet. Servi (inquit ille in Phormione) quateros modios frumenti accipiebant in mensem, & id Demensum dicebatur. i Henricus Stephanus docet neminem scriptorum profanorum usum esse vel verbo σιδωδαλον, vel nomine σιδωδαλον, atque adeo utrumque videri Scripturæ sacræ peculiare.

cadunt,

cadunt, vel saltem impingendi occasione inveniant. A σκάνδαλον, quod Claudicare significat, quia obiectum offendiculum cogit claudicare, & ad ruinam tendere: vel à σκάνδαλον, Curvum.

This word is almost proper to the New Testament, and to the Church, used for an occasion of spiritual falling, whereby a man is any manner of way made worse, and backwarder in goodness. In veteri Testamento ut plurimum tantum damnum vel calamitatem quamvis denotat Exod. 10. v.7. 1 Sam. 18. 21. & 25. 31. Psal. 119. 165. Ezech. 7. 19. In Novo Testamento accipitur pro occasione spiritualis lapsus aut ruinae quâ quis quoquo modo fit deterior, aut in vera pietate languidior; quod fieri potest vel dicto, vel facto, sive exemplo in moribus, Polyc. Lyser. Grammaticians

k say, that Scandalum is the bridge in a trap, which when the Mouse, or any other vermin puts down, they are taken; as if to give scandall were as the laying a trap in our brothers way to destroy him. Significat proprie Tigillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures, Hesyech. Rom. 14. 13. πειρασμομα, and σκάνδαλον, are joynd together: the first significeth a stone or impediment in the way, against which a man dasheth, or may dash his feet: the second significeth to halt; and this seemes to follow upon the former: for when a man dasheth his foot against a thing, he halteth, or falleth. Sed πειρασμομα & Scandalum non opus est hoc loco distinguere, quod à quibusdam factum video, sed variè & parùm solide; quemadmodum nec distinguendum inter lapidem offensivum, & petram scandali, Rom. 9. & 1 Pet. 2. Nam hujusmodi repetitio, quæ sit ad inculcationem ejusdem rei, Scripturis familiaris est, Estius ad loc. See also Dr Willet on that place. Quæst. 23. Nonnulli tamen sic distinguunt inter πειρασμομα & σκάνδαλον, ut illud quidem de eo dicatur qui ita impingat, ut tamen non concidat; Scandalum verò ruinam completuratur. Sed contra fortassis, σκάνδαλον minus est quàm πειρασμο-

μα, quamquam de hoc nolim litigare: hoc quidem certum est, ut hæc differentia hoc loco valeat, tamen non esse perpetuam, Beza in loc.

m Σκάνδαλον, Offendo, Facio ut offendis. Verbum Biblicum. Σκάνδαλον, Offendor, often. Scandalum adfero, Sum scandalo, Offendere, & Impingere facio. Metaphoricè, Offendo. From σκάνδαλον, Claudico: Propterea quoddam offendiculum nos claudicare cogat, & ad ruinam tendere.

Σκάνδαλον, Fodio, Luke 6. 48. and 13. 8. and 16. 3. Σκάνδαλον, Scapha, Act. 27. 31, 32. Navigioli genus à cavitate sic dictum: pro Alveo etiam sumitur. Græcis duo significat, Ligonem, & Navigii levioris genus, à verbo σκάνδαλον, Fodio. Nam Ligo fossorium est instrumentum, & Scaphæ sunt è trunco excavato, Erasmi.

Σκάνδαλον, Crinis, Joh. 19. 31, 32, 33. Σκάνδαλον, Tegumentum, Quo quis tegitur, 1 Tim. 6. 8. Σκάνδαλον comprehendit etiam domicilium, tametsi Hieronymus, lib. 2. contra Jovinianum, amictum legit, Estius ad loc. Κερίσματα, Rayment. The word significeth any hair covering.

Σκάνδαλον, Armamenta navis, Act. 27. 19. Est omne id, quo navis erat instructa, armata, aut onerata, Druf. L'equipage de navire, Fr. Σκάνδαλον, Vas, often. Instrumentum, Act. 9. 15. Velum, Act. 27. 17. Corpus hominis, 1 Thef. 4. 4. Rom. 9. 22. Κερίσματα, Vessels. The word in the Original significeth not only a Vessel by the hollownesse capable to receive and contain things; but an instrument, or any utensill, as all the ministring vessels in the Tabernacle, as fire-pans, tongs, besoms, are called by this word in the Hebrewes, chap. 9. 21. So also are called

atque utensile, Piscat. in Act. 9. 15. Non tam vas est alicujus rei capax, quàm instrumentum. Arer. in 1 Tim. 2. Σκάνδαλον, Vas: Propriè significat quodlibet instrumentum sacrum, aut profanum, Heb. 9. 21. Omnia vasa sacrorum, Matc. 11. 16. Item Nautica utensilia, Act. 27. 17. Translatè significat σκάνδαλον hominem, quod eo, seu vase, aut instrumento utatur Dominus: aliàs de toto homine dicitur; aliàs de corpore hominis, ut 1 Thef. 4. 4.

k Quidam Grammatici dicunt esse lignum incurvum in decipula quo tendicula sustinetur, & in quod impingens animal, ipsam tendiculum in se subitâ ruinâ evertit, Steph. Scap. Polycarp. Lyser.

l Quidam distinguunt inter πειρασμομα & σκάνδαλον, Rom. 14. 13. sed pro eodem accipiuntur 1 Cor. 8. 9. Danæus.

quodvis instrumentum

the furniture of an horse, and warlike munition; and the tackling of a ship is called by a word like unto it, Acts 27. 19. *οὐδὴν ἦν ἄλλοις*. It may be translated an *Instrument*, but more fitly and fully, a *Vessel*, such as wee use to contain things liquid or drie. Mar. 11. 16. *Per οὐδὸς* phrasi Hebraicā intelligitur quævis suppellex, quodvis instrumentum, sive quævis utensilia, imò quævis sarcina, quam vel negotiatores illi, vel alii, viarum compendia quæventes, per templum deportare consueverunt, Gerhardus in Harm.

ἢ Thema
Græcum
οὐδὴν, cum
suis derivatis
οὐδὴν, *κα-
ταουδὴν*, ab
Hebræo *Scachan* origi-
nem traxit,
Fullerus in
Miscell. Sac.
h. 2. c. 4.

ἢ Thema ἢ *οὐδὴν*, Tabernaculum, often. Apoc. 13. 6. *ut intelligatur Ecclesia illis temporibus fuisse vaga & erratica, sicut fuerat tentorium Dei, antequam Templum strueretur*, Grotius. *Vocabulum hoc ortum est ab Hebræo שַׂכָּן Scachan, Habitatavit: vel ita appellatum à οὐδῆ, à faciendâ umbra. Propriè significat Tabernaculum ex frondibus in-umbrationis causâ compositum*, Calep. And from this word comes the Latine *Scena*, quæ prius inventa est umbra gratiâ, Polyd. Virgil.

1. A place purposely built like a Tent, to serve God openly, under the Law, Heb. 9. 2, 3. 2. A Place, or Tent to dwell in, Matth. 17. 4. Hebr. 11. ver. 9. 3. *Christi humane nature*, Heb. 8. 2. and 9. 11. 4. *Heaven*, Revel. 21. 3. Luc. 16. 9. *Τὰς αἰωνίους οὐδῆς*, æterna illa Tabernacula. Signatè additur epitheton, quum οὐδῆν appellatione significetur structura, non habitationi, sed commorationi temporaria: usus est autem ista periphrasi, ut illustrior sit antiphrasi.

οὐδῆ, Scenopegia, John 7. ver. 2. The Greek word used to expresse this Festivitie, properly significeth the *making of Tabernacles*, or *pitching of tents*, or *setting up of bootes*: the Hebrew word, a *feast of Tabernacles*. The reason of both is, because all the time of this feast, which was full seven dayes, the people remained in tabernacles, and

ἢ Fixio Tabernaculorum ex nomine *οὐδῆν*, quod *Scena* est, vel *Tabernaculum*, & verbo *οὐδῆν*, vel *οὐδῆν*, pro quo Latini, literâ *p* in *f* mutata, dicunt *figo*, Janfen. in Concord. E-vang. Unde ortum videtur Latiorum *Pago*, & *Pango*, Pifcat. in Schol.

bootes made of boughes, in manner of arbours or bowers. The Septuagint use it Deut. 16. 16. *Janfen. Concord. cap. 73*. Item *Tolet. in Joan. 7*.

οὐδῆ, Tabernaculum, 2 Corinth. 5. ver. 1, 4.

οὐδῆ, Habito, Commoror. John

1. 14. *οὐδῆν ὡσπερ, Dwelt as in a Tent, or Booth: Quasi in tabernaculo habitavit. utitur significanti verbo, quod in tabernaculis habitare significat: sicut quando peregrini olim in exiliis in tabernaculis habitaverunt, ut Patriarchæ: Vel quando milites hostibus oppositi in tentoriis habitant*, Chemnit.

It is a military word. Souldiers dwell in tents. *Castrametavit, Tabernaculum fixit. Christ did but sojourn, or (as the word significeth) pitch his tent among us, Commoratus est. Videtur alludere ad veteris Tabernaculi figuram: est enim hoc vocabulum à Tabernaculis seu Tentoriis deductum; ex quo intelligitur, Christi moram apud nos temporariam fuisse, Beza in loc. Verbum οὐδῆν, quod descendit ex Nomine οὐδῆν, designante Tentorium, sive Tabernaculum, per translationem usurpatum, proponit nobis commorationis in terris brevitatem, & commorantis statum, Paulus Tarnovius in loc. It is used also Rev. 1. 3. and 7. v. 15. and 12. 12. and 13. 6. and 21. 3.*

οὐδῆ, Tabernaculum, Acts 7. v. 46. 2 Pet. 1. 13, 14.

οὐδῆ, Umbra. Heb. 10. 1. *οὐδῆ*, Adumbrationem, seu Rudem deliniationem, qualem carbore facere solent pictores imaginem aliquam picturi, Pifcat. It is u-

sed also Matth. 4. 16. Mark 4. 32. Luke 1. 79. Acts 5. 15. Coloss. 2. 17. Heb. 8. 5. and 10. 1.

οὐδῆ, Salio. This word significeth to leap for joy, or to shew mirth by outward gesture; and answereth that Hebrew word, Psal. 5. ver. 12. rendred, *Be glad, or Leap for joy, Exult*. Luk. 6. 23. *οὐδῆ*, Salite. Vulg. & Erasim. *Exultate. Eodem quidem sensu, sed tamen verbo synonymo, quod potius respon-* det

Significat propriè, Saltum animalium præ luxu, ut solent pulli equini, & vituli, & arietes saltare, Lovin. Cornel. à Lap. Juvenilliter saltito, Salio more agnorum, aut vitulorum, Exulto, Pifcor.

det τῶ ἀγαλλῶσαι. Dicuntur lascivientes pecudes σαρτῶν, quod Hebræis significat קרן Rakad, ut Psal. 114. 4. Latinis verò Gestire translatiōe de iis dicitur, qui præ nimia lætitiâ non possunt se continere, quum varios gestus edant, hinc & illinc subsilientes, Beza. Σαρτῶν proprium est animalium præ luxu saltantium, ut solent pulli equini & vituli saltare. Inde ad sætum qui in utero movetur, Dioscorides, & a'ii Græci Medici transfulerunt, Maldonat. ad Luc. 1. 41. qui tamen eorum sententiam sequitur, qui Joanni ad Christi adventum rationis usum anticipatum fuisse existimant. Quod nec Augustino, neque mihi satis rectum videtur, Grotius. Solent quidem medici hoc verbo notare motum naturalem infantis in utero. Mihi autem certum videtur motum hunc non naturalem, sed divitiis fuisse procuratum: perinde ut collisionem illam infantium in Rebeccæ utero, Grotius in Luc. 1. 41. It is used also Luk. 1. 44. and Gen. 25. 22.

Σκληρός, Durus, Matth. 25. 24. John 6. ver. 60. Acts 9. 5. and 26. 14. Jam. 3. v. 4. Jude 15. In Novo Testamento tantum Metaphoricè accipitur. Asper; sic Asperum dicunt, hoc est, Intolerabilem: Acerbus, Crudus: sic Crudum dicunt, id est, alienus est ab humanis moribus, Joan. 6. v. 60. Aret. Hoc vocabulo Lxx Interpretes in Veteri Testamento reddiderunt verbum quod significat, Durus, difficilis, & perplexus fuit, Gen. 42. 7. Exod. 1. 14.

Σκληρότης, Duritia. Propriè usurpatur de corporum duritie, & ariditate; nam quæ exaruerunt, durescere solent: Metaphoricè ad animi duritiam transfertur, quando quis immisericordem & asperum sese erga aliquem præstat: ita à Septuaginta usurpatur, Gerhard. in Harm. Evang. Rom. 2. 5. Tribuitur ibi impatientibus & contumacibus peccatoribus.

Σκληρώω, ομεν, Induro, or. Acts 19. 9. Rom. 9. 18. Hebr. 3. 8, 13, 15. and 4. 7.

Σκληροσσία, Cordis duritia. Est velut propria nota populi Judaici, Exod. 33. v. 3. & 34. 9. Deut. 9. 6. & 37. 27. Isa. 48. 4. Ezech. 2. 4. & 3. 7.

Act. 7. 41. It is used Matth. 19. 8. Mark 10. 5. and 16. 14. and imports the drinck of the soule. From σκληρώω, and that of σκῆλω, to Dric up, and wither. Duricordia, Tertullian.

Σκληροτέχνη, Durus cervicis. Vox est usitata Scriptoribus Sacris, qui eâ usi sunt, propterea quod durus corde Hebræis dicitur refractarius & contumax, Cameron in Matth. 19. 3. Aret. 7. 51. Homo dura cervicis, Perlinax. Metaphora desumpta à feroci & indomito equo.

Σκολιός, Curvus, Prævus. Propriè, Tortuosus, curvus, obliquus, Luc. 3. ver. 5. Σκολιὰ de obliquis viarum anfractibus & aberrationibus apud Græcos Interpretes dicuntur, ac rectæ viæ opponuntur, Prov. 2. 13. & 14. 2. Per Metaphoram, Prævus, 1 Pet. 2. v. 18. Obliquus est, Depravatis moribus, Aret. It is used also Acts 2. 40. Phil. 2. 15. and is promiscuously turned, Forward, Perverse, Crooked.

Σκόλοψ, Scurculus, 2 Cor. 12. 7. Some say it signifieth the head of a barbed arrow, which being once got into the flesh, cannot be pulled out but with great pain; for it reareth the flesh round about. Others say it signifieth a sharp piece of wood, as a pale, or stake, and also a little sharp thing, which pricketh one as hee goeth thorow bushie and thick places; and, entering into the flesh, cannot be taken out without cutting of the flesh. Videtur Paulus respexisse ad illud atrox, & apud Veteres valde usitatum genus supplicii, quo rei palo infigebantur, inserto per posteriora, & emergente per humeros aut scapulas, in quo si palus non vulnecet cor, aut arteriam tracheam, aliquando etiam per biduum aut triduum infixi viveunt, Illyr. in Clav. Script. Est Assula, vel etiam quicquid acuminatum humano corpori infigitur, unde nascitur dolor acutissimus, Cameron. Est Aculeus corpori inhaerens, ut spina pedem pungens, Scurculus, Telum, Assula, & similia, Aret.

Σκοπός, Scopus, Phil. 3. 14. Propriè, Signum præfixum sagittantibus, unde quod

Palum quidem significat, id est, lignum præcutum (sic Illyr. & Beza) quod claudendis portis, vel sustinendis vitibus solo infigitur, ut annotavit Erasmus. Accipitur pro Scurculis acutioribus, & quidem inhaerentibus, qui ambulantis pedibus molesti sunt, Beza.

quod animo destinamus, aut præfigimus, Scopus est, Erasmi. Dicitur à σκοπέω, attentè confidero: intenti enim in eum debent esse mentis oculi, Zanch.

Σκοπέω, Considero. Phil. 3. 17. (σκοπέετε, Look on them with a diligent eye, as unto the mark whereat you shoot. Rom. 16. 17. (σκοπεῖν, Mark them. Ut observetis, id est, attentè, & diligenter, quasi hostes à specula observetis, Beza. The word significeth such a marking, as a watch-man useth that standeth on a Tower, to descricie enemies; he marketh diligently all comers, and giveth notice accordingly, for the saving of the Citie; whence *Episcopi*. 2 Cor. 4. 18. Look, σκοποῦστων, the word signifies, while we make things that are not seene our scope and aime, we may make the future reward our aime, Mr Bwroughs in his *Moses choice*. It is used also Luke 11. v. 35. Galat. 6. 1. Phil. 2. ver. 4.

Σκορπιός, Scorpius, Luke 10. 19. and 11. 12. Rev. 9. 3, 5, 10.

Σκορπίζω, Spargo, Disspo. Matth. 12. 30. Luk. 11. 23. Joh. 10. 12. and 16. 32. 2 Cor. 9. v. 9. Whence the *Scorpion* hath his name, because he throweth abroad his poyson. *Usurpatur* de dissipatione exercitús, *duce jam victo & prostrato*, Gerhard. De dispersione ovium, Zech. 11. 16. Joh. 10. 12.

Σκοτία, Tenebræ, often. Tenebræ, Joh. 20. 1. & 6. 17. Cæcitas spiritualis, 1 Joh. 1. 5.

Ab ἰσώ, *Retineo, Sisto; ut Tenebræ, à tenere: nocte enim oppressi, gradum sistere cogimur.*

Σκότος, Tenebræ, Caligo, often. 1. Naturall darknesse, Luke 23. 44. 2. Ignorance, and Unbelieve, 1 Thef. 5. 4. Eph. 5. 11. Joh. 3. 19. Rom. 2. 19. 3. Eternall darknesse, called *Utter darknesse*, Matth. 8. 12. and 22. 13. The blacknesse of darknesse, 2 Pet. 2. 17. Jude 13.

Σκοτεινός, Tenebrosus. Matth. 6. 23. Luk. 11. 34, 36. Heraclitus jure dicitus fuerit σκοτεινός, quia de industria obscurabat styllum, ut ejus scripta Philosophi sudantes non intelligerent.

Σκοτίζομαι, Obscuror. Matt. 24. 29. Mark 13. 24. Luk. 23. 45. Rom. 1. 21.

and 11. 10. Ephes. 4. 18. Revel. 8. ver. 12.

Σκοτόμαι, Tenebræ mihi offunduntur, Revel. 16. 10.

Σκωδρωτός, Tetricus. Matt. 6. 16.

The word is properly the look of a wilde beast, a Lion, or a Bear robbed of their whelps, grim, and gaffly; one would be afraid to look on them. *Tetrico vultu*, Beza. *Tristis*, Vulg. *Non tristitiam animi significat, sed tristitiam vultus, ut rectè verti possit Tetricus, Jansen. Vide Bezam in Luc. 24. 17. Qui demissis oculis incedit, & subductis superciliis tetricum & turbidum vultum præ se fert*, Chemnit. Josephus Scaliger omnino retinendum censet *Vulgatum*. *Tristis apud Terentium pro severo: Ecquid tu tristis es, ait? sic Luc. 24. 17. Discipuli erant Σκωδρωτοί, utique non Tetrico vultu, sed Tristi*, Gen. 40. 7. Dan. 1. 10. *Sculet. Exercit. Evang. lib. 2. cap. 34. Lud. de Dieu in Comment. in quatuor Evang. Quasi non de mæore bic loquatur Dominus; aut quasi idem sit, tetricum, & tristem esse. Ab Hellenistis quidem certè, qui vel inspexit eos, de tristi eam usurpari vocem, nescire nemo potest: cum Romanis longè aliud sit, esse tetricum. Quidni enim? nisi Poëta fortè, qui dixit,*

Non tetricâ nugas exigat aure meas,

Mæstam aurem; aut qui tetricas Sabinas dicat, dolore afflitas ac moerentes significet. Non magis certè quàm qui tetricum lectorem dicit, talem intelligit, Heinsius in loc. Matth. 6. 16. *Σκωδρωτοί. Syr. Atrati. Pagn. Vultu mæsti. Vat. Tetrici. Adam C. Vultu perturbato. Ar. Mont. Obtristati. Novarin. Vultu in amano, vultuosi. Obscuri, tristes, austeri, tetrici, vultu tetrico & scythico trucique*, Cornèl. à Lap. *Græca vox significat etiam molestum esse; ferè enim vultuosi, tristes, ac severi, aliis suâ tristitiâ ac severitate molestiam creant*, Novarin. in loc.

Σκώλω, Vexo. Marc. 5. 35. Luc. 7. 6. & 8. 49. *Non tantùm est Vexare, ut vertit Vulgatus, sed & Fatigare, teste Hen. Steph. Longitudine & difficultate itineris.*

Α σκωδρωτός, Tetricus, seu Torrens, & ωτ, Vultus.

Σκώλω, propriè non de quavis tristitia dicitur, sed de fatigatione, & lassitudine ex via, Beza in Mat. 9. 36.

Σκώλω, 2

z Stercus, Palea, Intestinum quod canibus obijciatur, Cornel. à Lap. Excrementum alii vertunt; sed Etymologia Græca melius cum Re-
 fectameno convenit, Illyr. in Clav. Scrip.

² Σκύβαλον, Stercus, Phil. 3. 8. Dogs meat, quasi κυσίβαλον, Suidas. Id quod à nobis rejectum projicitur canibus. Duriora excrementa, quæ virginationibus ab ægris expellunt Medici: quæ mihi significatio hic perplacet, Aret. Sic vocant Græci duriora stercorea, & quæ difficilius egeruntur. Alii Σκύβαλα interpretantur, quæ canibus obijci soleant: quod non malè convenit cum eo, quod supra canes Pseudapostolos vocârat, Beza.

Chryso-
 stomus &
 Scholia di-
 cunt esse
 quod ex fru-
 mento sele-
 ctum abijci-
 tur; ideo
 vertunt qui-
 dam Paleas:
 nonnulli di-
 cunt esse fi-
 mum equo-
 rum, & sic
 Syrus vertit
 Finum, &
 Vet. Interp.
 Stercora.
 Medici σκυ-
 βαλα vocant
 duriora ex-
 crementa,
 quæ difficul-
 ter egerun-
 tur, quasi
 δ'ὀσβαλα.
 Significat id
 quod omnes
 averfantur,
 & à se abij-
 ciunt, Zanch.

Σκύλα, Spolia, Luk. 11. 22. Spolia ejus, id est, bona ejus. Sed qui convenit appellatio spoli ad hunc sensum? Non sic Latini, non Græci utuntur. Hanc questionem solvet Ebraïsmus. Hebræi enim Salal appellant suppellectilem, & bona domestica, κτὶ τὰ ἐπιτήδεια τοῦ σίου. Metaphora à bello. Nam Salal propriè quæ hosti interfecto detrahimus. Salomo frequenter ita usurpat, ut Prov. 1. 13. & 16. 19. & 31. 11. Sic Esth. 3. 13. Abenezra ad Prov. 1. 13. ait Hon (quod significat divitias) & Salal eo differre, quod Salal vestium sit, Hon auri & argenti, Druſ. Ebr. Quæst. lib. 2. quæst. 40.

Σκόληξ, Vermis, Mark 9. 44, 46, 48. Σκωληκόεστος, Erosus à vermibus. Act. 12. 23. In the Syriack it is, He was made a stable for worms. Ad verbum, Factus vermivorus, passivè à significatione, Beza. Dictione composita à Σκώληξ, Vermis, & βέσσω, Edo, Aret.

Σμάραγδος, Smaragdus, Rev. 21. 19. Σμάραγδος, Smaragdinus, Revel. 4. v. 3. Σμύρρα, Myrrha, Matth. 2. 11. Joh. 19. ver. 39. Σμυρρινόμα. Ἐσμυρρινόμα, Myrrhatius, Marc. 15. 23. Beza per Vinum intelligit Myrrinam, sive Murinam Romanorum, quæ erat Vinum dulce, quo mulieres Romana inprimis delectabantur, quod propterea Nectar vocabatur. Syriaca, & Arabica Paraphrasis sic verterint, Vinum in quo myrrha erat mista. Matthæus vinum illud vocat acetum cum felle mistum; quæ descriptio vino suavi minimè competit. Si fuisset dulce Nectar, cur inter reliquas excarnificationes hic potus ab Evange-

listus recenseretur? Refert Fagius, datum fuisse supplicio afficiendis Vinum, in quo aliquot grana vitæ fuerunt posita, ut morituro rationis usus tolleretur, nè supplicii gravitatem sentiret, Gerhard.

Σοφός, Loculus, Luke 7. 14. Ita Græci Interpretes vocant arcam, in qua corpus Joseph in Ægypto depositum fuit, Gen. 50. 25. Syrus hic, rectè, ni fallor, ex more inter opulentiores tunc recepto, lectulum interpretatur, in quo mortui esse-
 rebantur, Grotius.

² Σοφάειον, Sudarium. Luke 19. 20. Vide Grotium. Joh. 11. 44. and 20. 7. Act. 19. 12. De hac voce dubito an Latina sit; dubitandi causæ mihi sunt, quia significatio non eadem apud auctores Latinos, quæ apud sacros illos scriptores: tum etiam quia reperio Sudar apud Chaldaeos & Syros pro linteo, quo faciem velabant quæ femina quæ viri, Druſius Quæst. Ebraic. li. 2. & Mayerus in Philol. sac. Vide Glassii Philol. sac. li. 4. sect. 2.

² Nomen origine Latinum est: linteum quo sudor faciei detegitur; dicitur Sudarium, à Sudare. An sit dubito. Nam Syri dicunt סוּפָאָה, & in lingua Sapientum סוּפָאָה, quod usurpat in vario sensu, Druſ. ad Job. 20. 7. Vide Bez. ad Act. 19. 12. Apud Hellenistas Σοφάειον latius patet quàm Sudarium apud Latinos.

Σοφός, Sapiens. Σοφότες, Comparat. often.

² Σοφία, Sapiaentia, often. Col. 4. 5. ἐν σοφία, wisely, or, as the word is, In wisdom, or with wisdom.

² Σοφία, & φεστησις sic distinguntur, ut illa in contemplatione, ista in actione versetur, Beza in 1 Cor. 1. 17. Vide plura ibi.

Σοφίω, Sapientem reddo, 2 Tim. 3. 15. σοφίω, id est, sapientem reddere. Non solum interprete Bezâ, sed etiam Cajetano agnoscente illud instruere in Vulgata, possum esse pro sapientiam docere. Ariâ item Montano, ex Græco, & Guidone Fabricio ex Syro, etiam reddentibus sapientem reddere, quemadmodum & vetus interpres in Psalmo 19. 8: σοφίωσα τὰ νήπια, sapientiam præstans parvulis. Hinc olim dicti σοφισταί, Sapientiæ Magistri; quod vocabulum postea in odium venit, significans vanos sapientiæ professores, & ostentatores, atque adeo veritatis obscuratores, Piscat. 2 Pet. 1. v. 16. σοφιστεύεις, quod bene vertit Erasmus, arte compositas, & alius quidem, subtiliter excogitatas. Sanè Græcum verbum à sapientia deductum, quodque in bonam partem à Lxx usurpatur aliquoties, ut 1 Reg. 3. & 3 Reg. 1. & 4. Estius in loc. Vide etiam Gerhardum in loc.

Σπαροδοσ,

Σπαράσσω, Discerpo. Luc. 9. 39. Non significatur hoc verbo illo in loco discerptio aliqua reverà, sed jactatio illa membrorum cum interioribus gravissimis cruciatibus, ac si viscera ipsa laniarentur, sicut Secare dicitur podagra, Beza. De convulsionibus Satane usurpatur Marc. 1. 26. Significat propriè Unguibus lacerare. usurpatur de fluctibus maris, qui ad scopulos frequentius alii spumant. 1 Regum 1. 40. 2 Reg. 2. 8. & Psal. 16. ver. 8. usurpatur, cum dicitur quòd fundamenta montium commota sint, & concussa, Chemnit. It is used also Mark 9. 20. Vide Beza in ibi, & Lud. de Dicu.

Σπαργαδόν, Fasciis involvo, Infascio.
Σπαργαδομαι, (Pass.) Luk. 2. 7, 12.
Σπάρομαι, Educo, distringo, Mark 14. 47. Acts 16. 27. Quà significatione Cicero & Cæsar dicunt, Educere gladium è vagina, pro quo alii Stringere, & Distringere gladium, seu Nudare ensen.

Σπαλάξω, Lascivio, 1 Tim. 5. 6. Vox desumpta est à Spathale, quæ significat ornamenta muliebria, qualia in brachiis & collo habent superbula. Hinc σπαλάξω, luxum prodere ejusmodi ornamentis: hinc etiam σπαλάξω, Cibus delicatior, Aret. in loc. Jac. 5. 5. Σπαταλώσαι propriè est instar agnorum petulanter exultare & lascivire, Metaphoricè ad delicatam & lascivam istorum vitam refertur. Sumptus facio ineptè, Aret. Significationem habet pruritus, ut cum in Comœdiis servuli dicunt, quòd tergum pruriat: transfertur ad motus & titillationes libidinis, Camerar.

Σπέεξ, Cohors, Matth. 27. 27. Marc. 15. 16. Joh. 18. 3, 12. Act. 10. 1. & 21. 31. & 27. 1. Significat propriè Funem ex multiplicibus funiculis contextum. Metaphoricè accipitur pro Cohorte militum, Gerhard. Spira contortum funem declarat ex multiplicibus funiculis ita circumvolutis, ut in se non recurrant. Inde factum, ut pro militum catervâ accipiat, Matth. 27. ver. 27. & apud Ennium, ut Festus testatur. Sic etiam Hebræis idem vocabulum **כֶּבֶל** Chebel, Funem pro-

^e Σπέεξ, à cσπέεξ semino, because it is a dispersed company, Cohors, à cohort. e. 2nd.

priè declarat, translativè verò pro Carterva, & Cœtu accipitur, ut 1 Sam. 10. ver. 5. Beza in Matth. 27.

Σπέεω, ομαί, Sero, Semino, or, often.

δ Σπεκλάτωρ, Spiculator, Marc. 6. v. 27. Idem vocabulum Syrus habet, prefixo ab initio Aleph, pro more istarum dictionum, quæ à duabus consonantibus incipiunt Espuklatra. Fuit ergo in usu apud Ebræos & Syros, Mayerus in Philolog. Sac. Vox Latina corrupta, 1 in ε mutato, sicut plerag, alia passim reperuntur: erant autem Spiculatorum Principum Satellites, sic dicti à gerendis spiculis, quorum mentionem facit Cornelius Tacitus: unde Spiculatoria caliga, apud Suetonium in Caligula. Marc. 6. 27. An à spiculis, an verò à specularando hoc nomen derivetur, docti discerant. Prius Junius & alii statuunt: posterus Casaubono placet in notis ad Marc. 6. quem vide.

^d Spiculator, vox Origine Latinâ, sic dicta à spiculo quod gestabat: Alii tamen speculatore à specularando dicuntur existimant, Esfor. Utrum spiculator an speculator scribendum sit, Grammatici certant, & adhuc sub judice lis est. Utraque scriptura graves habet Auctores, utraque suam originem potest tueri, Sculo. ^e Semen, quasi Serimen.

Σπέρμα, Semen, often. It is taken, 1. For Seed, 1 Corinth. 15. 38. 2. For the graces of Gods Spirit, 1 Joh. 3. 9. 3. The person of Christ, Gal. 3. 16. 4. Mans posterity, 2 Cor. 11. 22. 2 Tim. 2. 8. Rom. 1. 3. 5. For a Male-child, Matth. 22. 24.

Σπερμολόγος, Garrulus. Non ἄπο τῆς σπέρμης τῆς λόγους, From sowing of speeches; sed potius ὅτι τὸ λέγειν σπέρματα, quasi Seminilegas dicas, quidd satis in agris depascantur; Metaphorâ à passerulis, aliisque aviculis sumptâ, quæ neq; magnopere sunt ejus, neque cantu delectant, sed garritu perpetuo sunt molestæ, Beza. Σπερμολόγος significat Parasitum, seu Mendicium garrulentum, & circumferentem scabellas, querendâ victus causâ: hoc nomine Æschinam appellat Demosthenes. The deadliest terme that Demosthenes there (viz. at Athens) above 300. yeers afore, bestowed on Eschines, Broughton on the Revelations, pag. 71. Act. 17. 18. Seminiverbius, Vulg. Seminorator verborum, August. Seminilegas, Nugator, Helych. Rabula, Aretin. Garrulus, sive Blaterator, Beza. Est autem hoc vocabulum Atticorum in hac quidem significatione proprium, ut Eustathius testatur,

Ἐπαλαγγίζομαι, Misericordiā commoveor, Ex intimis visceribus misericordiā moveor. Verbum magis sacris Novi Testamenti literis, & Versione Septuaginta usitatum, quam bonis Græcorum Autoribus, Illyr. in Clav. Script. Matth. 9.36. ἐπαλαγγίξιν. Vulg. Misertus est. Erasim. Affectu misericordiæ tactus est. Commiseratione intimā commotus est. Indicat hoc verbum (quo Græci Interpretes expresserunt Hebræum **חָנַן**, Racham) summam & vehementem commiserationem, ex intimis visceribus profectam, ut explicat Zacharias; Luc.1.78. qualis est illius qui apud Virgilium, lib.10.

Ingemuit miserans graviter, dextramque tetendit.

Quod ut exprimerem, circumloquutionem adhibui ex Cic. Tusc.4. Nemo (inquit) parricide supplicio misericordiā commoveatur, Beza in loc. Mark 6.34. ἐπαλαγγίξιν, His bowels did yearn within him. It is used also Matt. 14.14¹. and 15.32. and 18.27. and 20.34. Mark 1.41. and 9.22. Luke 7.13. and 10.33. and 15.20.

Σπόγγα, Spongia, Matth. 27.48. Mark 15.36. Joh. 19.29.

Σποδός, Cinis, Matth. 11.21. Luk. 10. v.13. Heb. 9.13.

Σπορόν, Semen, 1 Pet. 1.23.

Σπός, Semen. Mark 4.26, 27. Luk. 8.5, 11. 2 Cor. 9.10.

Σπείμα τὰ, Sata, Matth. 12.1.

Ἄσπεδος, Studium, Diligentia, Festinatio.

It signifiesh Desire, Diligence, and Continuance: it is sometimes translated Studie, sometimes Diligence, sometimes Solitude, Carefulness, as the Vulgar reads it, Rom. 12.8. All these three are scarce sufficient to expresse the meaning of the Greek word. Studie is an earnest and serious bending and application of the minde about the things a man would doe. Diligence is a speedie and swift putting of the thing in execution. Solitude, or Carefulness (so it is translated 2 Cor. 7.11.) or Earnest care (so it is rendred 2 Cor. 8.16.) is a studie with a fear of future event. Luc. 1.39. μετὰ

σπουδῆς, cum festinatione. Significat hæc phrasis singularem festinationem, quando animus alicui rei intentus, etiam interiora membra ciet, ut celeriter vel fugiant, vel assequantur objectum monstratum. Ita usurpatur Exod. 22. v. 11. & Deut. 16.3. de esu paschatis. Item Exod. 12.35. & 1 Reg. 21.8. In his locis Græci interpretes usurpant hanc phrasin. Extat etiam Marc. 6.25. de saltatrice: ἐνθάδε μετὰ σπουδῆς ingressa ad regem, petiit caput Baptistæ. Et ex hoc loco colligitur, non tam extermorum membrorum festinationem, quæ adverbio ἐνθάδε notatur, quàm voluntatis singularem intentionem significari illâ phrasi, μετὰ σπουδῆς, Chemnit. in Harm. Evang. Vertunt pleriq; festinanter, vel, cum festinatione. At Melancthon meus non tam festinationem, quam magnam animi intentionem, & desiderium conveniendi amicos, & narrandi ea quæ sibi dicta evant ab Angelo, designari existimat, Scultet. Delit. Evang. ca. 5. It is used also Mark 6.25. Rom. 12. v. 11. 2 Cor. 7.11; 12. and 8.7, 8, 16. Heb. 6. 11. 1 Pet. 1. ver. 5. Jude 3.

Ἄσπεδος, Studeo, often. Significat idem quod diligenter in rem incumbo, Heb. 4. 11. Sollicitè cûtor. Includit festinationem studii & diligentiam Gerh. in 2 Pet. 1.15. Proprie significat, operam dare, studere, studium & operam fedulam in rem impendere, Cap. 1. hujus Epist. v. 10. & 15. Gerh. in 2 Pet. 3. 14. Cujus emphasis est, ita alicui rei studere, ut ad eam omni impetu feraris & approperes: ἀσπεδος, Festino, Tamov.

Ἄσπεδος, Studiosus. Ἄσπεδοτερος, Comparat. Majore studio utens, 2 Cor. 8.17, 22. Phil. 2.28. 2 Tim. 1. v. 17.

Ἄσπεδος, Studiosè, Luke 7. ver. 4. Tit. 3. 13.

Ἄσπεδος, Sporta. Some think that Sporta was a measure twice as big as Cophinus, because Acts 9. 25. Paul was let down in Sportâ. Sporta igitur erit vas majus, in qua homo sedere queat. Christ doth distinguish inter Cophinos, & Sportas, Matt. 16.9, 10.

Proprie significat Studere, & Diligentem esse, Jansen.

Diligens, Bonus, Probatus, In sua arte peritus.

Aristoreli in Ethicis significat Studium virtutis.

It

Verbum Hebræum **חָנַן** ducitur vel à nomine **חָנַן**, id est, Uterus; vel à nomine **חָנַן**, id est, Viscera. Significat enim, Diligere intimè, quomodo mater diligit prolem quam gestavit in utero; vel ita vehementer, ut præ dilectione viscera commoveantur, Phicar. in Psala 8. 2. Vidè Gros. in Sordidus cinis, & cui carbones extincti permisti sunt, re-râmque aliarum reliquiæ: etiam res nihili, aut in nihilum redacta, ut Pulvis apud Latinos, -Pulvis & umbra sumus, Steph. in Thes. Scap. in Lexic. Ἄσπεδος, ut inquit Beza, Studium est vehemens ad aliquam rem magnâ cum voluptate applicatio, Cicero.

It is used also Matth. 15. 37. Mark 8. 8, 20.

q Vox Græca è Latina corrupta est, mutato genere neutro in masculinum.

Ἰσθμῶν, & Ἰσθμῶν, Stadium, Luke 24. 13. Joh. 11. 18. 1 Cor. 9. 24. Revel. 14. 20. and 21. 16. Stadium, auctore Plinio, facit centum & viginti quinque passus: septem stadia & semis faciunt milliaria: triginta autem in se quater continent septem, & semis, ergo triginta stadia faciunt milliaria quatuor: viginti autem quinque stadia faciunt milliaria tria, stadia duo, & semis: quare quum hic dicitur, quasi stadia viginti quinque aut triginta, perinde est ac si diceretur, milliaria tria, aut quatuor, Piscat. in Joh. 6. 19. A Furlong, it contained one hundred twentice five paces, which is the eighth part of our mile: some think it is called so Ἰσθμῶν, from standing, because Hercules ran so much before he stood still. Ἰσθμῶν is often mentioned in the New Testament, not at all in the Old.

Στάμν, Orna, Heb. 9. 4.

Lat. Seditio, Gal. Seditio, Angl. Seditio.

Ἰστάσις, Seditio. Ἰστάσις ab ἵστασθαι, id est, Subsistendo & Renitendo. Seditio (quasi Seorsum itio) à sedendo. Repugnantia, Act. 15. 2. Ἰστάσεως, quod Vulgatus & Erasmus Seditio, Syrus & Arabs Tumultu verterunt, Cl. Beza non male repugnantia vertit, quum enim, teste Suidâ, ἰστάσις sit intestina pugna, intelligi eâ voce hic potest religiosa pugna, quam Paulus & Barnabas in circumcisionis patronos sanctè susceperunt: posset simpliciter pro lite & controversia sumi, Ludov. de Dieu in loc. It is used also Mark 15. 7. Luk. 23. 19, 25. Acts 19. 40. and 23. 7, 10. and 24. 5. Heb. 9. 8. Propriè Statio, Ipse standi actus, deinde, Factio, Seditio, quod in factione sua quæque pars stationem seorsum habeat. Significat non tantum Seditio, sed & Secessionem, Dissensionem, Discordiam, Certamen, Contentionem, Corniel. à Lap.

Στατήρ, Stater, Matth. 17. 26. It containeth two Didrachma's, and is valued about five groats of old sterling. Pondus quatuor drachmarum: ejusdem apud Græcos valoris, cujus Si-

clus apud Judæos. Ἀπὸ τοῦ ἵστασθαι, Ab appendendo, quia antiquius iusta moneta ex iusto pondere asinata est.

Ἰστασθαι, Crux, often. 1. The tree or wood whereon Christ died, Matth. 27. 32, 40. 2. The whole passion of Christ, Heb. 12. 2. by a Metonymic, Ephes. 2. 16. 3. The doctrine of the Gospel, that is, of free salvation by Christ crucified, 1 Corinth. 1. 17, 18. 4. Afflictions for Christi, Gal. 6. 14. Lucian derives it from the letter Τ, Tau, quæ figurâ Crucem præfert: Latini ergo Malam crucem, Infelicem arborem, Infamem stipitem, Dâmnatum stipitem appellant, quod Græci σταυρόν dicunt, Chemnit. in Harm. Evang.

f Propriè stipitem notat defixionem: secundariò Crucem. Σταυροί sane defixi stipites, valli, & omnia lignea recta stantia, dicta vel ala eo quòd stent, vel quòd ad auram constant, Hejch. Crucis, à cruciando.

Σταυροῦ, Crucifigo. Σταυροῦμαι, Pass.

1. To fasten one to the Croffe, there to languish till death, Matth. 27. 35. 2. To mortifie, or kill sinfull lusts by little and little, Galat. 5. 24. 3. To despise the world, and to be despised by the world, Gal. 6. 14.

Σταυροῦ, ἕνα, Matth. 7. 16. Luk. 6. 44. Revel. 14. 18.

Στάχυς, Spica, Mark 2. 23. and 4. 28. and 12. 1. Luk. 6. 1.

Στέγν, Tectum, Tabulatum, Marc. 2. 4. Luc. 7. 6. Matth. 8. 8. ἐπὶ τῷ ἐστέγν, Sub tectum meum, id est, Domum, per Synecdochen. Gall. Sous mon couvert.

ἸΣτέγω, Sustineo, Suffero. 1 Cor. 9. 12. and 13. 7. 1 Theff. 3. 1, 5. Propriè significat continere sese, seu onus sustinere, Zanch.

ἸΣτέγω significat, Onus impostum sustinere, ut columnæ sustinent fâligium, Vâtorum. Stigel. Nautarum proprium.

ἸΣτέρος, Sterilis, Luk. 1. 7, 36. and 23. 29. Gal. 4. 27.

ἸΣτέλλομαι, Devito, Subduco me. 2 Cor. 8. 20. ἸΣτέλλομαι Vitantes, Vulg. Declinantes, Erasim. id est, Caventes. Illud sumptum est à nautis, qui flexo cursu declinant scopulum, aut periculum, Erasim. 2 Theff. 3. 6. ἸΣτέλλομαι est inde te continere, quo te impetus animi trahit, quomodo mater, qui filium unicè amat, si prudens est, cohibet impetum amoris, neque filio, quanto pere ipsum diligat, ostendit nimiam familiaritate, Cameron. de Eccles.

ἸΣτέμνω, Corona, Act. 14. 13.

ἸΣτέλλω, Ingemisco. 2 Cor. 5. 2. Ccc 2 ἸΣτέλλω, Ingemisco.

Στενδζωδρ, Grone, as those that have a great burthen, vers. 4. Mark 7. 34. Rom. 8. 23. Heb. 13. 17. Jam. 5. 9.

Στεναζμός, Sufpirium, Acts 7. 34. Rom. 8. 26.

Στενός, Angustus, Matth. 7. 13, 14. Luk. 13. 24.

γ Angustia, quod quasi coarcentur, qui affiguntur.

Στενοχώρα, γ Angustia. Rom. 8. 35. A στενός angustus, & χώρας ager; or rather, χώρας locus, sedes. Propriè, Angustia loci, ut quum quis à concertante in angustias cogitur, quo minus possit expedite pugnare. Sed hic intelligitur de angustia animi, seu angore, & anxietate, Piscat. in Rom. 8.

It properly signifieth straitnesse of place, or the pain which they suffer that are shut up in a narrow room, or some place of little ease, and know not which way to turn; and is translated from the body to the minde, to expresse the straitnesse of the afflictions of Gods children, when they know not which way to turn, as David was in a strait, 2 Sam 24. ver. 14. Sic Latini dicunt, In angustis versor. 2 Corin. 6. 4.

Ἐν στενοχώρας. Sic vocat interiores animi passiones, cum scilicet difficultates nos ad inopiam consilii redigunt; propriè significat locum, sive spatium angustum, in quo difficulter quis se potest verteere, D^r Sclat. in loc. It is used also Rom. 2. 9. 2 Corinth. 12. ver. 10.

Στενοχώρας, Coarctior, angustè habito, angustus sum. 2 Cor. 4. 8. Στενοχώρας, Coarctamur. Vulg. Angustiamur, barbarè. Erasmi. Anxii reddimur; non servatâ Metaphorâ. Syrus & Arabs pro suffocatione accipiunt. Ἐν στενοχώρας, Non in arctum sive angustias redigimur, sic ut evadere non possimus, Drus. in Præter. ad locum. Habito angustè, & angustus sum, 2 Corin. 6. 12.

Στενοχώρας dicitur tam qui ab alio coarctatur, ut qui in angusta domo degit, quam qui est in sese angustus: ac priore quidem declaratione hic accipitur priore loco; Est enim hæc sententia, Vos in animo meo quasi domicilio quodam estis, eoque minimè angusto: at vos intus mihi estis angusti (hic enim

τὸ στενοχώρας dicitur significat Angustum esse) cui locus non sit apud vos, quorum tamen viscera oportuerat mihi quoque patere, Beza.

Στερεός, Solidus, Firmus. 2 Tim. 2. v. 19. Stiffe, Solid, Constant, Hebr. 5. 12, 14. 1 Pet. 5. 9.

Στερεώω, δομαί, Confirmo, or, Acts 3. 7, 16.

Στερεώμα, Soliditas, Coloff. 2. 5. It signifieth a Firmament, or Fast thing.

Στέφανος, Corona, often. 1. A Crown, Matth. 27. ver. 29. 2. An Ornament, Philip. 4. 1. 3. A Reward, 1 Pet. 5. 4. 4. whatsoever excellencie or glory wee have in us, or without, Revel. 4. 10. Α στέφανω, tego, redimo, quoniam victoribus corona præmii loco donari solebat, & ideo pro ipso præmio nonnunquam ponitur, seu pro virtutis fortitudinisque præmio.

Στεφανός, δομαί, Corono, or, 2 Tim. 2. 5. Heb. 2. 7, 9.

Ἐν στήδι, Pectus. Luke 18. 13. and 23. 48. John 13. 25. and 21. 20. Rev. 15. 6.

Στήνος, Sto, Perso. 1 Theff. 3. 8. στήσε. A speech borrowed from them that stand upon their guard or watch, or in their rank wherein they are set.

Philip. 1. 27. στήσε. Continue, or Stand fast (for so the word signifieth) like unto good soldiers, which yeeld no ground, but keep their standing. Gal. 5. 1.

στήσετε, Stand fast. A Metaphor taken from souldiers, that must stand in their ranks, and fight valiantly, where the Captain hath set them, not shrinking a foot. Rom. 14. v. 1. Quidam ad internam mentis devotionem referunt ita usurpatum 1 Corinth. 16. 13. 1 Theff. 3. 8 2 Theff. 2. 15. Phil. 4. 1. Gerh. in Harm.

Στενεζόμενος, Confirmo, obfirmo, stabilio, consilio, or. Underprop. Ruitura suffulcio, Lapsum erigo, Aret. Luk. 9. 51. ἐστενεζε, Hee set led himselfe, Genev. Or, as it is in the Originall, Hee hardened his face to goe to Jerusalem. In our Translation, Hee steadfastly set himselfe. Στενεζω τον προσωπον, Obfirmare ani-

Interdum tantum pectoris partem indicat, quam vulgus sternum vocat; nonnunquam Synecdochicè pro extrema sterni parte, quæ cartilaginea est & ensiculata, usurpata, aliquando Metonymicè pro officio superiore ventriculi, quod sub ea cartilagine usurpatur, Laurent. in Hist. Anar. b Mar. 11. 25. Ex phrasi Græcâ. Τὰ στήνευ Græcis est, adesse, In conspectum se sistere, sive quæ sit, sive quæ sitat, sive genua stentat. Vide Maldonat. ad loc.

2 Cogi in angustias, & angust. Tristes dicuntur, quia contractionem animi sentiunt, Camerar.

muus,

num, est omnem metum & horrorem mortis deponere, & animo suo constitutere, hanc mortem esse ferendam, ut ut dura & horrenda omnia sese in ea præbeant. Septuaginta Interpretes hanc Græcam phrasin ponunt Jer. 21. 10. Ezech. 6. 2. ubi respondet verbo Hebræo, quod significat, singulari studio, arte, curâ, & diligentia aliquid ponere & disponere, præsertim in animo & corde suo, ut firmum illud sit, nec temerè mutetur, Polyc. Lyser. It is used also Luk. 16. 26. and 22. 32. Rom. 1. 11. and 16. 25. 1 Theff. 3. ver. 2, 13. 2 Theffal. 2. 17. and 3. 3. James 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.

Στίγμα, Stigma. Græca vox significat notam impressam: solent autem servi notari à dominis, nè quis alienus illos pro suis possit asserere: sentit igitur se certas habere notas quòd sit servus Jesu Christi, pro quo tam multa passus fuerat, Erasmi. Galat. 6. 17. τὰ στίγματα. It is translated marks, but doth properly signific, Prints with an hot ^d iron: but it is there used generally to signific any blemish, scar, or mark whatsoever. Vide Beza Annotat. major.

Στιγμα, Punctum. Luc. 4. 5. Ἐν στίγμα ἔχου. In puncto temporis (sic Steph. Beza) ut apud Ciceronem, quâ Græci proverbiali figurâ brevissimum tempus indicant. Erasmus existimat sumptam esse Metaphoram à puncto Mathematico. Alii à Scribarum punctis Metaphoram ductam existimant. Bene nuper versum, in puncto temporis, quomodo loquuntur Cicero & Cæsar. Nam momenti significatio longius porrigitur, Grotius. Est Grammaticum vocabulum, & significat exiguam notulam, quâ sententiæ distinguuntur. Idem est Luc. 4. 5. quòd 1 Cor 15. 52. vocatur ἀτομ. & temporis, Chemnit.

Στίλω, Corusco. Marc. 9. 3. Dicitur de rebus splendidis & micantibus, stellis micantibus tribuitur; Psal. 7. 13. usurpatur de gladio micante: transitive exponitur, Fulgorem addo, illustro, nitidum reddo.

Στοά, Porticus, John 5. 2. and 10. 23. Act. 5. 12. and 3. 11. Whence the Stoicks had their name.

Ἐστειχάς, Frons, Mark 11. 8. Nonnullis placet, σολωὶ herba seu fruticis genus esse, quo solebant tori insarci: malo tamen veterem lectionem sequi, ut & Marcus cum Matthæo pro suis confentiat, Beza in loc.

Ἐστειχέω, Incedo. Galat. 6. 16. Ἐστειχέσθω: walk orderly, by rule, by line, and by measure. Significat ita incedere, ut certum ordinem teneas, & quasi lineam non transgrediaris. Beza in locum. Philip. 3. 16. Ἐστειχέτω, Let us proceed by one rule. It is a military word, borrowed from the marching of Souldiers unto the battell, whose manner it is to keep their rank, and, without any out-raiyng, to march along after the prescript rule of their Generall, or Leader. Non est simpliciter Ambulare, sed, Secundum certum canonem ordine ambulare, Zanch. in loc. Vide Estium ad Gal. 5. 25. It is used also Act. 21. 24. Rom. 4. 12.

Ἐστειχέω, Elementum. Elementum, 2 Pet. 3. 10. Per Metaphoram, Rudis institutio. Heb. 5. 12. Rudimenta religionis Christianæ Ἐστειχέω dicuntur, ductâ Metaphorâ à re Grammatica, in qua initium fit ἀπὸ ἑστειχέω, ab elementis. Sunt autem elementa litera & syllaba, & voces singulares, Cameron Respons. ad Quæst. in Epist. ad Hebr. It is used also Gal 4. 3. and 4. 9. Col. 2. 8, 20. 2 Pet. 3. 12.

Στολή, Stola. Stola est vestis genus ad talos usque demissa, quâ non servi, nec mercenarii, sed filii in adibus paternis induebantur, Polyc. Lyser. in Luc. 15. Erat genus vestis promissa, Medisque proprie; inde usurpatur pro veste muliebri ad talos usque demissa. Marc. 12. 38. Luc. 20. 46. accipitur pro veste sacerdotali promissa; alibi tamen in genere pro vestimento accipitur. Septuaginta utuntur pro pallio magnifico & precioso, Jesh. 7. 21. Jon. 3. 6. Job 2. 12. Vide Fulleri Miscell. Sac. 1. 2. c. 11. Vestis Senatoria Græcis dicta fuit στολή. Et si enim.

Est porticus in longâ edificata, sub qua contra injurias cæli potest quis ambulare, sedere, & aliquid reponere. Syrus vocat Ambulacrum, Chemnit. Non de herbis ex agro revulsis, sed de ramusculis frondentibus ex arboribus decisis sermo est, Gerh. Vide Lud. de Dieu in Mar. 11. 8. h. Ἐστειχέω dicitur orlo in acie, à fronte ad extremum agmen porrectus, Thucyd. lib. 4.

i Elementa dicuntur Ἐστειχέω, Ambrosius, quòd invicem conveniant, continent ambitu quodam, & concordie societatisque choro. Latina vox elementis anceps est, quemadmodum & Ἐστειχέω apud Græcos, quæ declarat interdum initium aut primordium rei nascentis, interdum ipsas literas. Justinianus Elementa juris appellat, veluti rudimenta, Erasmi.

d Nota que alicui inulta, signum quod alicui impressum est ferro candenti: Latini quoque stigma appellat, ut Martialis, Frons hac stigmate non meo notanda est. Steph. in Theff. Græc.

enim Latinis nomen stola de muliebri vestitu usurpatum est; Græcis tamen σολῆ, generaliore significatione, longam illam honestiorum virorum tunicam denotat, ut Luc. 15. 22. Scultetus in loc. It is taken generally for any garment made for comeliness, *σὸν τὸ ἐλάλειται*, ab induendo: but there for Fringed garments, Deut. 22. 12. *Beza in loc.* Latini utuntur vocabulo Stola, sed specialius pro veste longamuliebri.

Ad talos demissa stola,
Horat. serm. Sat. 2.
— Impediat nec stola longa pedes,
Tibullus.

Στολή apud Græcos erat omne genus vestis; apud Latinos verò talavis tantum, sed aut muliebris aut sacerdotalis; nam virilis non stola, sed toga vocabatur, Cic. Phil. 2. Sumpsisti virilem togam, quam statim muliebrem stolam reddidisti. Hic tamen non dubito quin pro togâ ponatur, quæ & ipsa Græcè stola vocabatur, Maldonat. ad Marc. 12. 38. The Sepuagint use it Joh. 7. 21. Joh. nah 3. 6. 1 Chron. 15. 27. Job 2. 12. It is used also Mark 16. 5. Rev. 6. 11. and 7. 9. 13. 14.

Στόμα, Os, often. Os, oris, Matth. 15. 11. & Act. 23. 2. Sermo, Rom. 3. 14. Luc. 19. 22. Act. 18. 14. 2 Cor. 6. 11. Legatus, Jerem. 15. 19. Fauces, 2 Tim. 4. 17. Heb. 11. 33. Acies gladii, Luc. 21. 24. Heb. 11. 34. quod eâ parte quasi mordeat, vel sanguinem bauriat. Animositas, Luc. 21. 15. Matth. 5. 2. Act. 8. 35. & 10. 34. 2 Cor. 6. 11.

1. Στόμαχος, Stomachus. 1 Tim. 5. 23. Id est, Venterculus, ciborum receptaculum. Celso, lib. 4. cap. 1. alioquin interdum tota gula dicitur, ut Ciceroni, lib. 2. de natura Deorum, interdum verò, ac (ut mihi quidem videtur) maximè propriè, ipsius gulæ postremum, ut Plinio lib. 11. cap. 37. *Beza.*

Στρατεία, Militia, 2 Corinth. 10. v. 4. 1 Tim. 1. 18.

K Στόμα sæpe in sacris literis dicitur ipsa oratio, seu verba ore prolata. Metonymiâ, ut Matth. 18. 16. accipitur pro tacito etiam testimonio, quum res ipsa per se loquitur, ut Matth. 21. 16. *στόμα οὐ φησίν*, 2 Joh. 12. & 3. 14. *Os ad os. à πέμα*, id est, Incido, quòd ore incidamus & comminamus cibum, *Erasm.* 1 q. d. *στόματι ἔχημι*, orî adhærens; vel potius per paragonem syllabæ *χο*, à *στόμα* sicut *μόσχος* à *μόσχος* solus.

Στρατιά, Exercitus, Manus militum. Translativè accipitur Luc. 23. 11. pro multitudinè Satellitum, & Nobilium, sicut apud Latinos Agmen, Manus, Acies, Copia, simili ratione usurpantur, *Beza in locum.* It is used also Matt. 22. 7. Act. 23. 10, 27. Rev. 9. 16. and 19. 14, 19.

Στρατιώ, οὐαι, Milito. Στρατιώ quum de Duce exercitûs dicitur, est Expeditionem suscipio, & bello invado; quum de milite, significat Milito, Stipendia facio, seu mereor, à *στράτος*, Exercitus. Στρατιώδους, Miles, Luk. 3. 14. 1 Cor. 9. 7. 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jam. 4. 1. 1 Pet. 2. 11.

Στρατηγός, Præfectus, Prator. Proprie est, qui exercitum ducat: postea in genere usurpatur pro Magistratu, Act. 16. 20. Στρατηγούς, Magistratibus, Vulg. Gr. magis sonat Primores exercitûs, quum tamen pro Magistratu accipiatur, qui olim militum satellitio ministerioque utebatur. Græcis scriptoribus *στρατηγοὶ* dicti sunt, qui Romæ Prætores, *Beza in loc.* Syrus Luc. 22. 4. vertit Principes exercitûs templi. It is used also Luk. 22. 52. Act. 4. 1. and 5. 24, 26. and 16. 22, 35, 36, 38.

Στρατιά, Exercitus, Luke 2. 13. Act. 7. v. 42.

Στρατιώτης, Miles, often.

Στρατιολογέω, Militem deligo, 2 Tim. 2. v. 4.

Στρατοπέδον, Exercitus, Luc. 21. 20. Proprie Castra significat, id est, locum ubi Imperator cum suo exercitu commoratur: per Metonymiam subjecti, Exercitus. *Ex πέδον*, Solum, Campus, & *στράτος*, Exercitus.

Στρατοπέδισχος, Præfectus exercituum, Acts 28. 16.

Στρατεύω, Detorqueo. 2 Pet. 3. 16. Στρατεύω. Detorqueo, depravant, in alienum & peregrinum sensum trahunt; torquent, contorquent, detorqueo atque retorquent. *Lxx utuntur verbo στρατεύω pro Pathal, quod significat colluctari, luctando subvertere, pervertere, sumpt à Metaphorâ à luctatoribus, qui membrorum complicatione nunc in banc, nunc in illam*

m Nam alioqui Pilatus non sustinisset Herodem armatum cum suis in Judæam ingredi.

n Ex στρατός, Exercitus, & ἀγὼ δuco, proprie dicitur exercitus.

o Detorqueo ad peregrinam sententiam.

illam parem alius alium distortet, quoad subvertat. Syrus hoc loco reddidit, pervertit, incurvavit, obliquum reddidit, Gerb. in loc. They deal with the Scriptures, as Chymicks deal with naturall bodies, torturing them, to extract that out of them which God and nature never put in them. It is a speech borrowed from Torturers, when they put an innocent man upon the Rack, and make him speak that which he never thought: so unfiable souls wrest the Scripture, to draw a sense out of them which they never intended.

Gerb. & alii.

* Στρίπτειν & ἐπιστρίπτειν animi aut vultus commotionem & immutationem indicant, Grotius in Matt. 16. 23. Joh. 20. 16. Act. 16. 18. & 22. 40. p Significat, Excussis habentis suo cursu ferri, desumptâ metaphora ab equis pentalantibus, Arer. q Diminutivum à στεροβός.

* Στρέφω, Obverto, Avertio, Converto. Στρέφομαι, Pass. often.

Στέλω, Deliciae, Apoc. 18. 3. Insolentiam significat, 2 Reg. 19. 28. & hac est genuina vocis Graecae significatio.

Π Στέλωιδω, Luxuriosus, Apoc. 18. 7, 9. Ferocire significat, seu Lascivire, à verbo σφερίν. Metaphora sumptâ à juvenentis, quae cum pabulo ferocivunt, avelunt habenas, & suopte arbitrio feruntur, Erasim. Bulling.

q Στεροβίον, Passerculus. Matt. 10. 29. Στεροβία, Passeres, Vulg. Passerculi, Beza. Magna est ibi emphasis diminutivi. Graeca vox etiam aviculas denotat. Moschopolus, στεροβία ἢ ἐστέρως πάντα τὰ μικρὰ ἢ ὀπιθίων. Ἔστιν ἢ sunt nomine στεροβίων Interpretes Tobiae, ubi aviculas designare mihi nullum dubium est, cum in aliâ editione hirundines appellentur, Druf. ad Matth. 10. 29. It is used vers. 31. and Luk. 12. 6, 7.

Στεροννώ, Στεροννωμι, νωμι, Sterno, or, Matth. 21. 8. Mark 11. 8. and 14. 15. Luk. 22. 12. Act. 9. 34.

Στυγνός, Odiosus. Στυγνῶτι, Tit. 3. 3. Hatefull as hell, of σῦξ. It may be taken actively, as it is read Hatefull; or else passively, and so may be read Hated, that is, justly execrable, and odious unto others, both God and men.

Στυγνέω, Tristis sum. Molestiâ affectio, idq, cum indignatione aliqua, quam etiam ex vultu animadvertere licet. Matth. 16. 3. tribuitur celo quando illud rubet, & tempestatem minatur,

Polycarp. Lyser. It is used also Mark 10. 22.

Στύλ, Columna. Quae vox etiam graphium significat, hoc est instrumentum scriptorium, quo solent antiquitus scribere in tabulis ceratis: Latini ex Graeco stylum vocant. Hac significatione dici potest Ecclesia stylus veritatis; quia per eam, velut per instrumentum certissimum, Deus doctrinam veritatis inscribit cordibus hominum, Estius in 1 Tim. 3. 15. Est Statio, vel locus in quo statat ac sedetur. Ac nè quis dubitet, id sanè in quo stat Rex aut sedet, in libris Paralipomenon, ut & in libris Regum non semel, σὺλ & Hellenistis dicitur, ut 2 Paralip. 34. 31. Quaquam forte nec ἐδραία μα longè, ut hic sumitur, à σὺλ, ἄbit; nisi quod alterum plerumq, ut videtur, stans, alterum sedentis positum ac situm notet, Heinsius. It is used Gal. 2. 9. Revel. 3. 12. and 10. 1.

Στωϊκός, Stoicus, Act. 17. 18. Σὸ, Tu, often. Nota est vocativi, Luc. 1. 28. Act. 4. 24. sic Gen. 49. 8.

r Sic dicitur à Schola, cui nomen fuit Stoa.

Συγγενής, Cognatus. Συγγενής late accipitur pro omnibus Judæis totâ gente, & omnibus ex illa ortis, Rom. 9. v. 3. Marc. 6. 4. & 13. 57. Luc. 4. 24. & 1. 36. Joh. 4. 44. Act. 7. 3. Sunt etiam qui συγγενής dici existimant, Rom. 16. 7, 21. Collegas in officio, & in religione socios. Strictè usurpatur Luc. 1. 58. 61. & 2. 44. Act. 16. 24. pro certa familia tantum.

Συγγένεια, Cognatio, Luk. 1. 61. Act. 7. v. 3, 14.

f Συγγνώμη, Concessio, 1 Cor. 7. 6. Hac vox significat Remissionem, & Permissionem, Suidas: hic verò de Permissione intelligatur, quae est opposita præcepto, Victorin. Strigel.

f Commoda dicti interpretatio, habitâ fontè æqui ratione, ut definiatur etiam ab Aristotele in Ethic.

Συγχέθημαι, Consideo, Mark 14. v. 54. Act. 26. 30.

Συγχέθω, una sedeo, Luk. 22. 55. Συγκοπισάθω, Sum particeps afflictionum, 2 Tim. 1. 8.

Συγκοχέομαι, Simul malis vexor, Heb. 11. 25.

Συγκάλεω, έομαι, Convoco. Mark 15. 16. Luke 9. 1. and 15. 6, 9. and 23. 13. Act. 5. 21. and 10. 24. and 28. v. 17.

Συγκάλομαι,

Συγκαλύπτωμα, *Operior*, Luc. 12. 2.
 Συγκάμπτω, *Incurvo*, Rom. 11. 10.
 Συγκαταβάτω, *unā* descendo, Act. 25. ver. 5. Spiritus sanctus solet Συγκαταβάειν, quod interpretari libet, Condescendere, hoc est, se accommodare, vel (ut ἐμφατικώτερον dicam) attemperare hominum captui, Alsted. in Lex. Theol.
 Συγκατατίθεμαι, *Suffragor*, Assentior, Luc. 23. 51. *unā* depono; & metaphoricè, In eandem sententiam cum aliquo descendo, Idem cum aliquo sentio; quod propriè dicitur de pluribus qui ejusdem sententiæ sunt, eundem calculum unā in urnam ponant.
 Συγκατάθεσις, *Consensio*, 2 Corinth. 6. v. 16. Sonat pactum, fœdus, quale est inter amicos, & olim dissentientes, Aret. in loc.
 Συγκαταΐσχυζομαι, *Communibus calculis allegor.* Act. 1. 26. Συγκατεΐσχυζον, Communibus calculis allectus est, Beza. *Vulgata*, Annumeratus est. Erasmus, ex Vallæ sententiâ, Cooptatus est. Sed Græco verbo aliquid amplius significatur, quod non nisi circumstantiæ verborum potui explicare; nempe, Hunc sortis eventum communi omnium sententiâ fuisse comprobatum, Beza in locum.
 Συκαθίζω, *unā colloco*, Ephes. 2. 6.
 Συκέρυψις, *uvas*, Contempero, or, 1 Cor. 12. 24. Heb. 4. 2. Videtur Apostolus, tanquam elegantia causâ, usus Metaphorâ, dicendo, μὴ συγκέρυψιν ᾧ τῆ πατρὶς quod est, non admixtus, seu contemperatus fidei. Κέρυψις idem est quod admisceo, tempero, quomodo solet aqua admisceri vino, vel temperari pharmaca. Hinc ergo ductâ Metaphorâ, ait, Sermonem non fuisse admixtum fidei illorum qui audierant; sive, illos qui audierant fidem suam non admiscuisse sermoni, Hyperius.
 Συκινέω, *Commoueo*, Act. 6. 12.
 Συκλείω, *ομαι*, Concludo, or. Gal. 3. 23. Συγκλείουσιν, *Shut up as close prisoners*, *Lockt up as it were in a dungeon.* Rom. 11. 32. Συκλήθη, *conclusit*, id est, quasi colligavit. Metaphora (ut videtur) ab iis qui manipulos colligant, Piscat. in loc. It

is used also Luke 5. 6. Gal. 3. 22.
 Συγκληνεύομαι, *Cohæres.* Rom. 8. 17. Συγκληνεύομαι, *joynt-beires, heires annexed, coheires.* It is used also Ephes. 3. 6. Heb. 11. 9. 1 Pet. 3. v. 7.
 Συκοινωνός, *Particeps, Consorts, Socius.* Apoc. 1. 9. Confortem appellat, quod in Græco magis emphaticum est: poterat enim dicere κοινωνός, quod Participem significat: verum compositio addit singularem emphasin: id est, Nulla est miseria piorum, nulla afflictio, cuius me non agnoscam participem. Sic contrâ, particeps est idem Joannes in premiis afflictionum: sonat enim κοινωνία communionem damni, ac lucri, Aret. It is used also Rom. 11. 17. 1 Cor. 9. v. 23. Phil. 1. 7.
 Συκοινωνέω, *Commercium habeo, unā communico, Particeps sum*, Ephes. 5. 11. Phil. 4. 14. Rev. 14. 4.
 Συκομίζω, *unā effero*, A Cts 8. 2.
 Συκρίνω, *Comparo, conjungo*, 1 Cor. 2. ver. 13. Adhibito iudicio ita connecto, ut verba rebus prorsus respondeant, & in unum veluti corpus coalescant, Beza in loc. It is used also 2 Cor. 10. ver. 12.
 Συκρόπω, *Incurvo*, Luc. 13. 11. Συκρόπειν, *Oculos in terram defigere more bestiarum: ἀνακρόπειν, Prospicere, & erectos tollere ad sidera vultus.* Est enim Συκρόπειν bestiarum, ἀνακρόπειν hominis, Victorin. Strigel. in Nov. Test.
 Συκνεία, *Casus*, Luc. 10. v. 31. κατὰ Συκνείαν, *Casu* Sacerdos quidam descendit, Beza. Sed non libenter à veteri Interprete discesserim, vertente, Accidit autem ut sacerdos quidam descenderet. Aperiè hic (ad verbum) dixeris Par rencontre, Gallicè; quod & multo est mollius, quàm Par fortunè. Posset autem alioqui apud profanum Scriptorem reddi, κατὰ Συκνείαν καταβάειν. Fortè fortunâ accidit ut, &c. vel, Casu quodam accidit ut, Steph. in Thes. A verbo κνείειν, quod est Cadere, unde Epicurus. The Greek words signifie properly, It fell out, or Came to passe, namely, by the providence of God over-ruling the matter.
 Συγκρίνω,

ὑψαίεω, Gratulor, congratulor. Luc. 1. ver. 58. *Κυβήχασεν*, Congratulabantur, Vulg. Ad verbum, Congaudebant, quod Latini ferè dicunt, Gratulari; quamquam congaudere potest qui non gratuletur, cum illud sit animi, hoc voce testantis gaudium, Erasmi in Annotat. It is used also Luke 15.6.9. 1 Corin. 12.26. and 13.6. Phil. 2.17,18.

ὑψάεω, Confundo, conturbo, Acts 21. ver. 27.

ὑψαίεω, uttor. Joan. 4. ver. 9. *Κυβήχασται*, Utuntur. Vulg. Coiuntur, quod vocabulum planè est barbarum & obscurum. Erasmi. Commercium habent, recedens à Græcis ubi minimè necesse est: nam utendi verbum simili profusus significatione usurpant Latini, ut vel ex illo Ciceronis loco apparet. Sextum, inquit, Alphenum, propinquum nostrum, quo iuste utebatur plurimum, Beza in loc.

ὑψάεω, Confundo, Act. 9.22.

ὑψάεω, Confundor, conturbor, Acts 19. v. 32. & 21. 31. Act. 2. 6. significare potest Perturbari, Animo deijci, Commiseri inter se, & tumultuari. Chryso. & Occumen. Admirationem & Turbationem interpretantur in Act. 2.

ὑψάεω, Confusio, Act. 19. 29.

ὑψάεω, Simul viro. Rom. 6. ver. 8. 2 Cor. 7. 3. 2 Tim. 2. 11.

ὑψάεω, vni, Coniungo, Matth. 19. 6. Inde Coniuges dicti, & Coniugium, quod vocabulum Græco penitus respondet, servat à etiam translatione à iugo. Erasmi. Copulo, Beza in loc. It is used also Mark 10. 9.

ὑψάεω, Mutuò quero, altercor, discepto. Unà cum alio de re aliquo quero, seu disquiro, unà rationes confervo ad rei alicujus indagacionem, Disputo, Plato, Beza, Dioscor. Gerhard. in Harm. Evang. ὑψάεω non solùm significat cum altero de re aliqua disquirere, Act. 6. 9. & 9. 29. sed etiam rei alicujus novitate percussum alterum interpellare, Marc. 1. 27. & 9. ver. 16. atque invicem altercari, Act. 28. 29. Act. 6. 9. *Κυβήχαστες*, Altercantes. Vulg. Disputantes, Et fateor *Κυβήχαστες* etiam in optimam par-

tem accipi: sed istos apparet non cognoscenda, sed oppugnande veritatis studio adversus Stephanum disputasse: The French, Disputans contre Estienne, seams therefore there to be better then our Translation. Significat proprie, Unà cum alio quærere, seu inquirere veritatem per familiare (scil.) colloquium: quamquam istis Stephani collocutoribus non veritatis inquisitio, sed oppressio propostita fuerit, Piscat in locum. Marc. 1. 27.

Mutuò quero. Conquirendi verbum (quo usus est post Veterem Interpretem Erasmi) Latini significat, Diligenter aliquid investigare; *Κυβήχασται* autem hoc loco est hominum attonitorum, qui mutuò sese rogitant, & interpellant: sed *Κυβήχασται* utraque pars interdum idem querit, interdum quod alius oppugnat alter tuetur; unde factum, ut *Κυβήχασται* interdum vertamus Altercari, Beza in loc. It is used also Mark 8. 11. and 9. 10, 14. and 12. 28. Luk. 22. 23. and 24. 15.

ὑψάεω, Disceptatio, Acts 15. 27. and 28. 29.

ὑψάεω, Disquisitor. 1 Corin. 1. ver. 20. Tu qui in hujus mundi arcanis perscrutandis, & acutissimis quibusque quæstionibus explicandis omnem etatem consumis. Disputator, qui cum aliis, & apud alios differit, collatis utrinque argumentis. Syrus, Investigator. Arabs, Scrutator. Vet. Interpr. Conquisitor. Sed τὸ *Κυβήχασται*, cum in Gentilibus Scriptoribus, tum in Novo Testamento (in Veteri enim non occurrit) de Disputationibus, Collationibus, aliquando Altercationibus usurpatur. Id autem Latinis non est Conquirere, Martin. in Lex. Philol.

Vide Fullerii Miscell. Sac. lib. 3. c. 7:

ὑψάεω, Sucus. Philip. 4. 3. *Κυβήχασται*. Clemens Alexandrinus interpretet it of Pauls wife; and many follow him, Erasmus, Musculus, Illyricus, and others: but Cajetan,

x Masculini generis est: significat Conjugatum, id est, cum vel eam quæ cum alio sub eodem iugo

colligata est: est autem iugum vel conjugii, vel iustis alterius societatis; veluti si duo ad prædicandum Evangelium simul mittantur, quemadmodum Christus misit Discipulos binos & binos ad prædicandum Evangelium: ideo & pro conjugate, seu uxore, & pro collega in ministerio accipi potest: utro autem sensu hic accipiendum sit hoc nomen, disputant Interpretes, Zanch.

u Est amicè, & distendi causâ conferre, aut ut alius instituat, Aræ. Collatis argumentis & sententiis per mutuas interrogaciones & responsiones disputando aliquid disquirere, Chemnit.

Calvin, Beza, and Piscator turn it Socie. Συζυγῶν aperte usurpat Aristophanes pro ejusdem consilii Socio ac particeps: & apud Nonnium Christus sese vocat Patris Συζυγῶν. Ad verbum, Conjux, Idem jugum trahens: sed apud Græcos significare posse videtur etiam Socium, tamen si rarissime in eo usu reperitur, Illyr. in Nov. Test. Syzygi dicuntur, quasi pariter ducentes jugum, Erasm. Hoc loco quendam insignem suum adiutorem vocat γῆστον ἀσζυγῶν, id est, germanum ac sincerum conjugalem: sumpt. à nimirum metaphor. à jumentis, præsertim bobus, in aratro trabendo, vel alio opere conjunctis ac combinatis. Hujusmodi enim par proprie significatur Græco vocabulo ζυγός, quod Latini jugum vocant. Neque enim Græca vox proprie significat eos quos Latine conjuges vocamus, id est, maritum & uxorem; sed generatim eos qui socii sunt ejusdem operis, velut idem jugum trahentes. In qua significatione etiam profani auctores vocabulum hoc usurparunt, ut Aristophanes, Plato, & alii. An autem Græca vox aliquando dicatur de marito & uxore, nondum compertum habeo, Estius in locum, ubi plura. The Greek word signifieth a Fellow, or Companion in yoke; our Translatours therefore translated not amisse, in rendering it yoke-fellow, which signifieth fellow in any yoke whatsoever. If it found matt and wisse in English, what matter is that? for so it doth in the Greek. There is great probabilitye, that he speaketh there of his wife, as Clemens Alexandrinus thinketh. But whether it be to be understood of his wife, or no, we leave it indifferent, and translate, according to the Greek word, without prejudice of either opinion, Dr Fulk against Martin.

Συζωτοίεω, Unā vivisco, Ephes. 2. v. 5. Col. 2. 13.

1 Ficus arbor.
2 Ficus fruticosa.

1 Συκῆ, Ficus, often.
2 Σῦκον, Ficus, Matth. 7. 16. Mark 11. v. 13. Luk. 6. 44. Jam. 3. 12. Whence cometh the word Συκοφάντης, for a Flatterer, ἀπὸ τοῦ Συκῆ φάνησθαι, à ficum ostendendo, because they were wont

to flatter little children with shewing them little figs.

— Ut pueris olim dant crustula blandi Doctores, elementa velint ut discere prima, Horat.

The verb was first used by the Athenians, of those which discovered and accused such as carried out figs; and afterwards was applyed to those, who were given for gain to accuse others.

Συκῆμιον, Sycaminus, Sycomoros. Athenæus & alii distinguunt inter Sycaminum & Sycomorum: Nam συκῆμιον morum interpretantur, & Sycomororum dicunt esse arborem inter ficum & morum mediam, Drusus in Præterit. Luc. 17. 6. Alii, Ficum Ægyptiam, alii Morum Ægyptiam, alii Morum simpliciter accipiunt. Hebræi pro eo quod interpretes vertunt nunc Sycaminon, nunc Sycomorom, distinctionem habent his nominibus similem, Sikma, ut videri possit mutuata à Græco συκῆμιον, aut contra potius nomen hoc Græcos ab Hebræis mutuatos, Jansen. in Concord. Evangel. Apud Dioscoridem, & pro Moro simpliciter, & pro Sycomorom accipitur. Vide Bez. Annotat. The Septuagint use it Amos 7. 14.

b Συκομορσία, Sycomoros. Luc. 19. 4. Συκομορσία, Sic videtur scribenda vox Græca (quæ aliàs variè scribi solet) tanquam sit composita ex Συκῆ, id est, Ficus arbor, & μορσία, id est, Morus arbor, quod ferat mora dulcia, ut sunt ficus, Piscat. ubi plura. De vocabulo Sycomoros disputatio est, utrum o in morus sit ὁ μέγας ἢ ὁ μικρὸν, ut penultima sit longa an brevis. Græci enim ferè per ὁ μικρὸν scribunt, putantque nomen hoc compositum ex ὄσκον, id est, ficus, & μὲς, id est, morus; huic arbori inditum, quod foliis morum referat, fructu verò ficum vulgarem; quod planè convenit cum eo quod Lucas dicit συκομορσίαν. Nam Græcis μορσία, morum significat. At ex verbis quibusdam Dioscoridis apparet potius per ὁ μέγας scribendum, ut Sycomoros dicta sit quasi ficus fatua; μὲς enim fatuum significat, unde Hieron. in 7. cap. Amos dicit, Aquilam & Symmachum

a Non venit hæc vox à ficus, ut quidam putant: sed est merè Syriaca. Oportet moro admodum similem esse arborem, quando non Latinus tantum, sed & Syrus, & Arabs morum vertunt, Grotius.

b Nomen Græcum indicare videtur, ita similem moro esse hanc arborem, ut ficum aliquatenus referat, Grotius. The right Sycamore-tree is like the Fig-tree in fruit, and in leaves to the Mulberic tree, whence it is so named, Gerbo.

Symmachum vertisse συκομάχους, per ω μέγα, Jansenius in locum. Patet Sycomorum Græcè scribi in penultima tam per ω μικρόν, quam per ω μέγα, adeoque illam habere communem, id est, tam brevem, quam longam; tum quia μω-εϑ, id est, fatuus scribitur per ω tum quia morus arbor Græcè scribitur tam per ω, quam per ο, ut patet ex Lexico Hesychii, & cæterorum, atque ex Luca hic; unde Poëta:

Cornaque, & in duris hærentia mora
rubetis;
ubi ο in mora, quasi ω longum facit. Idque liquet ex Etymo. Dicta est enim arbor à Græco μωεϑ, id est, fatuus, per Antiphrasim, quasi minime fatua, est enim morus arborum prudentissima, ut ait Plinius, lib. 16. 25. Thomas Morus Angliæ Cancellarius, Anglorum fuit sapientissimus. Alii morum nuncupatam putant, eo quod fructus nigros producat; Μαύρον enim est nigrum; unde Mauri vocantur nigri, Cornel. à Lap. in loc. Συκομαχία dicendum videtur, si etymon attendatur. Est enim μαχία morus arbor. Errat Elias in Animadversionibus quas ad Radices Kimchi adiecit, dum comminiscitur Græcis Sycomoros appellatas quasi ficos stultas, ut Hebræi מורם הוטה Myrtum stultam appellant; quasi Græci scriberent συκομαχέον per ω, non συκομαχέον per ο in penultima. Ac mendum est in Commentariis Hieronymi, ubi συκομάχους scribitur, quum συκομάχους sit reponendum, Mercer. ad Amos 7. 14. August. Ser. 8. de Verb. Apost. Sycomorum quasi fatuam ficum dictam esse docet, Maldonat. ad Luc. 19. 7.

Συκοφαντία, Calumniar. Vox Hebræa Gnathak, quam per συκοφαντίαν sæpe exprimitur Lex, modò generalis est, & tam late patet quam ἀδικίαν, ut Jerem. 22. 3. ubi Lex. vertunt διαπραχθέν, & apud hunc scriptorem, infra 19. 8. modò specialis, ut significet propius ad usum Græciæ, dolo, aut certè occultè, non vi aperta aliquid surripere, quam propriam vocis gnathak esse significationem indicat Rabbi Salomo. Solent autem milites interdum injuriis causas aliquas, quamvis falsas atque absurdas, prætere-

re, Grotius. Luc. 3. 14. Μὴ δὲ Συκοφαντήσθε, Get nothing by Sycophancie. Neg, Dolo opprimite, ut Beza. Calumniam faciatis, cum Vulg. Quod certè potius rogata, quam arma militiae convenit, Beza. Neminem defraudate, Sculter. Significat, Falsò aliquem deferre, & calumniis circumvenire. Sycophantæ semper male audierant, & pro dolosis, mendacibus, ac fraudulentis habiti sunt. Ita appellati qui ficus devoraverant, culpamq; in innocentem cavillando, ac mentiendo conjecerant, Chemnit. in Harm. Evang. Verbum Συκοφαντεῖν, quod Plautus reddidit Sycophantari, significat, Falsò aliquem criminari, deductum à nomine Συκοφάντης, quo apud Athenienses propriè significabatur is, qui Magistratui indicasset illum qui ficus extra regionem exportasset: ὅρα τὸ Σύκοφάειν, ex eo quòd ficus indicaret, hoc est, quid de ficibus actum esset. Hinc per Synecdochen speciei Συκοφαντεῖν, Falsò criminari, quòd Sycophantæ illi Athenienses falsò sæpe nunc merdè criminarentur lucri causâ, Piscat. in Luc. 2. 14. Cum Atheis veteri essent exportare ficus, qui eos defraudare, accusabantq;, Sycophantæ sunt appellati, Plutarch. Συκοφαντεῖν significat Defraudare, à Σύκος, Ficus, & φάειν, Ostendo; unde Sycophanta Monstrator ficuum; erant enim Sycophantæ custodes hortorum, ficuumq; in illis, & simul indices furum; & quia sæpe falsò accusabant homines, tandem Sycophantæ nomen meruêre, quicumque per fraudem alios accusârunt. Hoc loco, ut & capite 19. 8. τὸ Συκοφαντεῖν generatim usurpatur pro omni injuriæ genere. Ad hanc generalem vocis significationem attendentes Vulgatus Interpres, & Erasmus, ista Luc. 19. 8. εἰ τις τι ἐσυκοφάντησεν. Ἐποδίσωμι τετραπλοῦν, cavet, & eleganter interpretati sunt, Siquid aliquem defraudavi, reddo quadruplum, ubi Beza, Siquid cuiuspiam per calumniam eripui, nec loci, nec gloriacionis Zachæi sensum affectus: nam si quadruplum ille reddebat pro creptis, juris id necessitate faciebat, nec erat in quo magnopere aequitatem suam ostendaret, Sculter.

Exercit. Evang. lib. 1. cap. 19. Vide etiam Delit. Evang. cap. 11. See D^r Willet on Levit. 19. This word is used for injuring by forged cavillation, Luk. 19. 8. and 3. 14.

Συλάω, Spolio. Both the Greek and Latine word come from the Hebrew לָחַשׁ. 2 Cor. 11. 8. Spolio, deprador, depeculor, exuo, adimo, detrabo, eripio, viz. more eorum qui spoliant, seu depradantur aliquem, Steph. in Thef.

e Verbum militare, quod significat Prædam abigere; videtur Apostolus alludere ad Pseudopostolorum fraudes.

Συλασώλω, Deprador. Coloff. 2. ver. 8. (Συλασώγων. The speech is taken from theeves, who come secretly to carrie away a sheep out of the fold, to whom the Apostle comparerth vain teachers: the word signifieth to drive away as a prey taken in warre. Decipiat, Vulg. Spoliet, aut Depradetur: so Jerome, Cyprian, Ambrose, Hilarie, Steph. Beza, more fitly. Significat propriè, Captum aliquem atque vincitum in prædam abducere: Metaphora sumpta à prædonibus, qui aliqua pecora capiunt, ut vincita in prædam abducant, Zanch. Ex σὺλη, præda hostilis, & ἄγω ducō, Hostium more prædas abduco, Aret.

Συλλαλέω, Colloquor, Mark 9. 4. Luk. 4. v. 36. and 9. 30. and 22. 4. Acts 25. v. 12. Matth. 17. v. 3. Colloquor, Beza, Steph. Eras. Confabulor: but that neither answers the Greek word, nor agreeth with the majestie of the Scripture, Beza.

Συλλαμβάνω, Comprehendo, Concipio, Optulor, often. Illud verbum propriè significat, unà cum aliis manum operi admoveere, & opem ferre, Zanch. in Phil. 4. 3.

Συλλέγω, oμαι, Colligo, or. Matth. 7. v. 16. and 13, 28, 29, 30, 40, 41, 48. Luk. 6. 44.

d Discursus, & ratiocinatione, vel ratione subductâ, imò (ut nostri aiunt) ex præmissis aliquid colligere, Eulding.

Συλλογίζομαι, Ratiocinor, Luk. 20. 5. Propriè significat Ratiocinari, Argumtando concludere, Unum ex alio inferre; unde deducitur Syllogismus, Gerhard. in Harm. It signifieth, Calculis summam conficere, in Demosthenes.

Συλλυπέμαι, Condolesto. Marc. 3. ver. 5. Συλλυπέμεθ, Simul dolens: Est (ni fallor) peculiaris quadam vis

hoc loco prapositionis (ὡς), neque idem valet quod dolens, neque pro compati accipi potest, sicut apud Latinos condolere & condolefcere dicuntur, qui aliorum dolore ad commiserationem commoventur: Nec enim isti obdurati suam vicem dolebant, sed adversus Christum fremdebant. Hoc igitur verbo significatur, Christum fuisse quidem graviter illorum desperatâ improbitate offensum, sed ita ut illorum etiam miseretur, Beza.

Συμβαίνο, Evenio. Mark 10. 32. Luk. 24. 14. Acts 3. 10. and 20. 19. and 21. 35. 1 Cor. 10. 11. 1 Pet. 4. 12. and 2 Pet. 2. 22.

Συμβάλλω, Confero, committo, conflictor, congedior. Diligenter considero, Luc. 2. 19. e Confero, Actor. 4. 15. Item Conflictor, Act. 17. 18. Σωβέβαλον αὐτῶν, Conflictabantur cum eo, Beza. Disserebant cum eo, Vulg. id est, Congrediebantur, sive Committebant cum eo. Idem verbum quo significant Conferere manus in bello, Eras. It is used also Luk. 14. 31. Act. 18. v. 27. and 20. 14.

Συμβασιλεύω, unà regno, 1 Corin. 4. 8. 2 Tim. 2. 12.

Συμβιβάζω, Instruo, Collatis testimoniis demonstro, Collatis argumentis colligo. Verbum Συμβιβάζω significat Efficere condescensionem, ut sic dicam, id est, argumentis propositis efficere, ut aliquis tecum in eandem sententiam descendat. Sic Act. 9. 22. Saulus confundebat Judeos qui habitabant Damasci, Συμβιβάζων (scil. αὐτῶν) id est, assentiri eos cogens, Piscat. in 1 Corin. 2. v. 16. Compingo, Ad coherentiam adduco, quemadmodum fabri lignarii trabes duas compingunt, ita ut indissolubili nexu inter se cohæreant. Concilio, & ad amicitiam fædusque adduco, accommodo, & ad cohærentiam adduco, Budæus. Συμβιβάζομαι, Compingor. To set in a frame of building, properly; but it is usually taken in a borrowed sense: 1. Sometimes to demonstrate a thing by evident testimonie, as Acts 9. 22. * Συμβι- See Deo-βάζων, Confirming, that is, as Beza date on the notes, Collatis testimoniis demonstram, place.

&c. Demonstrating it by comparing

ring of one Scripture with another, according to the manner of Artificers, who being about to compact or joine, are wont to fit all the parts amongst themselves, that every one of them may perfectly agree with each other. 2. It signifieth to *instruēt*, 1 Corinth. 2. ver. 16. 3. To *assure*, Acts 16. ver. 10. Most frequently, to *knit together*, as members are knit in a body. Ephes. 4. ver. 16. Συμβίβαζόμενοι, *Firmly compacted*. Coloss. 2. 2. Συμβίβαζόντων, *Knit together*. It signifieth such a conjunction and knitting together, as is of the parts and members of the same body, which are conjoynd and knit together, compacted or conjoynd with a most strait and indissoluble band. *Intelligit solidam & arctam animorum conjunctionem: Metaphora ducta à corporibus inter se compactis aut ferruminatis*, Vorstius in locum. Septuaginta Interpretes utuntur Συμβίβαζεν pro Instruere, Facere ut intelligas, Isa. 40. 14. Dan. 9. 22. Pro Notum facere, Exod. 18. 16. Deut. 4. 9. Isa. 40. 13. Denique pro Docere, Exod. 4. v. 12, 15. Levit. 10. 11. Psal. 32. 10. Lud. de Dieu. It is used also Col. 2. 19.

Συμβουλῶν, *Qui est à consilio*, Rom. 11. ver. 34. Συμβουλῶν, *Consulo. Simul consulto, In eo consilium.* Συμβουλῶν proprie est Simul consultare, & Consilia conferre. *Consilia confervo, Coniunctis animis consulto*, Matth. 26. 4. Actor. 9. 23. *Ac simpliciter Consulo, vel Consilium do*, Joan. 18. v. 14. Apoc. 3. 18. *Sicut etiam 8 Septuaginta utuntur pro Consulit, Consilium dedit*, Exod. 18. ver. 19 Num. 24. 14. Simul consultavit, 1 Reg. 12. 8, 13. 2 Paralip. 10. 8. & 20. 22. Dan. 6. vers. 7. It is used also John 11. ver. 53.

Συμβόλιον, *Consilium. Significat & ipsum cœtum consultantium, & ipsam etiam consultationem. Quod enim Marcus dicit (cap. 3. 6.) ἐπί τὸν συμβόλιον, significat ipsos convocasse, seu coegisse consilium.* Matthæus verò,

cum inquit (cap. 12. 14.) ἔλαβον συμβόλιον, significat *Ipsum consilium, quod, habita publicâ consultatione, miserunt de perdendo Jesu, Chemnit. in Harmon. Evangel. Dicitur proprie ejusmodi consilium quod plures inveniunt, quale describitur Matth. 22. 15. & 27. 1, 7. & 28. 12. Mark 15. 1. Act. 25. 12.*

Συμμαθητής, *Condiscipulus*, Joan. 11. ver. 16.

ἢ Συμμαρτυρέω, *ἔομαι, unâ testimoniū reddo, unâ testor.* Rom. 8. 16. (Συμμαρτυρεῖ τὸ πνεῦμα ἡμῶν, Beateb witnesse [together with] our spirit, rather than [to] our spirit, as doe read Vulg. Lat. Vatablus, and others; for the word is composed with the preposition Together, or With. It is used also Rom. 2. 15. and 9. 1. Revel. 22. 18.

Συμμερίζομαι, *Participo.* 1 Cor. 9. ver. 13. τῶ θυσιαστηρίου (Συμμερίζον), *id est, Altaris sunt socii in dividenda victima; nam Συμμερίζεται ita accipitur, Beza.*

Συμμέτοχος, *Consorter*, Ephes. 3. 6. and 5. v. 7.

Συμμιμητής, *Simul imitator.* Phil. 3. ver. 17. Συμμιμηταί. The word doth not simply signific *followers*; but that they would be *followers together* of him. *Id est, Coimitators mei; hoc est, Imitemini me unâ cum ceteris qui me imitantur*, Erasim.

Σύμμορφος, *Conformis*, Rom. 8. 29. Phil. 3. v. 21.

Συμμορφῶμαι, *Conformis fio.* Phil. 3. 10. (Συμμορφῶμεθ' τῷ θανάτῳ αὐτοῦ, and *Be made conformable*; or, as Beza readeth it, *utiles I am made conformable unto his death*, that is, unto Christ being dead.

Συμπαθής, *Multū molestiarum sensu affectus*, 1 Pet. 3. 8. It signifieth such a fellow-feeling, or sympathye as makes us like affected, as if we were in their case.

Συμπαθέω, *Condoleo, Simul effigoro.* Hebr. 4. 15. and 10. 34. *Compatior, afficio, moveor que sensu alieni mali*, Hyperius.

Συμπαρευινεμαί, *Simul accedo, adsum*, Luk. 23. 48. 2 Tim. 4. 16.

Συμπαρε-

f Συμβίβαζεν est, Res arte compingere, ut nexu indissolubili cohaerant; quod faciunt Architecti in committendis trabibus in aliquo edificio: infra ver. 19. eadem utitur voce de commissuris loquens, & ad Ephes. 4. 16. in simili causa, Aræ. in loc.

g Gerh. in Harm. Evang.

h Testatur unâ cum spiritu nostro: hac ratione duo erant testes, nempe, Spiritus Dei, & spiritus noster ab eo certior factus. Chrysostomus rectè præpositionem σύν refert ad vocis testimonium, & clamorem illum, cuius ante facta est mentio, ut commodè etiam interpretari possit, Simul testatur spiritus noster, Beza.

ἰ Et si παρ-
κλήσις in ge-
nere Exhor-
tationem
quoq; signi-
ficat; tamen
videtur hic
proprie
significare
Consolatio-
nem, propter
id quod se-
quitur, Per
mutuam fi-
dem, Pifcat.
in loc.

Σύμπαρεχάλαμαι, Communem exhor-
tationem percipio. Rom. 1. 12. i. Re-
ferri potest ad mutuam consolatio-
nem, vel ad mutuam exhortationem,
Erasm. & Vorst. in loc. Bucerus, &
Beza, Exhortationem potius quam
Consolationem convertunt, quia de mu-
tuo confirmandis animis hic agitur.

Συμπάρομαι, Simul assumo, Acts
12. 25. and 15. 37, 38. Gal. 2. 1.

Συμπάρομαι, ἡνὰ permaneo, Phil. 1.
ver. 25.

Συμπάρομαι, Simul patior, Rom. 8. ver. 17.
1 Cor. 12. 26.

Συμπάρομαι, ἡνὰ mitto, 2 Corinth. 8.
18, 22.

Συμπάρομαι, Amplector, Acts 20.
ver. 10.

Συμπίνω, Simul bibo, Acts 10. 41.

Συμπληροῦμαι, Compleo, or, Luk. 8. 23.
Act. 2. 1. Luk. 9. 51.

Συμπνίγω, Suffoco, Coarcto. Matth.
13. 22. Mark 4. 7, 19. Luk. 8. 14, 42.

Συμπολίτης, Concivis, Ephes. 2. ver. 19.

Non est Græcis scriptoribus usitatum no-
men, voce tamen eâ usus est Paulus ad
Ephes. Godlen. Atque συμπολίτης
non esse Græcis scriptoribus usitatum no-
men, nec satis Latine Concives dici.
Retinui tamen, quod auctore Paulo
non dubitavi usurpare, Beza in lo-
cum.

Συμπούνομαι, Convenio, Simul profici-
scor, Mark 10. 1. Luk. 7. 11. and 14. 25.
and 24. 15.

Συμπόσια, Convivium, Mark 6. 39. Li-
cet foret compositio, aut magis etiam
ad verbum, compotamentum (si cum
bona Latinitatis venia fingere hoc, do-
cendi tantum causa, liceat) dicitur ta-
men non simpliciter de compotatione, sed
de compotatione quadam convivali,
ut ita dicam, Stephanus. Banquet
cometh of drinking, both in Hebrew,
and Greek, because large drink is
used in banquets. Hereupon it is
called the Banquet of wine, Esth. 5. 5.
The King and Haman came to drink
with Queen Esther, that is, to banquet.
Such we call *Banquets*; the
French, *Tablees*, id est, numerum homi-
num quantum potest una mensa capere,
Beza in loc. Græcè συμπόσια συμ-
πόσια, hoc est, convivia convivia. Est

autem Hebraismus quo dictiones gemi-
nantur pro numero distributivo; ut sit
sensus, Per singula convivia: aut, Per
distributiva convivia, sic postea, v. 40.
ἡρεσισαί ἡρεσισαί, hoc est, areolæ
areolæ; pro eo quod est, per areolas
singulas, Jansen. in Concord. Evang.
Symposium & de convivio, & de loco
& dispositio conviviarum aliquando di-
citur, Tofflanus.

Συμπροεβύτης, ἡνὰ Presbyter, 1 Pet.
5. v. 1.

Συμψέρον, Comporto. Συμψέρον, Expedi,
Conducit. τὸ (συμψέρον, utilitas, Com-
modum, often. 1 Cor. 12. 7. The
word there used is τὸ Συμψέρον,
which importeth such a kinde of
profit, as redoundeth to communi-
tie, ad utilitatem, scilicet Ecclesie, Pifcat.
It is properly *Collatium*, when a
great many bring every one his
stock, and lay them together, and
make a common bank for them all.

Συμφωνία, Consentio, Rom. 7. 16.

Συμφύομαι, Simul enascor, Luk. 8. 7.

Σύμφοτος, ἡνὰ plantatus, Rom. 6. 5.

Σύμφοτος. Erasmus vertit Inficitium:
sed aliud est Imfasci, ἐμφύεσθαι; quod
ab interno principio existit, aliud Inferi,
quod causa est externi agentis. Versio
Vulgata utitur Complantatum, at
Latiniis foret ἡνὰ plantatum, vel
Congenitum, Beckman. Eleganti
translatione Christum comparat Aposto-
lus cum planta que humi defossa, suo
tempore germinavit: Dicit nos cum
ipso in unam plantam coaluisse, sicut τὰ
σύμφοτα cum arbore ipsa sua coalescunt,
ut communi succo vivant, Beza in loc.

The Greek word meaneth, that we
grow up together with Christ, as we
see Mosse, Ivie, Misleto; or such
like, grow up by a tree, and are
nourished with the juyce thereof.
Significat non tantum Simul plantati,
sed etiam in eodem plantati, & coa-
lescentes, & eodem succo viventes.
Erasmus non male vertit Inficitium, si
modò magis sensum quam verbum spe-
ctes, Illyric in Nov. Test. Cum eo
plantati, Beza.

Συμφυλέτης, Contribulis, 1 Theff. 2. 14.
Συμφυλέτης) sunt ὁμοεθνοὶ (i.e. homines
ejusdem gentis) quomodo sanè Suidas
exponit,

κ Ἀπὸ τῆς
συμπιερ.
Convivium
à convivens-
do, quod unâ
viverent, qui
simul ede-
rent &
biberent.
אָהַב
אָהַב

exponit, Druf. ad 1 Theff. 2. 14. *Intelligit non tam ejusdem tribus homines, quàm ejusdem gentis, aut civitatis. In quâ generali significatione Terentius usus est vocabulo tribulis. Ude Am brof. legit, Concivibus, Eftius ad loc.*

Σύμφωνος, Adject. ἐν Συμφωνίᾳ, Ex consensu, 1 Cor. 7. 5.

1 *Conventus à Cantu, eo differt, quod Cantus unius fit, Conventus non nisi plurium, Came- roni.*

Συμφωνία, 1 *Conventus. Luc. 15. 25. Est vox musica, quæ concentum significat. A harmonic of many voyces or instruments. Significat etiam Consensum amicorum.*

Συμφωνία, ἑσφιας, *Consentio, Pacifcor, Consono, Convenio. Vocabulum est Musico- rum proprium. Proprie, Concino, Ex diversis vocibus unum officio concentum. Per metaphoram, Consentio, Communi consensu pacifcor, Matth. 18. 19. & 20. 2. It is used also Matth. 20. 13. Luke 5. 36. Añs 5. 9. and 15. 15. Matth. 18. 19. Verbo Græco elegans subest Metaphora: Συμφωνεῖν de musico vocum concentu, harmonicoq; sono dicitur, tanquam si diceretur, non minus gratam esse Deo concordem plurium orationem, quàm concentus musicus hominum auribus fit gratus, Novarin. in loc.*

Συμφωνία, *Concordia, 2 Corinth. 6. ver. 15.*

Συμ. ἰσχυρῶ, *Supplico, Añs 19. 19.*

Συμ. ἰσυχ. & *unanims, Phil. 2. 2. uno & eodem animo conjunctus, Zanch.*

Συμ, *Cum, often.*

Συνάγωγα, *Cogo, Congrego, Colligo. Συνάγωγα, Pass. often. The Septuagint hath rendred two Hebrew words by it, one which significth, Colligere ad conservandum, Gen. 6. 21. Micah 2. 12. Another which significth, In thesaurum recondere, Isai. 39. 6.*

Añ. 4. 26. *Illud Συνήθισται non est simpliciter Convenire, sed In concionem aut consilium congregari, & veluti Conspirare, Erasim. Matth. 26. 3. Συνάγωγη non designat concionem vulgarem, sed quæ fit consilii capiendi causâ, quomodo accipiendum est celebri illo loco, ubi duo aut tres. Sic*

Psal. 2. 2. Cameron. in Myroth. Evang. De solemnî indictione concilii sæpius usurpatur Matth. 2. 4. & 26. 57. & 28. v. 12.

Συναγωγή, *Synagoga, Conventus, often. Vox hæc tam late patet quàm Hebræa Gnedah, aut Latina Conventus. Omnis enim hominum cætus qui ex instituto est, sive judiciorum, sive publici consilii, sive rerum sacrarum gratiâ, hoc nomine appellatur. Diinde verò capit & ad loca transferri, in quibus isti conventus habebantur, ut Lucæ 7. 5. at Matth. 4. 13. sive cætus, sive locum in quo lex divina exponi solebat, intelligas, nihil refert, Grotius: Vide illum in Matth. 10. 17. Ordinariâ significatione Συνάγωγη Hellenistis designat conventum, non locum conventus. In novo Testamento aliquando locum aperte significat, ut Luc. 7. 5. Añ. 18. 7. alibi etiam designat conventum, Spanhem. Synagoga Græcè proprie idem est quod Latine o Congregatio, cætus, collectio. Hinc cætus populi fidelis, sive Judæorum vocabatur Synagoga, uti nunc cætus Christianorum vocatur Ecclesia. Hinc rursus locus, sive Oratorium, ad quod conveniebant Judæi orationis & legis audiendæ causâ, vocabatur Synagoga, Cornel. à Lap. The word Synagogue is derived from the Greek Συνάγω, To gather together, and it is applyed to all things whereof there may be a collection. But Synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispuce, but not to sacrifice, Añs 15. 21. The Temple at Jerusalem was the Cathedrall Church, the Synagogues as pettie Parish-Churches belonging thereunto. It significth the place, or act of gathering together; it may signifie any assembly of men in the market, or publike places: Et si enim proprie congregationem, improprie in significatione lata alicubi in Scriptura accipitur pro quibusvis locis, in quibus cætus hominum conveniunt, qualia forum & celebriora loca, Matth. 6. 5. alicubi in stricta, pro loco, in quem conveniebant Judæi, ad audiendum verbum Dei, & ad preces, ibid. c. 4. v. 23. hinc συναγωγὴς dicitur Ἐκκλησία ἐ cætu sacro Ecclesiæ, excommunicatus, Paulus Tarnovius.*

Συναγωγή, *Conventus.*

in Matth. 25. 35. *hospitio excipio. Hellenistis συναγωγή dicitur etiam unus qui hospitio recipitur 2 Sam. 11. 27.*

Συναγωνίζομαι, unâ certo. Rom. 15. ver. 30. Strive mightily, as a Champion. Metaphora à re militari sumpta, Beza. It is a militarie word, noting such fervencie as is for life and death. To wrestle or strive together with.

Συναθλώ, Decerto, unâ certo. Philip. 1. 27. Συναθλόντες, decertantes. Athletarium est, quo exprimitur pugnantium ardor, & consensus; èstque verbi hujus vis valde emphatica hic posita, Aret in locum. Phil. 4. 3. Συνήθισαν, laboured, yea, and even strove; for so the word significeth, putting themselves in hazzard for the defence of the Gospel. Wrestle together as for masterie, or for a crown.

Συναθροίζω, Congrego, or. Luk. 14. 33. Acts 12. 12. and 19. 25.

Συναίρω, Consero, Matth. 18. 23, 24. and 25. 19.

p Comes cap* p rivitatis, Ambros.

Συναίχμαλος, Concaptivus. Rom. 16. 7. Col. 4. 10. Philem. 23. Quod verbum propriè designat Hastâ superatum & captum, & proinde juve belli victoris mancipium.

Συνακολουθέω, unâ sequor, Mark 5. 37. Luk. 23. 49.

Vid. Bezam, & Ludov. de Dieu in loc.

Συναλιζομαι, Convenio. Act. 1. ver. 4. Συναλιζομένη, Convalescens, Vulg. Congregans. Pagnin. Consalescens, Beckman. Conversans. Alii, Conveniens. Est Συναλιζω communi mensâ utor, ab ἀλς, id est, sale; unde Proverbium, Multos modios salis cum aliquo consumpsisse: id est, diu cum aliquo eodem usum esse convictu, Sanctius in loc. Simul salior, postea etiam per Synecochon, Eodem sale, aut cibo vescor: nam sal est quod condat cibos, gratôque gustui efficiat. Quidam legunt Συναλιζομένη, ab ἄλλη, quod Stabulum, aut Diversorium sonat. Convalesco, & dicitur à salis communionem, juxta Proverbium, Salem & mensam nê prætereas, Erasim. Sunt qui exemplis probave conantur Συναλιζομαι talem propriè notare congregationem, quæ obtentâ victoriâ militum ex pugna dispersas oves sub rectum colligit: que

significationes optime congruerent huic loco, quia Christus discipulos fugitivos velut dispersas oviculas iterum collegit, & ad spiritualem militiam armavit, Gerhard. in Harm. Συναλιζομαι est verbum militare, significans Commorationem Ducis, Victoris in ipso vestigio commissi prælii, Victorin. Strigel. in Nov. Test.

Συναναβαίω, Simul ascendo. Mark 15. 41. Act. 13. 31.

Συνανάκειμαι, Simul accumbo. Matt. 9. ver. 10. and 14. 9. Mark 2. 15. and 6. v. 22, 26. Luke 7. 49. and 14. v. 10, 15.

Συναναμιγνύμαι, Commisceor. 1 Cor. 5. v. 9, 11. Μίγνυμι ac μίξις etiam de concubitu usurpantur: hic adhibetur vocabulum ab Apostolo, ut indicetur, cum omnem aliam, cum maxime eam prohiberi conversationem, quæ sit tam arcta, ac est conjugium, Tarnovius in Exercit. Bibl. 2 Theff. 3. 14.

9 Have no company with him. The Greek word significeth, Be not mingled with him, meaning such inward familiaritie as is betwixt a man and his friend.

9 Μη συναμιγνυδι αυτη, Ne commercium habebe cum eo, Beza.

Συναναπαύομαι, unâ refocillor, Rom. 15. 32.

Συναπτάω, Occurro. Ille nobis dicitur Συναπτάω, ad quem nos accedimus, sic Luc. 9. 37. It is used also Luk. 22. 10. Act. 10. 25. and 20. 22. Heb. 7. 1, 10.

9 Ne commisceamini cum illo, Vulg. Significat familiarem conversationem cum fratribus.

Συναδίνωσις, Occursus, Matth. 8. 34. Συναντιλαμβάνομαι, Vicissim opitulator.

1 Rom. 8. v. 26. Συναντιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholding it by the sleeve; or as an old man is upholden by his staffe, Pareus. Or rather, Helpeth together, for so the word significeth. Particula enim Συν ad nos laborantes refertur, quorum tamen vis omnis ab eo Spiritu proficiscitur, qui, sicut nos penitus collapsos erexit, ita etiam erectos regit: ideoque dicitur Συναντιλαμβάνεται, id est, ipse vicissim onus attollere ex altera parte, nê sub eo fatiscamus. Beza. It is a Metaphor borrowed from one who is to lift up some great weight, which hee is not able to take up, or to lift alone,

1 Vulg. Adjuvatur. Erat Auxiliar. Unâ sublevar. Liferis wish us, and before us.

and

and another then joynes hand with him, or stands over against him at the end of the burthen, and helps him to take up the weight; therefore it is well translated, *Also helpeth.* It is used also Luke 10. ver. 40.

Συναπαγομαι, Simul abripior, unā abducor. Rom 12. 16. *Συναπαγομενοι, Submitting your selves.* Obsecundantes, Steph. Beza. *Consenting,* Vulg. Lat. Arias Mont. *Applying your selves,* Varabl. *Cleaving unto,* Syriack. *Making your selves equall,* Others. *Συναπαγομενοι, Obsecundantes, accommodantes, & quod minus Latine dici solet, condescendentes: licet in quibusdam codicibus sit Συναπαγομενοι, simul ducentes, vel ducti, id est, unā conversantes. Quod penē idem est cum priore, Estius ad locum.* The word properly signifieth, to be carried away together. It is used also Gal. 2. 13. 2 Pet. 3. 17.

Συναποθνήσκω, Commorior. Mark 14. 31. 2 Cor. 7. 3. 2 Tim. 2. 11.

Συναπολύωμαι, unā pecco, Heb. 11. 31.

Συναποστέλλω, unā mitto, 2 Corinth. 12. 18.

Συνακρολογεμαι, Congruenter coagmentor, Ephes. 2. 21. and 4. 16. Perfectly joyned together.

Συναπτίζω, omai, Corripio, Arripio, or, Luke 8. 29. Acts 6. 12. and 19. 29. and 27. 15.

Συναυξάνομαι, Simul cresco, Matth. 13. ver. 30.

Συνδέομαι, unā vincior, Heb. 13. 3.

Συνδέσμις, Nexus, vinculum. This word, Coloss. 3. 14. translated *Bond,* signifieth not such a bond as doth tye one thing to another, but properly such a bond as doth couple, conjoyne, binde, and unite many things together, and is to be rendered *Couple, or Conjunction.* It is used also Acts 8. 23. Ephes. 4. 3. Col. 2. 19.

Συνδοξάζομαι, Simul glorificor, Rom. 8. ver. 17.

Συνδύλαξ, Conservus, Matth. 18. 28. 29. 31. 33. and 24. 49. Col. 1. 7. and 4. 7. Rev. 6. 11. and 19. 10.

Συνδουλή, Concursus, Acts 23. 30.

Συνεγείρω, unā excito. Συνεγείρωμαι, unā resurgo, Ephes. 2. 6. Coloss. 2. 12. and 3. 1.

Συνέδειον, Concessus, often. It was called the Court of the Seventy and two, and was held at Jerusalem only, from which the Jewes retained this word, calling the Judges *Sanhedrim*: none might appeal to any other, Numb. 11. 16. *Synagogæ sunt conventus Ecclesiastici, Synedria conventus Judicum, Sculter. Exercitat. Evangel. lib. 2. cap. 11. Non assentior doctissimo viro, qui scribit Synedria propriè Gentium esse: Synagogas Judæorum. Potius dixerim, Synedria esse confessus Judicum, & Synagogas conventus Ecclesiasticos: cui rei firmanda esse poterit Interpretatio Syriaca, quam vide, sevacat, Matth. 10. ver. 17. Drus. Quæst. Ebraic. lib. 1. quæst. 64. Vide etiam Scult. in Matt. & Marc. cap. 10.*

Συνείδησις, Conscientia, often. *Sunt voces duæ Græcæ, quibus indiscriminatum aliquando utuntur Autores, ad rem illam significandam, quam Latine conscientiam appellamus, Συνήνησις nempe, & Συνείδησις. Prima fit à Συνήνω, quod est conservo & attendo. Συνείδησις autem à Συνείδω, id est, conciscus sum: Συνήνησις propriè est habitus principiorum practitorum, quæ nobis à natura indita sunt; at Συνείδησις, sive conscientia, non est habitus, sed actus, ut ex ipso nomine constat, videtur enim idem esse conscientia, ac cum alio scientia; unde & Græci Συνείδησις à συν & εἰδέναι derivant, Rivetus.* This word is used, 1. More strictly, and properly, when it is joyned with other faculties of the Soule, as Tit. 1. 15. 1 Tim. 1. 5. In the first it is differenced from the Minde: in the latter, from the Will. 2. More largely, when it is put alone, and so it stands for the whole heart, soul, and spirit, working inwardly upon it selfe by way of reflex, Acts 24. 16. Of συν, and εἶδω, as *Conscientia, à Con, & Scire.* It sounds as much as *Cordis scientia,* saith Bernard; as *Sci-*

E e c
entia

ἡ Δουλοῦς est omne vinculum, quo etiam res una aliqua ligatur: sed σύνδεσμος est vinculum, quo simul colligantur, Zanch.

entia cum alio, saith Aquinas. Dicitur σωείδης, Conscientia; quia non solus homo novit quid fecerit, sed & alii id sciunt: Deus nimirum, & Angeli, & homines, Polyc. Lyser.

Σωίεμι, Sum cum alio, Luke 9. 18. Act 22. 11.

Σωείσρχομαι, Simul introeo. Joh. 6. 22. and 18. 15.

Σωείκδημι, Socius peregrinationis, Act. 19. 29. 2 Cor. 8. v. 19. Σωείκδημι & ημεῖς, Socius peregrinationis nostræ, Beza. Comes peregrinationis nostræ, Vulg. Potius, Collega, sive Socius, ut æqualem intelligas, non sequentem, Eras.

Σωείκλησι, ἡ δὲ electus, 1 Pet. 5. 13.

Σωείλαω, Compello, Act. 7. 26.

Σωεπιμαρτυρέω, Testimonium præbeo, Heb. 2. 4. Græcum participium σωεπιμαρτυρέων & tricompositum est, quod Latine sonat coattestante, id est, simul attestante; quasi diceret Apostolus, humanum testimonium accedente divino per miracula testimonio, fuisse roboratum, Estius in locum.

Σωείπομαι, Comitor, Act. 20. 4.

Σωεργός, Adjutor, Administer. Rom. 16. 3.

Σωεργός, Adjutores, Helpers, Beza, Vulg. Lat. Varab. but rather Fellow-helpers, Cooperatores, Tremell. 2 Cor. 6. 1. Θεὸς Σωεργοί, Dei * Adjutores, Vulg. which Stapulensis rightly reprehends, saith Beza. Dicitur enim eum adjuvare, cui vires non sufficiunt: quis autem hoc de Deo dicat?

The Rhemists corruptly also translate it Coadjutors of God, for Co-workers, or workers with God, as the Greek word doth evidently declare, and as both the Syrian, and Arabian Paraphrast, and their own Interlineal have turned it; that is, instruments that the Lord useth in the salvation of men, as the Apostle himself doth a little before expound it, when he saith that they are Ministers, by whom men believe; whereas a Co-adjutor is properly there, where the principall is not able to doe it of himselfe. Erasmus & Beza Collegam vertunt, proprie Cooperator, Zanch. in Phil. 2. 25. It is used also Rom. 16. 9. 21. 2 Cor. 1. v. 24. and 8. 23. Phil. 4. 3. Colof. 4. 11.

1 Thesi. 3. v. 2. Philom. 1. and 24. 3 Joh. 8.

Σωεργέω, ἡ δὲ operor, Adjumento sum, Operam confero, Administer sum. Mark 16. 20. Rom. 8. 28. 1 Cor. 16. 16. 2 Cor. 6. 1. Jam. 2. 22.

Σωείσχομαι, Convenio, ἡ δὲ venio, Comes sum, Comitor, often. Matth. 1. 18.

Σωείδεν, Convenissent ad contubernium, In eisdem ades convenissent, Steph. Congressi sunt, Eras. Nuptias, & tori commercium significat, inquit ille, Convenire pro Coire vereunde significat: De multo conjugii usu honeste dicitur, ut 1 Cor. 7. 5. usurpatur de conventu Senatorum ad rerum gravium deliberationem, Marc. 14. 53. Act. 25. 17. & 28. 16. 1 Cor. 11. 20.

Σωείσχεσθαι duobus modis dici potest; vel ut de singulis seorsim sumptis dicatur distributive; vel ut de omnibus simul sumptis dicatur collective: posterius hoc dici non potest; nam congregatio non congregatur, sed congregata est; at de singulis seorsim coeuntibus id vero, & verè, & eleganter dicitur, Cameron. in Myroth. Evang.

Σωείδιω, Vescor cum aliquo, Luke 15. 2. Act 10. 4. 1. and 11. 3. 1 Cor. 5. 11. Gal. 2. 12.

Σωείσις, Intelligentia, Marc. 12. 33. Luc. 2. 47. 1 Cor. 1. 19. Ephes. 3. 4. Colof. 1. 9. & 2. 2. 2 Tim. 2. 7. Σωείσις est (desiciente Aristotele) habitus, & facultas rectè intelligendi, & judicandi eas res, circa quas prudentia versatur; nempe res civiles, & ad humanam vitam, & societatem civilem, utiles atq; necessarias.

Σωείστος, Intelligens, Prudens. Matth. 11. 25. Luke 10. 21. Act 13. v. 7. 1 Cor. 1. 19.

Σωείδομαι, Comprobo, Consentio. Act. 8. 1. σὺ δὲ δοκῶν ultrò consenserat. Vulgata, erat consentiens. Ego addidi particulam ultrò, admonitus à Syro & Arabe interpretibus, qui propriam verbi ἐδοκῶν significationem eruditè observant. Est enim quidam etiam vi aut metu extortus consensus, Beza in loc. Erasmus, consenserat. Syrus, delectabatur & participabat. Nempe quum compositum verbum non haberet, duobus expressit:

Convenisse, viz. ad cohabitationem, & torum conjugalem, Patens. Priusquam illam duxisset domum, Beza.

u Comes, Vulg. Malè: neque enim quisquis est Comes, idem est σωείκδημος, Beza.

* Duriusculum hoc apparet, quando Deum in divinis operibus minime adjuvent, sed tantum ei subserviant. Administri, Beza. Operis participes, Ambros. Dei cooperatores, Arias Mont. August. & Eras. Dei cooperarii. Cum Deo operamur, Tremell. Cooperatores de Deo, Fr. Bib. Cooperarii, in ministerio, non conversione. Ex ουδ, cum, & ἔργον, Opus, officium: qui nobiscum versatur in eodem officio.

* Of Cud, Com, iu, Bene, & dixio, Sentio.

expressit: Sic & Arabs, Erat amans & particeps. Nihil ergo apud hos Interpretes est, cur Cl. Beza verteret, ultrò confenserat. Ego Syrum secutus, verò unà delectabatur cæde ejus. Εὐδοκῆν est delectari; σὺν significat, Eum unà cum aliis, (de quibus cap. præcedenti,) fuisse delectatum, Ludov. de Dieu in loc. Rom. 1. 32. σὺν δὲ δὸν δὲ σὺν significeth not an assent only, but an approbation, and patronage, as Beza and Pareus read, Patrocinantur, They give patronage: but Piscator rather useth the word Applaudunt, because to applaud, and approve, is more than Patronize; for one may be a Patron of that upon some occasion, which he doth not altogether approve, Dr Willet in loc. It is used also Luke 11. 48. Acts 22. 20. 1 Cor. 7. 12, 13.

Συδωρῆμαι, Epulor, 2 Pet. 2. 13. Jude v. 12. Unà epulor.

Συερίσμαι, unà insurgo, Acts 16. ver. 22.

Συέχω, ομαι, unà tenco, Tenco, Confringo, Contineo, Detineo, or, Coarctor, often. It is used not only of affiction of the body by diseases, Matth. 4. 24. Luke 4. v. 38. Acts 28. ver. 8. of the coagulation, or straitning of a Citie b on every side besieged, Jer. 52. ver. 3. Micah 5. 1. Luke 22. c 63. but also d de Angustia, & Anxietate animi, of the straitning, and perplexitie of the minde, when one knoweth not what to doc, or whither to turn him, Luke 8. 37, 45. & 19. 43. Phil. 1. 23. Luke 12. 50. πὼς Συέχομαι, Quomodo coarctor. Sumpta est Metaphora ab angustiiis locorum, ubi vel ab hoste intercepti, vel aliqui clausi, & veluti constructi sumus, ut exitum invenire nequeamus, Chemnit. in Harm. Evang. In mœstia enim cor confringitur, & quasi comprimitur. It is used 1 Sam. 14. 6. quando varia difficultates nos undique premunt, Συέχεται dicimur, Chemnit. Act. 18. 5. Συέχεται το πῶν πνῆματι, Constringebatur spiritu, id est, inus, & apud se æstiuabat præ zeli ardore, Beza. Syrus & Arabs Tò Συέχεται acceperunt pro Angi,

& in angustias redigi, ut solent qui indignissime aliquid ferunt, quod ipsos cogat dicere vel facere quod sit ipsis gravissimum. 2 Cor. 5. 14. Συέχεται, id est, totos possidet, ac regit, ut ejus afflatu quasi correpti agamus omnia; alludit enim ad vatium furorem, Beza. Constringit. The word significeth such a hemming in, as of the beast in a pound, or pinfold, that is put into it, and cannot get out by any evasion: so doth faith controll the heart, that it cannot winde out. It is used by the Septuagint for to lay hold on, or retain having laid hold on; King. 6. 10. for a strong embracing in the armes, Prov. 5. 20. for shutting up, or captivitie, 2 Sam. 20. v. 3.

Συήδομαι, Delector, Rom. 7. 22.

Συήθειζ, Consuetudo, Joh. 18. 39. 1 Cor. 11. 16.

Συηλικιώτης, Aqualis, Galat. 1. 14. e Aequalis, Græca vox expressor est, notans eos qui sunt in equali ætate, hoc est, qui ejusdem sunt ætatis: ηλικία enim primò Staturam, deinde per metonymiam effecti, Ætatem significat, quia ætatis incrementum statura sequitur. Latine dicuntur aequales per Synecdochen generis, sic Cicero, lib. 3. de Offic. in principio, Catonem dicit fuisse serè æqualem Scipionis, Pifcat.

Συηθίστομαι, unà sepelior, Rom. 6. 4. Col. 2. 12.

Συηλόμαι, Confringor. Matth. 21. v. 44. Vulg. & Erasim. converterunt, Conquassio apud Luc. 20. 18. sed hic rectius vertunt, Confringor. Nam θλασθῆναι sunt Aristoteli quæ in frustra dissiliunt, ut glacies, vitrum, testa: quassari verò possunt, quæ tamen non confringuntur, Beza in Matth. 21.

Συηλίξω, Comprimo, Mark 5. 24, 31.

Συηθύνω, Commينو. Act. 21. 13.

Συηθύνω, Commينو. Act. 21. 13. Interp. Affligentes cor meum. Alii, Comminuentes cor meum: Ego tamen malim reddere, Cor meum molle redentes, (nam Latini interdum Cor molle dicunt) vel Cor meum mollescere facientes, aut certe animi mei robur frangentes, Steph. in Thes. Comminuentes, vel Frangentes, sic

a De morbis vehementioribus, qui totam naturam affligunt, Matth. 4. 24. usurpatur, & medicis frequens ejus usus est.
b Significat, Undiq; circumfiteri, coardare, & urgere, sicut fit in obsidionibus, Luc. 19. 43. Poly. l. 7.
c Vide Lud. de Dieu.
d Geth. in Hist. Harm. Evang. & Loc. Theolog.

malo quàm Emollientes; nam ista significatio per Synecdochen generis huic verbo tribuitur, quum sermo est de luxu, quo animus veluti frangitur. At hic sermo est de lacrymis, quibus cor dicitur frangi, seu comminui μέλα φραξίως, Piscat. in Schol. Emollientes: hoc proprie dicitur de iis qui deliciis franguntur, quod de Annibale Campanis deliciis emollito dicitur: est igitur Translatio inde sumpia, quod consusione res etiam durissima comminute molles evadant. Sic tristitia quoque dicitur cor alioqui saxeam conterere, ut Psal. 51. 19. Beza in loc.

Σωιδείν, Considerare, Act. 12. 12. and 14. 6.

Intelligere componitur ab inter, & legere: ut significet intrinsecus in intellectu discernere, & penitius considerare, atq; curare, sive lecta, sive audita, Pol. L. 7. in Harm. Evang.

Σωίνμι, Intelligo, often. Matth. 13. 19. Μη Cωίνμι, Non attendit, viz. animum, id est, animo non recondit, neque apud se auditum considerat. Non intelligit, Vulg. Which, though it answer to the Greek word in its usuall signification, yet it doth not agree to this place: for Christ speaks not here of men that are rude, and which understand not any thing of that they heare, but of them which care nothing for that they heare; to which hee opposeth them which embrace that which they heare with joy, Beza. Non significat simplicem agnitionem, sed qua cum deliberatione est conjuncta, ut cum architectus vel faber de edificanda domo consultat; sicut Exod. 36. 1. Artificibus tribuitur, qui erant gnari ut scirent fabre operari. Complectitur intellectum practicum, & significat Industriam, diligentiamque adhibere in rebus agendis, atque opponitur incogitantia seu socordia: sic accipitur, Jos. 1. 7. 1 Sam. 18. ver. 14. 2 Reg. 18. Poly. Lysfer. Emphasis verbi Graeci est, Simul mittere: quum scilicet is qui audit, mentem suam simul mittit cum sermone quem audit, ut pari quasi passu incedant. Tum autem simul cum sermone * mittitur mens, quum illum intelligit, aut saltem ad eum attendit. Hinc phrasus Latinorum, Non affequer, quum volunt dicere, Non intelligo quod dicis.

* Piscat.

Σωιδία, Commendo, 2 Cor. 3. 1. and 5. v. 12. and 10. 12.

Σωιδίω, Σωιδίημι, ἀμα, Simul sto, confisto, confituo, commendo, commendator, often.

Confituo, Rom. 3. ver. 5. Commendo, Rom. 16. 1. 2 Corinth. 4. 2. Confisto, Col. 1. 17. Testatum facio, 2 Corin. 6. 4. & 7. 11. quomodo usurpatur hoc verbum etiam apud Demosthenem, ut doctissimus Budæus observavit.

Σωιδία, Comitatus, Luc. 2. 44. Significat comitatum eorum, qui simul eandem professionem susceperunt, & idem iter ingrediuntur: ut Act. 9. 7. de comitibus Pauli: ubi alii possunt praecedere, alii aliquando subsequi. Neh. 7. v. 5. Graeci usurpant de illis, qui ejusdem genealogia simul proficiuntur, Chemnit. in Harm. Evang.

Σωιδίω, Iter facio cum aliquo, Act. 9. ver. 7.

Σωιδίω, Conscius sum. Σωιδίως, Conscius, Act. 5. 2. 1 Cor. 4. 4.

Σωιδίω, ἡνὰ versor. 1 Pet. 3. 7.

Σωιδίωτες. This word, under which Saint Peter compriseth the dutie of an husbandsⁱ cohabitation with his wife, is a title appropriated to an husband: from which the notation of the English word Husband doth not much differ.

Σωιδίω, ἡνὰ ἀδικοῦμαι, ἡνὰ ἀδικοῦμαι, Ephes. 2. v. 22.

Σωιδίω, ἡνὰ colloquor, Act. 10. 27.

Σωιδίω, Confisus sum, Act. 18. 7.

Σωιδίω, Anxietas, Luc. 21. 25. 2 Cor. 2. ver. 4. Magis angustiam sonat, quam externam afflictionem: Proprie significat coarctationem, angustiam, & anxietatem, Jansen.

Σωιδίω, Constituo, Matth. 27. ver. 10. Thence comes ἀσίσταγμα, Constitutio, Ordinatio, Certus militum numerus; sed proprie, qui instruitur est acie, & stat in proximo.

Σωιδίω, Consummatio. Septuaginta utuntur pro vocabulo quod consummationem, & consumptionem significat, 2 Reg. 13. 17. Jerem. 5. 18. Dan. 9. ver. 27. Apud Platonem usurpatur de fine consummato: significat igitur finem, & rerum consummationem. De Mat. 28. 20. seculi, id est, totius mundi, & vitæ presentis

^h Rom. 3. 5. ^{Θεὸς δὲ ἰσχυρὸς ἐν ἡμῶν ἁμαρτίαις, Confirmitur, aut Commendat Dei justitiam: utrumque significat, Aret. in loc.}

ⁱ Σωιδίω, Conjux.

^k Conterentius sum.

^l Usurpatur pro animi angustia & anxietate, Gerhard.

^A Cωιδίω, ἡνὰ, premor, constingor, coarctor.

presentis consummatione usurpatur, Matth. 13. v. 39. 40. & 24. 3. Heb. 9. v. 26.

Συσιλάω, ἐομαι, Finio, consummo, exigo, expleo, conficio, or, Matth. 7. 28. Mark 13. 4. Luk. 4. 2. 13. Acts 21. 27. Heb. 8. 8. Rom. 9. 28. Simul ad finem tendo, vel, Ad eundem finem tendo, vel, unà tendo, consummo, perficio.

Σωτέμεθα, ομοι, Concido, or, Rom. 9. 28.

Σωτηρέω, ἐομαι, Observo, conservo, or. Marc 6. 20. ubi, ut τὸ Σωτηρέειν de cultu & observantia dicatur, quomodo hic eam vocem recentior Interpres accipit, non admittit (nisi fallor) qui intelligunt quid Græcè sit loqui. Vetus custodiendi verbo usus est, longè melius, ni fallor. Servabat eum, ac custodiebat. Τηρέειν etiam autoribus his dici solent, qui in carcere servantur: Ita Act. 12. 5. Heinssus. It is used also Matth.

9. 17. Luc. 2. 19. and 5. 38.

Σωτήριος, δεσμοι, Constituo, pacifcor, consentio. Non solum significat pacifici, sed etiam consentire. Job. 9. 22. Non frustra utitur Johannes verbo σωτήριος, quod conspirare significat, ut doceat, qualia sint conciliabula que contra Christum colliguntur. Invenitur hoc verbum 1 Sam. 2. 13. ubi Rex Saul Sacerdoti Achimilecho (sed per calumniam) obicit, quod cum Davide conspiraverit adversus Regem, Pol. Lys. Act. 23. v. 20. & 24. 9. Lxx. utuntur pro verbo quod animorum consensum & colligationem significat, qua significatio isti loco Luc. 22. 5. pulchre convenit: sensus igitur est, quod, verbis ultro citroq; commutatis, tandem inter Pontifices & Judam de certa pecuniæ summa convenit.

Σωβίσιμος, Paucis, Act. 24. 4.

Σωβίσιχος, Concurro. Mar. 6. 33. Act. 3. 11. 1 Pet. 4. 4.

Σωβίσιωομαι, Contero, quasso, confringo, or. This word significeth to lessen a thing, or break it to pieces: so it is used Rev. 2. 27. of breaking vessels into shivers: It is often also affirmed of contrition, which is done without wounding, or fraction, as Mat. 12.

ver. 20. it is spoken of the reed, and Esa. 38. 13. 1 King. 13. 26. It is used also Mark 5. v. 4. and 14. 3. Luke 4. 18. and 9. 39. John 19. 36. Rom. 16. ver. 20. Being applied to the feet, it noteth the breaking or crushing, which is by stamping upon a thing.

Σωτήριμα, Conditio, Rom. 3. 16.

Σωτήριος, unà educatus. Actor. 13. ver. 1. Simul nutritus, puer col-lactaneus, qui pariter mammam suxit, Enfant nourri de la mesme tette, ou Nourrice. A foster-child, or which suckled of the same milk, Jun. Nomenclat.

Σωτησάτω, Convenio, Luk. 8. 19.

Σωτηροεινομος, unà simulo, Galat. 2. ver. 13.

Σωτηροεινομος, unà operam conferso, 2 Cor. 1. 11.

Σωσάτω, p unà parturio. Rom. 8. ver. 22. Σωσάτω, Travelleth in paine, as a woman in travell to be delivered.

Σωσασία, Conjuratio, Act. 23. 13.

Σύγρις, Syrtis, Act. 27. 17. Locus arenosus & vadus, qui naves ei appul-sas veluti trahit, & retinet, & denique absorbet; à verbo σίγειν, quod navigia deprehensa, ab his retineantur, ut non possint evadere: vel à σὺψέω, con-fluo, quod illic arena & limus varius confluat. Hujusmodi loca Latini vocant Brevia.

— Treis (naves) Euris ab alto In brevia, & Syrtis urget (miserabile visu)

Illiditque vadis, atque aggere cin-git arena.

Σύγω, Traho. Σύγω est propriè, Per pavementum, vel solum trahere; unde

σύγωα vestis caudata matronarum nobilium, ejus cauda per solum trahitur, Piscat. in Joh. 21. 8. & Act. 14. 19.

It is used also Act. 8. 3. and 17. 6. Rev. 12. v. 4.

Σύωρα εἶπω, Discerpo, Luk 9. 42.

Σύωνιον, τὸ, Commune signum, Mark 14. 44. De composito datum, ut Tessera apud Latinos, Symbolum, Beza. Vul-gatus simpliciter vertit Signum, ut & Syrus & Arabs; id probo, inquit Lu-dovic.

p Ita signifi-catur, ut sum-mus dolor, sic etiam læ-tus exitus qui cum con-sequetur, Be-za.

q Arer. Virgil. Æ-neid. 1.

r Latini quoque syma vocant, ut Martial, Apollini longum, in quoque syma ibi. s Vox hæc & vox σὺείων apud Græcos sacrarum literarum Interpreteres plene idem valent, Isa. 5. v. 26. & 49. 23. & 63. 10. Jud. 20. 40. Grotius.

m Concise, breviter, succinctè, compendiosè. n Usurpatur hoc verbum interdum in comminatione alicujus rei, quæ frustulatum fit, ut Exod. 32. 19. Chemnit. o Σωστήριμα, Quassaram, Virgil. Æneid. 7. Quassaram vinctis liceat subducere classem. Quassarum autem Latini est quod vernaculo sermone dicimus froisic. Tertull. cōctisum vertit, & quassam Judæorum fidem ita vult significari. Erasmus, Comminuam, id est, contritam, quæ propria est hujus verbi significatio. Sed hic accipi pro Quassaram indicat verbum sequens: nam qui fieri potest, ut quod jam comminatum est & contritum confringas? Beza.

dovic. de Dieu in quatuor Evangelia. *Signum consignans, sive id ex composito datum, sive non, Id. ubi supra.*

u *Συναμα* est plurale neutrum, ut *συγκληρομα* & *συμαίτο* *ibid.*

Συναμα, Ejusdem corporis, Steph. Ephes. 3. 6. Concorpores. Steph. Bez. Vulg. Concorporeales. Ejusdem corporis, Erasim.

Συνασιασῆς, Socius seditionis, Mark 15. v. 7.

Συνατιδῆς, Commendatitius, 2 Cor. 3. 1. twice.

Συναυξέω, δομαί, Simul crucifigo, or, Unā in crucem tollor. Metaphorice apud Paulum ad Galat. 2. 20. It is used also Matth. 27. 44. Mark 15. 32. Joh. 19. 32. Rom. 8. 6.

Συελλω, Subtraho. Proprie, Contraho, item, Compono ad sepulturam, Vestibus sepulchralibus obvolvo, Act. 5. 6. Verbum enim a Luca Evangelista adhibitum in Actis Apostolorum, ad corporis mortui funerationem indicandam. Id quidam aliās corripere transfert, aliās subtrahere: sed meo quidem animo neuiquam appositē. Neq; verò longē abire necesse est: Quippe in proximo posita pervulgata verbi notio optime quadrat, nempe contrahere, seu coartare; eamq; jure amplectitur Syrus, Fullerus Miscell. fac. li. 6. ca. 18. 1 Cor. 7. 29. The time is short, Καλεῖς συνεταμένον. The Greek word is a Metaphor taken from a piece of cloath that is rolled up, only a little left at the end, M^r Burrh. Moses his choice.

Συενδλω, unā suspiro, Simul gemo, Congemisco. Rom. 8. v. 22. Συενδλεῖ, groaneth, as one pressed with a burden, desiring to be eased.

^a Est, Ejusdem ordinis esse, In eadem serie esse, Polyb. Eras. in loc. Notat Budæus in commentariis verbum *συεινέω* de iis tantum rebus proprie dici, quæ quendam consensus, cognationem, & convenientiam habent.

^x *Συοιχέω, Eādem serie respond. o. Steph. Beza. Galat. 4. 25. Primum significat quod in eadem serie est, aut quandam conjunctionem habet: deinde significare potest, Simul incedere, aut ambulare, Illyr. in loc. Not well translated bordereth, as in the old; but answereth, or, is in the same rank with, as the new and best translation. Itaq; *συοιχέω* dicitur Jerusalem illa monti Sinai, quia eandem legem proponebat in toto illa externo cultu, quæ in Sinai data fuerat, cui qui adhaerere voluerunt,*

ut in ea justitiam querebant, sub jugo servitutis manserunt. Et ab Ecclesia Dei rejecti fuerunt, tanquam abdicati filii, Rivetus.

⁷ *Συεπιώτης, Commilito. Phil. 2. 25. Philem. 2.*

^y *Vocabulum militare, sic enim dicuntur, qui sub iisdem signis militant.*

Συερέω, Converto, Act. 28. 3. Convertito in faciem.

*Συεσση, Concurfus, Coitio, Act. 19. 40. Et 23. 12. Conversio, Et convolutio, quæ sit in orbem, aut gyrum; Vortex capitis. Vertigo, quum oculis alicujus videntur omnia circumagi, ac rotari. Vulg. Eras. Et Beza, Concurfus. Arabs bene, Seditio. Tumultuarium enim et seditiosum concursum significat: ut *συεσση* est, Populum factiosè cogere; sic *συεσση* est factiosus coetus, Lud. de Dieu in Act. 19. 40. Examen apum *συεσση* μελισσών Lxx. Interpretibus dicitur. Jud. 14. 8. nec aliter se habet *συεσση* τῶ δαῖς seditiosa coitio populi. Lxx. etiam pro conjuratione utuntur, 2 Reg. 15. 15. Amos 7. 10. Et alibi, Idem *ibid.* Coitionem arcanam et factiosam pactionem significat, Gagnicus.*

Συχηματίζομαι, Configuror. Rom. 12. v. 2. Μη συχηματίζετε. Tolet hence collecteth, because the vulgar Latine thus readeth, Nolite conformari, Have ye no will to be conformed, that it is possum in arbitrio hominis, placed in the will of man, whether thus to be fashioned, or not; whereas there is no such word in the Original; for it significeth, be not fashioned: and besides, the very next words, be ye changed, doe confute this opinion. Accommodate not your selves, so ^a Erasimus. Fashion not your selves, so ^b Beza. Conformate not your selves, so the ^b Syrian Translation. And ^c Fr. Bib. and we, Be not conformed. 1 Pet. 1. 14. συχηματίζομενοι, viz. as a player is framed and fashioned to the gesture and words either of drunkenness, or adulterie, when he playeth them on the scaffold of the Theater, H. Steph. in Thes.

^a Ne accommodateis vos ad figuram. ^b Ne vos configuretis. ^c Ne vos conformetis.

Σπατω, Occido, Mactō. Σπατομαι, Pass. 1 John 3. 12. εσπαξες, Jugulavit. Si propria verbi significatio retineatur, statuentiam

tuendum erit, quod Cajin fratrem occiderit ferro in jugulum adacto: potest tamen istud verbum per Synecdochen speciei accipi generaliter, Piscat. & Vortius in loc. It is used also Revel. 5. 6, 9, 12. and 6. 4, 9. and 13. 3, 8. and 18. 24.

d Jugulatio, maclatio, caedes, Isocr. Item pars illa colli qua aliquis jugulatur, Thuc. e Adverbium intendendi.

δ σφαγῆς, Maclatio, Acts 8. 22. Rom 8. 36. Jam. 5. 5. It significeth epulum. See Beza's notes.

σφαγῆς, Victimā, Acts 7. 42. Hostia, i. bestia qua jugulatur, animas quod maclatur.

ε σφοδρῶς, Vehementer, Valde, Matth. 2. v. 10.

σφραγῖς, Sigillum, often.

f Signum, sigillum, i. nota, qua rei imprimitur, ut dignosci queat; plerumque de signo quod annulo imprimitur epistolis, Steph. in Theol. Grac. Ling. Non est tantum Character aliquid indicans, sed nota signatoria diplomatibus addita, Pareus in Rom. 4.

σφραγῖς, i. Sigillum, often. Although it be sometimes used to shut things, and the Verb significeth to shut, or hide, as Matth. 27. 66. Revel. 5. 1. and 10. 4. yet both the Noun and the Verb especially significan an obfignation, which is made majoris fidei & autoritatis causā, as we may see 1 Cor. 9. 2. 2 Tim. 2. 9. Revel. 7. 2, 4. 2 Cor. 1. 22. Pareus Rom. 4. 11. Signaculi nomen, quod veteris Interpres & Erasmus usurpavit, libens refugit; partim quod non sit admodum usitatum, partim quod non satis videatur illam vim obfignationis declarare, Beza in loc. Both the Hebrew word סֹדֶן, and this Greek word σφραγῖς, & ipsum instrumentum signandi, & impressum characterem nunquam denotant. Παροῦ τὸ σφράγιον, Munio, ut proprie sit signum quo aliquid munimus, & confirmamus.

σφραγῖς, Obsigno, Configno. σφραγῖς, Pass. often. Dicitur praecipue de his que signo aliquo impressa signantur, ut ab aliis cognosci possint, Arct. Joh. 6. 27. Ἐσφραγισέ, Obsignavit, seu sigillavit: valde significans verbum est, & indicat, tum quod Pater seculi Characterem substantiae suae, Heb. 1. tum quod eum immoto decreto ad hoc tantum munus Servatoris inauguraverit, Illyr. in loc. Vide Bezam & Piscat. Rom. 15. 28. The Vulgar Latine readeth, & have affixed, so Lyran, Haymo: but the Greek word significeth ra-

ther consignans, vel obfignans; sealing, confirming, than assigning, and setting on.

σφυρα, Malleoli, Acts 3. 7. Quod mallei speciem quodammodo representent, Beza. Hoc vocabulo declarantur extrema illa qua ad talum desinunt, & ad latera extuberant, processum nimium illi appendicium ossium, qua tibiā constituant: nos in vernaculo sermone, pedis cavillas, i. clavos, vocamus, quod in illa vertebra pes vertatur, qua nisi firma fuerit, gradiri non possis, Id. ibid.

σφυρα, Prop. Act. 13. 44. and 19. 26. Heb. 9. 22.

σφῆμα, Species, Habitus. 1 Cor. 7. 31. This word translated Fashion, significeth but an accidentall and external figure without substance. It significeth the surface, the outside; as if all the things of the world were a meere surface, and vain outside. Est figura rerum inanimatarum, Arct.

σφῆμα τῶ κόσμου. It is very emphaticall, and significeth the habit, vesture, or clothing of the world. Proprie vestem notat exteriorem, Alsted. Dicitur vel species, vel forma, sed potius species, quod Gallice dicitur, La belle apparence, Steph. in Theol. It is used also Phil. 2. 8.

σχίω, opus, Findo, Divido, or. This word is used of many things broken and divided: 1. Of the garment cut, Matth. 9. 16. Luke 5. 36. Joh. 19. 24. 2. Of the veile of the Temple which was cleft into two parts, Matth. 27. 51. Mark 15. 38. and Luk. 23. 45. as also of the cleaving of the rocks, Matth. 27. 51. 3. Of the breaking of the net, Joh. 21. 11. 4. Of the division of the multitude, Act. 14. 4. and 13. 7. 5. Of the cleaving of the Heavens, Mark 1. 10. Verba σχίω & σχίζω, & ex vi vocum, & ex usu Scripturae alibi veralem scissionem notant, nusquam appa-

h Beza vertit Malleoli, i. e. ossa juxta talos extantia, sed frigide; significat enim totum pedem, ut & tibia feceruntur: quare minutius minusque recte sagittatus, expressit veritatis. Mellis noster & Syrus vertunt Plantas, puta pedes quibus totum corpus insistit, Cornelius a Lap. i σχῆμα à σχίζω, ut habeo ab habeo.

k σχῆμα Geometris est Figura à positu linearum & angulorum. In communis sermone proprie significat gestum: transferunt ad alias res: nam in Aethiopicis Figuris appellantur σχῆματα, quia sunt veluti gestus quidam orationis. Item σχῆμα significat affectum, quia affectus revera est quidam motus seu gestus cordis, ita Phil 2, V. Erwin. Frigid. in Nov. Test.

g Affignatio, σφραγῖς, i. e. apud ipsos fideliter & quasi annulo obfignatum deposuero, Beza.

rentem. Vide Matth. 17. 51. Marc. 15. 28. Luc. 23. 45. Joh. 21. 2. Interpretatio Syra huic sententiæ favet, dum adhibet in hujus historia descriptione verbum quod significat scindere, diffindere, distumpere, Spanbem. in Dub. Evangel.

1 A $\sigma\delta\iota\sigma\mu\alpha$, quod est scindo, diffico, lacerō. $\Sigma\chi\iota\sigma\mu\alpha$ Latine est scissura, quæ est, cum partes inter se coherentes, vel dissiliunt, vel divelluntur vi quadam. Metaphoricè ad animum transfertur. Nomen hoc apud profanos Autores, neque in Vet. Testamento quidem existit.

1 $\Sigma\chi\iota\sigma\mu\alpha$, Fissura, dissidium (œties in Novo Testamento habetur.) From whence cometh our English word Schisme. It signifieth both Division and Dissention. It properly signifieth a section in a solid bodie, as In lignorum fissura, quæ vitas partes ligni dirimit. By a Metaphor it is applyed to diversitie of opinions, cum grex in contraria studia scinditur.

Scinditur incertum studia in contraria vulgus.

Propriè Fissuram significat, sed Matth. 9. v. 16. Rupturam, Eras. Casaub. Dissidium, Joh. 7. 43. Sectam, 1 Cor. 11. ver. 18. $\Sigma\chi\iota\sigma\mu\alpha$ propriè sunt animorum dissidia, factionesque de ordine aliquo extrinseco excitatæ: 'Αι γέσεις sunt de doctrina capitibus exortæ factiones & sectæ, Dr Sclat. in 1 Corinth. 11.

It is used also Mark 2. 21. Joh. 9. 16. and 10. 19. 1 Cor. 1. 10. and 12. 25.

$\Sigma\chi\iota\sigma\mu\alpha$, Funiculus, John 2. 15. Act. 27. 32.

$\Sigma\chi\omega\delta\acute{\iota}\omega$, Vacō. To take any vacant time. Vacationem solenniorum indicat, Pareus. Matth. 12. ver. 44. $\chi\omega\delta\acute{\iota}\omega$ τα, empty. The Originall signifieth also being idle. 1 Corinth. 7. 5. $\chi\omega\delta\acute{\iota}\omega$ τε, non dixit, Oretis, sed Vacetis precationi, quod ea res desideret animum ab omnibus mundanis curis vacantem, Eras. It is used also Exod. 5. 8, 17.

$\Sigma\sigma\acute{\omega}$, Servo, libero. $\Sigma\sigma\acute{\omega}\mu\alpha$, (Pass.) often. $\Sigma\sigma\acute{\omega}\epsilon\delta\alpha\iota$ interdum idem valet quod servari in vita, ut Matth. 24. ver. 22. Marc. 5. 23. Interdum idem quod sanari, vel convalescere, Matth. 14. 16. Marc. 5. 28. Joh. 11. v. 12. Act. 14. 9. Matth. 8. v. 21. $\Sigma\sigma\acute{\omega}\mu\alpha$, Salva ero. Syr. Sanabor ego. Pagnin. Servabor. Vatab. Salviem consequar. Novarin. Incolumis ero. Verbum $\Sigma\sigma\acute{\omega}\epsilon\delta\alpha\iota$ non

solùm significat sanari, sed etiam ad bonam frugem redire, Piscat. Qui sanitatem à Deo accipit, vitia deserere, & probum vitæ cursum debet inire, ut dum sanatur, ad bonam frugem convertatur, Novarin. in loc.

$\Sigma\sigma\acute{\omega}\mu\alpha$, Corpus, very often. 1. That part of man which is made of flesh and bones, 1 Cor. 15. 44. 2. The whole man, Rom. 6. 12. and Rom. 12. v. 1. where there is a Grecisme (as an Hebraisme Rom. 13. ver. 1.) The Greeks put $\Sigma\sigma\acute{\omega}\mu\alpha$ for persons, and with us it is ordinary to use body for the whole man, as when wee say, Hee is a very good, or naughty body. 3. A company or society of persons united together, as the severall members are in one body, 1 Corinth. 10. 17. Ephes. 4. 16. 4. Slaves are called $\Sigma\sigma\acute{\omega}\mu\alpha$, bodies, Revel. 18. 13. because (as Epiphanius observes) their masters commandements reach onely to their bodies.

$\Sigma\sigma\acute{\omega}\mu\alpha\tau\iota\kappa\acute{\omega}\varsigma$, Corporeus, Luk. 3. 22. 1 Tim. 4. v. 8.

$\Sigma\sigma\acute{\omega}\mu\alpha\tau\iota\kappa\acute{\omega}\varsigma$, Corporaliter. Coloss. 2. v. 9.

This word is translated there by us bodily, which is used after the Greek phrase: for the Grecians use the word $\Sigma\sigma\acute{\omega}\mu\alpha$, which signifieth a bodie, not onely for a thing which hath a true being, as a bodie hath; but for a person: and wee in our English use the word bodie for a person, as wee use to say, Some body, or, No body, for Some person, or, No person: The Apostle then by bodily there, meanes personally.

$\Sigma\sigma\acute{\omega}\delta\omega$, Coacervo, Rom. 12. 20. 2 Timothy. 3. ver. 6. Whence Sorites, which Cicero calleth Acervalem conclusionem.

$\Sigma\sigma\acute{\omega}\eta\varsigma$, Servator, often. Salutis Autor, qui salutem dat, & dedit. Ifocr. Dem. Qua vox significat Liberatorem, & Conservatorem.

nomen de Christo usurpârunt, non satis Latine, vel potius nullo modo Latine, Steph. in Thes. Græc. Το Ιησους si non Latinus, at saltem $\epsilon\mu\pi\alpha\tau\iota\sigma\tau\iota\epsilon\gamma\epsilon\sigma$ reddi Salvator, quam Servator, nemo opinor iuverit inficias, Amama Antibar. Bibl. lib. 2.

Salva-

Salvatorem an Servatorem rectius dixeris, dubitant eruditi. Qui Livium, Ovidium, alios à priscis, sciunt Servatoris & Liberatoris vulgasse vocabula, ii refugium nomen Salvatoris: Contra, præferunt alii & Celsæ, malè prorsus & iniquè Servatorem reddi, de Christo potissimum, ac etiam de quovis alio. Minus enim est servare, quàm salutem dare. Affirmant præterea, Christum etiam Demones servare, alioquin in nihilum ituros, at non salvare, Scultet. in Exercitat. Evang. lib. 1. cap. 52. Vid. Sculteti Delit. Evang. cap. 1.

Σωτήρ is a word which cannot be fully expressed in one Latine word, signifying as much as a most absolute Deliverer from all danger, and all evill whatsoever, Matth. 1. 21. Such a one as doth not onely once deliver, but is also the Authour of perpetuall salvation. Luke 1. 47. My soul rejoiceth τὸ ὄσιον τὸ Σωτήρι μου, in God my Saviour, qui me & liberat, & custodit, & perpetuè salutis Auctor est: hæc enim tria beneficia complectitur, Chemnit. In Tully's ^p time they had not the Latine word Salvator, but *Lactantius, Ausonius,* and other good Latinists use it since. That ancient term [*Salvator*] found in the Vulgar Translation and ever used by all the Latine Fathers, I hold it fittest to retainè. They are too fine that translate it *Servator*, a word short of the emphasis of the Originall, confessed by Tully himself, who could judge of Latine better than they, Dr Clerk, one of the Translators of the Bible.

This name is given to God the Father, 1 Tim. 1. 1. and 2. ver. 3. Such a name as the great Oratour himselfe saith of (*in Verrem*) Soter, hoc quantum est? ita magnum, ut Latino uro verbo exprimi non possit. This name [*Saviour*] is so great, as no one word can expresse the force of it. Est plus quàm Servator, & plus quàm Salvator, *Darius Isag. Christi. l. 1. c. 38. Mibi non videtur deesse vox Latina ejusdem originis atque efficacie, sed antiquior, & in sacris, magis quàm in usu populari re-*

cepta, Sospitatoris, *Grotius. Rellius fortè Dominus noster Jesus Christus Latine Sospitator dicitur, quàm vel Salvator, vel etiam Servator. Salvantur enim, & servantur etiam quæ non fuerunt perditæ: Sospitantur autem ea tantum quæ fuerunt perditæ, Laurentius in 2 Pct. 1. 1.*

9 Σαλῦς, Salus, often. Phil. 2. 12. Syrus & Arabs vitam verterunt: neuter tamen affectus est emphasin vocis. Est quidem vita, ac vita omnis non est continuè Cœlestis, sed est ea demum vita quæ miseris, & deploratæ spei, & denique perditis hominibus obvenit, *Cameron. in Myroth. Evang. & Prælect. ad Philip. 2. Itaque Apostolus, in divina illa & admirabili Legis cum Evangelio comparatione, cum de promissionibus Legis agit, vitæ semper meminit; cum ad Evangelium perventum est, salutis. Pro conservatione corporis, Act. 27. 34.*

Σωτήρ, & Salutifer, Tit. 2. 11.

Σωτήριον, Salus, Luc. 2. 30. & 3. 6. Act. 28. 28. Ephes. 6. 17. Significat, quasi cornu, seu fontem salutis, Chemnit.

Σώφρων, Temperans, 1 Tim. 3. 2. Tit. 1. 8. & 2. v. 2, 5. Temperans, qui suos ita affectus potest moderari, ut in rebus omnibus modum conservet optimè. The Papists, out of their Vulgar Translation, abuse this word, to improve the marriage of Ministers, and most improperly translate it *chaste, or continent*; whereas the word properly signifieth, *A man of a sound minde, that is, prudent and circumspect. A σώω servo, & σφρω mens, aut σφρωνος sapientia. Prudens, Ambrosius. Id quod impendio placet Hieronymo, quod magis sonat sobrium, & sane mentis, Eras.*

Σωφρόνας, Sapienter, Tit. 2. 12. Beza τὸ Σωφρόνας reddit sapienter: *Vulgatus, Sobriè: Neutrum placet. Σωφροῦν enim latins multò pavet, quàm sobrietas: & aliud est σφρός sapienter, aliud σωφρόνας, quod omnino puto vertendum temperanter, Scultetus in locum.*

Σωφροῦν, Sane mentis sum, Sobrius sum, Mark 5. 15. Luke 8. 35. Rom.

Fff

9 Conservatio quæ aliquid conservatur incolu-me, & in statu suo, *drift.*

1 Pro Servatore, Abstractum pro Concreto, sicut & Latine, *In mens salutis, Grotius. Vide Isa. 46. 13. & 49. 6.*

1 Sane mentis sum, Modestus & continens sum, Prudenter, modeste, & temperanter me gero.

p Verbum tamen salvandi à Cicero-ne, pariter ac *Quintiliano* usurpatum, testatur *Dru-sius ad Act. 2. 40. Vide etiam, si placet, Estium ad Philip. 3. v. 20.*

12.3. 2 Cor. 5. 13. Tit. 2. 6. 1 Pet. 4. 7. *Σωφροσύνη* est, *Vulg. reddidit*, Estote itaque prudentes. *Oecumenius, Eras- mus, Pagninus, Vatablus*, Sitis igitur sobrii. *Σωφροσύνη* significat prudentem agere, modeste se gerere. Item, temperantem esse ac moderatum, adeoq; ad Animum & Corpus refertur, cum sit quedam non solum corporis, sed etiam animi sobrietas. Si ad Animum refertur, significationem habet prudentiæ ac modestiæ; si ad Corpus, moderationis in cibo, potu, alijsq; rebus, qua circa corpus geruntur, Marc. 5. 15. Luc. 8. 35. Rom. 12. 3. & modestiæ & prudentiæ significationem hoc verbum includit, Gerh. in loc.

Σωφροσύνη, Sapere doceo, Tit. 2. 4. *Emendo, Corrigo, Castigo, Coërceo, Ad sanam mentem reduco, facere ut quis sapiat.* This word is most properly and usually ascribed to Schoole-masters, who have youth committed unto them to be instituted in all discipline and instruction.

Σωφροσύνη, Sanitas animi. 2 Tim. 1. 7. *Σωφροσύνην non converti Sobrietatem, (quod ambiguum est, nec sat is Latinum) sed Animi sanitatem, quod ipsa verbi notatio declarat.* Beza.

Σωφροσύνη, Sobrietas. It significeth both Temperance and Sobriety; but it is usually translated Sobriety, as Acts 26. 25. It is a moderation ex judicio rationis, and a keeping of a man in his right wits, because so long as a man hath his wits about him, he is master of his lusts. *Græca vox anceps est: magis tamen Sobrietatem sonat, & Sanitatem mentis, quam pudicitiam, Eras- mus.* It is used also 1 Tim. 2. 9, 15.

t Whence the whole information of youth is by Pharaoh called *Σωφροσύνη*.
 1. Est sobrietas.
 2. Pudicitia.
 3. Moderatio animi, & refrenatio cupiditatum.
 4. Sapientia, & sanitas animi, *Cornel. à Lap. Lat. Temperantia.*
 Gall. Temperance.
 Angl. Temperance.
 Est Græcis *σωφροσύνη*, *Temperantia*, virtus quæ cupiditates circa potum, ac cibum, ac res venereas, coërceat: dicta quasi *σωφροσύνη* ἢ *σοφροσύνη*, i. mentis prudentiam servans; prudentiæ enim comites sunt sobrietas & temperantia, *Arct. in Probl.*

T.

Τάγμα, Ordo, 1 Cor. 15. 23.
Τάγμα, Statutus, Acts 12. 21.
Ταλαίπωρος, Miser. Rom. 7. 24.
ταλαίπωρος ἐγὼ ἀνθρώπου. *Proprie* Lat. miserabile que je suis! Fr. Bib. O wretched man that I am! Our last Translation.

a Ordinatius certo ordine procedens.
 b *Arumnosus*, Miser Calamitosus. man that I am! Our last Translation.

qui calamitatum luctuosarum oneribus premitur assidue, illarumq; procellis obruitur, & immergitur, ut vix, ac ne vix quidem, è gurgite emergere possit. It significeth one that is *arumnosus* & perpetuis pugnis fatigatus, wearied with troublesome and continuall combates, *Beza*. Like as a Champion, who, striving a long time, is at last like to be overcome of his Adversaries, unlesse he be helped. O unhappie man, *Vulg. Lat.* but that is not so fit. *Vox est anhelantis*, it is the voice of one breathing and panting, desiring to be deliver'd from this servitude, *Calv.* The word is used when one would most disgrace a man. *Qui sibi displicet in vitiis, Deo placet*, *Bern.* It is used also *Revel. 3. 17.* Componitur à verbo *ταλάω* (per *Synopson τάλω*) *Suffero, Perpetior, & πάρο*, *Luctus, Alsted. in Lexic. Theol. Vel potest fieri à τάλω ἐπὶ τῷ πάρω. πάρος autem significat etiam duritiem lapidosam, qualis est in articulis podagricis, qua parit ingentes dolores, &c.*

Ταλαίπωρος, Calamitas, Rom. 3. v. 16. James 5. 1.
 c *Ταλαίπωρος*, Sensu miseria tangor. *Jac. 4. 9. ταλαίπωρήσατε.* Significat ibi non externum hominis statum, sed internum animi affectum i. ita animis affecti estote, ac si affligeremini. *Metonymia efficiens*, *Piscar. in loc.*

Τάλαντον, Talentum, Matth. 18. 24. and 25. 15, 16. twice.

d *Ταλανταίον*, Talentum pondus, *Rev. 16. 21.*

e *Ταμείον*, & *Ταμείον*, Conclave. Significat generaliter locum secretiorem in quo recondimus aliquid, *Bez. in Matth. 6. 6.* It hath only three most usuall significations in Greek Authors. 1. It may be taken for a secret Chamber, or close and locked Parlour. 2. For a Safe, or Cupbord to lay vitualls in: *Stephanus* saith it is taken pro cella panaria & promptuaria, for a Safe wherein esculenta & poculenta reconduntur. 3. For a locked Chest, or Cupbord, wherein Treasure usually is reserved. *Conclave*, *Math. 6. 6. & 24. 26. ἐν τῷ ταμείῳ*, In penetrati-

c Miser sum. Item transitive nonnunquam significat, *Miserum reddere*, *In arumnas conjicere*, *Lotinus*, d *Talentum æquans*, e *Significat vel cellam promptuariam, conclave, seu cubiculum, Heřsch. A ταμείον Dispensare vitium, & ταμίας, Pro-missus condus, Eras.* f The word Penetrabile used in the Vulgar Latine edition, saith *Calepine*, significeth omnem partem interioriorem domus, vel templi. *Cicero* calleth those gods, *Divos penetrales*, Chamber or clostery gods, which were worshipped in the secrets of the Temples within: and hidden sifers, *Focos penetrales*, because most inwardly. *A penitus penitus*, because they were their penitissimi, their most inward and proper gods.

bus, Vulg. *In conclavibus*, Beza. In the *secret Chambers*, as when Papiſts ſay, He is in the Chappell, on the Altar, in the Box, believe it not. Beza alſo renders it *Conclave*, Luke 12.3. but in the 24. verſe of that Chapter (*quia agitur de rebus ad familie viſum pertinentibus*) he renders it *Cella*, the *Vulgar Cellarium*. Sed *illud eſt magis uſitatum*, ſaith Beza. Erasmus there renders it *Penuarium*, quod vocabulum non memini legere, ſaith he in the ſame place.

g Ordo eſt, parium, impariumque, ſua cuique tribuens loca, diſpoſitio.

τῆξις, Ordo. *Ordinatio*, vel *Ordo militaris*, *Acies*, *Statio* & *locus pugnandi*. It is ſometimes taken ſtrictly in oppoſition to *Confuſion*; and ſo it is a diſtinct thing from *Decencie*; ſo 1 Cor. 14. 40. So it is but the timing and placing of each thing afore or after other. Sometimes ſo largely, as to comprehend the diſpoſition and manner of handling any ordinance of God, and is as large as *Policy*, and taken *pro diſciplina tota*; ſo Col. 2.5. h 1 Cor. II. ult. *Militare vocabulum*, & denotat *cohortem militum inſtructam*, & *ordine apto conglobatam*, Episc. Dav. in Col. 2. It is uſed alſo Luk. 1.8. and Heb. 5.6, 10. and 6.20. and 7.11, 17, 21.

h Διατάξις, Orδίνατο.

ταπεινός, *Humilis*. It is ſometimes oppoſed to the *rich*, as James 1. v. 9. Sometimes to the *proud*, as Jam. 4.6. *Quum de homine dicitur, à corpore ad animum eius tranſlatum eſt, ut & Humilis apud Latinos. In qua ſignificatione frequens eſt in Novi Teſtamenti libris, ut in Matth. 11.29. 1 Pet. 5.v.5. Stephanus. Significat non tam humilem ſtatum, quam demiffum animum & humilem affectum, in qua ſignificatione uſurpatur Matth. 11.29. Luc. 1.52. Gerh. in 1 Pet. 5.5. Nomen ταπεινός, i. humilis, pro vili & abjecto etiam apud Demosthenem reperitur. Quasi ταπεινός, Eustathius, quod se quasi pedibus proculcandum subſternat. Quasi ἐδραεινός, à pavimento, ſicut humilis Latinis ab humo. Vilis, & ignobilis, humilis corde. Græca dictio utrumq; ſignificat, ſed magis Viles, Janſ. Dicitur humilis, ſed qui*

ſimul ſit miſer, Aret. It is uſed alſo Rom. 12.16. 2 Cor. 7.6. and 10.1.

ταπεινός, ὄρμας, *Demitto*, *Deprimo*, or. Matth. 18. 4. *Demitto*. *Vulgata*, ad verbum, *Humilio*. Sed humiliandi verbum apud idoneos *Autores* non legi, unico Ciceronis loco excepto, lib. 2. De natura Deorum, ubi humiliata animantia quædam appellat. Demiffum autem eundem eſſe cum *Humili*, vel *illud* Ciceronis indicat, ex 5. Tuſc. Non eſt auſus, inquit, clare & ample loqui, quum humiliter demiffèque ſentiret, Beza. It is uſed alſo Matth. 23. v.12. and Luke 3.5. and 14.11. and 18.14. 2 Cor. 11.7. and 12.21. Phil. 2.8. and 4.12. Jam. 4.10. 1 Pet. 5.6.

ταπεινωσις, *Humilitas*, *Deſectio*. Some make a diſtinction between ταπεινωσις and ¹ταπεινογεσωνίς, as between *Humiliation* and *Humilitie*, which are neer in ſound; yet there is a great difference between one *humble*, and *humbled*; one of a *low minde*, and one of a *low ſtate* or *condition*. Non ſolet *humilitatis virtus* ταπεινωσις, ſed ταπεινογεσωνίς vocari, ut Act. 10.19. Ephes. 4.2. Phil. 2. v.3. Col. 3.12. & 1 Pet. 5.5. *Eiſi humilem, id eſt, virtute ſuperbie oppoſitâ præditum, ταπεινὸν votatum legimus*, Matth. 11. 29. & 1 Pet. 5. 5. Maldonat. ad Luc. 1. 48. Luc. 1. v. 48. Ἐπὶ τῇ ταπεινωσὶν τῆς δούλης αὐτῆς, *Humilem ancillam ſuam*. Vulg. & Eraſ. ad verbum, *Ad humilitatem ancillæ ſuæ*. Sed *Humilitas ancillæ*, pro, *Humili ancillâ ponitur*, ex Hebræorum idiotiſmo. Significat autem ταπεινωσις *Humilitatem*, i. e. *vilem & abjectam conditionem, qualis eſt, nimirum, vilium ſervulorum*. Itaq; incepti ſunt qui *modestiam, ceteraſq; Mariæ virtutes*, hoc loco prædicant, quasi ταπεινωσις illud ſit quod Græci ταπεινογεσωνίῳ vocant, Galli verdè vernaculo ſermone, *Humilitè*: quasi *deniq; Maria* nulla ſua *merita*, ac non *petiit* infinitam *Dei miſericordiam* colaudet, ut rectè obſervat Erasmus in hunc locum, Beza. Ideoq; bene notavit vir doctiſſimus ταπεινωσιν eſſe miſericordiam, aut certè conditionem abjectam, ut Philip. 3.21. videre eſt. In Veteri

i Eadem diſtinctio habetur in lingua Hebræa, ubi מוטהו גמאנוּת, eſt, *modestia*, *ſubmiſſio*, *deſectio*: at מוטהו, eſt *deſectio* & *humiliatio*.

Instrumento, præter locum Genes. 29. ver. 32. sunt illustres alii, ubi Septuaginta ita vertunt; & quidem ubi iudem respiciendi fit mentio, ut 2 Reg. 14. 26. Psal. 24. 18. Sed maxime hæc faciunt Annæ verba, quæ non dubito respici à Maria, cum & in cæteris ejus verba imitetur: Sic 1 Sam. 1. v. 11. Grotius in Luc. 1.

Sunt qui τλω ταπεινωσιν, non humilitatem, nec humilem ancillam, sed vilitatem interpretantur, nè propter similitudinem vocum ταπεινωσιν adstruatur meritum; quanquam, ut Erasmus bene monet, non est, Respexit humilitatem, sed, Aspexit ad humilitatem; & ut phrasis Mariæ non pro Hebraismo, sed pro humili & abjectissimo statu accipitur, Scultet. Exercit. Evang. 1. 1. cap. 42. Phil. 3. 2. who shall change our vile body, In the Originall it is ὡμα τῆς ταπεινώσεως, this body of vileness. It is used also Acts 8. 33. Jam. 1. 10.

k Derivatur à ταπεινωσιν, quod est humiliter de se sentire.

Ταπεινωσιν, Modestia, Demissio animi. It significth an habit of the minde contrary to Arrogance. It is taken Col. 2. 18. not for a virtue, but a vice, quo quis humilia sentit, atque terrena. Ev ταπεινωσιν, in animi demissione, id est, prætextu stultæ demissionis animi, quum alioqui inter summas eiam virtutes numeretur ταπεινωσιν, Beza in loc. Phil. 2. v. 3. The word plainly significth base-mindedness, when a man is low, vile, and abject in his own conceit. The Philosophers make it a contemptible vice; but the Apostle here commands it. Eph. 4. 2. Humilitas, Antiquus: Modestia, Beza. Humilitatem virtutem, quâ homo verissimâ sui agnitione sibi ipsi vilescit, Bernardus definit. It is used also Col. 2. v. 23. and 3. 12. Acts 20. 19. 1 Pet. 5. ver. 5.

l Verbum ταραχος, quod existat in fonte Græco, propriè est commovere aquam, quum quis limbum in ea commovet & excitat; aut Medicus pharmacum, quum id spatia agit. Impropriè & per Metaphoram, turbo, perturbato, perterreo, Paulus Tarnov. in Joh. 14.

ταραχος, ομα, Turbo, or. It significth a vehement commotion and perturbation. It is properly spoken of water^l when it is muddied and stirred, & ipsa aqua turbida redditur:

so it is used John 5. 47. Metaphorically, to^m perplex a man, and trouble the affections, and terrefic him, Gal. 5. 10. John 11. 33. Acts 15. 24. It is used of Herod, Matt. 2. 3. Eⁿ ταραχῆν, Perturbatus, hoc est, perterritus fuit. Tartarus^{*} hath his name from such troubles. It is used of the Disciples when they thought they saw a Spirit, Matth. 14. ver. 26. Mark 6. 50. Luk. 24. 38. Of Zacharie, when he suddenly saw an Angel, Luke 1. 12. The Septuagint use it for an Hebrew word which significth, subito terrore percussus fuit, Psal. 6. 3. and for a word that significth Concussus, collisus fuit, sicut terra tremore solet concuti, 2 Reg. 22. 8. Jer. 5. v. 22. For a word that significth turbatus fuit tristitia, vel metu, Gen. 40. v. 6. For a word that significth instar parturientis contremuit ac doluit, Esth. 4. 4. Psal. 54. 4. For a word which significth, ita commoveri terrore & metu, ut ex signis exterioribus illud colligi possit; timere cum motu corporis, Gen. 4. 28. Job. 37. 1. Gerh. in Pet. & alibi. It is used also John 5. v. 7. and 12. 27. and 13. 21. and 14. 1, 27. 1 Pet. 3. 14. Gal. 1. 7. Acts 17. 8.

ταραχῆν, Turbatio, turba, Marc. 13. 8. Joh. 5. ver. 4. Metus quidam concutiens, Aret.

ταραχῆν, Tumultus, Acts 12. 18. and 19. 23.

ταραχος, In Tartarum detrudo. Verbum proprium Petri. 2 Pet. 2. 4. ταραχος. The Greeks called Hell ταραχος, Hom. Iliad. 8. unto which the Apostle there hath reference. Hee cast them down to Hell, or into Tartarus, ubi Syrus ponit, usque ad inferos, ἠΐτω, Depressit eos. And, as the Scripture borroweth the terme of Tartarus from the Heathen, 2 Pet. 2. ver. 4. So it is thought by Tertullian and Gregorie, that the Heathen took the ground of their Elysiac fields from the Scripture Paradise, Bishop usher of Christs descent into hell. It is ἀπὰς λεγόμενον Ad parras tartareas damnabit, Mede renders it.

o In tartarum detrudos, Beza.

Tάτρω, quæ, Constitutio, or. Act. 13. ver. 48. *τῆς αὐτοῦ.* Syrus, positi: ignoravit enim quod hodierni hæretici somniant per τῆς αὐτοῦ intelligi, qui in seipsis apti essent, ac seipso d' iponerent ad vitam æternam, Ludovic. de Dieu. in loc. *Volunt Remonstrantes ex Socino per vocem τῆς αὐτοῦ intelligi incus dispositos: ergo sensum esse, Crediderunt quotquot ad vitam æternam bene erant dispositi. Sed quod hic post Socinum, à Remonstrantibus excipitur, per vocem τῆς αὐτοῦ significari, aptum & dispositum esse ad vitam æternam, contra usum Scripturæ, & omnium Interpretum fidem asseritur. Et absurdum ac planè Pelagianum est statuerè, aliquid esse aptum & dispositum ad vitam æternam, priusquam in Christum credat; quum omnis qui non credit, sub peccato & maledictione sit, atque iræ ac condemnationi obnoxius, ut tota Scriptura clamat, Censura Remonstrantium in c. 18. Novatores hunc locum sic eludunt, ut dicant, participium τῆς αὐτοῦ, hic nominascere, idèmq; significare fermè quod εἶναι, digni, aptè dispositi, ut hinc (scil.) exsculpant prævias dispositiones, quarum intuitu & respectu gratia donetur. Sed, primò, inspiciantur omnia Scripturæ loca in quibus hæc vox occurrit, nusquam sumitur ac si Nomen esset. Secundò, quid hoc sibi vellet, τῆς αὐτοῦ eis ἑλὼν αἰώνιον; quæ ratione verba illa verti possent? Tertiò, in Lingua Græca ejusmodi participia non nominascunt, verbo substantivo non juncta; qualitatem quidem notant, sed ab agente aliquo profectam. Itaque & sic dignitas, & dispositio, quæ hoc participio significaretur, à Deo tanquam ab agente æterno esset, Cameron. in Myroth. Evang. 1. Vox illa nusquam per totam Scripturam sacram, aut etiam in ullo Autore Græco legitur, ut internam qualitatem designet; qui Græcam Linguam vel à limine salutârunt, magnam differentiam intell. gunt esse inter τὰ ἑθῶν & διατίθετε. 2. Tam Arabica Junii versio, quàm Tremellii Syra, inordinationem, & positionem divinam consentiunt. 3. æstus hujus verbi sensus in Testamento Novo,*

Constitutionem, & Electionem extrinsecam notat. Quæ sunt potestates, sunt à Deo ordinate, Rom. 13. 1. Ordinarunt ipsi diem, Act. 28. 23. &c. Non omnia describam exempla, sed unus ille tam insignis locus instar omnium erit, Act. 22. 10, 14. qui vocis hujus rationem luculenter nobis exponit. Promittit ibi Deus dicendum esse Paulo Damasci quid ordinatum (τέτακται) fuit illi ut faciat, & vers. 14. dicitur ipsi ab Anania quid constitutum, vel designatum illi fuit (ἀπεστειλάθη) ubi divinitus quasi jubemur ordinationem eodem accipere sensu cum designatione aut electione divina. 4. Chrysolomus ipse, qui optimè intelligebat vocem Græcam, ordinatos hos interpretatur ἀπεστειλάθη τῷ Θεῷ, id est, ut Erasmus vertit, Præfinitos à Deo, à quo etiam Erasmus ipse mutuatus videtur geminam illam hujus loci Paraphrasin, quam sic format: Crediderunt ex gentibus, non quidem omnes, sed quotquot divina misericordia destinaverat ad vitam æternam, ad quam nemo pertingit, nisi à Deo vocatus & electus, Amelius. Τάτρω, 1 Corinth. 16. v. 15. significat, Servato gradu & statione in qua collocatus quis fuerit, sese operibus cum officio conjunctis addicere; ut sensus sit, eos se quidem totos ultrò sanctorum ministerio devovisse, legitime tamen vocatos. Alii aliter, ἑτάξω ἐζυγῶν, id est, sese segregârunt ad ministerium sanctorum, voto certo ac proposito, D' Sclat. in locum. Vide Bez. Annotat. major. in Act. 13. 48. It is used also Matt. 28. 16. Luk. 7. 8. Act. 15. 2.

Tάτρω, Sepultura, Matth. 27. 7.
Tάτρω, & Sepulchrum, Matth. 23. ver. 27, 29. & 27. v. 61, 64, 66. & 28. 1.
 Rom 3. 13. In Hebrew קבר, from which the Germane Grab, our English Grave are derived, Answ. in Gen. 23. 4.
Tάτρω, Taurus. A Chald. הור, Hebr. תור. Matth. 22. 4. Act. 14. 13. Heb. 9. 13. & 10. 4. Est & signum cælesti, ut Taurus apud Latinos. Taurus à torvitate dicitur, say some.

p Chrysolome on the Act. rendereth τῆς αὐτοῦ ordinat. ἀπεστειλάθη τῷ Θεῷ, viewed by God, and fore-determined. Ordino, colloco, ut milites collocamus quum aciem instruimus, Steph.

q Lat. Sepulchrum. Gall. Sepulchre. Angl. Sepulchre.

Tάτρω,

A τὸν, ut à Fortuna, fortè, fortasse, fortitan.

Τάχα, Forſitan.

Rom. 5. 7. Forſitan. Beza, Fieri poteſt ut. Hac periphrasi uti malui, quam à verbo Forſitan, quod à nomine illius impie conficta Dea Fortuna eſt deductum. Græcum quidem τάχα propriè ſignificat Citò, quæ vox hic non quadrat. In Gallica verſione hac vox eadem periphrasi declarata eſt, nempe, Pourroit il eſtre que, id eſt, Fieri poteſt ut. Quæ periphrasis, cum & Latinis uſitata atque etiam elegans ſit, non video cur non meritò hic adhibeatur, Piſcat. in loc. Philem. 15. Utique. Sic accipio hanc particulam, ut non ſit propriè dubitantis, ſed affirmationem duntaxat emollientis, quomodo ſæpe apud Ariſtotelem τάχα & ἴσως accipiuntur, ut Nimirum & Utique uſurpantur apud Latinos, Beza in locum.

Τάχ & ἐν τάχει, Citò, Velociter. Luk. 18. 8. Act. 12. 7. and 22. 18. and 25. ver. 4. Rom. 16. 20. Revel. 2. 5. and 22. v. 6.

Ταχύς, Velox, James 1. 19.

Ταχύ, Citò, often. Ταχύ poſitum eſt pro factus facilè; quaſi dicat, difficile eſt; aut, vix fieri poteſt, ut quiſquam in nomine meo demonia eſticiat, & me blaſphemet, Maldonat. ad Marc. 9. v. 39.

Ταχέος, Citò, Luke 14. 21. and 16. 6. Joh. 11. 31. 1 Cor. 4. 19. Gal. 1. 6. Phil. 2. 19, 24. 2 Theſ. 2. 2. 1 Tim. 5. 22. 2 Tim. 4. 9.

Τάχιος, Citò, Citius. Joh. 13. 27. and 20. ver. 4. 1 Tim. 3. 14. Hebr. 13. v. 19, 23.

Τάχις, Citiffimè, Acts 17. 15. ὡς τάχις, Quàm celeriter, Vulg. Latinus, & Græco ſermoni congruentius erat, Quàm citiffimè, Eraſ.

Ταχὺς, Velox. 2 Pet. 1. 14. In the Greek it is, The laying aſide of this my Tabernacle is quick. It is uſed alſo 2 Pet. 2. 1.

Τε, Que, often. Coniunctio copulativa, Enclitica. Τε & ἔν inter ſe referuntur, Act. 10. 2. Rom. 1. 20, 26. Heb. 2. 11. & 4. 12. Valet idem quod Latinorum que.

Τείχ & Murus. Acts 9. 25. 2 Cor. 11. 33. Heb. 11. 30. Revel. 21. 12, 14, 15, 17, 18, 19.

Τεκέειον, Signum, Acts 1. 3. Signum indubitatum, Bez. Ariſtoteles 1 Rhet. dicit ſignificare certum & indubitatum ſignum. A nomine τεκέας, Finis, quòd aſſerat controverſia finem, Id. ibid.

Τέκνον, Filius. Τέκνα, Liberi, often. This word tranſlated Sonnes, Joh. 1. 12. were better tranſlated Children, as it ſignifieth; ſo that ignorant people might not be hindered of the comfort intended there, being of womans ſex. Ephes. 6. 1.

τέκνα. It is uſed there in the plurall number, Children. According to the notation of it, it ſignifieth ſuch as are begotten and borne; and, being of the neuter gender, doth include both ſexes, males and females, ſons and daughters, ſo Colof. 3. ver. 20.

Frætum, ſive prolem in genere deſignat; extenditur itaque ad filios, & filias, imò ad nepotes, Epifc. Dav. in loc. Generale eſt, & filium, & filiam ſignificans, Piſcat. in 1 Tim. 1. 2. Vide illum in Luc. 1. 7.

It is a generall word which in Scripture and other Writers is uſed to ſet forth all ſort of children, of what ſex, of what age, of what degree ſoever they be. Matth. 3. 9. Variant viri docti in interpretatione vocis Τέκνα. Theodorus red- dit Liberos, quia nomen liberorum latius pateat quam filiorum. Vulgatus, quem ſequitur Eraſmus, Filios. Nicolaus Fullerus Anglus approbat hoc poſterius, & ego cum illo ob graves, quas

Miſcel. li. 2. cap. 20. adducit, cauſas: Τέκνον enim pro filio, & à diſertioribus Græcis, & à ſacris ſcripturis ſepiffimè uſurpatur, Matth. 9. 2. item 21. 28. item 22. 24. & promiſſio Abrahamica nominatim & præcipue filios ſpectabat, quibus & privilegium ſexus, & fœderis ſignum circumciſio inſculptum, Rom. 8. v. 17. Theodorus, argumenti Apoſtolicæ ſenſu adductus, filios & ipſe vertit, Sculter. exercit. Evang. lib. 1. ca. 19. & Delit. Evang. ca. 11. Act. 7. 5.

τέκνον, Filium. Melius meo iudicio vertentur Vulgatus, Eraſmus, Syrus, & Arabs, quàm Beza, Prolem; quo ſenſu utuntur Septuaginta Interpretes, Gen. 17. 16. Lud. de Dieu in loc.

Τεκέειον, Bez. Græci (ſicut ex Ariſtotele teſtatur Quinilianus 1. 5. c. 9.) indubitata & neceſſaria ſigna vocant, ſicut hæc actiones, loqui, ambulare, edere, bibere, τεκέειον ſunt vitæ. Item, ſeſe conſpiciendum, & manibus contrectandum præbere, τεκέειον veri & naturalis corporis. Item, pedum, manuum, & lateris vulnera exhibita, τεκέειον ſunt, illud ipſum corpus reſurrexiſſe quod crucifixum, & lanceâ confoſum fuerat. Item, ſanguis & aqua ex confoſſo latere promanans, certiffimum vulneratorum præcordiorum, & mortis τεκέειον, Bez.

Quàm citiffimè, Bez.

Τεκέειον,

Τέκνια, Filioli. Primitiva nomina, teneri, ac blandientis sunt amoris signa. Johannes charitate servens hanc voce utitur nimirum oclis illi d' Epistolâ, (sc. 1 Joh. 2. 1, 12, 28. & 3. 1, 7, 18. & 4. 4. & 5. 21.) *Lovinus.* Τέκνιον appellatio blandior est, quam si τέκνα eos vocasset: quâ ratione etiam mox πατέρας maluit quam πατέρας vocare eos qui sunt infra adolescentiam, Beza in 1 Joh. 2. v. 12. It is used also Joh. 13. 33. Galat. 4. v. 19.

Τεκνογονία, Liberorum generatio, 1 Tim. 2. 15. Græcè habetur, διὰ τὸ τεκνογονίας, Per liberorum generationem: ubi illud διὰ (ut bene notat Beza) non causam cur salvabitur, sed statum in quo salvabitur, designat. Vox διὰ non denotat hoc loco causam efficientem: sed mediam tantum, per quam tanquam per iter à Deo demonstratum, est illis pergendum & progrediendum. Τεκνογονία hoc loco non tantum partitionem ipsam mulierum significat: sed quicquid illi adjunctum est, & imminet justæ matrum curæ, ut liberi editi educantur, Danæus in loc.

Τεκνογονέω, Liberos gigno, 1 Tim. 5. 14. Eo verbo comprehenditur tota liberorum educatio, Estius ad loc.

Τεκνοτρέφω, Liberos educo. 1 Tim. 5. 10. ἐτεκνοτρέφουσεν, Nourished her children; or, word for word, if she have fed her children.

Τέκτων, Faber, Matth. 13. 55. Mark 6. 3. Hesychio & Suidæ significat quemlibet artificem, seu opificem; tam eum qui ligna operi aptare novit, quam eum qui lapides; denique quicumque aliquid fabricatur: tamen apparet ex Plutarcho, Herodoto, Xenophonte, Homero, quod proprie significet Fabrum lignarium, seu materiarium; & sic antiqui, Justinus, M. Basilii hunc locum intellexerunt. Matth. 13. 55. Quamvis τέκτων sit generale, solet tamen accipi pro fabro tignario, cum absolvetur ac sine addito ponitur: sic Xenophon Cyropæd. lib. 5. χαλκίας τε & τέκτονας: ubi χαλκίας appellat Fabros ferrarios; τέκτονας, lignarios, signarios. A nobis est etiam Arabica vestigio, que habet, Fabri lignarii, Nowarin. in loc. Vocabulum τέκτων à

Græcis interpretibus redditum est pro Hebraico Harafsch: quod in genere significat operas manuaris exercere. Hinc dicitur τέκτων σιδήρης, 1 Reg. 13. 19. & Isai. 44. 12. χαλκός, 3 Reg. 7. 14. Lapidum, 2 Reg. 5. 11. Lignorum verò τέκτων vocatur, 2 Reg. 5. 11. Isai. 44. v. 13. ἀ τὸ γὰρ, fabricor, struo.

Τέλει, Adject. Perfectus. Τέλειότερος, Comparat. often. Prudens, Jac. 3. 2. Adultus, 1 Cor. 2. 6. & 15. v. 20. Hebr. 5. 14. Τέλειον, Adultorium. Steph. Beza, Piscat. Vulg. & Erasmi. Perfectiorum. To those that are Perfect, so it ought to be translated, saith D' Preston, and so it is in the Originall. It is no-where (say some) so plainly put for one of cutt magnitudinis & ætatis, Beza ling. Jam. 1. 4. Τέλειον, Perfect, it must endure unto the end; so much doth the notation of the word imply. Matt. 5. 48. Τέλειον vocantur verè Christiani, tum quòd ad perfectionem illam contendunt, Ephes. 4. 13. & Phil. 3. 15. tum quòd omnium verarum virtutum semina sint ipsi à spiritu Dei infusa, quamvis nondum adoleverint, Beza in loc. *Iti ipsi qui perfectos hic interpretantur, aliis in locis ab eodem haud immeritò abstinnerunt. Exemplo illud sit 1 Cor. 2. 6. item Phil. 3. 15. ubi acerrimè in eos Recentior invehitur interpres, qui ad perfectos nescio quos illud retulere: ipse interim adultos reddit. Mihi hęc integritas sufficiat: que hypocrisis non opponitur modò, sed & innocentie respondet. Optimum Glossarium, & integri, Heinsius in exercitat. sac. Ita certè videtur Exercitatori sacro, qui in virum summum Bezam, arietat, quod ita, cum veteri Interprete, reddiderit. Quid igitur ille sibi vult? Hujusmodi interpretationes & voces Catharos, Novatianos, aliòsque id genus omnes quos puri-*

Juste magnitudinis, & integre ætatis, Beza in Comment. Ling. Græc.

Significat, Absolutus, Adultus, & qui justè cutt magnitudinis & ætatis, Beza ling.

1. 4. Τέλειον, Perfect, it must endure unto the end; so much doth the notation of the word imply.

Matt. 5. 48. Τέλειον vocantur verè Christiani, tum quòd ad perfectionem illam contendunt, Ephes. 4. 13. & Phil. 3. 15.

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Græcis accipitur, dicitur; tum de hominibus, tum etiam de brutis, ut docet in commentariis doctissimi Budani.

Beza in loc. Adulti, perfecti ætate præditi, hoc est, viri, Synecdoche generis: alibi dicit, τῶν ἀνθρώπων, Ephes. 4. 13.

Paulus omnes Christianos vult esse τέλειος, 1 Cor. 14. v. 20. Jac. 1. 4. & 3. 2. Joh. 1. 7. & 3. 3. 1 Pet. 1. 15.

Ponitur sæpius pro integro, insuavato, non aliam ob causam, quam quòd vox Hebræi Tamim, & hoc & illud significat. Anania Antibarbi Bibl. lib. 3. Vide Genes. 6. 9.

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tatis demens afflavit opinio, primò peperisse aut confirmasse. Quod est ridiculum. An Cathari & Novationi τέλειος vocem infererunt in Novum Testamentum? Sciat Criticus, ubicunque τέλειος in Græcis reperitur, ibi comparere posse & perfectum Latinorum. Homines τέλειοι pro captu suo efficiuntur imitatione Dei, qui est solus verè τέλειος, & à quo omnis τελειότης procedit quæ in hominem potest cadere, Salmasius, lib. 2. de Fœnore Trapezit. Illi ipsi loci, ubi τέλειος non posse perfectum significare, probat, aliter reddi Latine non possunt, ut ad Philippenses cap. 3. v. 15. Non immeritò adultos hic verti à summo viro notat Exercitator sacer. Mallem eum hic eo nomine arguisset, jure id magis fecisset quàm sexcentis aliis in locis, ubi non meritò eum reprehendit, Id. ibid.

Τελείως, Integè, 1 Pet. 1. 13.

^a Τελείότης, Perfectio. Coloss. 3. ver. 14. *Perfection, Integrity*, or (as I may say) *wholeness*: for it signifieth the wholeness of any body, either naturall, morall, or civill: When any body is a complete and whole bodie, consisting of all the parts of it, then it is a perfect body. It is used also Heb 6. 1.

^b Τελείωω, βουου, Perago, Perficio, Consecro, Sanctifico, Consummo, or, often. Quod verbum varia significat; plerumque, Perficere, Consummare, ut Joan. 4. ver. 34. aliquando Implere, ut Joan. 19. 28. aliquando Consecrare, ut

Heb. 2. 10. & 11. 40. Initiare, unde Græci Theologi Baptismum τελεωωσιν, Initiationem vocarunt: aliquando Sacrificare, ut Luc. 13. 32. Vide Cameron. in loc. Τελεισμοι, Consummabor, id est, In sacrificium offerar, Pareus in Heb. 2. 10. Vox τέλειος ut plurimum quidem, & primò, ad cognitionem in Pauli scriptis, sed etiam non raro ad mores refertur: nempe, duplex est cognitio: est enim cognitio quedam, quæ sita est in nuda perceptione rerum; & est, quæ sita est in

experimentis: & quo modo secundum priorem illam cognitionis speciem, τέλειοι à Paulo dicuntur, qui summum, hoc est, maximum cognitionis mysteriorum divinatorum gradum assecuti sunt, quantum (scil.) in hac vitæ istius caduca infirmitate assequi possumus; ita secundum posteriorem istam cognitionis speciem, τέλειοι dicuntur, qui docent reapse & scilicet, se verè didicisse quod se didicisse profitentur. Unde Jac. 3. 2. τέλειον vocat eum qui potest continere linguam; & Christus, Matth. 5. 45. τέλειος vocat eos qui patientes sunt: est nempe quoddam discere experimentale, ut ita loquamur, secundum quod Christus dicitur Didicisse obedientiam ex iis quæ passus est, Heb. 5. 8. Atque hoc respectu dicitur hic, τελεωθεὶς διὰ παθημάτων, Metaphor à ductâ ab humana infirmitate, Christus nempe veluti initiatus est, & tandem perfectus omnium virtutum experimento & documento, Cameron. in Heb. 2. 10.

Τελείωσις, Perfectio, consummatio, Luk. 1. 45. Heb. 7. 11. *Frequentissimè Sinceritatem significat in Scripturis, Pareus in Rom. 3.*

Τελεωτής, Perfector. Hebr. 12. 2. Perfector, consummator, vel, ut alii vertunt, Consecrator. Sed res eodem redit; nam qui nos Deo consecrat, ille quoque nos perficit. 1. Est Finitor. 2. Consummator. 3. Coronator, Cornel. à Lap. Of τέλειος Perfect: not onely to put an end to a thing, but after a full and complete manner. so that nothing is wanting in the same.

Τελεωφόρος, Fructum perfero, Luk. 8. 14. Α τέλειος, finis, vestigal, seu emolumentum quod ex re quacunque capitur, & φέρω, Erasmi. Potius (inquit Beza) à τέλειος & φέρω, ut declaret, Fructum perfectum & absolutum ferre, id est, usque eò ut matureseat. The earth is called τελεωφόρος, i.e. tributum ferens, Matt. 13. 8.

Τελεωτή, Obitus. Matth. 2. v. 15. Quos τελεωτή, Initiatio ad vitam æternam, Bucan. Significat extremum cuiusque rei obitum, seu exitum; & Mortem, meteoricè, quia Mors est

ultima linea rerum:

^a Duo significat, 1. Perfectionem cuiusque rei. 2. Integritatem, nempe cuiusque corporis. sive naturalis, sive physici, & ecclesiastici, Zanch.

^b 1. Est Immolare. 2. Gloriosum facere. 3. Consummare. 4. Consecrare, Cornel. à Lap.

In Nov. Testam. variâ significatione accipitur, interdum pro proficere, seu consummare, ut Joh. 4. 34. Interdum pro immolari, ut Luc. 13. 32. Interdum pro consecrari, vel initiari, prout Theologi literati, qui Græcos Patres evoluerunt, verbum illud τελεωωσιν, Hebr. 2. 10. & 8. 9. exponunt, Poliander contra Socinianos. c. So the Septuagint useth it, Exod. 29. 9.

Τελειος, 1 Joh. 2. 5. Non declarat, perfectè aliquid præstare, sed mendacio, & simulationis, inani denique speciei opponitur, ut hoc planè sit quod dicimus in vulgato sermone, Mettre en execution, Beza in loc.

sic Mors dicitur Obitus apud Latinos, Plautum & Plinium, sumptâ Metaphorâ ab iis qui iter faciunt, Beza in locum. Latinis à mora dicta videtur Mors, quia nos moratur, seu expectat, vel quia nullius conditionem moratur.

τέλος & τέρμα. Morior, often.
τέλος, Finis, exitus, tributum. Eius τέλος, Ad extremum, often. Luc. 18. 5. Eius τέλος, In novissimo, Vulg. perobscure. Denique, Erasmi. Tandem, Beza. Ad verbum, valet In finem, seu, Ad finem usque, id est, Indefinenter, Piscat. Syrus, Omni tempore, id est, semper, perpetuò, assidue; and so the sense should be, Nè assidue ventilando me obviat. Beza faith, hec never read it so used: Drusus approves it, and brings examples to shew that it is so taken, Psal. 102. 18. id est, In perpetuum: and Psalm 9. 7. where the Chaldee hath it, In seculum: the Septuagint, Eius τέλος. the Vulg. Lat. In finem: and Nazianzen useth it for Perpetuò. Mors vocatur τέλος, non quòd omnia in morte, & cum morte finiantur, quia etiam de Christi morte hæc appellatio usurpatur, Joan. 13. 1. sed quia terrena ac mortali huic vitæ, ac mundanæ conversationi finem imponit, Gerh. in loc. commun. Eius τέλος. Noli accedere vertentibus tandem. Est enim, ut viri doctissimi productis locis aliquot demonstravit, Hellenistica locutio, ex Hebræo Lenetsach, quod significat perpetuò, ut Psal. 10. ver. 19. & 13. 1. & 49. ver. 20. & 103. 9. In quibus locis etiam Septuaginta habent eius τέλος. Adde Pauli locum, 1 ad Thess. 3. 16. Bene ergo vertit Syrus omni tempore, quem & Arabs sequitur, Grotius in locum. The Grecians significantly call end and perfection by one and the same word. Finis, Luc. 1. 33. Marc. 3. v. 26. Vestigal, Rom. 13. 7. Merces, 1 Pet. 1. 9. Rom. 6. 21. 2 Corin. 11. ver. 15. Scopus, seu Causa finalis, Rom. 10. 4. 1 Tim. 1. 5. Exitus, seu eventus, Phil. 3. 19. Jac. 5. 11. 1 Pet. 4. 17. Impletio, Luc. 22. 37. Perfectio, & complementum, 1 Tim. 1. v. 5.

Rom. 13. 10. Rom. 13. 6. Howsoever the two Greek words εὐεργεσία and τέλος used by the Apostle, and Englished by our Translatours Tribute, and Custome, be confounded by some learned men, as Synonoma and equivalent, or of one signification and force; yet, being here by a particle disjunctive distinguished, I judge, with other judicious Expositors, that they signifie two kinds of payments: The one laid upon the person, which is properly τέλος, or Poll-money, Custome here, because men were taxed by the poll, and paid man by man, as Matth. 17. 25. The other laid upon mens substance, moveable, as Merchandize; or unmoveable, as Lands; that is εὐεργεσία, Tribute, because men were wont to bring it into the Kings Treasure, or because it was paid of commodities brought in. Thus with us there be two kinds of payments; the first called Subsidies, Tenhs, Fifteens, laid upon men according to abilitie; the second is Impost, or Custome, due for Traffick, arising by exportation and importation. Tribute was paid to the Questours, or publick Treasurers; Custome to Publicans, or Customers, wilsons Christ. Dict. See Dr. Willet on Rom. 13. 6. Quæst. 15.

τέλος, εὐεργεσία, Finem facio, Obco, Perficio, or, Consummo, often. Sermonem finio, & absolvo, Matth. 26. ver. 1. Matth. 10. 23. Obco. Vulg. Consummo. Erasmi. Perambulo. Ad verbum, Finio. Sed verbum Latinum, quo usus sum, videtur satis commode Græcum explicare, quia utraq; significatione accipitur, nempe pro Peragere, ac pro Circuire, Beza in locum. Τελεῖν non est peragere, aut obire, quod vulgò existimant, sed quod Latini, perficere doctrina, dicunt, quemadmodum in illo Nasonis,

Phillyrides puerum citharâ perfectit Achillem.

Cui Hebræorum Calah, Latinorum Consummare proximè accedit. Quod Vulgari fortasse Interpreti, qui quædam ambiguit, nec adeo in præteritè reddidit,

e Romano-
rum reditus
erant tum ex
proventibus
terræ annuis,
tum ex rebus
importatis:
illos voca-
bant εὐεργε-
Tributum,
Stipendium:
Reditus ex
rebus impo-
tatis nomi-
nantur τέλος,
Vestigalia,
proprie Por-
toraria, quæ in
itinere præ-
stari solent,
Sculi. Exer-
civ. Evang.
lib. 1. c. 18.
Vestigal à
vehendo.

ut consummandi verbo uteretur, persuasit: Rebellius certe quam qui obeundi, aut peragranti, utuntur, Heinſius in Exercit. Sac.

d' Ἀπὸ τῆς ἀνέμεσης, ab emptione, seu potius redemptione vectigalium, Chemnit.

Τελώνης, Publicanus, often. Fefellit interpretem veterem Novi Testamenti ambigua vox τελώνης, quæ æquè de publicanis accipitur apud Græcos, ac de portitoribus. Non odio erant publicani, qui publicum agebant, sed portitores quos ii vectigalibus colligendis & exigendis præſciebant, Salmaf. de Pœnore Trapezit. Matth. 10. 3. Eum

qui publica populi Romani vectigalia conductâ habet, τελώνην, Publicanum, appellant. A voce τέλη, Vectigal, & verbo ἀνέμεσαι, Emo, fit τελώνης, Vectigalium Emptor: Latine, Portitor. Propriè est Vectigalarius, & Telonarius. Tales τελώνηαι fuerunt, qui ad Joannis Baptista veniunt, Luc. 3. Publicani à Latinis dicuntur, quod publico fruuntur; nam inde nomen habent: omnes item qui à fisco aliquid conducunt, rectè vocantur Publicani, inquit Ulpianus, Scultet. exercit. Evang. lib. 1. cap. 18.

Τελώνιον, Telonium, Matth. 9. 9. Marc. 2. v. 14. Luc. 5. 27. Est locus in quo Publicanus sedens vectigalia colligit, ita ut intelligi possit vel domus ipsa, sicut Syrus reddidit; vel mensa in qua rationes vectigalium dicuntur: & quia Evangelistæ utuntur Præpositione ἐπι, commodiùs de mensa intelligitur, Polycarp. Lyser.

Τέρας, Miraculum, Prodigium, often. Quasi τρέας, ἀπὸ τῆς τρέειν, quod est, Tremere, Pavere, Terrefieri, quod miraculum hominibus terrorem incutiat, Cameron. in Myr. Evang. Portentum, quod portendit aliquid futurum. A thing that happeneth contrary to the course of nature. 2 Theſ. 2. 9. it signifieth the same with the other Greek word there, that is, Wonderful signes. Quia ostendunt, portentant, monstrant, prædicunt, ostenta, portenta, monstrata prodigia dicuntur, Steph. Sed notandum est, vocabula Latina plerumq; dici de iniustis illis signis quibus aliquid portenditur, prædicuntur, ostenduntur: τέρας verò & de iustis & de iniustis, Stephanus in Theſ. Græc.

Signum [σημείον] Ammonius ait differre à prodigio [τέρας] quod Prodigium fit, quod præter naturam fit, ut cacorum oculus aperire, mortuos suscitare: Signum autem, quod præter naturam non est, ut ægrotos curare. Origenes verò ea quæ præter opinionem sunt, & humanam consuetudinem excedunt, [τέρατα] prodigia; quæ autem aliqui significant, [σημεία] signa, vocari tradit, Maldonat. ad Joh. 4. 48. Vide Estium ad Rom. 15. 19. Joh. 4. 49. videtur τέρας hic plus esse quàm σημεῖον, ut & Matth. 24. 24. Rom. 15. v. 29. 2 Corinth. 12. 12. 2 Theſ. 2. 9. Heb. 2. 4. quanquam alibi vocum ordo invertitur, Grotius.

Τέσσαρες, & Τέσσαρα, Quatuor, often. Τεσσαρεσκαιδέκα, Quartus decimus, Act. 27. 27, 33.

Τεσσαράκοντα, Quadraginta, often.

Τεσσαράκονταετής, Quadraginta annorum, Act. 7. 23. and 13. 18.

Τέταρτος, Quartus, Matth. 14. 25. Mar. 6. 48. Act. 10. 30. Revel. 4. 7. and 6. 7, 8. and 8. 12. and 16. 8. and 21. ver. 19.

Τεταρτάδιον, Quatuor dierum, John 11. 39.

Τετραγωνον, Quadrangularis, Revel. 21. 16. Quadrati figura est equalium laterum, & angulorum vectorum: vocant autem Græci τετραγωνον, firmum, constans, & omnibus numeris absolutum, Vide Piscat. in loc. Ex τετραγών, numerus quaternarius, & γωνία, angulus.

Τετραγώνιον, (diminutivum à τετραγών,) Quaternio, Act. 12. 4.

Τετρακισχίλιοι, Quater mille. Matth. 15. 38. Mar. 8. 9, 20. Act. 21. 38.

Τετρακόσια, Quadringenta, Act. 5. 36. and 7. 6. and 13. 20. Galat. 3. ver. 17.

Τετραμηνιον, Quadrimestre spatium, Joh. 4. v. 35.

Τετραπλῆς, Quadruplus, Luk. 19. 8.

Τετραπόδα, τε, Quadrupedia. Act. 10. 12. and 11. 6. Rom. 1. 23.

Τετραρχης, Tetrarcha. Matth. 14. 1. Luk. 3. 19. and 9. 7. Act. 13. 1.

Τετραρχων, Tetrarcha, Luk. 3. 1. f Particip. à τετραρχία, Tetrarcha sum. Nuspiam in Scripturis alibi quàm hoc loco

e Quadrangulus, quadratus, Thucyd. Arist. Hippoc. Τετραγωνον, apud Arist. Rhet. 1. metaphoricè dicitur de bono viro, Quadratus homo, Eras. Adag.

f Particip. à τετραρχία, Tetrarcha sum. Nuspiam in Scripturis alibi quàm hoc loco

loco occurrit, Gerhard. in locum.
 Τέχνη, Artificium, Ars. Act. 17.29.
 and 18.3. Revel. 18.22.

Τέχνης, Artifex. Heb. 11.10. The
 original word is *Artificer*. God
 hath manifested great Art in making
 the third heaven, he bestowed skill
 and wisdom on it. A Reverend
 Divine observes on Psal. 8. 4. that
 David calleth the heavens not the
 workes of Gods hands, but of his
 fingers, to note his singular industry,
 his exquisite workmanship and art
 in them, *Vide Tarnovium in loc.* Act.
 19.24, 25. Manifestè distinguunt inter
 τέχνας & reliquos ἐργάτας per
 istos intelligens, qui, sicut Demetrius,
 magistri artis erant, & alii operas præ-
 scribebant; per hos verò, inferiores ope-
 rarios, quibus à magistris artificibus
 opera præscribantur, Lud. de Dieu
 in loc. It is used also Act. 19.38.
 Rev. 18.22.

Τήκομαι, Liquesco, 2 Pet. 3.12. Melt as
 wax.

Τηλαυγῆς, Procul, & Dilucidè. Mar.
 8.25. Mark means that he could
 longè lateq; omnia clarissime perspicere,
 Polyc. Lyser. It is compounded
 of τήλε, which signifieth *Procul*, &
 Longè, and αὐγῆ quod *Lucem*, ac
 Splendorem denotat, Beza, Piscat.

Τηλικῶς, Tantus. 2 Cor. 1. 10.
 Heb. 2.3. Jam. 3.4. Rev. 16.18.

Ἐ Tηλέω, ἐτοιμαί, Servo, Observo, Reservo,
Affervo, Custodio, often. It some-
 times signifieth *to keep*, as Matt. 23.3.
 John 8.55. solicitously to keep and
 save something, lest it either be lost,
 or taken away by others: so Plato
 and Demosthenes use it. 1 Joh.
 5.18. Τησὶ ἑαυτῶν, Conservat se-
 ipsum, i. Cavet sibi à peccato: neg;
 enim utitur verbo σάξεν, sed τησὶν,
 quæ non minus differunt apud Græcos,
 quàm apud Gallos, Se garder, & Se
 sauver, Beza in loc. Keepeth himself
 as with watch and ward. Per abba-
 resin ab Hebræo Barar, notat propriè
 accuratè custodivit, ut ille qui excu-
 bias agit ad carceris januam. Confer
 Act. 4.3. & Cap. 5.18. & Cap. 24.23.
 & Cap. 25.4. quomodo hoc verbo vigi-
 lantia requiritur, Tarnov. in Medull.

Theol. This word signifieth also
 to be diligent, to espie faults to trip
 one in. Τησὶν, Matth. 22. non si-
 gnificat tantum Servare, sed etiam An-
 nimadvertere, Considerare. Debe-
 mus accuratè legis divinæ præcepta ob-
 servare, & cum quadam animadvertione
 & consideratione. φυλάσσειν may be
 distinguished from τησὶν, so that τη-
 σὶν referatur ad conservationem in bono,
 φυλάσσειν ad preservationem à malo;
 τησὶν ad media, φυλάσσειν ad finem;
 qui enim ab exitu preservari debent, il-
 los oportet in verà Dei cognitione & fi-
 de servari: τησὶν, ad Christi fidelita-
 tem, φυλάσσειν, ad ipsius diligentiam,
 Gerh. in Harm.

Τηνοῖς, Custodia, Observatio. Propriè,
 Observatio, 1 Cor. 7.19. Item, Cu-
 stodia, Carcer, Act. 4.3. & 5.18.

Τίθημι, Pono, Repono, Impono, Depono, Con-
 stituo, Colloco. Τίθημαι, Pass. often.
 Prædestino, Joh. 15.16. Act. 13.47.
 1 Thef. 5.9. Facio, Heb. 1.2. &
 Rom. 4.17.

ἔ Tίτω, Pario. Τίτωμαι, Pass. often.
 Parere signifiçat, & propriè de mulie-
 ribus dicitur, Beza, Piscat. Pario,
 Procreo, item Genero, Gigno: tam-
 enim virili, quàm famineo sexui tri-
 buitur, apud Poëtas præsertim, Steph.
 in Thef. Ut τίτωμαι proprium est fa-
 minarum, ita γεννῶμαι propriè est viro-
 rum. Sed ut τίτωμαι quandoque usur-
 patur de viris, præsertim apud Poëtas,
 ita γεννῶμαι per quendam catachresin in-
 terdum usurpatur de feminis, ut Matth.
 2.v.1. & 4. Luc. 1.v.13. & 57.

ἔ Non solum
 significat
 Parere, sive
 In lucem
 edere, sed eti-
 am Partu vi-
 cinam esse,
 Dolores par-
 tūs prævios
 sentire.
 Septuaginta
 utuntur,
 Hof. 2.5.
 Gerh. in
 Harm.
 Evang.

ἔ Tίλλω, Vello, Matth. 12.1. Marc. 2.23.
 Luc. 6.1. Frico. Potest significare vel-
 licationem spicarum, vel evellendo, sicut
 Esdræ 9.3. de evulsionem crinum usur-
 patur; vel decerpendo, sicut Moses
 loquitur Deut. 23. ult. Nam & Græci
 de floribus è corona decerpit utuntur
 verbo τίλλειν, Chemnit. in Harm.

ἔ Τιμή, Honos, Pretium, often. Hono-
 ris appellatione intelligitur, vel genus
 officii, aut potius pietatis, filiorum erga
 parentes: saepe pro pietate, & religio-
 ne, ut Colof. 2.23. Erasm. Praise,
 Glory, and Honour, are usually taken
 for one, but they differ: Praise is in
 words, ἔπαινον, of ἔπειν, a word,
 Ggg 2 and

ἔ Officii de-
 biti perso-
 lutio, à τίκω

ἔ The Se-
 ptuagint use
 it for Serva-
 vit, Afferua-
 vit, Pro. 3.1.
 and for So-
 licitè custo-
 divit, Prov.
 8.24.

k 2 Pet. 1. 17. *Δόξα* notat gloriam illam, quæ in transfiguratione ex Christi corpore refulsit, quam Evangelistæ describunt, Matth. 17. 2. Marc. 9. 3. Luc. 9. 29. *Τίμη* verò denotat eximium illum honorem, quo Christus à Patre suo cœlesti voce cœliiis de lapsâ fuit affectus, quam expositione probant verba sequentia, *Gerh. in loc.* 1 Rom. 12. 10. *τίμη* nontam est Honor qui exhibetur (quanquam fortè & ita accipi hic possit) quam existimatio de altero, aut æstimatio, *Heinsius in loc.*

and *divos praise*; when we make in the course of our speech honourable mention of others for their virtues. *Δόξα* k is in opinion, as the word also significeth, which is, when men have a reverent opinion of any, or when men are accounted vertuous. Honour, *τιμή*, comprehends both the other, and is a rectification of the good opinion which we have of other mens worth and excellencie, by outward signes, as commendation, respectfull salutations, uncovering the head, bowing the knee, erecting Statues, &c. Such a kind of Honour as there is in Reverence.

1. Reverence to Magistrates, Rom. 13. 7. 2. Obedience to parents, Ephes. 6. 2. 3. Honest care and regard of our inferiours, 1 Pet. 3. 7. 4. Comeliness, beauty, and dignity, 1 Cor. 12. 24. 5. An earnest care to preserve from sinfull uncleannesse, as 1 Thes. 4. v. 4. 6. Some publick function or calling, either in Church or Commonwealth, given to such men as for their vertue deserve to be honoured, Heb. 3. 4. 1 Tim. 5. 17. it significeth *honourable maintenance*, as the verse following sheweth. See *Beza in loc.*

Maintenance is included and couched in the originall word *τιμή*, which, in the use of sundry Greek Authours, and the Scriptures too, significeth as well *recompence*, as *reverence*, and *reward of stipend*, as well as *honour*, D. Clerk. *Hoc sensu Cameron* (in Myroth ad 1 Pet. 3. 7.) notat Hebræum vocabulum *כבוד* usurpavit, Judic. 13. 17. & alicubi sic loquitur Ciceronem, ut *Medico honos habere tur.*

Τιμω, *δομα*, Honor, æstimo, or often. *Τιμη*, *δραστη*, *δραστη*, Qui est in pretio, charus, pretiosus, honorabilis, often. Pretious: The Septuagint renders it Honourable. Pretiosus, Honoratus, tam de persona aliqua dicitur, quam de re.

Τιμιος, Opulentia. Rev. 18. 19. Magnificencia. Piscat. ad verbum, Pretiositas, seu Honorabilitas.

Τιμωει, Supplicium, Hebr. 10. v. 29. *Ἀπο τῆ τιμης*, à pretio: *pœna que ob conservandam dignitatem & authorita-*

tem persona qua ladtur, aut legum violatarum infligitur. This Greek word for chastisement, significeth Care of honour: the Lord is carefull of his honour, when he chastiseth his children for sin.

Τιμωει, Punio. *Τιμωεισθη*, (Pass.) Act. 22. 5. & 26. 11.

τις, Aliquis, very often.

Τιτλ & *Titulus*, Joh. 19. 19, 20. Ex Latina voce Titulus, per Synopen litteræ U.

τίω, Pendo, 2 Thess. 1. 9.

Τοιγανθ, Proinde, 1 Thess. 4. 8. Hebr. 12. v. 1.

Τοιυω, Igitur, Luc. 20. 25. 1 Cor. 9. 26. Hebr. 3. 13. Jam. 2. 24.

Τοιοσδε (Adject.) Hujusmodi, 2 Pet. 1. ver. 17.

Τοιστ & *Talis*, often.

Τοιχ & *Paries*, Act. 23. 3. *Murus*, sed intellige de literal, aut transversario domus muro.

Τοιχ & *usura*, Matth. 25. 27. Luc. 19. 23. The Hebrew word is *נטש* *Neshech*, à *נטש* *Naschac*, *Mordere*: it significeth *biting*, and is derived from the same Verb which often in Scripture is ascribed to the biting of Serpents. The Greek word is derived either of the Hebrew *תק* *Toc*, *Deceit*; or of the Verb *τιτω* *Pavio*:

either because it breedeth griefe to the borrower, or because money by usury begetteth other money, and causeth the increase thereof, as *Varro* and *Festus* derive *Fœnus* from *Fœtus*, quia sit quædam factura pecunia parturientis. *St. Francis Bacon* calleth *Usurie* the bastard and barren employment of money. *Hist. of Hen. 7.* pag. 59. & pag. 66. *Usurie* is the bastard use of money.

Τοιμω, Audeo, Autaciâ utor, often. For the most part it is taken in malam partem, vel in vitio, as in *Thucydides*; yet sometimes it is used in bonam partem, pro animi præsentia & confidentia, nullis periculis territâ, Rom. 5. 7. Philip. 1. 14. Marc. 15. 43. Non tantum Audere significat, sed

Amama Antibarb. Bibl. lib. 3.

Fœnus pecunia, finis animæ.

o Et Quis Interrogativum.

o *Mura*, quasi usus aris, quia ex usu aris accipitur.

p *Fuller. Miscell. fac. l. 2. cap. 10. 11.* Affinitas illa quæ inter *Toc* & *τοκος* certè tanta est, ut nisi inter omnes constaret, vocem *τοκος* à Græco *τινω*, seu potius *τινω* deflexam esse, Hebræa vox censerî posset. Ex sola vocum affinitate originis argumentum peti non potest, nè tum quidem quando significaciones coincidunt,

etiam

m Ultio respectu punientis, ut sibi satisfaciatur, atque animo morem gerat.

etiam Sustinere, id est, quippiam grave in animum inducere, Budæus. Constat τομᾶν apud Græcos interdum respondere Latino verbo Sustinere, pro Possesse, & parem esse alicui gravi & difficili rei præstandæ: sic apud Platonem l. 2. de Repub. Sic Quintilianus, lib. 2. cap. 4. Nec enim hujus rei judicium differre sustineo. Sic accipitur Rom. 5. 7. & 15. 18.

Τολμᾶν ἔργον, Audaculè, Rom. 15. 15. In bonam partem accipitur pro libertius, apertius.

Τολμᾶν ἄνδρα, Audax, 2 Pet. 2. 10.

Τομῶντες, Penetrantior, Heb. 4. 12.

Τόξον, Arcus, Rev. 6. 2.

Τοπαζιον, Topazius, Rev. 21. 20. A Topazio Insula dicitur: See Plinie, lib. 37. c. 8.

Τόπος, Locus, very often. Joan. 11. ver. 48. accipi potest vel generaliter pro tota regione, quam in terra Canaan Judæi inhabitabant; vel specialiter pro Templo, in quo plurimum confidebant: in hac enim speciali significatione usurpatur, Act. 6. 13, 14. & 21. 28.

Τόσση, Tantus, often. Et Tantum significat, & Tot, ut simul ad magnitudinem, & multitudinem referri possit piscium, Joan. 21. 11. Janfen. Concord. Joan. 12. 37. Syrus reddidit, Et cum hæc omnia signa fecisset, tam continuam, quam discretam signorum quantitatem conjungens. In Vulgata versione redditum est per Tanta, sed propriè ac principaliter usurpatur de numero, Joan. 6. 9. & 14. 9. Heb. 4. 7. & 12. 1. Mat. 15. 33. ὅσσοι τῶσσοι, Tot panes, Beza. Tantos panes, Vulg. Tot, sive Tam multi panes, aut certe, Tantum panum: nam Græca vox numerum significat, non magnitudinem, Erasmi. Rectius ergo vertitur Tot, ac Tam multa signa: consequenter tamen ad magnitudinem etiam referri potest, Mat. 8. 10. Luc. 7. 9. utraque significatio conjungi potest, quia miracula Christi fuerunt numero plurima, Joan. 21. 25. pondere, majestate, & autoritate maxima, Joan. 3. ver. 2. & 9. v. 32. de magnitudine & multitudine simul quandoque usurpatur, Mat. 15. 33. Joan. 21. 11. Actor. 5.

ver. 8. Galat. 3. 4. Gerhard. in Harm. Evang.

Τότε, Tunc, often. Solet tunc sæpe poni ad temporis etiam aliquo intervallo distantis significationem, Matth. 2. 7. & 4. 5. & 24. v. 14, 30. & alibi sæpissimè in sacris literis tempus significat non nimis propinquum, sed non ita multò post secuturum, ut Mat. 2. 7. & 3. 13. & 4. 11. & 15. 12. & 17. 19. & 19. 13, 27. & 24. 14, 30. Mat. 24. 9. τότε, id est, circa ista tempora: Ita enim solet τότε laxius accipi, Grotius.

Τένουα, Nomen, Matth. 27. 57.

Τέναντιον, E contrario, 2 Cor. 2. 7. Gal. 2. 7. 1 Pet. 3. 9.

Τέρας, Hircus, Hebr. 9. 12, 13, 19. & 10. v. 4. Thence the word Tragedie, because the Actors thereof had a Goat given them as a reward.

Τετραπέζα, Mensa, often. From it the French words, Trapey, and Atrapey come, say some. Τετραπέζα, quasi τετραπέζα, quòd mensa quatuor initio haberent pedes.

Τετραπέζιτης, Mensarius, Mat. 25. 25. Nummularius; eo quòd nummos tractaret.

Τετραύμα, Vultus, Luk. 10. 34. Quod incisà vel pertusà cute infligitur.

Τετραυμάλισσα, Vulnere, or. Luc. 20. ver. 12. Act. 19. 16. Propriè usurpatur de vulneribus, qua incisà vel pertusà cute infligantur, Gerh. in Harm. Evang.

Τετραχνηλον, Collum, Matth. 18. ver. 6. Marc. 9. 42. Luc. 15. 20. & 17. 2. Act. 15. 10. & 20. 37. Rom. 16. 4.

Τετραχνηλον, In collum seu cervicem resupino. Heb. 4. 13. τετραχνηλον, Dissected, quartered, and cleft asunder through the back-bone. Anatomized before him. The Apostle (say some) alludeth to the cutting up of a beast, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muscle, though they lie never so close. In sacris de pecore offerendo dicebatur, τετραχνηλον, Cervicem incidere, Jugulare, Macare, Excoriare, ut intima quæque viscera paterent, Aret. Eius verbi Metaphora variè explicatur.

† Est gemma viridis & pelucida. Chrysostomus appellatur: ergo à ἄλλοις, & videtur ex τὸ ἄλλοις una vox coaluisse: ἴδ est aurum firmum admodum.

* Gerh. in Harm. Evang.

† Τὸ ἴδιον.

† Τὸ ἴδιον.

† Tragedia, à τράγος, i. e. a Goat, and γῆδη, an ode, or song.

† Τετραπέζα, παρὰ τὸ τετραπέζα, ob voracitatem animalis: παρὰ τὸ τετραπέζα, ab aspera & hirsuta pelle.

† Mensa, quasi mensa, Vatro. A Table is a mediatrix between men.

† Mensarius, a Mensa, quem Plautus vocat Trapezuam, quòd certas mensas haberent postas, in quibus hæc suam negotiationem exercerent.

† Collum à Colendo, quòd hæc pars torquibus & monilibus ornatur.

explicatur. Chrysoſtomus eam ſumptam putat ab animalibus occiſis, quibus dum à cervice uſq; ad caudam pellis abſtrahitur, interioria quæ prius latebant, oculis inuentium exponuntur. Eadem eſt ſententia Theophylaſti & Oecumenii. Quanquam hi duo etiam aliter explicari poſſe metaphoram docent, tanquam deſumpta ſit ab iis qui cervice inclinatâ terram ſpectant, non audentes aſpicere vultum iudicis. Sic enim hominum facta & cogitata omnia, conſpectum Dei iudicis, cui cuncta patent, quodammodo reformidare. Sed, ut verum fatear, longius petita mihi videntur hæc expoſitiones. Ac magis ſanè probarim quod alii dicunt $\tau\epsilon\alpha\chi\eta\lambda\iota\zeta\epsilon\upsilon$ idem eſſe, quod in cervicem ac dorſum refleſtere, hoc eſt, reſupinare; per translationem verò; ſcrutari ac pateſcere, Eſtius in loc. Metaphora ab animalibus excoriatis & diſſectis, Huperius. Varinus tradit ſignificare, Medium ſecare, ſive, Per ſpinam dorſi findere; quæ ſignificatio mihi viſa eſt convenientior, ut omnia Domino, etiam intima, patere ſignificetur, ſervat à etiam ſuperiore translatione à gladio ſumptâ, Beza. $\tau\epsilon\alpha\chi\eta\lambda\iota\zeta\epsilon\upsilon$ eſt, Medium animal per cervicem & ſpinam dorſi dividere, Pareus, Illyr. in loc. Videtur eſſe Metaphora à re palæſtrica: nam luſtatores tum demum adverſarium dicuntur $\tau\epsilon\alpha\chi\eta\lambda\iota\zeta\epsilon\upsilon$, quum obſtricto collo ita verſant, ut obſtiant ſpectatorum oculis nudum conſpiciendum & retectum undiquaque, id quod tum demum maxime fit, cum ejus cervicibus inequitant: nam altera ſignificatio $\tau\epsilon\alpha\chi\eta\lambda\iota\zeta\epsilon\upsilon$, Demetere cervicem, non convenit huic loco, Cameron. in Myroth. Evangel. Capell. Spicileg. Græci putant Metaphoram ſumptam ab ovibus, quibus pellis à cervice detrahatur cum excoriantur: ſive ab iis qui cervicem inſectant, quum ſe ſubmittunt, & agnoſcunt ſe eſſe inferiores: ſic & Juvenal.

—Aulam reſupinat amici: de ſcrutante omnia, Eraſ. Patentia, Steph. Beza. Aperta, Vulg. Maniſiſta, Tremell. Reſupinata, Eraſm. Græcus Scholiaſtes, quaſi Excoriata, interpretatur. Propriè, Per medium diſſecta, Pareus: quaſi diceret, Per

Anatomiam diſſecta, Illyric. Cur up as the ſacrifice, and laid naked before him.

$\tau\epsilon\alpha\chi\upsilon\varsigma$, Aſper, Luke 3. 5. $\tau\epsilon\alpha\chi\epsilon\iota\alpha$ ſunt via, quæ propter ſalebrias aſpera ſunt. Ita Deut. 21. v. 4. vocatur vallis $\tau\epsilon\alpha\chi\epsilon\iota\alpha$ dura & ſaxoſa, quæ ideo arari & ſeri non poteſt, Chemnit. It is uſed alſo Acts 27. 29.

$\tau\epsilon\epsilon\iota\varsigma$, $\chi\eta\tau\epsilon\iota\alpha$, Tres, Tria, often. $\tau\epsilon\epsilon\iota\mu\omicron$, ad Latinos eſt tranſlatum, Tremo, Horreo, Mark 5. 33. Acts 9. 6. 2 Pet. 2. v. 10. Propriè, Ex pavore trepido, Reformido.

$\tau\epsilon\epsilon\phi\omicron$, $\theta\iota\mu\alpha$, Alo, or. Matth. 6. 26. and 25. 37. Luke 4. 16. and 12. 24. Acts 12. 20. James 5. 5. Revel. 12. ver. 6, 14.

$\tau\epsilon\epsilon\chi\omega$, Curro, often. Citati curſus & feſtinationis ſignificationem habet 1 Cor. 9. v. 24. uſurpat de illis qui in ſtadio curvant. 2 Theſſ. 3. 1. may have free paſſage: the word is $\tau\epsilon\epsilon\chi\eta$, it may run: Currat, Beza, Piſcat. Vulg. id eſt, quàm celerrimè propagetur. Hinc curſus Evangelii dici conſuevit, Piſcat. Significat continuatam actionem, certo ſine & jucundo premio propoſito, Aret.

$\tau\epsilon\iota\alpha\chi\omicron\tau\alpha$, Triginta, often.

$\tau\epsilon\iota\alpha\chi\omicron\tau\omicron\iota$, Trecenti, Mark 14. ver. 5. John 12. 5.

$\tau\epsilon\iota\sigma\omicron\lambda$, Tribulus, Matth. 7. 16. Heb. 6. 8. Herba frugibus inimica: à Plinio inter terræ peſtes numeratur. Sic dicta videtur hæc herba à ſemine Tribuli, cujus formam externam * triquetram eſſe perhibent.

^a $\tau\epsilon\iota\sigma$, Semita, Matth. 3. 3. Mark 1. 3. Luke 3. 4.

$\tau\epsilon\iota\tau\iota\alpha$, Triennium, Acts 20. 31.

^b $\tau\epsilon\iota\lambda\omega$, Strideo, Mark 9. 28. Significat, Doloroſam & cruciantem vocem emittere, ſicut pulli Hirundinum. Homerus hoc verbo utitur de animabus, ſive ſpectris nocturnis, quæ triſte quippiam inſtar ulularum murmurant, Chemnit.

$\tau\epsilon\iota\mu\lambda\omega\omicron\upsilon$, $\tau\omicron$, Trimeſtre ſpatium, Hebr. 11. 23.

$\tau\epsilon\iota\varsigma$, Ter, often.

^c $\tau\epsilon\iota\varsigma\epsilon\gamma\omicron\upsilon$, Tertia contignatio, Acts 20. v. 9.

$\tau\epsilon\iota\lambda\omicron\iota$, Ter-mille, Acts 2. 41.

$\tau\epsilon\iota\tau$, Tertius, often.

^d $\tau\epsilon\iota\chi\eta\sigma$,

* Vox Græca dicta à triplici cuſpide, quod ſcilicet cuſpidatus trifariam feriat, ^a $\tau\epsilon\iota\lambda\omega$, $\tau\epsilon\tau\omicron$, ^b Verbum ex ipſo ſono factum.

^c Vox dicta eſt ex $\tau\epsilon\iota\varsigma$, $\tau\epsilon\tau\omicron$, & $\tau\epsilon\iota\gamma\omicron\varsigma$, reſectum, Eraſm.

d Of θεῖς, d Τείχιον, Cilianus, Rev. 6. 12.

τρεχῖς. Τρεμῖς, Tremor. Trembling is a dread of punishment, and is required of servants, Ephes. 6. 5. φῶ-
ῶς ἢ τρεμῖς Timor & Tremor differunt, quod Timor sit cordis, Tremor corporis, Haymo & Glossa ordinaria. atque Tremor, Timoris vehementioris affectus esse solet: verum ubi conjunguntur, e significant sollicitudinem operandi, cum metu offendendi, ut 1 Cor. 2. 3. 2 Cor. 7. 15. Ephes. 6. 5. Phil. 2. 12. ubi Apostolus (ut Augustinus recte animadvertit) alludit ad verba Psalmista, Servite Domino in timore, & exultate ei cum tremore: i. Cum Majestatis divine reverentia & sollicita peccati cautela, Amama. His verbis non metum & trepidationem ex dubitatione ortam, sed humilitatem duntaxat, atque summam animi demissionem significat apostolus, idq; ex usu Scripturæ, que nunquam alio sensu hæc verba simul juncta usurpat. Quod ut liqueat observandum est quinquies tantum in sacris literis hanc locutionem occurrere, eadem semper mente: Primus locus est Psal. 2. II. Secundus 1 Cor. 2. 3. Tertius 2 Cor. 7. 15. Quartus Ephes. 6. v. 5. tum postremò hic locus (scil. Phil. 2. 12.) in quo μετὰ φόβου ἢ τρεμῖς idem quod illis locis significat, Cameron præstat. in Phil. 2. 12. Phrasis illa ἐν φόβῳ ἢ τρεμῖς quinquies in Bibliis occurrit, semel in veteri, quater in N. fovere, & quidem tantum apud Paulum. Omnibus istis locis ita usurpatur, ut superbiam, carnalem securitatem, & præsumptionem excludat; animi demissionem, reverentiam, humilitatem & modestiam, non verò servilem metum, dissidentiam & trepidationem significet, Amama Antibarb. Bibl. li. 3. It is used also Mark 16. v. 8.

d Dr Ward, in concione ad clerum, cui titulus est, Gratia discriminans.

f Mutatio, Conversio in fugam: nam τρέπει non solum est Verbo, sed etiam in fugam verbo: pro solis reciprocatione sumitur. Dicitur Tropicus in Astronomia, ἀπὸ τῆς τροπῆς, à solis conversione, Keck.

τρεπῖς, Conversio, Jam. 1. 17. The Sunnes motion from North to South every yeere. Latini Northitium vocant, quoniam subsistit, nec progreditur ulterius, sed retrò convertit iter, Steph.

τρεπῖς, Modus, Mores, often. 1. Modum. 2. Mores significat, Cornel. à Lapide.

τρεπτοφῶς, Mores alicujus sero, Acts 13.

ver. 18. Est inslar nutricis ferre, atque educare, Treimell. Τεποφῶς εἶναι dicitur, cum melior peiores fert mores, quos tamen non approbat, ut bonus maritus cogitur mores uxoris molosa ferre, Aret.

τρεψῖς, Alimentum, often. Matth. 6. 25. Alimentum, Beza. Esca, Vulg. Cibus, Erasim. Pro cibo, vestitu, & habitatione, Matth. 10. 10. Grotius.

τρεψῖς, Nuvrix, 1 Thef. 2. 7.

τρεψῖς, Orbita, Heb. 12. 13. Rota vestigium, Via, Semita, Cursus, quod, ut indicat Theophylactus, aut Vestigium est rota currus humi impressum, cui ipsa terra currentium pedibus concalcata. Illam orbitam vocamus Latini, hanc sentiam.

τρεψῖς, Rota, James 3. 6. Vera lectio est, τρεψῖς, cum acuta in ultima; significaturq; universa vita nostra, que, instar rotæ, non modò incessabiliter vadit; sed etiam variabiliter nunc sursum, nunc deorsum, instabilis valde ac mutabilis, nunc extollens hominem, nunc deprimens. Unde & ipsam Fortunam sic describit Poëta:

Versatur celeri fors levis orbe rotæ, Laurentius in loc. The course, the wheel.

τρεψῖς, Catinus, Matth. 26. 23. Mark 14. 20. Juxta Euthymium est genus lancis, sive vasis, in quo sibi apponitur.

τρεψῖς, Vindemio, Luke 6. 44. Revel. 14. 18, 19.

τρεψῖς, Turtur, Luke 2. 24. Πάει το τρεψῖς, Stridere, to make a harsh sound or noise. Of the Hebrew תור, Tor, the Latine Turtur, and English Turtle, are derived, and the voice of the Fowle agreeth with the name: and the Greek word may seem rather to be derived from the Hebrew תור Tur, or תור Tor, by the inversion of the letters Tyu for Tur.

τρεψῖς, Foramen, Mark 10. v. 25. Luke 18. 25.

τρεψῖς, Foramen, Mat. 19. 24.

τρεψῖς, Luxus, Delicia, Luke 7. 25. 2 Per. 2. 13. Initio de concessis voluptatibus usitatum fuisse indicio est, quod Paradisus dicitur hortus τῆς τρεψῖς, voluptatis.

g Non tantum Ica, sed & Vicius, Alimonia, & Commeatus, omne, videlicet, quo sustinetur homo, Bullinger.

h A ῥηξεν, Curro. Non tantum Vestigium rotæ currus significat, vel locum subjectum currentium pedibus, ut Theophylactus (quem & Erasimus sequitur) docet; sed etiam currum, atq; etiam gressus, sive ambulacionem, ut Hesychius, Stridaque interpretantur.

i Vindemio, quasi Vinum demo, ἡὸς caro; Metaphoricè, Fruor, Percipio.

i Dr Willet on Leviticus.

tis, & deliciarum, Gen. 2. 15. & 3. 13. Salomon eo vitur Prov. 19. 10. quod vocabulum posteris temporibus ferè in malam partem accipi solet, Chemnit. in Harm.

Τρυφῶν, in deliciis vivo, James 5. 5.

Τρυφῶν, Edo. Matth. 24. v. 38. τρυφῶντες, they gave themselves to eating as brute beasts; so the word significeth: for otherwise it is no fault to eat. The word is properly used of ^m beasts, so Homer useth it; and the Hebrew phrase of eating being in the present time, noteth a continuance of eating, as brute beasts will eat all day, and some part of the night: yet this word is used also of men eating spiritually, John 6. ver. 54, 56, 57, 58. and 13. 18. Apud Græcos τρυφῶν propriè de brutis dicitur, sicut ἐδῶν de hominibus. Brutum refert, qui se cibis ingurgitat, & genio nimis indulget.

Τρυφῶν, Consequor, potior, nanciscor, Luke 10. 30. and 20. 35. Acts 19. v. 11, 24. and 27. 3. and 28. 2. 1 Cor. 14. 10. and 15. 37. 2 Tim. 2. 10. Heb. 11. 35.

Τυμπαρίζουαι, Distendor. Hebr. 11. v. 35. Ετυμπαρίζουαι, Distenti sunt, vel Tormentis affecti sunt, vel Fustuario mulctati sunt: ut verbum τυμπαρίζουαι sit deductum à nomine τύμπανον, quatenus eo significatur non instrumentum illud quod pulsatur, sed instrumentum quo pulsatur, videlicet, fustis, quo carnifices pulsabant corpora reorum per machinam trajectoriam distenta: quod genus tormenti non solum ad questionem, sed etiam ad necem adhibitum fuisse docet exemplum Eleazari illius senis, 2 Mac. cab. 6. quo in loco nomen τύμπανον videtur significare ipsam illam machinam quâ distenti fustibus percutiebantur, Piscat. in locum. Quasi dicas, tympanizati sunt; Hoc est, ut multi exponunt, ita distracti atque distenti, quemadmodum corium in tympano distenditur. Chrysostomus decollatos interpretatur. Sed sciendum est τυμπαρίζειν propriè idem esse quod tympanum pulsare, quod Latine Suetonius in Augusto, dixit tympaniza-

re. Transfertur autem ad alia que tympani more percutiuntur. Τυμπαρίζουαι dicebantur homines qui fustibus, aut similibus instrumentis cadebantur, etiam Suidâ interprete, ipsiſque pœna genus vocabatur τύμπανον, seu τυμπανοισμός: idem cum eo quod Cicero Fustuarium appellat: Galli vocant Bastonnade. Syriacâ voce significantur fustuati, seu fustibus enecti, Estius in locum. It is rendered by the general name of Torturing there, and 2 Mac. 6. ver. 19. but the word significeth a speciall kinde of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which significeth a Drumme usually: and hence some have parallel'd this torture with that among the Romans, termed Equuleus, as if the person thus tortured were racked, and stretched out in manner of a drumme-head: but it significeth also a Drumme-stick, and thence cometh the punishment to be termed Tympanismus, that is, a tabring or beating one to death with cudgels, as if it were with drumme-sticks.

τύπος, Typus, vestigium, figura, exemplar, forma, ostent. It significeth such a mark as men use in printing, whence Typographus for a Printer: a form made by engraving, impression, or any kinde of beating, such as wee see in stamps, seals, or signets. A Minister must be τύπος, that is, such a thing as makes the stamp on the coine, τύπος χαλκῶν ἔργων, Tit. 2. 7. Propriè significat notam insculptam pulsatione, seu percussione effectam, quali fabri ferrarii securæ, bipennes, consignare solent:

o Vox Græca est, sed quâ & Hebræi posteriores utuntur. Propriè autem admodum hæc vox hoc loco usurpatur. Sic Plinius, Quibus impressa argilla typum fecit. Ἐν δὲ τῷ τύπος est apud Platonem, Imprimatur, Grot. in Joh. 20. 25.

Παρεὶ τὸ τυπῆν, quod non scribendo, sed impressione, seu percussione effigatur, unde ars Typographica, Beza & Piscat. in Joan. 20. 25. Τύπος, Vestigium vel nota; propriè, nota ejusmodi quæ percussione facta est. A Perfecto medio τύπος, verberavi. Joan. 20. 25. τὸ τυπὸν τῶν ἁλῶν, Figuram clavorum, id est, vestigium vulneris ex clavis impressum: Τύπος est à τυπῆν, Vestigium quod à percussione imprimitur, & post percussionem in corpore percusso relinquatur. Vulg. Versio minus commodè reddit, Fixuram. Syrus vertit, Loca clavorum. Augustinus vertit Cicatricem, Gerhard. Brevis & compendiaria formula, quomodo dicitur, ὡς τύπος ἡμῶν, ut pascis dicam, Vide Lud. de Dieu.

in Quum illud propriè de brutis dici velint Grammatici, videtur magna esse hujus verbi emphasis, quo significatur, homines brutorum instar fore ventri deditos: nam alioqui edere & bibere per se non est vitium, Beza.

n Chrysostomus dicit significare Capite truncavi, fortè, quod capite truncata speciem quandam tympani habeant, Illyr. in N. Test. Vide Drus. Præterit. l. 8. Fim. Parallelib. 3. Beza Annor. major. in loc. See also Weemse his Christian Sy. nagogæ.

propriè

proprie accipitur Joan. 2. 0. 25. pro Ver-
figio. Typus, seu signum rei future,
1 Cor. 10. 11. Imago, figura, Rom.
5. v. 14. Forma, Act. 7. 44. Exem-
plar ad imitandum propositum, 1 Theff.
1. 7. Tit. 2. 7. Hebr. 8. 5. 1 Pet. 5. 3.
Exemplum, 1 Tim. 4. 12. & 2 Theff.
3. ver. 9. Brevis summa, Act. 23.
ver. 25.

τύπλω, ομα, Verbero, Percutio, Cado, or,
often. Vulnere, 1 Cor. 8. v. 12.

τύπλωτες, Vulnerantes. Vulg. Per-
cutientes, non satis expressè: intelli-
gendum enim est ex antecedente conse-
quens. Est autem Translatio inde sum-
pta, quòd offendiculis animus, perinde
ac telis corpus afficiatur, sitq; duplex ma-
lum si quis affectam partem cædat: Sic
Virgilius,

— Gravior nè nuncius aures
Vulneret. — Beza in loc.

τύβζλωμα, Satago, Luc. 10. 41. Pro-
prie est, Auxie torqueri difficultate rei
conficende, Erasmi. The Latine
Turbor comes of it.

τύφλός, Cæcus, often. It is Meta-
phorically used for one blinde in
minde, Matth. 15. ver. 14. John 9.
v. 39. Rom. 2. 19. 2 Pet. 1. 9. Revel.
3. v. 17.

τύφλω, Excæco, obscæco. John 12.
ver. 40. 2 Corinth. 4. 4. 1 John. 2.
ver. 11.

τύφωμαι, Fumigo, Matth. 12. 20.

τύφωμαι, Influo, Turgeo. 1 Tim.
3. 6. & 6. 4. 2 Tim. 3. 4. Τυφώ-
μωρον respondet Hebraico, quod signifi-
cat non lucidè splendere, sed obscurum
esse: sicut quando de ficiente oleo, flam-
ma in elichnio sensim deficit, Polyc.
Lysar.

τύφωνός, Turbulentus, Act. 27. ver. 14.
Ventus tempestuosus, ac Typhonis quo-
dammodo æmulus, Beza.

τύχην, Fortuan, 1 Cor. 16. 6. à verbo
τυχεῖν.

Y.

ΥΑκίνθος, Hyacinthus, Rev. 21. 20.
Υακίνθινος, Hyacinthinus. Rev.
9. 17. Purpureus, vel Subniger, in mo-
dum hyacinthi.

Υαλός, Vitrum, Rev. 21. 18, 21. Tria
potissimum significare deprehenditur,
cetera à quâdam nature similitudine inter
se conjuncta, Vitrum, Crystallum,
Succinum, Fuller. Miscell. Sac. lib. 4.
cap. 9.

Υαλινός, Vitreus, Revel. 4. 6. & 15. 2.
twice.

Υβείς, Injuria, contumelia. In-
juria: sed ea gravior. Quare nonnun-
quam reddi potius debet Injuria con-
tumeliosa, aut Injuria simul & con-
tumelia, Injuria petulanter & pro-
tervè illata, Petulans & insolens
injuria, Steph. in Theff. Grac. Act. 18. 32.
27. 10, 21. 2 Cor. 12. 10.

Υβείω, ομα, Contumeliis afficio, or.
Matt. 22. 6. Luk. 11. 45. and 18. 32.
Act. 14. 5. 1 Theff. 2. 2.

Υβείης, Contumeliosus. One that
is contumelious in words, Lyrz. Con-
viciator, a vayer, Occumen. In-
juriusus, Rom. 1. 30. Υβείαι, Con-
tumeliously, or insolently injurious. In-
jurious, or contumelious both in
word and deed, and that in a petu-
lant and insolent manner. It is
used also 1 Tim. 1. 13.

Υγιός, Sanus, often.

Υγιώνω, Sanus sum, often. Va-
lere, Sanum esse; Metaphoricè, Sa-
pere, & Rectè sentire; sic Agefi-
laus Meneceati Medico, qui se Jovem
cognominavit, in fronte Epistole scri-
psit υγιώνω, saniorum illi mentem
optans, Plutark in the life of Agefi-
laus. In salutationibus usurpa-
tur υγιώνω, Vale, Bene vale, quum
nimirum alicui prosperum optamus va-
letudinem, seu quum alicui salutem di-
cimus: idq; vel in colloquio, vel in e-
pistola. Sed postea usus obtinuit, ut a-
micum accedentes dicerent potius χεῖρες,
ab eo autem discedentes juberent υγι-
ώνω. Sicut & apud Latinos salutati-
onem & colloquium exordiebantur ver-
bo Salve, claudēbant autem verba Vale.
Sic ex nostratibus nonnulli discedentes ab
aliquo dicunt, Portez vous bien, com-
mendantes ei sue valetudinis curam,
perinde ac si dicerent, Faites que vous
vous portiez bien. Eadem in Epi-
stolis ratio erat: eas enim à χεῖρες,
sive ἐν ἀεθῆνι inchoabant: claudē-
bant

Υβείς dicitur omnis major improbitas, ac flagitium per impotentiam perpetratum. Beza in Luc. 18. 32.

Υγιός, i. e. sanum, Græcis dicitur, quicquid merito probandum est, & quale esse debeat, i. e. integrum, & sine vicio, Beza in Tit. 1.

τύφωμαι non modò inflatum, sed in genere de mentatum & fanaticum significat, Vitoria. Scrigels in N. T.

bant autem verbo ὑγιαίνε, seu ἔσσω, ut & Cicero epistolis suis praemittere solet, S. vel S.P.D. id est, Salutem, & Salutem plurimam dicit. Claudere autem eas his à se usitatis, Vale, Etiam atque etiam vale, Cura ut valeas, Valetudinem tuam cura diligenter. Hoc tamen sciendum est, ut Cic. in Epistola cuiusdam sine dicit; Vale & salve, Necnon & salve: ita χαλίστην ἔνυ πρῶτον, non tantum exordium epistolarum servire, sed etiam clausulis. Steph. in Thef. Græc. 2 Tim. 1. 13. ὑγιαίνοντων λόγων, Sound, or Wholesome, or Healthfull words. It is used also Luke 5. 31. and 7. 10. and 15. 27. 1 Tim. 1. 10. and 6. 3. 2 Tim. 4. 3. Tit. 1. 9, 13. and 2. 1, 2. 3 Joh. 2.

ῤεός, Virens, Luke 23. 31. Lignum ὑγρὸν dicitur Arbor humida, succulenta, virens & vitalis, Gerh.

ῤεία, Hydria, Joh. 2. 6. ῤεία, Hydria, i. aquales, ut explicat Varro, libro quarto de lingua Latina. Retinimus tamen Græcum vocabulum, quod Cicero ipse frequenter eo utatur in Orationibus in Verrem. ceterum ostendit ipsa notatio nominis, non vino, sed aqua destinata fuisse hæc vasa; quod ad fidem Historiæ faciendam pertinet, ne quis aut feces, aut vini quippiam intus refedisse suspicetur, quod postea à infusa aquæ vini colorem ac saporem indiderit, Beza in loc. It is used also John 2. 7. and 4. 28.

ῤῶρ, Aqua, often.

ῤεπόσω, Sum abstemius, 1 Tim. 5. 23. Μνήστὶ ῤεπόσῳ. Beza vertit, Ne amplius esto abstemius: Vulgata, Noli adhuc aquam bibere. Erasmus, Noli posthac aquam bibere. Castalio, Ne amplius aquam bibe. Beza existimavit vocabulum ῤεπόσῳ dici, non de quocunque aqua potore, sed eo qui à vino abstineat. Vulgata autem, Erasmus, & Castalio de quocunque aquæ potore illud acceperunt. Lexicon Cyrilli utriusque favet. Nam ῤεπόσῳ exponit, tum aquæ potorem, tum abstemium. Horatius autem Vulgatæ, Erasmo, & Castalioni planè patrociniatur, quem dicit:

—Nec vivere carmina possunt
Quæ scribuntur aquæ potoribus:—

i. e. ῤεπόσῳ. Beza tamen interpretationi magis favent qua sequuntur, sed vino pauculo utere, q. d. Remittas paulum de γουνασία tua σαματικὴν, nec prorsus à vino abstineas, Scultetus in locum.

ῤροπικὸς, Hydropicus, Luke 14. 2.

Of ῤῶρ Aqua, because the Dropie is a wateric disease betweene the skinne. Aqua intercus, Horace.

ῤετός, Pluvia, Acts 14. 17. and 28. 2. Heb. 6. 7. James 5. 7, 18. Revel. 11. ver. 6.

ῤίς, Filius, very often. 1. One that is lineally descended from the loynes of another, Matth. 1. ver. 1. 2. A childe, Revel. 21. 7. Matt. 23. v. 15. ἡδὲ γέγεννης sic alibi ἰδὸς ὀλέθρου. Judas homo perditissimus, & perditioni devotus; qui est elegantissimus Hebraismus, Latinis non prorsus inauditus, siquidem inconstantia filium dicere non dubitant, de homine inconstantissimo quem loquerentur, sicut Paulus ἰδὸς τὸ ἀπειθείας, vocat homines inobedientia, ad Ephes. 5. 6.

ῤιοθεσία, Adoptio, Rom. 8. 15, 23, and 9. v. 4. Gal. 4. 5. Ephes. 1. 5. Of ἰδὸς and τῷθεῖ, to put one for a son that was not a son. Adoptio, quæ quis in filii locum adoptatur: nam & nepotes & neptes adoptantur.

ῤλη, Materia. Jac. 3. 5. materiam, ὕλη. Materiam hic intellige ligna, ex quibus ignis accenditur; quæ vocabuli Græci significatio antiquissima est, ac proinde propria videtur. Esse autem antiquissimam Henricus Stephanus in suo Thesaurò multis exemplis ex Homero prolatis ostendit: quin & Latini vocabulo Materie ad significandum ligna crebrò utuntur, Piscat. in locum.

ῤῶτες, Vester, Luke 6. 20. and 16. v. 12. Joh. 7. 6. and 8. 17. and 15. 20. Acts 27. 34. Rom. 11. 31. 2 Cor. 8. 8. Gal. 6. 13.

ῤῶν, Hymnus, Ephes. 5. 19. Col. 3. 16. Ἕλλημοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς. Psalms contain exhortation to manners, or holy life. Hymnes contain praises to God in the commemoration of his benefits: Songs contain doctrine of the chiefe good,

f Carmen, sed peculiariter in honorem Dei g Vide Zachariam, h Vide Beza & Episc. Dav.]

d Of φύω, fero, per Aphresin, est planta parentum. Filius, of φιλία, love, because of the great love between the parents and children. Heb. 7. Ben, of בני Ba-nah, To build. He builds the house.

e Inde Sylva. Perinde est, sive sylvam, sive materiam veritas, quum Græca vox utrumque significet, Vossius.

f Carmen, sed peculiariter in honorem Dei g Vide Zachariam, h Vide Beza & Episc. Dav.]

c Vas aquarum, ab ὕδωρ, Latine dici potest aqualis, quando aquis hauriendis, & recipiendis destinatum est, Polyc. Lysen.

or mans eternall felicitie. A Psalme is a ditie to be played upon an instrument. An Hymne is a song to be uttered with the voice only. An Ode or Song is a ditie fitted for either way.

i Canere est, i & laudes Deo ad aras dicere.

Ἦμνος, Hymnum cano. In genere significat, Laudare, Gratias agere, Hymnum dicere, Heb. 2. 12. It is used also Matth. 26. 30. Mark 14. v. 26. Act 16. 25. Matth. 26. v. 30. Ἦμνίσαντες, Et hymno dicto. Arabs, Et laudem dederunt. Pagn. Cum hymno cecinissent. Mald. Cum laudem Deo cecinissent. Novarin. Quam dixissent laudes. Interpres Euthymii, Dicitis laudibus. Hic docemur à mensa non recedere, nisi gratias Deo actis, & laudibus dictis. Verbum Ἦμνῆν non solum Laudes dicere significat, sed etiam Conqueri: hac hujus verbi notione post mensam utuntur pro illa, aut certe à laudibus ad querelas transeunt, & gratiarum actionem murmurationibus inficiunt, Novarin. in loc.

Ἰπάγω, Abeo, Subduco me, often. Sua origine subductionem & abicum denotat, etiam in Scriptura, Joh. 8. velut per ἀντρομαχίαν de singulari & plane eximio discessu Christi usurpatur, quo ipse per passionem & mortem intravit in gloriam suam, Luc. 24. 26. Tarnovius. By this word, Mark 14. 21. and Matt. 26. 24. is understood death, ὁὶς τὸ ἀνδραπέρας Ἰπάγει, Filius hominis vadit, scil. ad mortem. In which signification it is used, Joh. 7. 33, 34. and 8. 14. and 13. 3, 33, 36. and 14. 4, 5, 28. and 16. 5, 10, 16, 17. where not only Christs death, but his Resurrection, Ascension, and Sitting at Gods right hand is noted by this word. Ἰπάγω originis & compositionis natura, in stricta significatione, & subjectionem designat, quâ quis se oneri tanquam jugo subijcit, & sub eo procedit: in latiori autem, ire, proficisci, vadere, denotat; priori significatione videtur à Christo accipi, posteriori à discipulis, Paulus Tarnov. in Joh. 14. Matth. 4. 10. Ἰπάγῃ. Hac formula usurpatur, quando propter enormem rei indignitatem animo commotiori ad-versamur & rejicimus eos, quos ali-

quando cum molestia toleravimus. Ita usurpatur Matth. 16. 23. de Petro, & Matth. 20. 14. Chemit. unde Latinum Apage deductum est, Calv. Nonnunquam averfantis est, est & imperantis, ut Mat. 21. 28. Marc. 6. 38. & 16. 7. & concedentis, Marc. 5. 34. & 7. 29. & 10. 52. Grotius.

Ἰπακοή, Obedientia, Auscultatio, often.

Ἰπακοή, Obedio, Ausculto, often. Ephes. 6. 1. Ἰπακούετε, Obey. The word, according to the Greek notation, signifieth, with all humble submission to hearken, and implyeth both reverence and obedience. The Verb ἀκούω noteth out Obedience, the Preposition ὑπό, Reverence, Zan-chius. It is used in the same sense, Colos. 3. 20, 22. It properly signifieth to listen or hearken to another, as the inferiour doth to the superiour.

Ἰπαυθεῖ, Viri subiecta, Rom. 7. 2. quasi dicas, subvivalis, Effusio ad loc. Simpliciter conjugatam significat, non eam quæ olim nupsit, sed eam cujus nuptiæ constant. Glossarium vetus, Mari-tata. Sa, Sub viro, i. e. nupta, Chamier.

Ἰπαυθεῖ, Occurro. Matth. 8. 28. Joh. 11. 20, 30. and 12. 18.

Ἰπαυθεῖ, Occursus, Joh. 12. 13.

Ἰπαύχω, Sum. Τα Ἰπαύχοντα, Quæ quis habet, Bona, Facultates, often. De bonis, & figuratè de omnibus quæ in hac vita diligi solent, Grotius. Matt. 18. 21. οὐ τὰ Ἰπαύχοντα, Quæ habes. Syr. Possessionem tuam. S. Hier. Omnia tua. Fr. Luc. Ea quæ sunt tibi. Ar. M. Tuam substantiam. Facultates & bona tua. Luc. 14. 33. Τα Ἰπαύχοντα sunt ea quæ possidemus, ut Matth. 19. v. 21. & 24. 47. & 25. 14. Luc. 8. 3. & 11. 21. & 12. 15, 33. & 19. 8. & 16. 1. Act. 4. 32.

Ἰπαύχοντα proprie dicuntur res partæ, res subiectæ, ut vel ipso facultatum nomine ad-moneamur, nobis subiectas esse debere, non nobis dominari, Novarin. in loc. Videtur Apostolus alludere ad. Etymon vocis Ἰπαύχων, q. d. Supprincipans; tanquam insinuare velit hac voce, ita virum esse sub Principe Deo, ut tamen ipse etiam principatum habeat in sexum muliebrem. Conjecturam juvat,

i Ab ὑπὸ, &

ἰπακοή, Ausculto, Sub-ausculio, Sub-ausculio, Sub-audio, Aurea pæbeo ad audiendum.

1 Obedio, quasi Ob-audio.

2 Duo complectitur, Hæmilionem propriam in accipiendâ jussu alterius, & Alacrem obedientiam in isdem exequendis.

3 Quasi dicat, Sub viro, Corneli. à Lap.

quod in sequenti parte non dicit ὑπερχει , sed ὑπερ , Estius ad 1 Corin. 11. ver. 7. At forte aliquis existimabit hoc nihil aliud esse quam ludere in re seria: mihi certe minus argutum videtur.

ὑπέκω , Obscundo, Heb. 13. 17.

ὑπερῶσι , Occultè contrarius, Col. 2. v. 14. Adversarius, Heb. 10. 27.

o Fit Super, ab ὑπερ .

p Præpositio ὑπερ cum genitivo pro Super, vel supra, ad notandum locum, crebro reperitur apud Græcos, Homer. Platon. Theophrast.

ὑπέρ , Pro, o Super, often. Interdum valet Propter, ut Joan. 6. 51. Ephes. 3. ver. 13. Interdum valet Pro, ad notandum sinem seu scopum, ut Joan. 11. 4. 1 Corinth. 15. 3. 2 Theff. 1. ver. 5. Heb. 6. 20. Interdum valet

p Super, vel Suprà, ad notandum locum, ut 1 Cor. 15. 29. Interdum servit iurjurando, ut 2 Theff. 2. 1. Camero in Myroth. notat ὑπερ usurpari pro ὑπὲρ [secundum] Phil. 2. 13. & pro ὑπὲρ [per] 2 Theff. 2. 1. Beckman de originibus Ling. Lat. derives it from the Hebrew *Gueber*, id est, *ultra*, Super, Citra. De re & tempore citam usurpant, ut Super hæc omnia, id est, Præter, Tarnov. in Exercitat. Bibl. 1 Corinth. 15. 29. ὑπερ

ὑπερ νεκρῶν, Pro mortuis, ut *Vetus Interpres*, Pagninus, Erasimus, Beza reddunt: Tremellius autem è Syro, Super mortuis.

ὑπερβαίνομαι , Supra modum efferor. 2 Cor. 12. 7. 2 Theff. 2. 4.

ὑπερβαίω , Florem ætatis excedens. 1 Cor. 7. 36.

ὑπερβύω , Supra, longè Supra. Eph. 1. 21. & 4. 10. Heb. 9. 5.

ὑπερβαύω , Vehementer augeſco, 2 Theff. 1. ver. 3.

ὑπερβαίω , Opprimo. 1 Theff. 4. 6. Supergrador, Supertransco, Supero; sic Vulg. & Ambros. Superbi homines alios superſcandunt, & super alios eunt: significat ergo Opprimere, Zanchius.

ὑπερβαίω , Supero. Ephes. 1. 19. ὑπερβαίω μέγελος, Supereminens magnitudo, Vulg. Sublimis magnitudo, Hieronym. *Excelsa magnitudo*, Ambros. It is used also 2 Cor. 3. 10. and 9. 14. Ephes. 2. 7. and 3. ver. 19.

ὑπερβαίω , Supra quam, Steph. 2 Corinth. 11. 23. Supra illos, Beza:

nempe de quibus est sermo. The word significeth abundanter, supra modum: there it is comparatively taken, supra alios.

ὑπερβολή , Excellentia, præstantia. Καθ' ὑπερβολήν , Summe, ad excellentiam, excellenter, Rom. 7. 13. 1 Corin. 12. ver. 31. Καθ' ὑπερβολήν ὁδόν Our Translation hath it, A more excellent way; it is the superlative in the Original, The most excellent way: Viam præstantissimam, maximè, compendiarium, D. Sclat. in loc. 2 Corinth. 1. 8. & 4. 7. 17. Καθ' ὑπερβολήν , eis ὑπερβολήν , 2 Corin. 12. 7. Gal. 1. 13. Which emphaticall Grecisme, because other Tongues cannot word by word expresse to the full, they are forced to use words and phrases which exceed all comparison, as *mirè supra modum*, Erasim. *Supra modum in sublimitate*, Vulg. Lat. *Excellenter excellens*, Beza. Our last and best English Translation turns it, *A farre more exceeding*, D. Gouge his Recoverie from Apostacie.

ὑπερβείνω , Extendo me ultra quam decet, 2 Corin. 10. 14. ὑπερβείνω is to extend, to stretch himselfe to the full of his measure: ὑπερβείνω , to stretch himselfe beyond it, to tenter himselfe far beyond his scantling.

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vide Beza.

q Supero, & Transco, Metaphoricè verò, Opprimo, sive fraudo, Bulling.

r Quasi dicas, Superſicio, exsupero, excello: item supero, vinco, Xenoph. Tam in bonam, quam in malam partem.

ὑπερβαίω , Supero. Ephes. 1. 19. ὑπερβαίω μέγελος, Supereminens magnitudo, Vulg. Sublimis magnitudo, Hieronym. *Excelsa magnitudo*, Ambros. It is used also 2 Cor. 3. 10. and 9. 14. Ephes. 2. 7. and 3. ver. 19.

ὑπερβαίω , Supra quam, Steph. 2 Corinth. 11. 23. Supra illos, Beza:

ὑπερβείνω

τὸν ἄνευ proprie dicitur, qui convenit aliquem super negotio alterius, veluti si quis adeat Principem expositorius, & commendaturus causam amici, Steph. in Thesaur. & Gerhard. in Harum. Evang.

ὑπερέχων, Supereminuo, Præstantior sum, Supero. Rom. 13. 1. ἕξουσίαι ὑπερέχουσας, To the higher, or supereminent powers, which are ἐν ὑπεροχῇ, in authoritie, as it is translated 1 Tim. 2. 2. that is, high, or excellent authoritic. It is used also Philip. 2. 3. and 3. 8. and 4. 7.

ὑπερήφανος, Superbus. Ab ὑπερ super, & φαίνομαι appaereo, because hee thinks of himselfe above that which hee is, quod eminere se, & ceteris mortalibus superiorem esse persuasum habeat. Latinis quoque simili de causa dicitur Superbus à super, & eo. It is used Luk. 1. 51. Rom. 1. 30. 2 Tim. 3. 2. James 4. 6. 1 Pet. 5. 6.

ὑπερηφανία, Superbia, Mar. 7. 22.

ὑπεειδών, Coniventiū dissimulans. Acts 17. ver. 30. God winked at, or regarded not, which doth more fully lay open the meaning of the holy Ghost. This Greek word is the same word that is used Acts 6. v. 1. and it signifies to neglect, and despise; God did neglect your forefathers, and suffered them to goe to hell in their Idolatries, M. Calamie in his Sermon on Act. 17. 30. preached before the House of Commons. The word signifieth to look over, or beside, not to regard. The ancient Translation hath, Regarded not; they were times of ignorance, God looked beside them, over them, not at them, with mercy, as the opposition from the later part of the verse shewes: but now hee commands, &c. Now are times of grace, before of judgement, as appears by the contrary phrase, Psal. 34. 5. Hac verbo significatur, qui leviter, & superficialiter tantum verum simulat se videre. Pervideo, Horat.

Quam tua perideas, ———
quasi per transennam, & leviter pertransiens,

——— Videas oculis mala lippus inunctis,

Cur in amicorum vitiis tam cernis acutum? Beza.

Lux usurpant pro Indignari, detestari, reprobare, irasci, ut Deut. 3. 26. Psal. 78. 59. 62.

ὑπερνικῶ, Plus quàm victor sum. Rom. 8. 37. ὑπερνικῶμεθ, Wee do overcome, Vulg. Lat. Syr. Vatabl. but the compound word signifieth more then simply to overcome. Egrege vincimus, Pct. Martyr. & Piscat. ² Supervincimus, Wee over and above overcome, that is, above measure, or exceeding gloriously. Wee do overcome, or we have the better by many degrees.

¹ Wee do more then overcome, Gr. Over-overcome.

ὑπέεργον, Prætumidus. Jude ver. 16. ὑπέεργονα, Swelling things, like to a bubble, or things puffed up with wind. It is used also 2 Pet. 2. 18.

ὑπέεργον, Eminencia. 1 Corinth. 2. ver. 1. 1 Tim. 2. 2. Eminencia, summitas, exerescentia, & extuberatio in corpore humano, ac specialius in ulceribus pars excrescens, & que magis extat.

ὑπερπερισσός, Superabundo, vehementer exundo. 2 Corinth. 7. ver. 4. ὑπερπερισσός ἐστι ἡ χάρις. Id est, supra modum abundo gaudio & consolatione in meis afflictionibus, Aret. in loc. In the Originall, Abundo gaudio supra quàm dici possit; I doe over-abound exceedingly in joy. I am more then abundantly joyous in all our tribulation. It is used also Rom. 5. 20.

ὑπερπερισσός, Supra modum, Marc. 7. v. 37. Plus quàm abundanter.

ὑπερπλοιάζω, Superabundo, 1 Tim. 1. v. 14. Elegans compositio ad significandum insignem, admirabilem, & superabundantem gratiam, Hyperius in locum.

ὑπερψόω, In summam effero sublimitatem. Philip. 2. 9. ὑπερψόωσε. Summè exaltavit, Syrus. In summam extulit sublimitatem, Beza cum Erasmo; quasi dicas, Superexaltavit, Piscat.

¹ Superest, Ambros.

² Supra quam decet, ant oportet, sapio, vel sapientia, fentia.

ὑπερεγνώσκω, Suprà sapio. Rom. 12. 3. Superesentio, fentia.

Superfentio, as Cajetan properly renders the word. It signifieth to have an over-weening opinion, as though one knew more than indeed he knoweth.

Ἡ ἄνω, Cœnaculum. Superior & secretior domus pars, Act. 9. 37. & 20. 8. Non significat ibi eum locum in quo cœnatur, sed superiorem domus partem, id quod Græca vox indicat, Gerhard. Ab ἄνω & ὄου, quod Spartanorum lingua declarat domicilium, sive habitationem, Eustathius. Cœnaculum, Beza, i. superior domus pars, ut explicant Varro & Vitruvius: erat enim ea pars à frequentia, & conspectu hominum remotior, Beza in Luc. 1. 23. It is used also Acts 1. 13. and 9. 39.

Ἡ ἄνω, Sustineo, Jude 7. Sustineo, quasi sursum teneo.

Ἡ ἄνω, Obediens. Acts 7. ver. 39. 2 Cor. 2. 9. Phil. 2. 8.

Ἡ ἄνω, Minister, Famulus, often. Ministers are called ἄνω, Under-rowers, because under Christ, the Master Pilot, they help forward the Ship of the Church towards the Haven of Heaven. As if they were captives (saith Dr Sutton) condemned to the oars. Ex ἄνω & ἐρέτης, Remex, qui remum in navi agit. Vel ab ἐρέτω. Lictores, vel apparitores in genere dicuntur illi qui subserviunt, quasi sub remiges: metaphorâ à re navali sumptâ, Beza.

Ἡ ἄνω, In servio, Ministro. Acts 13. 36. and 20. 34. and 24. 24.

Ἡ ἄνω, Somnus, Matth. 1. 24. Luke 9. 32. John 11. 13. Acts 20. 9. twice. Rom. 13. 11.

Ἡ ἄνω, Sub, very often. In compositione Clam, vel, Clanculum significat, Gagneius.

Ἡ ἄνω, Subjicio, Acts 6. 11.

Ἡ ἄνω, Præmonstro, Indico, Matt. 3. 8. Luke 3. 7. and 6. 47. and 12. 5. Acts 9. 16. and 20. 35. Luc. 12. 5. Ἡ ἄνω, Vulgatus, Ostendam. Syrus, Indicabo. Verbum ἄνω significat, quando de periculo ex improviso imminente aliquis submonetur, ac ratio effugiendi præmonstratur: ita 2 Par. 8. 9. usurpatur de indicatione hostium irruentium: Eth. 1. de indicatis

insidiis; & 3 Efd. 2. de periculis alium de secururis usurpatur, Chemnit. in Harm. Evangel. Beza non vult otiosam esse præpositionem, sed de impendentibus periculis monere, quoniam improvisa vehementius ferunt: vertit ergo, Præmonstrabo; ubi si præmonstrare sumitur pro In antecessum monstrare id quod nondum est, vel quod imminet, sicut Præ sumitur in Prædicere, Prænunciare, & similibus; non videtur Præpositio ἄνω in compositione vim habere: Sed si Præmonstrare sumitur pro Ob oculos ponere, quod propriè est ἄνω, quomodo Præ sumitur in Præscribere, Præ se ferre, & similibus; tum Præmonstrare idem est quod Demonstrare, & Ostendere, Lud. de Dieu. Matth. 3. 7. Ἡ ἄνω, Demonstravit. Steph. Præmonstravit. S. Aug. Ostendit. Pag. Submonstravit. Var. Docuit. Nov. Subindicavit. Primo, veritas, Præmonstravit; Secundo, Suggestit, Submonuit; Tertio, Demonstravit per rationes & exempla: unde ἄνω est demonstratio, Cornel. à Lap. Ἡ ἄνω est subindicare, ac clam docere, & monstrare. Magni & docti cum monendi, & arguendi, clam id fieri & subobscurè solet, tanquam aliud ageretur, ne in iram proficiant, & momentem rejiciant. Præterea, verbum ἄνω significat etiam Exemplum præbere. Scilicet rectè Doctor à ventura ira fugere suos auditores docet, cum sui exemplum præbet; nec verbis tantum prædicat, sed vitâ moribusq; sicut fecit Johannes, Nov. in loc.

Ἡ ἄνω, Exemplum, Exemplar. Triplicem habet in Scriptura significatum: 1. Significat typum seu figuram rerum, vel præteritarum, Heb. 8. 5. vel futurarum, Heb. 9. 23. 2. Exemplum imitationis, Joh. 13. 15. 1 Tim. 4. 12. Tit. 4. 7. 3. Exemplum monitionis, sive cautela, ut 2 Pet. 2. 6. Vide Laurent. in loc. Propriè significat alicujus rei demonstrationem evidentem, quasi ratione & exemplis confirmatam, & oculis probè subjectam: Mathematicorum demonstrationes ita liceat appellare, Hyperius in Heb. 9. 23. Propriè signifi-

^d Exemplum (inquit Festus) est, quod sequimur, aut vitamur; Exemplar, ex quo aliud simile facimus; illud animo æstimatur, istud oculis conspicitur. Pro Exemplari Græcè est ἄνω, q. d. sub-ostensionem, i. e. obscuram delineationem, ut exponit Theophylactus, Estius ad Hebr. 8. 5. Vide Gerh. in loc.

^a Vox laboris & arum-narum est, Aret.

^b Quasi λυ-πον, Sol-vit labores, vel ab ἄνω & ἴσ, quia mens non dormit.

^c Acts 6. 11. Ἡ ἄνω, Subornarunt, vel, Submiserunt, Hez. Steph. in marg.

ficat submonstrationem, quando alius ob oculos ponitur, & quasi submonstratur quid facere d. beat, Gerh. in Harm. Evang.

Ἐπισημοῦς, Exemplar, 1 Pet. 2. 21. Petrus exemplum in lotionem pedum, & aliis actionibus à Christo nobis propositum, vocat ἐπισημοῦς, quod proprie significat exemplum descriptionis, quale præceptor discipulo proponit, ut illud æmuletur, Gerhardus in Harm. Evang. & Laurent. in loc. Translatio à pictoribus vel pedagogis sumpta, Beza in loc. The word rendered an Example, is a Metaphor taken from Scriveners, or Painters, and signifies properly a Copie, or Pattern, or Portraiture of a thing exactly drawn out, Mr Bisfield in locum.

Ἐπισημοῦς, Excipio. Clanculum excipio, Erasim. propter præpositionem ἐπι atque in hoc verbo non ea vis est huius præpositionis, sed idcirco potius adjungitur, quod hospites de via deflecentes sub idem lectum admittamus, Beza in Act. 17. 7. It is used also Luke 10. 38. and 19. 6. James 2. ver. 25.

Ἐπισημοῦς, Calceor, Calceatus sum, Subligo, Mark 6. 9. Acts 12. 8. Ephes. 6. ver. 15.

Ἐπισημοῦς, Solea. Matth. 3. v. 11. τὰ ἐπισημοῦς. Sic Græci vocant que Latini Soleas, quibus plantæ pedis duntaxat obturguntur: nisi malimus sic in genere calceos interpretari, quod infra, ad pedes, vix alligentur; Beza in loc. It is used also Matth. 10. v. 10. Mark 1. 7. Luke 3. 16. and 10. 4. and 15. 22. and 22. 35. Acts 13. 25. Joh. 1. 27.

Ἐπισημοῦς, Obnoxius. Rom. 3. 19. Culpable, saith one. Obnoxious, Var. Erasim. Subiect, Vulg. Lat. Endamaged, others. Subiect to condemnation, Beza. The word significeth to lie under the sentence, that is, guilty. Proprie est reus & obnoxius is qui sibi ad defensionem non sufficit, sed alterius opus habet auxilio, Chrysofost.

Ἐπισημοῦς, Subjugis affina, Matt. 21. 5. 2 Pet. 2. 16.

Ἐπισημοῦς, Succingo, Act. 27. 17.

Ἐπισημοῦς, Sub, Mark 6. 11. and 7. 28. Luke 8. 16. Joh. 1. 50. Heb. 2. 8. Rev. 5. 3, 13. and 6. 9. and 12. 1.

Ἐπισημοῦς, Simulo, Luke 20. 20. To counterfeit, or feigne.

Ἐπισημοῦς, Hypocritis, Simulatio, Matt. 23. 28. Mark 12. 15. Luke 12. 1. Gal. 2. 13. 1 Tim. 4. 2. James 5. 12. 1 Pet. 2. 1. This same word significeth both Hypocritise and underjudgement. A metaphor taken from Stage-players, who are under the judgement of the Theater whiles they act. Proprie est histrionis alienam personam representantis, ita ut sit filio persone in teatro. Simulatio, quando quis alium in verbis, gestibus, & factis, sese exterius exhibet, quam in corde suo sentit, Gerhard. The Hebrew word may come from a word which significeth a Cloud; their wickedness is covered and wrapt up in a Cloud: whence Nebulo, a Knave, one with a shew of honestie.

Ἐπισημοῦς, Hypocrita, Simulator, often. Apud profanos Scriptores usurpatur pro histrionibus alienam personam in Comædia representantibus; in Scripturis sacris, pro illis qui externâ specie probitatem simulant, cum reverâ sint improbi.

Qui curios simulant, & bacchanalia vivunt. Vide Piscat. in Luc. 11. 15. Suasit jam olim Valla, hypocritam Latine reddendum esse histrionem. Sed Interpretes, veriti ne nomen histrio ingratum esset piorum auribus, Græcum hucusq; constanter retinuerunt. Posset tamen hypocrita transferri Simulator, Scultet. in Matt. Matth. 6. 5. ἐν τῇ αἰσῆσι οἱ ὑποκριταὶ, Thou shalt not be as the Hypocrites; and so in the 2. and 16. Verses: as if he had said in plaine English, When ye give almes, pray, fast, be not like these same Stage-players: so it significeth at the first; and at the second hand, all others which doe off the Stage that which they doe not upon it, and in Court, City, or Countrey, carry themselves with other faces than their own, as these do on the Stage at Play-houses.

Sub, 12. 1. 12. 1.

Lat. Hypocritis. Gall. Hypocritie. Angl. Hypocritise.

i Christus Discipulis suis in mandatis dedit, ne essent ὑποκριταὶ, Quasi, vel tanquam Hypocrita: aliud erat, Hypocritas esse, aliud, tanquam Hypocritas; voluit autem ne hypocritis quidem similes fieri, Beza in concione. Lat.

e Græca appellatio à subligando dicta est, & sonat subligar, seu subligaculum, i. calcamentum, quod subligatur pedi, Piscat. in Act. 7. 36. Quasi subligaculum dicas, quod foerent loris & vinculis accommodari, de quibus Virgil. l. 8. Et iynthenæ pedum circumdat vincula plantis, Beza in Mar. 6. 9. f Jumentum subjuget, Berchet.

To give a true judgement of them, you must *ᾠποκρίνειν*, judge them, not by their Players coat, but by that they are underneath in their own, when their gorgeous and gay attire is off. * For though perhaps they be little better then rogues, yet sometimes they represent the persons of Princes.

k Vide Beza. Annot. margin. in Marc. 6.2. & Sculcer. Exercit. Evangel. lib. 2. cap. 30.

Ἐπιλαμβάνω, *Exiſtimo*, *excipio*, *suscipio*. Luc. 10. v. 30. *ᾠπλάζων*, *Excipiens*, pro quo in vernaculo sermone diceremus, Prenant sa parole: sic Virgil. lib. Æneid. 9. *utitur* Excipiendi verbo absolute posito, ut annotavit Valla. Erasmus convertit Respondens. Sic usurpatur, ut significet Alicujus sermonem excipere, seu respondere; & fortassis Evangelista hoc verbo propterea usus est hoc loco, ut innueret, Christum ipsum suscepisse laborem ad propositam questionem respondendi, Chemnit. in Harm. Τὸ *ᾠπλάζων* significat etiam Existimare, & Surlum rapi, ut Act. 1. 9. sive Suscipere, Beza in loc. It is used also, Luke 7. 43. Act. 1. 9. and 2. 15.

Ἐπιλείπωμαι, *Relinquo*, Rom. 11. 3.

Ἐπιλήνιον, *Lacus*, Marc. 12. 1. *Subtorcular vas*, quod torculari subjacet. It significeth the vessel or vat which standeth under the wine-press to receive the juice or liquor.

Ἐπιλείπω, *Relinquo*, 1 Pet. 2. 21.

l Sustineo adversitates & persecutiones, nec ipsi aliquando cedo, Janf. Conc.

Ἐπιμένω, *Sustineo*, *tolero*, *persevero*, *remaneo*, often. *Duro*, *persevero*, sic Matth. 10. 22. *Ὁ ὅς ᾠμένειας*, *Qui perseveraverit*, *Vulg.* *Quod & Casaub.* retinendum censet. S. Cyprianus vertit, *Qui Sustinuerit*. Arias Montan. *Permanens in finem*. *Græcum* verbum *ᾠμένειν* significat proprie, *Hostilem impetum sustinere*. *igitur*, tanquam strenuus miles, stationem suam nemo deserat, vulnera patiatur & sustineat, Novarin. in loc. *Vim* vocis *ᾠμένειν* optime Virgilius illo verbo expressit,

Durate, & rebus vosmet servate secundis:

Patientiam enim cum expectatione boni alicujus significat, Grotius. *Sustineo*, Hebr. 12. 7. i. e. *Perfero*, *Subeo*,

quomodo Sustinere, pro Perferre, Pati, apud Terentium, Plautum, Ovidium, Plinium, Ciceronem, Cæsarem & Livium.

A man must *μένειν* *ᾠπ*, stay, abide under it, stand under some weight to bear it up. Jam. 1. ver. 12. *ᾠμένειν* there implies two things: 1. Not to sink in their courage, for they must *μένειν*. 2. Nor shrink from their burden, for they must *ὑπομένειν*, Bish. Lake.

Ἐπιμονή, *Tolerantia*, *patientia*, *perseverantia*, often. Rom. 2. ver. 7.

This word there used doth as well signify *Perseverance*, and *Continuance*, as *Patientie*; the meaning is, they which persevere and continue in good works; so Luke 21. 19. The last Translation, Rom. 2. doth fully expresse it, *patient continuance in well-doing*. Matth. 10. v. 22. and 24. 13. and the Apostle to the same purpose, Heb. 10. 36. where he useth the same word, and in this sense. *Hoc loco perseverantia, potius quam patientia significare videtur*, Vorstius in Rom. 2. Luk. 8. 15. *ἐν ᾠμονῇ*, *with patience*, or, as the Greek word may beare, *In expectation*, or *triance*: viz. for the fit season. *Per tolerantiam, id est, patienter expectando, ita ut sub cruce non fatiscat, sed constanter expectet promissam opem Domini, sicut temporis spatium est opus ut semen fructum ferat*, Beza. *Proprie est ipsa laudabilis sub cruce constans permansio, & in virtute cum crucis tolerantia vel contemptu perseverantia. Est autem ab ᾠπὸ & μένειν, quod est, te sub jugo, aut cruce existentem in officio perdurare*, Zanch. *Non simpliciter sonat Patientiam quâ toleramus mala, sed patientem expectationem cum spe præmi duramus in malis, & nos rebus melioribus servamus*, Erasm. Hebr. 10. 36. *Patientia*, *Vulg.* *Tremel.* *Tolerantia*, *Beza.* *Sustinentia*, *Syrus.*

Ἐπιμνήσκω, *ομαι*, *In memoriam revoco*, *Recordor*, Joan. 14. 26. *ὑπομνήσει*, *In memoriam revocabit*. *Vulg.* & *Erasm.* *Suggeret*; non male quidem, sed periculosâ ambiguitate; nam ea quoque dicuntur suggeri, quæ nunquam antea audieris.

m Magis significat expectationem & longanimitatem, quam adversitatum tolerantiam, Janf. *Ἐπιμονή* est perseverantia in re quâ iam cum molestia quidem, interim tamen cum expectatione conjuncta, Rom. 5. 3. & 8. 25. 2 Cor. 1. 6. Septuaginta eo utuntur verbo, quod spem & expectationem significat, Psal. 9. v. 19. & 38. v. 11. & 61. 5.

audieris. Hic verò jam de auditis intelligendis, & in memoriam revocandis agitur, Beza. It is used also Luk. 22.61. 2 Tim. 2.14. Tit. 3.1. 2 Pet. 1.12. 3 Joh. 10. Jude 5.

Ῥπομνησις, Recordatio, Commemoratio. 2 Tim. 1.5. 2 Pet. 1.13. & 3.1.

Ῥπονοια, Suspicio, 1 Tim. 6.4.

Ῥπονοειν, Suspicio. Ῥπονοειν, si verbum verbo reddere velimus, est subintelligere eà notione quâ hoc verbi accipitur à Grammaticis, quo modo ferè & subaudire usurpatur, ut cum dicunt subaudiendum est, Cameron. in opusc. Miscell. Act. 23.25. and 25.18. and 27.27.

Ῥποπλέω, Sublego, Act. 27.4.7. Subnavigo. Actor. 27.4. Ῥπεπλάσμιον πλω Κύπρον. Vulg. Subnavigavimus Cyprum. Eras. Subnavigavimus juxta Cyprum. Juxta non est in Græco. Beza, Sublegimus Cyprum. Nos vertimus, Navigavimus infra Cyprum, ὑπὲρ sub, i. e. infra, Lud. de Dieu. in loc.

Ῥποπνέω, Aspiro, Act. 27.13.

Ῥποπόδιον, Scabellum. Matth. 5. ver. 35. Scabellum. Vulg. Beza, Eras. Subsellium. Fortassis, non satis rectè: ἰποπόδιον enim Græcis dicitur non illud quo sedemus (sive sedes sit, sive sellium) sed quod sedentis pedibus est subiectum: & à Latinis Scamnum, à scandendo; itèmq; Scabellum formâ diminutionis dicitur, quo scilicet in sedem altiore ascenditur. Ovidius,

Et cava sub tenerum scamna dedisse pedem.

Cyprianus, Suppedaneum, interpretatur, Beza in loc. It is used also Matt. 22.44. Mar. 12.36. Luk. 20. v.43. Act. 2.35. and 7.49. Heb. 1.13. and 10.13.

Ῥποσσωσις, Persona. Pro Personâ, Heb. 1.3. Pro Fide, Heb. 3.14. & 11.1. The substance:] in the Original, it is, the subsistence: Vox à Platonicis, Grotius. 2 Corin. 9.4. ἐν τῇ ὑποσώσει ταύτη τῆς καυχήσεως, In this confidence of glorying, as the Syrian, Arabian, and Interlineall expound it, as the circumstance of the place, and as the con-

ference of 2 Corin. 11.17. doth manifestly evince. In prasidense ista gloriatione, Steph. Beza.

Quam vocem doctissimus Budæus in suis Commentariis vertit, Audaciam, Fortitudinem, seu Animi præsentiam, quâ significatione usurpatur 2 Corin. 9.4. Deducitur à verbo ὑψισιμας, Sustineo, Excipio, Non cedo irruenti. Alii Essentiam, alii Substantiam, alii Personam reddunt. Ῥποσσωσις significat animi quandam (ut ita dicam) imperterritam subsistentiam, quæ nullis periculis novit cedere: itaque hoc in loco animi præsentiam declarat (quâ significatione Polybius quoque hanc vocem usurpat, de Coelice loquens) ut pudeat Corinthios quod Apostolo tam constanter asseverassent, se ipsa non præstare, Beza in loc. 2 Cor. 9. v.4.

Ῥποσσωσις est firma & constans expectatio: Metaphora ducta à Venatoribus, qui feram dicuntur ὑψισιμας, quum eam constanter expectant, & irruentem fortiter excipiunt. Alio sensu infra, cap. 11. 17. utitur hæc eadem phrasi, ὑποσώσεις καυχήσεως significat enim isthic firmam & certam gloriationem, hoc est, quæ non vario, futile, vel falso nititur subiecto, sed verâ & solidâ gloriandi materiâ, Cappel. in Spicileg. Hebr. 3. ver. 14. ὑποσώσεις vocabulum est, quo Septuaginta Interpretes reddiderunt verbum Hebraicum, quod expectationem, spem, fiduciam significat. Nam ὑψισιμας est, Subsistere, Non trepidare, Non commoveri, Sustinere impetum aut impressionem statu immoto & inconcusso; sic Latini dicunt, Subsistere apud, Cameron. Impropiè redditur Substantia, quia Substantia commune quid; ὑποσώσεις autem singulare quid; vel Essentia, quod idem est cum Substantia; potius Persona, Hebr. 3. ver. 14. & 11.1. & 2 Corin. 9.4. & 11.17. Rectius generaliter redditur, 9.4. Substitutum, seu Basis, quæ ipsa per se subsistens, alia sustentat, Polan. in Syntag. Ῥποσσωσις & ὁψω-

Sumitur pro Base seu Fundamento quo aliquid nititur, & quidem frequenter in Scripturis, quemadmodum 2 Corin. 9.4. item Cap. 11. 17. item Heb. 3. 14. & 11. 1. 2. Sumitur pro eo subsistente, ut Heb. 1.3.

Græca vox majorem emphasin habet, notans, scil. Scabellum, sive scamnum, quod pedibus sedentium subijcitur ad illos sustentandum. Gallica vox adhuc hæc est, Marchepied. Pise. in Jac. 2.3.

Ex hoc verbo nata est magna digladiatio, quod Ariani exigent tres hypostasies, & verbum homoussiu non recipere, Eras.

Consideratis, 2 Cor. 9.4. Subsistentia, Heb. 3. v.14. Existens, Heb. 11.1.

πov differunt, sicut & Persona, & Suppositum, scilicet, ut Genus & Species.

ὑπόστασις interdum generaliter significat quiddam verè subsistens, non evanescens; ut nubes est ὑπόστασις, arcus in nubibus fallax sine re similitudo. Aliàs significat fiduciam certò aliquid expectantem, ut Heb. 3. & 11. *Vist. Scigel. in Nov. Test.* In the Scripture it doth signifie a firm and settled perswasion of the minde upon any thing, and is used also for the divine essence with a personall proprietie, as Heb. 1. 3.

ὑποσείλω, ομαι, Subversugio, Subduco me.

ὑποσείλωμαι dicuntur, quos metus (ut ita dicam) contrahit, aut qui tanquam vela colligunt in loquendo, Beza in Act. 20. 20. Heb. 10. 38. ὑποσείλη, Se subduxerit, Erasmi. Beza.

Græcum verbum significat, præ metu & socordia suffugere ac subducere sese, Estius ad loc.

It is a militarie word from Souldiers, who recoile, and leave their standing, in whom the Captain delights nor: no more in our Christian fight can we by retiring and recoiling please our Captain. It is used also Acts 20. 27. Gal. 2. 12. Est ὑποσείλωμαι remissè quippiam, ac non totis viribus, totòq; conatu agere, Gagneius.

ὑποσείλη, Subductio, Heb. 10. 39.

ὑποσείρω, Revertor, often.

ὑποσείνωμι, Substerno, Luke 19. ver. 36.

ὑποτάσσω, ομαι, Subjicio, or, often. Rom. 13. 1. ὑποτάσσεσθε, Be subjekt.

Quasi dicat, Subordinata esto, id est, suo loco & ordine subjekta esto, Piscar. in loc. The word significeth an orderly subjection, and implyes the reverence of the heart, respectfull language and gesture, obedience without resisting, a subjection willing, and in due manner.

Chrysofome noteth that he saith nor, *Be obedient*, but, *Be subjekt*; which is a generall word, comprehending all other duties and services. Luc. 2. 51. ὑποτασόμενοι, & subditus. Quo vocabulo summa exinanitio exprimitur. Significat enim externas operationes alterius superioris domino & im-

perio gubernari. Tribuitur enim servis, liberis, uxoribus & subditis, qui à dominis mandata accipiunt, & ea exequuntur. Syrus ita reddidit, ut ferme diceret: Erat servus eorum, *Clement. in loc.* Propriè nota subjectionem, & locum habet inter superiorem & inferiorem, inter majorem & minorem; ut inter magistratum & subditum, Rom. 13. 1, 5. Tit. 3. 1. & 1 Pet. 2. v. 13. Inter parentes & liberos, Luc. 2. 51. & 1 Cor. 15. 28. Inter dominos & servos, Tit. 2. 9. 1 Pet. 2. 18. *Ac deniq;*, inter senes ac juvenes, 1 Pet. 5. 5. *Laventius in 1 Pet. 2. ver. 13.* Ephes. 5. 22. ὑποτάσσεσθε. The word being of the ^r middle voice, may be translated either Passively, as many have done, *subditæ sint*, Hieron. *Vet. Translat. Eras. or Actively*, as our English doth, *Submitt your selves*; and that most fitly: so Colof. 3. 18. the word properly significeth, *Be ordered*, or placed in order under another; that is, according to your inferiour order and place, *subjeat your selves*: It is the same word with that mentioned before, Rom. 13. 1. Rom. 8. 7. ὑποτάσσεσθε, rendered *Subjekt*, significeth an orderly subjection, *subjeat* according unto order; it significeth a submitting of the neck unto the yoke.

ὑποταγή, ^r Subjectio. 2 Cor. 9. 13. Gal. 2. 5. 1 Tim. 2. 11. and 3. 4.

ὑποτίθημι, θεμα, Suppono, Subjicio. Rom. 16. 4. 1 Tim. 4. 7.

ὑποστέχω, *Infra cuius deferor*, Act. 27. ver. 16.

ὑποτύπωσις, Exemplar, Expressa forma. A delineation. It is by some rendered the *True pattern*, or, *Perfect pattern*, or, *Forme*. 2 Tim. 1. 13.

est enim Ordine quodam alia aliis subjicere, id quod vocant Subordinare, *Zanchius in Ephes. 5.* Cum res expressa subjicitur oculis, *Eras.* Illustris, & viva rei demonstratio, quales sunt picturæ mathematicæ, quibus demonstrant suas propositiones, *Aret.* Expressa forma, vel *Informatio*, vel *Delineatio*. Videtur intelligere brevem ac rudem descriptionem, seu configurationem: quam in conspectu habeat, & cujus ductum sequatur in docendo: Metaphora sumpta à pictoribus, qui picturi imaginem, primò ruditer eam delineant, deinde vivos colores inducunt, ductum istorum lineamentorum sequuntur, *Piscar. in loc.*

^r Be ye sub-
ject. *Soyes*
(*ujettes*, F. B.
Subjicite
vos, Beza.
ὑποτάσσεσθε
propriè si-
gnificat sub-
ordinari, or-
dine quodam
subjicit, *Ceth.*
in 1 Pet. 2. 13.

^r Subjedio
significat
simpliciter,
sub alio ja-
cere, i. po-
nere; ita quic-
quid sub alio
positum est,
dicitur illi
esse subje-
ctum. Græ-
ca vox ali-
quid ampli-
us significat:

ὑποτύπωσιν ὑγιαίνοντων λόγων, The forme of sound words. Vetus Interpres ibi vertit formulam, Novissimus autem, Exemplar: qui eo verbo significari putat, vel docendi formam, vel ipsius doctrinae praxin, quae efficeret ut Timotheus esset viva quaedam imago ejus doctrinae quam annuntiabat. Quidam malunt interpretari informatio, Stephanus in Theol. Grac. Assensior doctissimo Camerario, per ὑποτύπωσιν brevem ac rudem designationem sive summulam quandam, quam in conspectu habeat, intelligi: quo modo dicitur ὑποτύπωσιν doctrinae Aphronica Procli. Chrysostomus translationem dicit esse à Pictoribus, quem sequitur Theophylactus, Schultet. in loc. Hoc vocabulum accommodatur tam doctrinae, quam actionibus: doctrina, 2 Tim. 1. 13, actionibus, 1 Tim. 1. 16. Quamquam aliis quoque rebus, ut, reipublicae, aedificiis, &c. accommodatur. Est igitur ὑποτύπωσιν exemplar bene expressum & evidens, quod quis animo facile apprehendit, ac sibi imitandum studiosè proponit, Hyperius in 1 Tim. 1. Est informatio vel demonstratio alicujus rei vel doctrinae tam clara, tam evidens, tanquam si penicillo, & coloribus sit exhibitæ, Idem in 2 Tim. 1. 13. A Metaphor taken from Painters, who first draw but after a pattern; or from a Carpenter, that works by rule. Ita solent eloquentiae magistri appellare narrationem quibus res vera coloribus verisimilibus depingitur, Grotius. Est metaphorica locutio, à pictoribus aliisq; desumpta, qui rei faciendae exemplar, aut formam aliquam discipulis proponunt, quam imitentur, & in quam respicientes, suum opus efficiunt, idq; ad eam, velut normam praescripam, exigant; quomodo ὑποτύπωσιν ὑγιαίνοντων λόγων, 2 Tim. 1. 13, est docendi forma ab Apostolo praescripta, & à Timotheo in praxi & institutione aliorum servata, tam in dictis quam factis, Tarnov. Est apud Oratores, Hypotypôsis, illustris rerum descriptio, quoties Historici aut Poetae res ita describunt, ut quasi geri coram videantur. Est pictoribus etiam sua Hypotypôsis, i. summaria rei futurae representatio. Est eti-

am Hypotypôsis in mente hominis rei impressa, & concepta imago seu Idea. Hic intelligitur vera notitia, & vera religionis forma, quam à Paulo audiverat, Aret. in loc. In the Syriack, *ἤθωρα*, Foramina, a speech borrowed from Merchants, who have severall boxes or holes, wherein they put their severall sorts of money, Junius, *weemes*. It is used also 1 Tim. 1. ver. 16.

ὑποφέρω, Suffero, 1 Cor. 10. 13. 2 Tim. 3. 11. 1 Pet. 2. 19.

ὑποχωρέω, Secedo, Luke 5. 16. and 9. 10. Sensim, vel clam recedo, Subduco me, Pedem refero, ut qui se subducunt à praelio.

ὑποκίρνω, Obtundo, Contundo. Luke 18. 5. ὑποκίρνω με, Obundat me. Sic omnino oportuit hunc locum interpretari, potius quam, ut Vetus Interpres aut Erasmus, qui verterunt, Sugillet, i. Vituperet, ac, Deroget, ut Erasmus explicat. Quorsum enim hoc adferat, Qui nec Deum timet, nec homines reveretur? Imò verò ὑποκίρνω proprie dicuntur pugiles, quum pugnis aut caestibus antagonistam obtundunt: unde ὑποκίρνω dicuntur vulnera ex contusione accepta, praesertim in facie, ut Grammatici tradunt, livida, nimirum ex collecto ad cutem sanguine: inde factum ut accipitur pro Domare, & quasi validis ictibus subjicere reluctantem, ut accipitur 1 Cor. 9. 27. ubi Paulus comparationem à pugilibus sumptam prosequitur. Hic verò de ea molestia dicitur quam sustinet quâspiam, cujus aures ab importuno aliquo flagitatore quasi verberantur, sicut apud Latinos similis profusus translatione usurpatur verbum Obtundere; sic Terentius, Ne me obtundas de hac re saepius, Beza in loc. Some French Bibles have this Marginall note, *Le mot signifie proprement comme rendre tout noir ou liuide de la suffusion, qui s'estend par tout.* ὑποκίρνω με, Non dubito quin sit latinissimus, quales multi apud Lucam. Nam ὑποκίρνω ad verbum est obtundere; ac obtundere Latinis est ad fastidium aliquid repetere. Terentius, Obtundis, tamen intelligo. Cicero, Si memi-

1. 78. and 24. 49. Ephes. 3. 18. and 4. ver. 8. James 1. v. 9. Revel. 21. v. 16. *Sublimitas, altitudo, celsitudo: Interdum etiam Cacumen, fastigium.*

† ὑψώμα, Extollo, or, often. *Exalto, Tollo, id est, In altum tollo, vel Eveho: accipitur pro Perficio, absolvo: Metaphorâ ab aedificiis sumptâ, quæ perfecta sunt. De gloriosa Christi exaltatione usurpatur, Actor. 2. 33. & 5. 31. Philip. 2. 9. Matth. 23. ver. 12. ὑψώσεται, Extollet, Beza, vel (ut vertunt Vulg. & Erasmi.) Exaltabit. Ad verbum, Sublimabit, quo vocabulo utitur Plinius: videtur autem Christus alludere ad ipsum Rabbiorum nomen, qui sic dicuntur à verbo רבב Rabab, quasi magnum dicas, Beza.*

† ὑψώμα, Sublimitas, Rom. 8. 39. 2 Cor. 10. 5. † ὑψώμα, Ptolomæus vocat altitudinem Planetarum, hoc est, illud signum in quo Planeta latetur, & tanquam gaudio exsilit, ut verbi causâ, Solis ὑψώμα est Aries; Lunæ, Taurus, &c. Vult igitur Paulus ὑψώματα, id est, opiniones quibus ratio præcipuè gaudet, Victorin. Sirigel. in Nov. Test.

† ὑψηλός, Sublimis, excelsus, often. *Propriè, Sublimis, altus, editus, Matth. 4. 8. Metaphoricè, Excelsus, magnificus, Luc. 16. 15. Rom. 12. 16. Fortis, Act. 13. 17.*

* Ὅτι ὑψηλὸν φρονεῖν. * ὑψηλὸς φρονεῖν, Effervor animo. Rom. 11. 20. Μὴ ὑψηλὸς φρονεῖς, *Be not high minded. The word is significant, Think not, Conceive not highly of your selves. Alcâ sum mente: plerumque in malam partem sumitur, pro Nimis alcâ mente sum. It is used also 1 Tim. 6. 17.*

z Epithetum Dei antiquissimum. Vide Grotium in Mar. 5. 7. † ὑψίστος, Aliissimus. *De Deo dicitur, Mar. 5. 7. Luc. 1. 35. & 6. 35. Ad exprimendum Hebræum ייחיד, ἵψιστος, τὰ, Celsi excelsi, Loca altissima, Luc. 1. 78. & 24. 49. & 2. 14.*

† ἕδω, Edax. *Match. 11. 19. Edax, seu Comestator, Beza. Vulg. Vorax. Erasmi. Comedo. Sed hoc Comedonis vocabulum, præterquam quod est obsoletum, etiam plusculum aliquid declarat, cum viz, qui bona & facultates suas abliguriat. Itaque ipse Lucas cap. 7. ver. 34. Edacem interpretatur, non Comedonem, Beza in Matth. 11.*

† Φελών, Penula, 2 Tim. 4. 13. Alii ^a Φελώνος scribunt; alii φαλόλις' rursus, alii φελώνος per ω magnum; alii φελώνος per ο παρυσίον, Scultetus in locum. *De qua voce tria disputant Interpretes: 1. An sit vox Græca an Latina. 2. Quomodo scribendum ac legendum; an φελών, an verò φαλόλις. An φελών, an verò φαλόλις, luevis λ & ν transpositis. 3. Quid ea vox significet ibi apud Paulum. Beza & alii putant fuisse vestem viatoriam, frigoribus ac pluviiis acendens adhibitam, quo sensu eam vestimentum quoddam vocat Occumenius, Laurentius. Romanum vocabulum. Probabile est φελών corruptum esse ex φαλόλις, & hoc formatum à Penula. Piscar. Penula. Sed alii aliter interpretantur. Estius ad loc. existimat φελώνος, sive φαλόλις potius significare arculam libris chartisque refertam, quàm penulam; ac notat φελώνος significare librum, id est, arboris corticem, ex quo volumina olim fiebant. Quidam, Volumen legis: alii, Vestem consularem: Syrus, Domum scripturarum, id est, Scrinium, aut Scriniolum, in quo scripta reponuntur, quasi repositorium scriptorum dicas, Drus. Præterit. lib 8. Pallii genus, non consularis, ut quidam putant, sed quo tegimur ab imbribus: pelliccus, ut putat Hesychius, quanquam idem addubitat num sit Scriniolum. Alii putant esse Thecam librorum. Hieronymus vertit, Laccernam, sive Penulam, Erasmi. Annotat.*

^a Quidam faccum intelligunt, seu capsilum librorum, in qua libri Divi Pauli repositi fuerint. Alii penulam, id est, vestem: in qua iterum variant. Quidam servile genus vestimenti intelligunt, arcendo frigori & pluvie maxime commodum. Ambrosius putat vestem fuisse nobilium, quâ Romani soliti erant uti quando in curiam esset veniendum: verum illa interpretatio minus convenit cum Apostoli paupertate, Aret. Vide Etz. Annot. in loc.

† Φάλα, φαλα, Apparco, splendo, luceo, often. *Luc. 24. ver. 11. ἐφάνησαν. Ad verbum, Apparuerunt: transitio à corpore ad animum: nam φαίνεσθαι, id est, Apparere, propriè dicitur quæ in oculos incurrunt, à nomine*

Φ Ἀγῶ, φαλα, Comedo, exedo, very often.

6 A φῶς
deductum.
c 28: appare-
ntia

mine b φῶς, i. Lumen. Metaphora
apud diffeſores quoque Græcos uſurpa-
ta, Piſcat. in loc. c Matth. 6. 5.

φανῶσι, Videantur, Conſpiciantur,
ſeu, Spectentur: uſurpatur etiam de
illis que extrâ aliter apparent quàm ve-
verâ ſint, ut Matth. 23. 27. Chemnit.
Verbum φαίνομαι non Apparere tan-
tùm ſignificat, ſed etiam, Ad fiſcum de-
ferre: unde τὰ φανῆρα delata bona
dicuntur. Qui inanis gloriæ amore ta-
cti, bona opera præſtant, dum hominibus
apparere ſtudent, ſtatim fiſco bona
omnia adiungunt, Novar. in loc.

Φανερός, Maniſeſtus. Ἐν τῷ φανερῷ, In
propatulo, oſten.

Φανερόν, ὄμοιον, Maniſeſto, or, Appareo,
oſten. It ſignifieth ſuch a mani-
feſtation as is permanent, which la-
ſteth for ever, The Greek Scholiaſt on
1 Tim. 3. 16. Whereas φανῆρὸς im-
porteth but an apparition tranſitory
for a ſeaſon, and then vaniſheth
again. Coloſſ. 4. 4. It is rendred
Utter, but ſignifieth to maniſeſt, and
to make plain and cleere.

Φανερός, Maniſeſtè. Mark 1. 45. Joh.
7. 10. Acts 10. 3.

Φανέρωσι, Declaratio, 1 Corinth. 12. 7.
2 Cor. 4. 2.

Φανὸς, Lucerna, Joh. 18. 3. Ἄ φαίνομαι,
Appareo, videor.

Φαντάζομαι, φανταζόμενον, Viſum, quod
apparet. Heb. 12. 21. Oblata ſpecies,
& imago, minime quidem fictitia, ſed
vera, nè quis φαντάζεδος putat dici
duntaxat de vanis ſimulacris rerum
que nuſquam ſunt, Beza in loc.

Φαντασία, Oſtentatio. Hoc nomine de-
claratur quod vulgè Apparentiam vo-
camus, ſpecioſum, viz. pompe ac regiæ
magnificentiæ ſplendorem, in ſpectanti-
um oculos incurrentem: in qua ſignifi-
catione Ariſtoteles, Hippocrates, Poſ-
ſidonius, & Athenæus, utuntur, Beza
in loc. Act. 25. 23. Μετὰ πολλῆς
φαντασίας, Cum multa oſtentatione,
Beza. Cum multo apparatu, Eraſmus.
Cum multa ambitione, Vulg. In ela-
tione multa, Syr. Cum comitatu multo,
Arabs. Avec grand pompe, Gall. Et
ſic noſtrum, with great pomp. The
Original words ſignifie, with great
fantaiſie, or, vaine ſhow. Luke calleth

all Agrippa's pomp but a Fancie.
A Græcis vocatur φαντασία, ἀπὸ τοῦ
φῶτος, à luce & lumine. Cum enim
imaginatio earum ſit rerum que actu
ſunt perceptæ, & viſio inter ſenſus ex-
ternos ſit præcipuus & acerrimus, nomen
φαντασίας apud Græcos ab eo quod eſt
in viſu præcipuum, deſumptum & ortum
eſt: Viſio enim ſine lumine fieri nequit,
ſic à lumine φαντασία nominatur. La-
tini interdum hanc appellationem reti-
nent, & phantaſiam viſionem, &
phantaſma viſum, à viſu, appellant,
quemadmodum Cicero, lib. 4. Acad.
Quæſt. & l. 2. Tuſcul. Quæſt. nomi-
nat. Interdum verò vocat imaginationem,
quo vocabulo Plinius etiam li. 20.
cap. 1. utitur, Magyr. in Phyſ.

Φάσμα, Spectrum, Matth. 14. ver. 26.
Mar. 6. 49. It doth not ſignifie
the act or qualitie of imagining, but
the thing that appeareth to the ima-
gination: Spectrum, Viſum. Φαν-
τάσματα dicuntur, opinione noſtrâ,
que inſolito more nobis ſe offerunt,
& quorum actiones capium noſtrum ſupe-
rant, cum reverâ phantaſmata non
ſint. Secundò, verè dicuntur φαν-
τάσματα, que quod dicuntur etiam
ſunt, ut qualia dormientibus obſervan-
tur, Aret. in Probl. Matth. 14.
v. 26. φάσμα, Spectrum. Vulg.
Græcam vocem retinuit, quâ etiam uſus
eſt Plinius junior Epistolâ ad Suram
elegantiffimâ. Significat autem hæc
vox hoc loco, non imaginem aliquam
animo duntaxat conceptam, aut cuiuſ-
modi nobis videmur, ſeu vigilantes, ſeu
dormientes, videre; ſed quippiam præter
naturæ ordinem formâ viſibili ſeſe con-
ſpiciendum præbens: quomodo non tan-
tùm Angeli ſæpe apparuerunt, ſed eti-
am Demones: Ideo in re ſimili Luc.
23. 37. utitur nomine πνεύματων, ut
& nos in vulgato idiomate Gallico, Be-
za in loc.

Φαγεύς, Vallis. Luc. 3. 5. Vox Græ-
cæ propriè ſignificat Barathrum, i. pro-
fundam atq; præruptam terræ cavita-
tem, ſeu hiatus, Piſcat. in loc. Etſi
interdum barathrum deſignet & præci-
pitium, tamen quandoq; etiam deſignat
vallem, vel convallem, vel terræ con-
cavitatem, Spanhem. Dub. Evang.

Φαγεύς

Vide Scul-
tet. obſerv.
in Matth. &
Marc. ca. 39.

Φαρμακὸς, *Veneficus*, Rev. 21. 8.
 Φαρμακὸς, *Veneficus*, Rev. 22. 15. Φαρμακὸς and Φαρμακῶς, which properly signifieth a *Poisoner*, *Veneficus*, is commonly taken for a *Sorcerer* (*Poysoning*, *Witchcraft*, and *Sorcerie* being commonly reckoned for sins of one kinde in Scripture, and humane Authours) Deut. 18. 10. That which in the Hebrew in that place is *mecashsheph*, the Septuagint hath *φαρμακὸς*, the common Latine Translation hath *maleficus*, others *veneficus*. In English it is commonly translated a *Sorcerer*: But by this Sorcerie is understood *Poysoning*, (as Rev. 9. 21.) Dr Carletons Thankfull Remembrance.

^d *Veneficium*, *Medicamentum*, of *φαρμακον*, *Medicamentum*, *Veneficium*, because some men were wont to goe to Witches for help. *φαρμακον* in bonam & malam partem accipitur: est ergo vox medicæ significationis. *Φαρμακῶς* Hippocrati significant *Medicamentum purgantia*.

^d Φαρμακία, *Veneficium*. It properly signifieth *poysoning*, but Galat. 5. 20. it is fitly translated *Witchcraft*, because all poysoning is comprehended under murder, which followeth. It is used also Rev. 18. 23.

Φάσις, *Nuncius*, Acts 21. 31. Ἀνέβη φάσις, *Pervenit fama*, *Hen. Steph. in marg.* Propriè, *Apparitio*: sic *Luna habet multas apparitiones*; modò *apparet falcata, modo gibbosa*. Item *Rumor*.

Φάσω, *Dico*, *Aio*. Acts 24. 9. and 25. 19. Rom. 1. 22. Rev. 2. 1.

Φάτρη, *Præsepe*, Luke 2. 7, 12, 16. and 13. 15. *Locum jumentis parvatis significat, unde pabulum sumant*. Whence the Proverb, βῆς ὄν φατρη, *Bos ad præsepe*; to expresse a man of a good estate, because one that is at the manger alwayes, is fat.

Φάυλα, *Malus*. Τα φαύλα, *Quæ mala sunt*. Gallicæ lingue consuetudine *meschant* & *petit copulantur*: quorum utrumq; sonat *Græcis hæc ipsa vox φαύλα*. *Dicimus vulgò, Un meschant petit liure, Un meschant petit cousteau, Une meschante petite espee, Une meschante petite table, Stephanus. Vilis, Parvus, aut, Nullius pretii, Humilis, Frivolus, Contemptus*. It is used also Joh. 3. 20. and 5. 20. Tit. 2. 8. Jam. 3. 16.

Φέγγω, *Splendor*. Match. 24. 29. Mar. 13. 24. Luk. 11. 33.

Φείδομαι, *Parco*, Acts 20. 29. Rom. 8. 32.

and 11. 21. 1 Cor. 7. 28. 2 Cor. 1. 23. and 12. 6. and 13. 2. 2 Pet. 2. ver. 4, 5.

Φείδομένως, *Parcè*, 2 Cor. 9. 6

Φέγω, *quas, Fero, or, Infero, Aufero, Subtrahero*, often. Heb. 1. 3. φέγων non Lat. Fero.

tantum significat portans, ferens, bajulans, sicut quidam reddiderunt: sed agens potius, siue movens ac moderans. Itaq; de moderatione & gubernatione intelligemus potius, ut quæ etiam honorificentior, & ad potentiam exprimendam aptior est. Quamquam si quis ferendi seu portandi verbum ita accipiat, ut metaphorâ eâ intelligatur, Christus omnia velut humeris suis portare & gestare, non erit profusus absurda sententia, Hyperiu. Φέγει is, 1. To bring. 2. To bring forth. 3. To bring with. 2 Pet. 1. 21. ὁπρὸ Πνεύματος ἁγίου φεθήσεσθε, *Acti à Spiritu Sancto: Vulgata reddidit inspirati. Græcum propriè significat acti & impulsu, Gerh. in loc. Syrus, cum traherentur à Spiritu Sancto. Forcibly moved, or born away by the power of the Holy Ghost. Estans posses du saint Esprit, Fr. Bib. Φέγεσαι, Cum impetu venio, sicut apud Latinos quoque Fero, in ea significatione usurpatur, Beza in Act. 1. 2. Lucas utitur hæc voculâ in descriptione visibilis effusionis Spiritus sancti super Apostolos, per quem ipsi ad verbi divini prædicationem & scriptionem impulsu sunt, Act. 1. 2. Gerh. in loc.*

Φέγω, *Fugio*, often. *Fugere & fuga apud Hebræos sumuntur in genere pro omni abitu celeri & prompto, Isa. 48. 20. Job 14. 2. quomodo & Græci verbo φέγειν utuntur, ut Matth. 10. 23, sic Job 14. 2. Rivetus. Fuga communiter fit ex metu: ea relox esse solet, Drusius in Gen. 27. 3. 1 Tim. 6. v. 11. φεύγε, id est, fuge. Ex vocabulo ipso intelligatur, quanto studio, quantumq; animi conatu sit ab hoc avaritia vitio illis cavendum: fugimus enim quæ periculosissima, & maxime vitiosa nobis esse arbitramur, Chrysost. Videtur Paulus voluisse opponere hoc studium nostrum in avaritia fugienda, illi diligentia indefesse atq; indefatigabili labori, quem in opibus cumulandis sumunt avari.*

^f *Impetu venio, Erafi Rho, Beza.*

avaris, qui tantus est, ut nullum remittant tempus, neque se respiciant, Danæus in loc. Matth. 10. ver. 23.

φύγετε, Fugite, id est, properate in aliam urbem, nedum ut munus quod vobis impono perterrefacti deseratis. Potius enim hic de perseverantia, quam de vitanda persecutione disserit, sicut φεύγει Græcis, & Fugere Latinis interdum de sola cursus celeritate dicitur, Beza in loc.

Φήμι, Fama, Matt. 9. 26. Luk. 4. 14.

Φημι, Dico, very often.

φθάνω, Pervenio, occupo, prævenio. Videtur subitum aliquid & inexpectatum declarare, Beza in 1 Theff. 2. ver. 16. Matth. 12. 28. verbum φθάσει ibi valet Pervenire.

φθάσειν proprie significat Prævenire, seu Antevertere; & sanè regnum Dei ita ad nos pervenit, ut præveniat, hoc est, veniat antequam nos ipsum quæramus, Piscat. in locum. It is used also Luke 11. 20. Rom. 9. 31. 2 Corin. 10. 14. Phil. 3. 16. 1 Theff. 4. 15.

φθαρτός, Corruptibilis, Rom. 1. 23. 1 Corin. 7. 25. & 15. 53, 54. 1 Pet. 1. v. 18, 23.

g Vocem, vel forum edo; dicitur etiam de brutis, h Corrupto, ut corruptitur virgo, & res sacra, & Perdo, Eras. in 1 Cor. 3.

φθέρωμαι, Loquor, Act. 4. 18. 2 Pet. 2. v. 16, 18.

φθείρω, omai, Violo, perdo, corumpo, or. 1 Corin. 3. 17. and 15. 33. 2 Corin. 7. 2. and 11. 3. Ephes. 4. 22. Jude 10. Rev. 19. 2.

φθινοπωρινός, Emarcidus. Of φθίω contabesco, & ὄπωρος autumnus: item fructus autumnalis. Jude 12.

i Δένδρα φθινοπωρινά, Arbores Autumnales; quod primò verti potest, Arbores Autumnò marcescentes. Secundò verti potest, Arbores finientis ultimiq; autumnii, παρὰ τὸ φθίνεσθαι ὄπωρον, i. e. à finiente autumnò. Tertio, vocantur Arbores frugiperdæ, παρὰ τὸ φθίνεσθαι τὰς αὐτὸν ὄπωρον, ed quòd suos fructus corumpant: unde Arabicus vertit, Arbores corruptorum fructuum, Cornel. à Lap. Vide Gerhard. in 2 Pet. 2, 17.

ἰ δένδρα φθινοπωρινά, Trees withered in Autumn, when the fruit-harvest is, and so the Greek word importeth; or, Trees bearing corrupt fruit, or, Trees corrupting their own fruit, D. Fulk on Rhem. Test. Arbores autumnales, Vulg. Arbores Emarcidæ, Beza, Pagnin. Piscat. Arbores frugiperdæ, Aret. φθινοπωρινά, emarcidæ, id est, qui nullum fructum nisi marcidum ferant, ut ex iis nulla decerpi possit utilitas, sicut mox sub-

jiicit. Vulgata, ad verbum, Autumnales. Sed puto Apostolum potius ad Etymologiam hujus Epitheti, quam ad Autumnum respexisse: φθινοπωρινά igitur vocavit, φθί τὸ φθίνεσθαι τὰς αὐτὸν ὄπωρος, quòd nihil nisi corruptum & marcidum edant: nisi quis malit Autumnales dici, quòd Autumni tempore arbores fructibus spoliata & foliis nudata, quasi emortuæ appareant, Beza in loc.

Φόγγος, Sonus, tonus, Rom 10. v. 18.

1 Cor. 14. 7.

φθόνος, Invidia, Matt. 27. 18. Mar. 15. v. 10. Phil. 1. 15. 1 Tim. 6. 4. Tit. 3. 3. Jam. 4. 5. 1 Pet. 2. 1.

k Quasi φθόνος, cades, Rom. 2. 29. Galat. 5. 21. Livor, à livido colore in eis qui marcescunt alterius rebus optimis. Quæ vox & Exilium declarat, & Perniciem.

φθονέω, Invideo, Gal. 5. 26. Tractum à nimis videndo, teste Cicerone, quòd oculos & animum in eos quibus invidemus continuè intentos teneamus. Thence an evil eye, for envie, Math. 20. 15.

φθορά, Corruptio, Rom. 8. 21. 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. v. 4. & 2. 12, 19.

φιάλη, Phiala, Rev. 5. 8. & 15. 7. & 16. 1. & 17. 1. & 21. 9.

φιλόκαλος, Amans bonorum. Tit. 1. v. 8. Lover of good things, and good men. Tum ad res, tum ad personas refero, Aret. in loc. It is rather to be read there, a lover of good men, then goodness: the word in the Original bears either reading, D. Taylor. See Beza. Α φίλος Amicus, vel Amator, & αγαθός Bonus. Studiosus rerum bonarum, aut, Amans bonos, Bulling.

φιλάδελφος, Fraternalis, Tit. 2. v. 14. Fraternalis praecharitate, 1 Pet. 3. 8. The proper name of the King of Egypt, who sent for the Lxx Interpreters to translate the Bible.

φιλάδελφος, Fraternalis, Tit. 2. v. 14. Fraternalis praecharitate, 1 Pet. 3. 8. The proper name of the King of Egypt, who sent for the Lxx Interpreters to translate the Bible.

φιλάδελφια, Fraternalis charitas, Rom. 12. v. 10. 1 Theff. 4. 9. Hebr. 13. 1. 1 Pet. 1. 22. 2 Pet. 1. 7. Whence comes the name of the Church Philadelphia in the Revelation, as Lambertus observeth. Est planè exquisitum, piorumque auribus suavissimum vocabulum τὸ φιλάδελφιας, significat quippe amorem fraternum, quòque fratres sese mutuo debent prosequi, neque facillè unà voce Latinà expressis, Greg.

m Fratris, seu, Fratrum amans. n Amor erga fratrem, Fraternalis charitas, Animus in fratrem, seu, fratres proprius, Plut. Apud Christianos sic vocatur amor, quo sese prosequuntur seu fratres, seu fratres, Greg.

seris. Maximè iis convenit, qui communi ejusdem religionis confessione invicem sibi sunt obstricti: singularis ista benevolentia quâ ii debent sese mutuo præ cæteris ardentissimè complecti, propriè φιλαδελφία nuncupatur, & non tantum significat talis benevolentie qualitatem, verum etiam quantitatem; utpote quæ quantam illam esse oporteat, tacitè insinuat, Hyperius.

Φίλωνος, Mariti amans, Tit. 2. 4. Epitheton probæ uxoris.

Φιλανθρωπία, Humanitas, Erga homines amor. Act. 28. 2. Tit. 3. 4. Love towards man. It significeth a proper and peculiar love to man. See more of this word in Χρηστίης.

Φιλανθρώπως, Humaniter, Act. 27. 3.

Φιλάργυρος, Avarus. Sonat amantes argenti, id est, pecuniæ, Piscat. in Luc. 16. 14. It is used also 2 Tim. 3. 2.

Φιλάργυρία, amor pecuniæ. 1 Tim. 6. 10. *Vulg.* Cupiditas, vocabulo nimium generali. Studium pecuniæ, amor pecuniæ, *Erasm.* Ovidius amorem nummi vocavit in illo versiculo: Crescit amor nummi quantum ipsa pecunia crescit.

Rectissimè φιλαργυρία reddidit Interpretis studium pecuniæ, significans, exprimensque affectum illum, amoremque erga pecuniam, quam Græca vox evidentiùs significat, quam Latina vox avaritia, Hyperius in loc.

Φιλάργυρος voce studium pecuniæ manifestissimè designat Paulus: sed & omnem quoque rei cuiuslibet turpis & vitiosæ immoderatam appetitionem in universum complectitur. Quamquam enim ἀργυρος una quædam earum rerum species est, quas avari consecantur maxime: tamen hic omne opum genus complectitur. Itaque φιλάργυρος hic à Paulo dicitur, qui sive argentum, sive aurum, sive agros, sive frumentum, sive quaslibet alias opes ardentè expetit & vitiosus. Sic avaritia (quamquam ab auro derivatur) immoderatam tamen quarumlibet opum appetitionem vel studium generaliter complectitur, Danæus in loc.

Φίλωνος, Sui amans, 2 Tim. 3. 2. Nihil sui amator, qui nimis sibi placet.

Φιλῶς, Amosculor, often. Whence

Filius in Latine. Est enim Parentum in filios amor magnus & constant. It significeth three things: To love, to use or entertaine friends, and to kisse. Joan. 12. ver. 25.

de amore nimio & præpostero usurpatur. Matth. 6. ver. 5. φιλοῖσι, ^o A-^o mant, *Vulg.* *Erasm.* vertis, *Solent.* Ego verò, etsi hunc sensum esse non nego, & φιλεῖν saepe accipi pro tolerere, tamen *Vulgatam Interpretationem* probo, quia Græcis respondet, & hoc dicendi genus video & ab Horatio, & à Plinio, & à Cornelio Tacito usurpatum. Sic etiam vulgò Galli, Qui aiment à prier, *Beza* in loc.

Φιλίδονος, Voluptatum amans, 2 Tim. 3. 7. 4. Ex φίλος amicus, & ἡδονή voluptas.

Φίλημα, Osculum. Of φίλια, because it was Pignus amoris. It is used Luke 7. 45. and 22. 48. Rom. 16. v. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. and 1 Thess. 5. 26. 1 Pet. 5. 14.

Φιλία, Amicitia, James 4. 4.

Φιλόθεος, Dei amans, 2 Tim. 3. 4.

Φιλόδοξος, Contentiosus.

Rixæ, seu, Contentionis amans, Rixofus; sed in bonam etiam partem accipitur pro eo, qui magno, & velut pertinaci studio contendit rem aliquem efficere, Stephan. in Thesaur. Ling. Græc. Sicut Cicero utitur verbo, Contendo; Pro labore & virtute mihi omnibus nervis contendendum. 1 Cor. 11. ver. 16. One that loves strife, or is given to it.

Contentiosus Græcè dicitur Φιλόδοξος, id est, amans victoriæ, ut cui victoria potior est veritate, Estius ad 1 Corinth. 11. v. 16. Sed videtur vir eruditus deceptus fuisse similitudine quæ est inter δοξος & νίκη, seu potius νίκη & victoria. Eundem errorem errat etiam ad 2 Tim. 2. 14. Græci (inquit) contentionem φιλοδοξίαν vocant, id est, amorem victoriæ. Et φίλος & νίκη & iurgium.

Φιλοδοξία, Contentio, Luc. 22. ver. 24. Eiusdem est omnino significationis cum vocabulo νίκη, à quo per compositionem est formatum; significat enim rixam, contentionem; item, pertinaciam, & æmulationem quæ contentio-

tionibus

Non simpliciter ipsum nomen per se damnat, sed affectionem verbum compositum tur, sic ut Mat. 23. 6. Chemn.

Lat. Voluptuosus. Gall. Voluptueux. Angl. Voluptuous.

tionibus originem præbere, eisdemq; conjuncta esse solent, Gerh. in Harm.

ἡ ἡospitalis, qui peregrinos, & advenas, ac præcipuè exules, propter veritatis professionem hospitio excipit, & omnibus officiis complectitur, Illyr. in Nov. Test.

ἡospitalis, 1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9. Plus est, quàm quod Latini dicunt esse hospitalem: Exigit enim promptum ad hanc ipsam liberalitatem exercendam & hilarem animum, Danæus. It is compounded of φιλεῖν, which signifieth three things; to love, to use and entertain friendly, and to kisse. In the two former acceptions it is there to be understood, Harbours. It signifieth one friendly to strangers, and ready to lodge and entertain them. ἡ φίλος, Amicus, & ξενία, Hospitalitas, aut, ξένος, Hospes, & is est qui vel excipit, vel excipitur. Est paulò significantior vox, quàm Hospitalitas; notat enim affectum, & effectum, quo & amamus hospitem, & ei promptè benefacimus, Illyr. in Nov. Test.

ἡospitalitas, Rom. 12. v. 13. Heb. 13. 2. Est humanitas illa quæ præstatur erga peregrinos. Respicit Apostolus ad consuetudinem istorum temporum, quando non erant, utè hodiè apud nos & alias gentes Europæ, hospitalia publica, aut tabernacula mercenaria, Job 31. 32. Laurentius in 1 Pet. 3. 9.

ἡοπιότης, Primatum ambitio, 3 Joh. 9.

ἡ φίλος, Amicus, often.

ἡ φιλόσοφος, Philosophus. Acts 17. 18. The learned amongst the Greeks were named φιλόσοφοι, Philosophers, that is, lovers of wisdom. Pythagoras was the first who devised the name, because he thought no man was wise but God only.

ἡ φιλοσοφία, Philosophia. Colof. 2. 8. This word properly signifieth Love, or, Study of wisdom; but there, Doctrine fetched from Heathen Wise men. And even that also the Apostle there doth not simply and absolutely condemn, but the abuse of it. See Bishop Dav. in loc.

ἡ φιλοσοφία non tantum amorem, sed etiam ipsam ad amandum propensionem declarat, 8: 24.

ἡ φιλοσοφία, Ad amandum propensus, Rom. 12. v. 10. Tertullian renders Paul's word by a Latine word, though not elegant, yet exceeding sensefull, Amore fraternitatis invicem affectuosi, which cannot in English be better expressed, than, be kinde-

ly affectionated. Propriè Parentes dicuntur φιλόσοφοι, quibus natura indidit affectum quendam amoris erga suam prolem, & vicissim liberi, qui parentes suos ejusmodi amoris affectu prosequantur, Steph. Ex φίλος, & σοφία.

ἡ φιλοτέχνος, Amans liberorum, Tit. 2. 4. Ex φίλος, amicus, & τέχνος, proles.

ἡ φιλοτιμία, Ambitio. Est studiosè & magno conatu contendere, seu in aliquid incumbere: dictum verbum ab amore honoris, Zanchius. Rom. 15. 20. φιλοτιμίαν ἐναρραλίξεν. It signifieth an high ambition to preach the Gospell. 1 Theff. 4. 11. φιλοτιμίαν ἡσύχαζεν, To be ambitious of peace. To contend, as it were for honour, to be quiet. The word signifieth, to seek after with a kinde of holy ambition, as it were, thinking it our honour to live at peace. Φιλοτιμίαν propriè est, honoris consequendi gratiæ amiti, Piscat. in loc. The Syriack renders it well, Ut diligentiam adhibeatis, ut sitis quieti. It is used also 2 Cor. 5. 9. where also the force of the word is to be weighed. It is translated, we endeavour, but is more emphaticall, we endeavour most earnestly, even as ambitious men for honour; or it is our ambition to please God, and be accepted of him. Significantè usurpavit hoc vocabulum, quo forensis quædam ambitio honorum propriè significatur, Beza in locum. Ambitiose quippiam contendere, sic ut te non patiaris ab alio vinci, Erasmi.

ἡ φιλοφρονέω, Comis, 1 Pet. 3. 8. Affabilis, Humanus, & ad vitæ consuetudinem facilis commodusq; Eras. Tanquam ὁ τὸ φίλον φρονέων, Qui sapit amica, i. Qui sudet facere ea quæ alteri sunt amica & grata. Courteous. The word signifieth friendly minded.

ἡ φιλοφροσύνη, Peramicè, Steph. Beza, Act. 28. 7. Vulg. & Eras. Benignè. Syrus, Libenter, vel, Gaudenter.

ἡ φιμόω, Os occludo, Os obligo. Φιμώμεαι, ἡ ἀφιμώω, Pass. Propriè de jumentis capistratis dicitur. It signifieth to muzzle,

quo ferarum canumque ora obligantur, ne mordeant, Φιμώω propriè, Os capistrò obstruo, Os fuscillâ obligo, and

and is properly used of beasts, as 1 Tim. 5. 18. By a Metaphor, to bring to silence, Math. 22. 34. 1 Pet. 2. 16. It is catachrestically used of the Sea, Luke 4. 39. Mark 4. 39. *Objugavit ventum.* The Greek word is more emphaticall, *He put a bridle on the mouth of the Sea, that it might rage no more.* Περίμωστος, of φρέστος, *Frænum, Capistrum.* The Passive is used Math. 22. 12. ἔριμώσθη, *Illi os oclusum est.* Fr. Luc. *Capistratus est.* Theoph. *Obticit.* Alii, *Obmutuit.* Novarin. *Fræno coercitus est.* Ar. Mont. *Ore oclusus est.* *Oclusum est illi os quasi capistro & fræno, ac si brutum animal fuisset, ratione prorsus viduum,* Novarin. in loc. It is used also Mark 1. 25. and Luke 4. 35. Math. 22. 34. 1 Cor. 9. 9. the Septuagint use it Deut. 25. 4. which place Paul cites there.

φλόξ, *Flamma.* Luke 16. 24. Acts 7. 30. 2 Thes. 1. 8. Heb. 1. 7. Rev. 2. 18. and 1. 14. and 19. 12.

φλοῦζω, *Inflammo, or,* James 3. 6. twice.

φλυαεὶς, *Nugax,* 1 Tim. 5. 13. *Nugarum amatrix,* Aret. φλυαεὶς appellat Paulus, quos Latini Nugaces; quæ vox videtur derivari à voce φλύαξ, αλφ, quæ temulentum hominem significat, quod hæc sint duo maximè inter se connexa vitia, Temulentia, nempe, & Nugacitas: vocem autem ipsam nugæ Latinam ab Hebræa hagah, quod more avium garrere significat, deduci putat Josephus Scaliger in lib. Varronis de lingua Latina, *Daneus in loc. A φλύω ebullio; nempe lebetum instar,* Ful-lerus.

φλυαεὶω, *Garrisio,* 3 John 10. φόβος, *Metus, Timor, Terror,* often. Quasi φῶς sibi. *Feare is the light of life.* It is taken, 1. For a free voluntary reverence which inferiours shew to their superiours, Rom. 13. 7. Ephes. 6. v. 5. 2. For the 2. *Terror* in the heart of the wicked, dreading God as a Judge, and fearing to offend only in regard of punishment, 1 Joh. 4. 18.

φοβέμαι, *Metuo.* Dicitur Ephes. 5. 33. *de reverentiæ cultu, quo is qui*

inferior est superiorem colit.

² φοβερός, *Horrendus, Terribilis,* Heb. 19. 27. 31. and 12. 21.

φοβησθῶν, *Terriculamentum,* Luke 21. ver. 11.

² Φῶνιξ, *Palma,* Joh. 12. 13. Revel. 7. 9. φῶνικες, *Palmulæ, inde Phœnicia, dicta à copiâ Palmarium, & Pœni, levi deflexione vocis,* Victor. Strigel. in Nov. Test.

φονεὸς, *Homicida,* Math. 22. 7. Act. 3. 14. and 7. 52. and 28. 4. 1 Pet. 4. 15. Revel. 21. 8. and 22. 15.

φονεῶ, *Occido.* Quo verbo non alius omnis, sed illicitus significatur, qui solet esse significatus vocis Hebrææ Ratsach, *Grotius explicat, Præcepti sexti.* It is used Math. 5. 21. and 19. 18. and 23. 31. 35. Mark 10. 19. Luke 18. 2. Rom. 13. 9. Jam. 2. 11. and 4. 2. and 5. v. 6.

φόνος, *Homicidium.* Math. 15. 19. Mark 7. 21. and 15. 7. Luke 23. 19. 25. Act. 9. 1. Rom. 1. 29. Galat. 5. 21. Heb. 11. 37. Rev. 9. 21.

φορέω, *Fero, Gero,* Math. 11. 8. John 19. 5. Rom. 13. 4. 1 Cor. 15. 49. James 2. 3.

φῶρος, *Tributum.* Rom. 13. 6, 7. It is derived of φέρω, to beare, or bring in, quia infertur à subditis, because it is brought by the Subjects into the Kings treasury, *Parentis.* Or it signifieth properly portage money, which was paid for such commodities as were brought in. It is usually translated *Tribute*, which is derived from *Tribuo*, which is, *Divido*, because Princes must not take all, but a part, as Lipsius: but rather a *Tribute* from the Tribes. Luc. 20. 22. *Bene vertit Syrus argentum capitacionis.* Neq̄, videtur mihi Lucas hic descripsisse à proprietate vocabuli. Nam quod pro mercibus solvitur, τέλος proprie dicitur; quod pro agris & capitibus, φόρος, ut docent Græcorum Grammatici & Strabo: quod discrimen Paulus sequitur Rom. 13. 7. *Grotius in loc. φόρος dicitur capitatio, i. tributum quod in capita civium, aut viciniam, aut pro censibus ratione imponitur: τέλος vero, quicquid alio nomine persolvitur Reipublicæ, ut decime, portoria, scriptura, &*

κ κ κ 2 que

1 Word for word, Haltered; that is, he held his peace, as though he had had a bridle or a halter in his mouth.

ii Metaphoram habet. Primitivum enim est φλύειν, quod de ollis proprie dicitur, dum ebulliant: hinc φλυαεὶς dicitur, pomposè, sed nugaciter loquens, Aret. x Terror potius quam Timor, 2 Cor. 5. 11. y Activè est significatio, Beza in Matth. 17. 6.

1 O Dicitur à colore: rubescens enim est palma, & succus illius: Hinc panicæ color, Arist.

que pro investis aut exportatis mercibus perfoluntur, Beza. Ἀπὸ τῆ φέρειν, à ferendo, vel, inferendo : sicut Tributum à tribuendo, vel contribuendo dictum, quòd à populo tributum fisco Principis inferatur. It is used also Luk. 23. 2.

Φόρτος, Onus, Act. 27. 10. A φέρω. Propriè de navis onere dicitur. It properly signifieth the burden of a ship, and is taken metaphorically for any thing which is very troublesome and grievous.

Ἐπιφορτίζω, Onus. Matth. 11. v. 30. and 23. 4. Luk. 11. 46. (twice.) Gal. 6. v. 5. Φορτίζω, ομαι, Onero, or. Matth. 11. 28. φοροῦσιν αὐτοῖς. It signifieth such as are heavie laden with a burden unsupportable, and being grievously prested therewith, desire to be cascd of it. From φόρτος. It is used also Luk. 11. 46.

Ἐπιφλογέλιον, Flagellum, John 2. 15. Vocabulum hoc origine est Latinum : erat verber ex funiculis aut toris contextum, quo dorsa damnatorum verberabantur, Euthymius.

Ἐπιφλογέλιον, Flagello, Matth. 27. ver. 26. Marc. 15. 15. Est vox Latina Flagello, unà tantùm literà commutata, Gerh.

Ἐπιφλογέλιον, Sepes, Matt. 21. 33. Marc. 12. v. 1. Luc. 14. 23. Eph. 2. 14.

Ἐπιφλογέλιον, Ediffere, Matth. 13. v. 36. φησὶν, Ediffere, id est, Declara, & Explica ; quo posteriore vocabulo utitur hic Erasmus, quum infra cap. 15. 15. cum Vetere Interprete maluerit simplex differendi verbum usurpare. Est igitur φησὶν hoc loco diversum à λέγειν, vel λαλεῖν unde φησὶς Græcis dicitur, qui Latinis Stylus. Permutantur hæc tamen interdum, ut φησὶν & λαλεῖν idem valent. Itaque Cicero Theophrasti nomen in Oratore interpretans, eum dicit à divinitate loquendi nomen invenisse, Beza in locum.

Ἐπιφλογέλιον, Obturo, Occludo, Obstruo, or. 2 Corin. 11. 10. Hebr. 11. v. 33. Rom. 3. 19. φησὶν propriè est Sepire ; videtur illic positum pro διαφησὶν intersepire, ut intel-

ligatur aliquid in os injectum, quo intercludatur vox, & intercipiatur sermo. Sententia est, ut omnibus hominibus auferatur causa gloriandi in seipsis, Pifcat. in loc.

Φρέαρ, puteus. Luk. 14. 5. Hellenista per abusionem vocis, φρέαρ de quavis voragine usurpant, ad exemplum Hebræi Beer, Psal. 55. ult. φρέαρ τῆ ἀβύσσου dicitur aliquoties in Apocalypsi, Grotius. It is used also John 4. ver. 11, 12. Revel. 9. v. 1, 2. thrice.

Φρέαρ, Intelligentia. I Corin. 14. ver. 20. twice. Propriè præcordia, quia cordi præcedantur; inde Mens per Metonymiam subjecti, quòd mens in corde suam sedem habeat, Beza & Pifcat. in loc. Præcordia signifieth properly the fleshy skin called Diaphragma, or the midriff, separating the heart and lungs from the stomach, liver, and other bowels.

Φρεναπάτης, Mentium deceptor, Tit. 1. ver. 10.

Φρεναπάτης, Galat. 6. 3. Mentem, seu, Mentem decipio, & simpliciter, Decipio : ἐαυτὸν φρεναπατῆ, hunc suus ipsius animus seducit, Steph. Beza. Est verbum compositum, id est, Mentem seducit, & Mentem suam decipit, ut exponit Hieronymus : est autem perniciosissimum fallendi genus, ubi quis imponit sibi.

Φρέαρ, Horresco. James 2. v. 19. φρίσσει. The old Latine translathet it, Contremiscunt. Beza, Horrescunt. Castalio, Horrent. Hemingius, Exhorrescunt. All in effect to one purpose. The Greek signifieth properly the roaring of the sea, for φριξ is maris agitatio. From whence (saith Eustathius) it is translated to the hideous clashing of armour in the battell. The word seemeth to imply an extreme fear, which causeth not only trembling, but also a roaring, or shriking out, Acts 16. v. 29. Mark 6. 49.

Ἐπιφλογέλιον, Sapio, sentio, often. Ambrosius interpretatur ; sed, Sentire de eadem re, vel idem eodemque modo, vel aliter & aliter, Zanch. in Phil. 3. 16. φροεῖν declarat Animum ad aliquid adiacere, & de re quæpiam serio cogitare, Beza in Rom. 14. 6.

c Flagellum est diminutivum nominis Flagrum, quasi dicas, Parvum flagrum : flagrum verò est scutica, quâ servi cedebantur, sic dicta, quòd pars eâ percutissa quasi flagret, hoc est, ardeat, Rasor.

d Ont horrent, Fr. Bib. They quiver and shake, as when mens teeth chatter in their head in extreme cold.

e Non est sensus, sed rationis, Patens in Rom. 8. 7.

f Non est Excogitare, ut

studie to be wise about a thing, to favour of a thing. *Desidero*, Rom. 8. 5. *Judico*, vel *Statuo*, Phil. 1. 7. & 2. v. 2. It is a generall word, comprehending the actions and operations both of the Understanding and Will: it is in the Scripture applied to both, but most commonly to the actions of the Will, and Affections, which are particular motions of the Will; and so it may be well rendred, *Set your affections*, as Col. 3. ver. 2. or, *favour*, Rom. 8. 5. So Rom. 12. 16. it is understood of the Affection, rather then of the Minde and Judgement. Col. 3. v. 2. *Τὰ ἄνω φερέτε*. *Vetus Interpres*, Quæ sursum sunt sapite. *Erasmus verò ac Recentior*, *superna curate*. *Quibus si credimus*, τὸ φερέν Paulo hinc curare est. *Quod si verum est, quid de Petro dicemus, cui* (Matth. 16. 23.) *dicitur, ὅτι ἔφερές τὰ τῶ Θεῶ; ubi ipse Interpres*, nam non sapis quæ sunt Dei. *Et quid? An quæ Dei sunt non curabat Petrus, qui eodem dixit capite*, Tu es Christus, Filius Dei vivi? *An cælestia non curat, cui dicitur*, Caro & sanguis hæc non revelavit tibi, sed Pater meus qui in cælis est? *An cum Petrus dicitur terrestria φερέν, ita curare hæc dicitur quemadmodum qui curant eum? Absit verò ἔφερέ τὰ τῶ Θεῶ; qui quæ carnis sunt vel cogitat, vel sapit: Quod tum Petro evenit; qui mortis tantæ vel non cogitabat, vel non intelligebat mysterium. Optime ergo Vetus, qui hic sapiendi voce usus est: ut ibi quoque Recens; contra atque hoc, de qua agimus nunc, loco, Heinsius. Vide Sculet. Observat. in loc. cap. 48.* That phrase of speech, *Τὸ αὐτὸ φερέν*, used Phil. 3. 16. signifieth to be of one minde, of one judgement, of one affection one towards another, as appeareth by ^f Phil. 2. 2. and divers other places, where the same phrase is used. *Verbum φερέν generale est: ad omnes animorum actiones refertur; tam ad voluntatem & affectum, quàm ad intellectum & judicium. Vult igitur Paulus, ut simus inter nos omnino consentientes; sed in bo-*

no, Zanch. in Phil. 2. 2. *Proinde* (inquit ille) *magis placet eorum versio, qui vertunt*, Ut pariter affecti sitis: quàm quod alii, Ut idem sentiat; quia illa generalior est Interpretatio, complectens etiam judicium ac consensum. Rom. 15. 6. there is the same speech, and is diversly rendered. *Like affected*, Beza. *Ibink the same*, Vatab. Syriack. *To minde the same thing*, Gr.

^e *φρόνημα*, *Quod quis sapit, sensus*. It comprehends under it the act and exercise both of the Minde and of the Will, and may be indifferently translated, *wisdom*, *Sense*, *Affection*, *Desire*. Rom. 8. 6. *φρόνημα τῆς σαρκός*. This word there signifieth the act of a carnall minde, comprehending thoughts, desire, discourse. *Pareus* well noteth, that hee useth not the word *φρόνησις*, which signifieth *prudence* it self, lest hee should seem to have condemned the naturall gift and facultie; but *φρόνημα*, which noteth the act rather, and execution of that facultie: and hee addeth to it *σαρκός*, of the flesh, not condemning all prudent actions, but such as proceed from the pravitie of the flesh: Also v. 7. there this word is again, and notes the best part of corrupt man: *φρόνημα τῆς σαρκός*, *The wisdom of the flesh*, that is, the best thoughts, affections, inclinations, and motions of the minde of a naturall man. It is used also v. 27.

^h *φρόνησις*, *Prudentia*, Luc. 1. 17. *Intelligentia*, Ephes. 1. 8.

φρόνημα, *Prudens*, often.

φρονημας, *Prudenter*, Luc. 16. 8.

φροντίσω, *Curo*.

Tit 3. 8. Cum ratione & consilio in aliquare exerceor & occupor, Prudenter me exerceo, Aret in loc. Wee translate it, *Be carefull*: the word signifieth somewhat more, to studie, devise, and bear their brains how they may doe good to the needy, Isa. 32. 8.

ⁱ *φρουρέω*, ὡ, ἑτοιμα, ἕμαι, *Præsidio teneo*,

Præsidium, vel, *φρουρέω* *Custos*, seu, *Miles præfidarius*. *φρουρέω* est. *fortallicium quod excubitoribus præfidariis tenetur.*

Custodio,

^e Significat animi confidentiam in opinione excellentiæ singularis, *Cammerarius*.

^f *Τὸ αὐτὸ φερέν*.

Custodio, or. It signifieth properly to keep, as a town is kept from the enemies in the time of warre, with a garrison; and so it is rendered 2 Cor. 11.32. Gal. 3.23. The word is used metaphorically, to expresse our condition under the Law; he saith, ἐφρουρήθη, were kept under the law, that is, the sinner having transgressed, was kept by the same, as it were under a strong garrison. Phil. 4. 7. φρουρήσθε, Keep as with a guard. It is a military word, taken from souldiers; so this peace shall bring aid to the heart, and strengthen it, when Satan, sinne, temptation, and persecution lay siege to it. Vulgata & Eras. Custodiet, non satis expresse. Præsidio erit, Beza. 1 Pet. 1.5. φρουρημένοι, Kept as with a garrison. Præsidio custodimini, Beza. Præsidio Dei circumvallamur: Metaphora à castris vallo & fossis undiq; munitis, ut nullâ hostium vi vel astutiâ expugnari possint, Pareus. Vide Cameronem in loc. φρουρήθη is more than φυλάττειν, to keep or have custody. It signifieth to be kept up, as in a prison, or place of strength and safety; to be circled with a compassing strength.

φουάλλω, Frenco, Act. 4.25. Metaphoricè, Insolesco, Magnificè me effero. It denoteth pride, rage, and fierceness, as of horses that neigh, and rush into the battell.

* Continet omnia samentosa ligna arida, ignisque fomenta, sive ad cremandum facilia: à φουάλλω, Torreio, Ludov. de Dieu.

* φρουράιον, Samentum, Act. 28.3. Virgultium minus virens, genus tertium inter fruitices & herbas, Budæus.

φουγή, Fuga, Matth. 24. 29. and Mark 13. 18.

φύλαξ, Custos, Act. 5. 23. and 12. 6, 19.

* Φυλακή, Custodia, often. Duplici tantum notione usurpatur; Vel 1º pro

† Custodiam & Carcerem propriè significat, Pareus. Chemnit. in Harmon. Evangel. Sic & Latinis custodia vocatur Carcer. Cicero ad Quintum fratrem, lib. 10. Hominem comprehendere, & in custodiam tradere. Carceres olim tantum erant custodia: Carcer enim quasi carcer à Varrone dicitur, ad continendos homines, non puniendos habetur. Ideoque Græci φυλακήν dixere, hoc est, Custodiam. Vide Bezam ad Cap. 5. Matthæi, ver. 25. Scultetus.

Vigilia nocturna, ut Luc. 2. 8. φυλάττειν φυλακὰς eleganter & emphaticè dixit, more Atticis usitato. Ad verbum, custodire custodias, id est, advigilare ad custodiam gregum suorum, ut optimè interpretatur Cameraarius in Notis. Sic, ἐχθροῦν γέγραν, Matth. 2. 5. ἐφοῦνθῶν φέρον, Luc. 2.9. Scultetus Delictiarum Evangelicarum, cap. 16. Dividebant Veteres noctem, propter disciplinam militarem, & ordinem vigiliarum nocturnarum, in quatuor φυλακὰς, quas sic vocabant, quia talibus vigiliis custodiebantur à periculo exercitus. Sic & hi pastores suas vigiliis agebant, ut custodirentur greges, Tossanus in loc. Vel 2º pro Custodia, & Carcere, in qua detinentur fontes, ut Luc. 3.20. Atq; in hoc sensu nunquam nisi in malam partem pro Carcere, i. inferno, sumitur 1 Pet. 3.19. Apoc. 20.7.

Φυλακίζω, In carcerem pertrabo, Act. 22. 19.

Φυλάσσω, Observo, Custodio, Tutor, Servo, Caveo. Verbum Græcum habet in Scripturis significationem maximè quadruplicem. Aliquando significat idem quod agere vigiliis nocturnas, Luc. 2.8. Aliquando idem quod observo, vel præsto, Matth. 19.20. Aliquando idem quod custodio ac tueor, Joh. 17. 12. 2 Thess. 3.3. Aliquando idem quod caveo, 1 Joh. 5.21. 2 Pet. 3.17. Laurentius. Φυλάσσομαι, Pass. often. The Septuagint usually useth it, pro Summa circumspeditione custodire, ut Gen. 2.15. & 3.24. 1 Joh. 5.21. To keep as a Prison is kept. It is used of Shepherds in Homer, and Luke 2. 8. of the Soul, John 12. 25. God is said to keep us, 2 Thess. 3.3. he kept Noah, 2 Pet. 2.5. and a pledge is said to be kept, 1 Tim. 6.20. and 2 Tim. 1.12. All these significations may be applied to John 17.12.

† Φυλακτήρια, Phylacteria, Matth. φυλάττειν, i. à custodiendo, asservando, sive tuendo deducit, Cal. Nomen Græcum ferè alii retinent, ut Ital. Filacterii. Hispan. Phylacterias, Gall. Phylacteres. Angl. Phylacteres, Martinus. In his minutissimo charactere describitur egressio ex Ægypto, quatuor sententias comprehendit: 1. Est Exod 13.2. 2. Exod 13.15. 3. Deut. 6.4. 4. Deut. 11.18. Maimon. See Deodare and Scultetus on Matth. 23.5.

23.5. Seroules of Parchment, having the Commandements written in them, which the Pharisees ware about their heads and arms, *Minshew*. *Quasi Conservatoria*, 1. Because by the use of them the Law was kept and preserved in memorie. Secondly, because the Pharisees superstitiously conceived, that by them, as by Amulets, Spels, and Charms, hanged about their neckes, themselves might be preserved from dangers, *Godwini Jewish Antiquities*.

Φύλλοι, Tribus, often. *Proprie tribum seu familiam notat*, Apoc. 7. 4, 5, 6, 7, 8. *pro gente extat* Dan. 3. 3, 21. & in *Nov. Test.* Matth. 24. 30. Apoc. 1. 7. & 13. 7.

Φύλλον, Folium. Matth. 21. 19. and 24. 32. Mark 11. 13. and 13. 28. Revel. 2. 2.

Φύμα, Massa. Rom. 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 19. *Significat φύμα farinam, vel aliam similem materiam (siquidem Rom. 9. dicitur de massa figuli) aquâ, vel oleo, vel alio liquore conspersam ac temperatam, atq; redactam in massam. Verbum φύμα (unde nomen φύμα derivatur) est generaliter subigere, miscere, temperare. Latium massa latius patet. Legimus enim massam caricarum, ficorum, sceni, plumbi, quæ φύμα dici non potest. Itaq; conspersio melius hic convenit quam massa, Estius ad 1 Cor. 5. 6. At ratio ista hand valet, quandoquidem omne φύμα, fatente ipso, est massa, etiamsi omnis massa non sit φύμα. Deinde Conspersio proprie actum conspergendi denotat, non rem conspersam, quæ voce φύμα proprie denotatur. Proprie significat farinam humore maceratam, & subactam, à verbo φύμα, i. Pinfere: per metaphoram significat lutum humore subactum, ita Rom. 9. 21. Pifcat. Farina aquâ conspersa, sive temperata, à verbo φύμα, Miscere, Eras.*

Φύσις, Natura, often. *Από τῆς φύσεως, Aristot. sicut Naturam à Nascento Latini derivarunt. Tria significat Natura: 1. Est idem quod rei cuiusq; natura constitutio. 2. Sumitur pro prin-*

cipius rerum naturalium internis. 3. Internas rei qualitates, seu naturales proprietates à principis illis quasi fluentes, declarat, Alsted. in Theol. Natur. Vel. Primò significat generationem ipsam, seu naturitatem, ut Eph. 2. 3. Secundò significat ipsam rei essentiam, ut Gal. 4. 3. Tertio significat proprietates rei essentielles, ut 1 Pet. 1. 4.

Φυσικός, Naturalis, Rom. 1. 26, 27. 2 Pet. 2. v. 12.

Φυσικός, Naturaliter, Jude 10.

Φυσικός, ὄρουμα, Inflo, or, Turgeo. Est, Superbire, & Turgere, instar follis vento distenti, Corneli. à Lap. Voritius. 1 Cor. 13. 4. It significeth to heave, and be blown up, as with breath or winde, or some unnaturall tumour. It is used also 1 Cor. 4. 6, 18, 19. and 5. 2. and 8. 1. Col. 2. 18.

Φυσίωσις, Tumor, 2 Corinth. 12. ver. 20.

Φυτεία, Planta, Matth. 15. 13.

Φυτῶνα, ὄρουμα, Planto, or. Diligenter operor, hinc φυτά, quæ singulari studio & cura producta sunt, Aret. *Metaphorice*, Gigno, Procreo, Fero, Initium alicujus rei do: Latini verbo Serere sic utuntur, cum dicunt, Serere discordias, seu lites. It is used Matth. 15. 13. and 21. 33. Mark 12. 1. Luke 13. 6. and 17. 6, 28. and 20. 9. 1 Cor. 3. 6, 7, 8. and 9. 7.

Φύω, ὄρουμα, Pullulo, Enascor, Luke 8. 6, 8. Heb. 12. 15.

Φωτός, Lustrum. Matth. 8. 20. Vulg. & Eras. Forca, Lustrum, Beza. *Antrum, Latibulum, alii. A φῶς, Lumen, & ὄλαω, Perdo. Ut Lustrum à non lucendo, Luke 9. 58.*

ἤ φωνή, Vox, Sonus, Sonitus, often. *Vox, Quasi φῶς ἤ φῶς, Eustathius, Lux animi. It gives light to the notions of the understanding. Loquere ut re videam. Lat. Vox. Gall. Voix. Angl. The voice.* Matth. 3. 3. & 17. 5. & 27. 46. Act. 12. 22. 2 Pet. 2. 16. *Vaticinium, Act. 13. 27. Fletus vox, Lamentatio, Matt. 2. 18. Sonus, Matth. 24. 31. Joh. 3. 8. 1 Cor. 14. 7, 8. Apoc. 9. 9. Rumor, Act. 2. 6. Vide Bezam. Dicitur non quælibet vox, sed vehemens, & quæ percellit, ut Joh. 8. 28. Venit vox ex celo; sequitur statim, Turba igitur dixit, Tonitru factum est, Cameron.*

Φῶς, Lux, Lumen, Ignis, often. *Ignis, Mark 14. 54. Lux, Matth. 17. 2. Act. 26. 23. Opponitur tenebris quæ & mor-*

in 1. Est Natura.
2. Ortus.
3. Indoles.
Cornel. à
Lap.

tem & calamitates significant. Proprie, Calor ignis.

ο Φωσῆς Civitatis, est id quod præbet lucem civitati, quam ex luminari haurit, non instam habet.

Φωσῆς, *Luminare, Lumen.* Α φῶς lumen, & τῆσῳ servo; quodd receptum lumen servet & contineat. Apoc. 21. 11. Non splendor aliquis quo civitas sua ipsius puritate nitet, (quævis per se sit splendidissima;) sed lumen quod in ipsam civitatem ab aliis transfunditur. Sic enim φῶσῆς significat, nempe tale quidd quod lumen ex se emittit, ut Sol, Luna, Stella: sic accipitur, Gen. 1. 16. Phil. 2. 15. *Brightman. in loc.*

ρ Of φῶς lux, & φῶς.

Φῶσφορ, *Lucifer,* 2 Pet. 1. ver. 19. *Martial* useth this word *Phosphorus.*

Φωτεινός, *Lucidus,* Matth. 6. 22. & 17. 5. Luc. 11. 34, 36.

φωτισαί ibi declarat, Planè ac perspicuè aliquid docere, ac velut illatà luce patefacere, *Beza.*

Φωτίζω, *omai, Illustrō, or, Illumino, In lucem produco.* 1 Ephes. 3. 9. significat res ipsas occultas in lucem proficere, seu reddere visibiles, & illuminare ipsos homines, ut qui in tenebris non poterant, ad præsentiam lucis ipsi etiam illustrati possint videre, *Zanc.* The

Greek Fathers sometimes call φωτισμὸν *Baptismum,* and φωτίζω *Baptizo:* for those which are baptised with the holy Ghost, their mindes are illustrated with the beams of divine light. Hebr. 6. 4. it significeth not onely to baptise, but to instruct and teach, *Drus.* Φωτισθέντας, *ad præsentiam lucis ipsi etiam illustrati possint videre,* *Zanc.* The

Greek Fathers understand that phrase. It is used also Luke 11. 36. John 1. 9. 1 Cor. 4. 5. Ephes. 1. 18. 2 Tim. 1. 10. Heb. 10. v. 32. Revel. 18. 1. and 21. 23. and 22. 5.

Φωτισμός, *Lumen,* 2 Corinth. 4. v. 4, 6. *Baptismus vocari potest φωτισμός, prout id nominis apud Veteres obtinuit; origine dubid procul ex Hebr. 6. 4. & 10. 32. ductà, Spanhem. in Dub. Evangel.*

X.

X Αίρω, *Gaudeo, lætor,* often. The word significeth properly to rejoyce, and by most is so translated and read, 2 Corinth. 13. 11. yet *E-*

rasmus and some others render it as wee have it, *Farewell.* It significeth as well *Farewell,* as *Rejoyce.* Apud

Græcos tria significat, *Gaudere, Salvare, & Valere, Erasmi in Luc. 1. Actor. 15. 23. & Jac. 1. 1. χαίρειν ad verbum, Gaudere, quem Græcismum imitatus est Horatius in Epistola quæ incipit, Cello gaudere.*

Subintellige, jubeo, dico, opto. In editione Syriaca, pacem: Sicut enim Hebræi & Syri nomine pacis intelligunt prospera qualibet; ita & Græci per verbum χαίρειν quia non gaudemus nisi de prosperis, Laurentius in locum.

Χαίρει vel significat, *Gaude, vel Exulta, vel simpliciter est forma salutationis, Chemnit. in Harmon. Evang.* Χαίρει & salutandi & valedicendi fuit formula.

It was used both at meeting and parting of friends. *Homer* and *Xenophon* use it as a salutation, and in the New Testament it is also so used, Χαίρει, Matth. 28. ver. 9. Luke 1. 28. John 19. 3. *Homer* and *Xenophon* use it also for a form of valediction, and so it is used in Scripture, 2 Corin. 13. 11.

Salutandi formulæ apud Græcos in Epistolarum fronte hæ sunt, χαίρειν, ὑγιαίνειν, & εὐδαιμονεῖν, id est, Gaudere, Valere, Bene agere: in quibus subauditur ἔρχεται, id est, Precatur, vel Optat. Χαίρειν ad animum pertinet, ὑγιαίνειν ad corpus, εὐδαιμονεῖν ad res externas. Latini horum loco usurpant, ut plurimum, Salutem; Hebræorum מליץ hæc omnia comprehendit, hoc est, omnem felicitatem & prosperitatem, bonæque omnia tam animi, quam corporis, nec non ea quæ fortuna bona vocantur, Berchet. in Catechism. & Druf. in Pentateuch. & alibi.

Χάλαζα, *Grando,* Rev. 8. 7. & 11. 19. & 16. 21.

Χαλάω, *δομαι, Demitto, or, Submitto.* Act. 27. 17. Χαλάσωτες τὸ σκεῦος ἕως ἐφ' ἑρῆνο. *Vetus Interpres, Summisso vase, sic ferebantur. Erasmi, Demisso vase, sic ferebantur. Quod sic autem vas illud quod summissum fuit aut dicitur, utinam nos eruditi docuissent. Recentior, Summissis velis, ita fereban-*

^a Chere, or Chaire, in French, cometh from the Greek χαιρε, as faire bonne chere, & faire chere, & quel q' un, Stephanus.

^b Est Laxare, expandere: proprie verò significat, catenulis aut funibus aliquid demittere, sic Jos. 2. 15. Chemn.

ferebantur: Quod nē ipsum quidem satis assequor. Passim in his libris χαλάσαι ea quæ ex altiori demittuntur loco, ex recepto Hellenistis usu, dicuntur: ut Marc. 2.4. Luc. 5.4. Act. 9.25. & 27. ver. 30. Heinsius in Exercit. Sac. Dicitur de ponderibus ex alto demissis, qualiter Anchora in profundum maris demittitur, Aret. Funi- bus ex alto penilem demittere, E- rasim. It is used also Mark 2. v.4. Luke 5.4,5. Act. 9.25. 2 Cor. 11. 33.

Χαλεπός, Molestus. Matth. 8. 28. χαλεποί λίαν, Sævi valde. Hilarius legit Periculosi, pro Sævi: nam χαλεπός nunc sævum, nunc molestum ac difficilem, nunc atrocem, nonnunquam & periculofum significat. Erasim. Τα καλά χαλεπά, Difficilia quæ pulchra. Χαλεπός non tantum significat difficilem; sed etiam periculofum noxium, gravem, & infestum. Α χαλέπω, quod significat damno afficio, labefacto, vel etiam evertio. Tales erant hi duo, qui quosvis obvius prosternebant, & damnis afficiebant, Chennit. 2 Tim. 3. 1. χερσὶ χαλεπεῖ, Englished, perillous, beavie, or hurtfull times. Vulgatus, Tempora periculosa: Beza molesta interpretatur: melius Tremellius è Syro dura: Castalio difficilia verterunt, Scult. in loc.

Χαλιός, Frangum, James 3.3. Revel. 14.20.

Χαλιναγωγέω, Frango, Frango moderor. James 1. 26. χαλιναγωγῶν γλῶσσαν, as it were with a bit or bridle refraining his tongue. It is used also Ch. 3. v. 2.

Χαλιός, Faber ararius, 2 Tim. 4.14.

Χαλιεδών, Chalcedonius, Rev. 21.19.

Χαλιόν, Aramentum, Mar. 7.4.

Χαλλορίσανον, Chalcolibanum, Revel. 1. v. 15. Alii illud Orichalcum esse putant: alii, è Libano monte effossum aliquem novum lapidem: alii, incognitum nostris temporibus metallum. Ego vero facile mihi persuadeo, nihil aliud hac voce significari, quam quod est apud Daniel. Cap. 10. v. 6. nempe, æs candidissimum ac lucidissimum: quale est æs Solis repercussu, vel ignis ardore can-

dens, ut ex Cap. 2. v. 18. Apocalyp. apparet. Sed quod duobus distinctis vocabulis dixit Daniel, Nechosfich Le- banoth, hoc univè voce, compositè ex Græco & Hebræo, dixit Evangelista χαλλορίσανον. Χαλλόν enim, æs si- gnificat, Lebanos autem non tantum album, sed rubore quodam ardens & candens nominatur, Danæus Phys. Christ.

Orichalcum dicitur, quasi aurum nativum ex montibus effossum. Æs Libani dicitur, quia forte in Libano effossum. Compositio vocis æs & Libani habet, quæ non male Christo competit, Aret. Electri species quadam auro preciosior, ita dictum, quod in Li- bano monte fodetur: vel secundum alios, est thuris genus quod æris speciem refert, Steph. in Thef.

Χαλιός, Æs. Quod, verbum ex verbo, Latine valet æreum, sive masculum thus; Sic enim apud Græcos, χαλκός pro masculo & forti accipitur, quem- admodum apud Latinos æreus, sive æ- neus, sive aheneus: Horat.

— Hic murus aheneus esto.

Nebriffensis Quinquagena, cap. 3. Matth. 12. v. 41. It is generally put for any money, of whatsoever matter it be made, Brasse, Silver, or Gold; either because there is some of that metall in all money, or because the first woney coyned by the Romans was of brasse. The Greek word is so used in Pollux, Epicharmus. Compare Matth. 10. 9. with Mark 6. ver. 8. The Latine æs is also so used, Petit æs, id est, pecuniam. Ancillam are emptam suo, Terence. Whence Ararium. It is used also 1 Corinth. 13. v. 1. Revel. 18. ver. 12.

Χάλκεος, Æreus, Rev. 9.20.

Χαμοί, Humi, Joh. 9.6. & 18.6.

Χαρό, Gaudium ostent.

Χάραγμα, Sculptura, character. Est quoddam signum quo res differentie causæ notantur, cujusmodi stigmata oculibus & armentis impijimi. supellectilibus, vasibus, panibus, mercibus inscribi solent, ut cujus sint domini, vel quantæ nota agnoscantur, Par. Ex Scriptura consuetudine, appellatione χάραγματος non modò sculptile opus, sed etiam pictum

συνεδοχικῶς, omnia deniq; ea intelliguntur, quæ homines colendo aut representando numini solent comminisci, Beza. Vide Grotium de Antichristo, p. 70. It is used Acts 17. 29. Revel. 13. 16, 17, and 14. 9, 11, and 15. 2. and 16. 2. and 20. 4.

Χαράρις, Character. Heb. 1. 3. Significat formam expressam ex alio, sive notam rei cuiuspiam impressam, à verbo χαράρις, quod est insculpo, sive notam imprimo. Multoq; significantius est, quod vocat Characterem, quàm si diceret, imaginem. Nam & in speculo apparet imago rei cuiuspiam, at nequaquam Character. Neq; unquam aliquid certius evidentiusq; representatur, quàm si velut in cera aut argilla imprimatur: veluti si quis scitè, absolutèq; velit ostendere qualitates omnes suæ manus, imprimat eam cera, & animadvertet etiam minutissimos ductus linearum adeoq; minimorum punctorum, Hyp. in loc. In Vulgata Latina redditur, Figura: non tamen omnis Figura est Character, licet omnis Character sit Figura: Præter Figuram hæc requirit, ut sit expressus ad Archetypum, & adæquatus essentialiter, & ut possit χαράρις, id est, rebus aliis foris imprimere sui imaginem, Polan. in Syntag. Est imago expressa archetypum referens, Pareus in Apocalyp. Significat hoc loco, vivam, veram, ac solidam formam, Gryneus. Dicitur perfecta & absoluta rei imago, qualis in cera redditur sigilli imago, Aret. Χαράρις, Figura expressa, Augustin. Forma, Hieron. Expressa imago, Erasim. Character, sive, Insculpta forma, Beza. Sic enim vocat insculptam formam, ἡ δὲ τὸ χαράρις, ut ab omni adumbrata, vel inani imagine distinguat.

à La marque gravee, Fr. Bib. The expresse image, the Kings Translation.

• A χαράρις, Χαράρις, Vallum, Luke 19. 43. Est munimentum castrorum ex palis terra infixis constructum, quod terrâ, lapidibus, arboribus, & lignis aggestis formatur. Latinis dicitur Agger, sive, Vallum. The Septuagint useth it, Isai. 29. 3. which place is parallel to this, to which Christ (say Cyril, Eusebius, and Theodoret) alluded.

allud sunt, quàm terra incisa & excavata.

Χάρις, Gratia, Beneficentia, often. Gratiarum actio, 1 Cor. 10. 30. Gaudium, 2 Cor. 1. 15. Philem. 7. Gratia, 2 Cor. 2. 14. & 12. 9. Joh. 1. 16. Beneficentia, 2 Cor. 8. 4, 19. Eleemosyna, 1 Cor. 16. 3. In Scripturis significat, 1. Favorem. 2. Dona ex gratia data. utraq; significatio locum habet 1 Pet. 5. 5. Gerb. Et beneficium ipsum & gratiam quæ pro officio debetur, significat, Chemnit. Col. 3. 16. In χάρτι. Gratiam hoc loco nonnulli exponunt, Animi gratitudinem, sive, Gratiarum actionem. Vocabulum χάρτις aliquoties hoc sensu accipitur, 1 Cor. 15. v. 57. 2 Cor. 2. 14. Alii exponunt, In dexteritate quadam gratiosa, quæ & iucunditatem, & utilitatem afferat auditoribus: in hunc etiam sensum quandoque capitur vocabulum χάρτις, ut infra 4. 6. & Ephes. 4. 29. Episc. Dav. Of χαράρις joy, because nothing is so fruitfull of joy as grace.

• Χαρίσας, Act. & Pass. Gratificor, Condo, or, often. Philem. 22. it significat to be freely and frankly given; so it is taken Rom. 8. 32. 1 Cor. 2. 12. Phil. 1. 29. ὑμῖν ἐχαρίσατο, To you it is given, viz. by grace, for so the word significat. Gratis datum est, Beza. Colof. 2. 13. χαρίζομαι, translated there, forgiving: it doth properly signifie, freely forgiving, and in the Originall it is put down in the time past, and doth signifie, having freely forgiven. Χαρίσαται significat, Præter meritum, imò contra quàm quis meritis sit, ex gratia condonare, Chemnit. Χαρίσαται, Donare, vel, Donari, Luc. 7. 21. Hanc istius verbi significationem clarissimis exemplis confirmat Henricus Stephanus in suo Thesauro: et se exim aliàs idem valet, quod Gratificari, tamen ista significatio ibi non quadrat: quum Gratificari apud Latinos sit, In gratiam alicujus facere; quæ significatio nequaquam convenit, Piscat. Vide Beza. In the same sense also is it used Act. 3. 14. and 27. 24. Pro Concedere, Act. 25. 16.

Χάρισμα, Donum, Quod quis gratificatur, often. Donum gratuitum, nam à gratia nomen habet, Erasim. It significat a free gift, and the Vulgar Latine

• Obsequor, & beneficium gratiamque confero, Bud.

tine translates it *Gratia*, Rom. 6. ult. Gift is somewhat too short. Although the word $\chi\acute{\alpha}\rho\iota\varsigma$ be taken not only for the favour of God, but also for his gracious gifts: yet $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$ is never taken in Scripture but for a free gift, or a gift of his grace, D^r Fulk against Martin. It is a free gift, a grace-gift, or gift of grace. It signifieth a gift that is freely given, even as the English word Gift doth, whereof the Proverb is, *What is so free as gift?* wherefore if we had translated it, 2 Tim. 1. 6. *the grace of God*, we had rendered it amiss, and otherwise then the Greek word doth signify. Ephes. 2. 8. The Vulgar Interpreter translates it *gift*, D^r Fulk against Martin. This word is not in any Heathen Author.

$\chi\alpha\epsilon\rho\iota\omega$, *Gratis acceptum facio*. $\chi\alpha\epsilon\rho\iota\omega\mu\alpha\iota$, *Gratis diligitur*. Luc. 1. 28. $\kappa\epsilon\chi\alpha\epsilon\rho\iota\omega\mu\acute{\epsilon}\nu\eta\iota$. Vetus versio, *Gratia plena, ut & Syrus Interpres. Falsum, si activè, ut loquuntur in Scholis; verissimum, si passivè accipiatur*. Cassialio, *Accepta; planè non affectus est vocabuli emphasin*. Dixerim, *Gratiam gratis consequuta*. Hæc Sculterus. $\kappa\epsilon\chi\alpha\epsilon\rho\iota\omega\mu\acute{\epsilon}\nu\eta\iota$, *Gratis dilecta, seu, Gratiam consequuta*. Hebraicè נָּשָׂה Nirtzah, quod participium Lucas novo Græco vocabulo expressit, id est, quam Deus pro sua gratuita bonitate gratam & acceptam habuit. Ad verbum Gratificata, Participio Passivo deducto à verbo $\chi\alpha\epsilon\rho\iota\omega$, quo utitur Paulus Eph. 1. 6. sicut infra 2. 14. Beza in locum. Cornelius à Lapide and Jansenius expound it, *gratified, or, whom Gods singular and undeserved favour hath made acceptable*. The Angel himself doth so interpret the word, adding this, *that she had found grace, or favour in the sight of God*. Chrysostome and Theophylact also interpret it, *To finde favour with God*. Redditur gratis dilecta, minus tamen est pro rei magnitudine. Complectitur enim vox Græca non tantum gratuitum amorem, sed etiam, quæ inde manant, externa & interna beneficia: Quæ de causa Caninius affirmare non dubitavit, Angelum hoc verbi fabricatum esse, cum

non haberet aliud quod responderet Syriaco participio Rahimâ; in quo tamen fallitur Caninius. Nam vox hæc autè $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\mu\omega\iota\varsigma$ Mariæ lecta est in Siracide, cap. 18. v. 17. Sculter. Delic. Evangel. ca. 5. *Istud verbum ($\kappa\epsilon\chi\alpha\epsilon\rho\iota\omega\mu\acute{\epsilon}\nu\eta\iota$) ipse Evangelista fabricatus est, cum apud Græcos autorem nullum extet. Nec enim ullum erat verbum quod responderet Syriaco participio נָּשָׂה , quod eam significat quæ gratiosissima atq; acceptissima est, Caninius in loc. Nov. Test. pag. 89. cum pace autem cumq; venia eorum, si qui sunt, qui Caninii autoritate capiuntur, hoc verbum non est effictum à Luca primum. Locus extat Ecclesiast. 18. 19. Drusus Observat. sac. li. 13. cap. 6. The word signifieth, *Gratiosa, Gratioms, or, freely beloved*, as in the same sense the Apostle useth the Active $\epsilon\chi\alpha\epsilon\rho\iota\omega\sigma\alpha\iota$, Ephes. 1. 6. *He hath made us gracious, Gratificavit; and so the Vulgar Latine there readeth. Our Translation, He hath made us accepted, or, He hath freely accepted us*. A $\chi\acute{\alpha}\rho\iota\varsigma$, *cujus Genit. est $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$, derivatur verbum $\chi\alpha\epsilon\rho\iota\omega$, id est, Gratia istiusmodi aliquem afficio, vel dono*, Fullerus, Miscell. sac. li. 1. ca. 8.*

$\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$, *Charita*, 2 John 13. Charta ex papyro confecta est, in eorum præcipuè usus qui literis aliquid mandare volunt, quæ antequam reperita fuisset, in palmærum foliis primò scripuitur, deinde quarundam arborum libris, postea publica monumenta plumbeis voluminibus, mox & privata linteis confici cæpta, aut ceris. Pugillarium enim usum fuisse etiam ante Trojana tempora invenimus apud Homerum, Stephanus in Thef. Græc.

$\chi\acute{\alpha}\sigma\mu\alpha$, *Hiatus*, Luke 16. 26. A $\chi\acute{\alpha}\lambda\omega\varsigma$, *Hio, Debisco*. It signifieth any distance or space of place: so it is intended by our Saviour, $\chi\acute{\alpha}\sigma\mu\alpha \mu\acute{\epsilon}\gamma\alpha$, *Vasta vorago*, that is, a great distance between Heaven and Hell. Chaos magnum, Latinus Interpres, quem nolim hic reprehendi. Intellexit enim vastum quoddam intervallum hic significari; quo sensu & $\chi\acute{\alpha}\sigma\mu\alpha$, & $\chi\acute{\alpha}\tau\omicron\varsigma$ Græci usurpant. Sic montis fisci hiatus $\chi\acute{\alpha}\tau\omicron\varsigma$ in Græco, Zech. 14. 4.

L 11 2 Ter

Tertullianus *χάσμα* profundum hoc loco vertit, & mox circumloquens, vocat immensam distantiam sublimitatis ac profunditatis, Grotius. Hiatus non hic accipitur propriè (dicit Janfenius Pontificius in hunc locum) sed per Metaphoram significat, Transciturum impervium; vel, ut Cajetanus loquitur, Inaccessibilitatem hinc inde firmatam; vel, ut Emanuel Sa Jesuita notat, Maximum intervallum, impeditamque viam: & specialim (addit Janfenius) significatur, Firmissimum Dei statutum prohibens illorum, & illorum permissionem; vel, ut Cajetanus exprimit, Immunitas utriusque status, stabilita, & firmata. Maldonatus in hunc locum, Chrysostomum, Augustinum, Bedam, Theophylactum, Euthymium, & Ambrosium in eandem sententiam citat.

Χείλ. Labium. Ἀπὸ τοῦ χεῖν λόγος, quod vocem fundat. Labium, 1 Pet. 3. 10. Per metonymiam Hebraicam, Sermo, 1 Corin. 14. 21. Littus, seu, Ora maris, Heb. 11. 12. It is used also Matth. 15. 8. Mark 7. 6. Rom. 3. 13. Heb. 13. 15.

i Hyberna frigora pariter.
k Torrennes cum primis hyeme, propter nivium resolutiones, incrementa capere con-fuerunt, Gerh.

Χεῖμα. Torrens. Ἰ. Χεῖμα ἴσους, Tempestate jactor, Act. 27. ver. 18.
k Χεῖμα ἴσους, Torrens, Joh 18. 1. Ὁ τὸ χεῖματι ῥέων, Hyeme fluens. Χεῖμων, Hyems, Tempestas. Πάσα τὸ χεῖν, à fundendo, quod multas fundat pluvias: unde Poetis dicitur, Aquosa, & Imbrifera. Et Hyems, ὅτι τὸ χεῖν, à pluendo: hinc apud Ovidium, Pluvialis, à quo etiam Hyades dicta sunt. Tempestas, Mat. 16. 3. Tempestas adversa, per Metaphoram, Act. 27. 20. It is used also Matth. 24. 20. Mark 13. ver. 18. John. 10. 22. 2 Timoth. 4. ver. 21.

l Peculiariter pro ea corporis parte quæ Manus à Latinis vocatur à Gallis Main.
m Manus à manando dicta est, quod ex brachijs manet, vel quod ex ea manent digiti, Calepin.

Χεῖρ, m Manus. Act. 28. 3. Gratia & benedictio Dei, Luc. 1. 66. Pestas, Luc. 1. 74. Joan. 3. 35. Patientia, Act. 11. 21. Vindicta, Act. 13. v. 11. Prævus affectus, quem per manum exerimus, Matth. 5. 30. Ma-

chinatio, Luc. 22. v. 21. Notetur phrasis, ἐπιθήσει τὴν χεῖρα, Impo-nere alicui manum, quo gestu Apostoli usi fuisse leguntur in creandis verbi ministris, 1 Tim. 5. 22. à personis ordinandis, ut loquuntur Num. 27. 18. Item à bestijs sacrificandis, quibus olim (Exod. 29. 10.) imponebatur, gestu huc translato, quo indicare voluerunt, personam hanc Deo imprimis consecratam, Pafor in suo Manual. It is used very often in the New Testament.

Χεῖρ ἄγωγος, Manu ductor. Act. 13. v. 11. Qui manu ducit, ut cæcum ducere solemus, cui viam præimus: generaliter pro duce ponitur.

Χεῖρ ἄγωγος, ἴσους, Manu duco, or, Act. 9. 8. & 22. 11.

n A χεῖρ, & ἄγω duco.

Χεῖρ ἄγωγος, Chirographum. Coloss. 2. 14. Hoc enim in Latino sermone passim receptum, quibusdam est cautio manu alicujus scripta, acceptilatio, vulgò scheda, quæ debitum agnoscimus, ejusque solutionem ad diem stipulamur, conventumque, ac præscriptum pollicemur. A χεῖρ manus, & ἄγω scribo, ut sit quod propriè manu scriptum est, Berchet. in Cat.

Χεῖρ ποῖντος, Manibus factus. Mar. 14. v. 58. Act. 7. 48. & 17. 24. Eph. 2. 11. Heb. 9. 11. 24.

Χεῖρ ποῖντος, ἴσους, Per suffragia creo, or. It is used Acts 14. ver. 23. 2 Cor. 8. 19. This word (saith Stephen in Thes. Ling. Græc. upon the word χεῖρ) when it governs an Accusative case, significeth, not to give suffrage, but to create, ordain, or elect. Ortum est hoc verbum à Græcorum consuetudine, qui porrectis manibus suffragia ferebant, unde illud Ciceronis, Porrexerunt manus, psephisma natum est, Beza. Per suffragia creo, quasi dicas, Manum protendo, Proten-sâ manu eligo, item, Manum im-pono, quo gestu Apostoli usi fuisse leguntur in creandis verbi ministris, 1 Tim. 5. ver. 11. χεῖρ ποῖντος doth signifie simply to choose and appoint, though it be not done with holding up of hands, nor by the people: It is used by Ecclesiastical Writers for imposition of hands;

o Τὸ χεῖρ ποῖντος, Manum protendo & attollo: hoc autem quia fiebat in suffragiis ferendis, hinc factum est, ut ponitur pro Decerno, creo, Stephan. in Thes. Ling. Græc.

hands; which no way belonged to the people, but was always reserved to the Apostles and their Successors. It is to hold up, or stretch out his own hand, and not other mens hands: to give his owne voice, and signifie his consent by stretching forth his hand; not to gather voices, or take the consent of others. It may signifie any election of many, expressing their consent by writing, by lively voice, or by going to one side of the place or roome where they are; whence they are said, *pedibus ire in sententiam*: yea, any choice whatsoever, though made by one alone, as appeareth Acts 10. ver. 41. The Apostles there were elected by Christ alone, D^r Field of the Church, l. 5. cap. 55.

Χείρων, Pejor, deterior. *Χείρον*, Pejus, deterior, Matth. 9. 16. & 12. 45. & 27. 64. Marc. 2. 21. & 5. 26. Luc. 11. 26. Joh. 5. 14. 1 Tim. 5. 8. 2 Pet. 2. 20.

¶ Græcè *Vi-
dua* sic dicitur per Antiphrasin à *χρησίν*, quod delictis & oblectamentis careat, *Chem*. Vel à *χρησ*, *desolor*, orbo: sic & Latinè *Vidua* à *viduando* dicitur, *Eras. cornel.* à *Lap*.

Χήρα, Vidua, often- 1 Tim. 5. ver. 3. The Apostle meaneth onely Widows destitute of maintenance, as appeareth manifestly by his standing upon the Etymologie or force of the word, which he interpreteth (after in the 5th verse) to be of one, which, being left alone, and destitute of the succour of friends, hath need to be relieved by the alms of the Church.

Χήρες, *Heri*. Joh. 4. 52. Acts 7. 28. Heb. 13. 8.

Χίλιοι, Mille. 2 Pet. 3. 8. Rev. 13. v. 3. and 12. 6. and 14. 20. and 20. 2. 3. 4. 6. 7.

¶ Numerus 9 mille continens, seu simpliciter, Mille.

Χίλιας, Numerus millenarius, Luk. 14. v. 31. twice. Acts 4. 4. 1 Cor. 10. 8. Rev. 5. 11. and 7. 4. and 11. 13. and 14. 1. 3. and 21. 16.

Χιλίαρχος, Chiliarcbus, Tribunus, often. *Qui mille viris præst. Tribunus militum.* Joan. 18. 12. *vertendum fuit Præfectus cohortis: ita enim Latini vocant, quem Græci Latine Historici Scriptores χιλίαρχον, ut & Lucas in Actis sæpius. Tribunus verò est qui toti legioni præst. Erant & inter Judæos χιλίαρχοι, Num. 31. 14.*

1 Sam. 18. 13. 1 Paral. 12. 20. *Sed hic de eo agitur qui Romanorum cohortem ducebat, Grotius.*

Χιτών, *Tunica*. *Suiticula*, Varro. Interula, *Apuleius*. Of the Hebrew *תנין*. *Vestis interior, & minoris pretii*, Joan. 19. 23. *Casaub.* *Latinis Tunica aliquando in genere pro quavis veste usurpatur, ut Matth. 5. 40.* It is used also Matth. 10. 10. Mark 6. 9. and 14. 63. Luk. 3. 11. and 6. 29. and 9. v. 3. Acts 5. 39. Jude 23.

¶ *Tunica*, à *tuendo corpore*, Calep.

Χιτών, *Nix*, Matt. 28. 3. Mark 9. 3. Rev. 10. 14.

Χλαμύς, *Chlamys*, Matth. 27. v. 28, 31. *Α χλαμύω*, Modicè calefacio. *Dieta quoque fuit Paludamentum, hoc est, pallium in signe bellicum, & Imperatorum, Ducumque proprium.*

Χλαμύζω, *Cavillor*, Acts 2. 13. *Vide Bezam in Act. 17. 32.* It significeth such a kind of mocking which is reproachfull and contumelious.

Χλαμύς, *Trepidus*, Rev. 3. 16.

Χλωεὺς, *Vividis, pallidus*. Mark 6. 39. Revel. 6. 8. and 8. 7. and 9. 4 *Proprie significat vitens, & viride, ut gramen: aliquando est ille decolor squallor arescentium herbarum, unde pro pallore sumitur, Apoc. 8. quæ rei marcescentis tinctura est, Brightm. in loc.*

¶ *Vitens in modum germinum recens ex planta pullulanti-um.*

Χοινός, *Pulverem, terrenus*, 1 Corin. 15. 47, 48, 49. *Tertullianus Limacem interpretatur.*

Χοινίς, *Chœnix*, Revel. 6. 6. *Veteri Lexicographo Græco-Latino est semimodium, id est, militaris duplum: imò Hellenistis Ezech. 45. 10, 11. Est Bathus, amplissima Hebræorum mensura, Mede in Apoc. 6.*

¶ *Χῆρ*, Gen. 2. ver. 7. alii *Pulverem*, alii *Limum* reddunt.

Tantum frumenti continet, quantum sufficeret efficiendis quatuor panibus. It significeth such a measure as containeth the 8th part of a strike of corn: a quart, say some. It significeth properly the measure of corn which was allowed servants for their maintenance every day; so *Athenæus*: whence was occa-

¶ *Est autem χῆς contra-ctum ex χό-ῳ, ut ex 10ῳ, ῥῆς.* A *χῆος* autem derivatum χῆος, aut *terrenus*, quasi *limus*, si sic loqui liceret, ipsimumque adeo limum; nam factus huius limo terræ: *Limaceus*

non à *Limo* deducum videtur, sed à *Limax*, id est, *Cochleæ*, quæ tamen à *Limo* nomen habet, in quo hyme delitescit, vere prodiens: *χῆος* meliùs fortè redditur *Pulverem*, nam *χῆος pulvis*, *Drus.* in *Præterit.*

tioned

sioned that speech of Pythagoras, *Semper Chænici non sedendum*, that is, we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.

u Of χοῖς, which signifieth *filth*, as the Latine, *Porcus*, quasi *Sporcus*, he delights in filthinesse.

χοῖες, *Porcus*, often. Whence cometh the Diminutive χοῖσίδιον, and from this word cometh the term *Corydon*, whereby wee expresse a clownish fellow.

Χολή, *Fel*, Acts 8. 23. *Videtur Syrus per πικέλας*, amaritudinis, intellexisse fel; per χολήν autem receptaculum istius amaritudinis sive fellis, nempe vesiculam & ipsum hepar quo ea continetur, quod non adeo ineptum videri debet; nam & H. Stephanus ex Polluce adfert χολήν etiam dici vasculum quo bilis aut fel continetur, Ludovic. de Dieu in loc. Fel Hebrais dicitur ab amaritudine, quâ inter humores exuperat: unde adagium Πικρότερον ἢ χολήν, Felle amaritius (sicut nos vulgò dicimus, *More bitter than gall*.) Sanè Latini autores fellea vocant amara, & Plautus dixit, Corda in felle sunt sita, aut acerbo aceto. Hinc fel pro animi amaritudine ponitur. Voce χολῆς Evangelista (Matth. 27. 34.) speciem amarum in genere designavit, pro Hellenistarum usu, quibus & absinthium χολή dicitur. Hanc Marcus myrrham fuisse determinat, Medus in Apoc. 14. 8. Vide Groonium in Matth. 27. 34. Propriè χολῆς voce, non Fel intelligitur, sed amaror cujusmodi myrrhæ genuina, leniter (inquit Plinius) amara, Beza in Matth. 27. 34. & Drufius in Act. 8. 23.

Χολδα, *Indignor*, Joh. 7. 23. Χολδα, *Succesere*, Irasci, à χολή, i. e. bilis: notat iram vehementem, quâ effervescit bilis, aut effunditur fel ex vesicula sua, Piscat. in loc.

x Chori dicitur, *Chorum* dico, Choro praeo, seu Chorum evadit: aliquando & generaliter pro *Evadit*, Duceo, Scap.

Χορηγός, *Suppedito*, 2 Corinth. 9. 10. Verbum translatum est ab impendiis olim in ludos scenicos, & significat, Liberaliter & magnificè suppeditare, *Camerarum*. Χορηγός ille dicitur, qui omnia ornamenta suppeditat sacras choreas agentibus: ab his ductâ metaphorâ hoc verbum derivatur, & significat, Aliis suppeditare res ad quemcunque fit-

nem necessarias, *Epist. Dav. in Epist. ad Colos.* It is used also 1 Pet. 4. ver. 11.

Χοῖς, *Chorus*, Luk. 15. 25. Propriè est multitudo canentium aut saltantium, Calep. & à χαίρω Læticia deducitur, Plato: sive à χαιρέω, Gaudeo, gestibus & voce testantur de animi lætitia.

Χόστ, *Herba, Gramen, Fœnum*, often. 1 Pet. 1. 24. This word there rendered *Grasse*, is translated sometimes the *Blade of wheat*, as Matth. 13. 26. Sometimes *Hay*, as 1 Cor. 3. 12, but most usually, *Grasse*, and so the sense gives it here. Non Fœnum, vel Gramen tantum significat, sed generalis appellatio est omnium terrâ nascentium; ita enim Græci loquuntur, Gen. 1. 12. & 2. 5. & 9. 3. *Chœmitt.* y Matth. 6. 30. *Herba. Vulgat. Fœnum. Eras. Gramen.* Χόστ & enim respondet Hebræo חֲבֵט, quod modò fœnum, modò gramen, vel etiam herbam significat, Druf. ad Apoc. 8. 7. Ego verò Herbam potius converti, quæ de segetibus etiam dicitur; Fœnum verò & Gramen non item: De segetibus autem hic agitur, usq; omnibus quorum grana pinsi consueverunt, quum cibani fiat mentio; & ut quidem videtur mihi, Christus hic agat de viventibus specie, quibus torrefactis uti mos fuit Hebrais, ut apparet ex Levit. 2. 14. *Beza.* Quicquid in hortis & pratis nascitur, & siccatur nulli rei utile esse potest, nisi ut in ignem conjiciatur, quod *Calaubonus* annotat hoc loco per χόστον significari.

Χοστῶ, *ομαι, Satiuro, or, often.* Matth. 15. 33. Hoc propriè dicitur de armentis: nam χόστον Græci vocant Gramen, aut Pabulum: sic Gallico idiotismo, *Repaitre, & Repas*, honestè eribitur etiam hominibus, Beza in loc. Nec sine gravi causa vitur Dominus verbo χοσταδίον, saturabuntur, non saturabunt se; Beneficium enim istud extrinsecum à Deo, non ab homine, qui solus implet bonis famelicos, Luc. 1. 53. Eo ipso etiam indicata non refectio quævis, sed satietas, & plena saturatio aliquando secutura. Oppositum id etiam desiderii omnibus aliis carnalibus & mundanis, quibus nunquam ob-

y Mat. 14. 19. *Herba, vel, Gramen. Vulgata, Fœnum;* quod (ut ego quidem existimo) non nisi de herbis refectis dicitur, in qua etiam significatione accipi videtur, 1 Cor. 3. 12. *Beza.* Vide P. Fochen. *Diarrh. de Lingua Græca Novi Testamenti puritate.*

A word borrowed from the feeding and foddering of cattle;

tinget

tinget plena saturatio, Spanhem. in Dub. Evang.

Χόρτασμα, Cibus, Act. 7. 11.

Χῆς, Pulvis, Mar. 6. 11. Revel. 18. 19.

See the marginal note in χῆς.

Χρεία, Usus, Necesse, Necessitas. Χρείαν ἔχειν, Opus habere, often. Necessitas, Act. 28. 10. Indigentia, Matth. 6. 8. Χρεία est etiam munus necessarium, Act. 6. 3. Druf. ad Ephes. 4. 28. Rom. 12. 13. χρείας. The word is *uses*, rather than *Necessities*, as the Vulgar Latine readeth, and Erasmus; lest we should think that they are not to be succoured, but in extreme necessitie: so Beza. But necessity is one thing, and extreme necessity another: therefore it may be fitly and properly enough rendered *Necessity*, as our last Translation also doth.

Χεῖρα, Do mutuo, Luc. 11. 5. χεῖρόν μοι, Da mihi mutuò. *Vulg.* Commoda mihi, improprie, quia hic adfertur exemplum earum rerum quæ usu consumuntur, quamvis Plautus semel atq; iterum ita loquutus reperitur, & χεῖρας Græcis tam de commodato, quam de mutuo dicatur: merito igitur eam interpretationem reprehendit Valla, cujus vestigia * sequutus est Erasmus. Castellio vertit, Mutua: quod verbum non memini legere in eâ significatione apud idoneos Auctores.

Χεῖραμα, Actor, often.

Χεῖραφάτης, Debitor. Luc. 7. 41. Hoc in loco utitur Christus composito vocabulo, vocans huc debitoribus χεῖραφάτας, ut ostendat nos omnes coram iudicio Dei prorsus non esse solvendo. Nam ὀφειλῆτας simpliciter per se debitorem significat: & χεῖραφάτης significat indigentiam atq; egestatem, quæ non est solvendo: & 1 Sam. 22. 2. ὁπὸ χεῖρας, illi oberati, qui ad Davidem confugerunt, Chemnit. in Harmon. Evangel. It is used also Luke 16. 5.

Χεῖρα, Oportet, James 3. 10.

Χεῖρα, Indigeo, Matth. 6. 32. Luke 11. 8. and 12. 30. Rom. 16. 2. 2 Corinth. 13. 1.

Χεῖρα, Pecunia, Acts 4. 37. Res, Negotium: item Pecunia; sic dicta, ὡς τὸ χεῖραμα, quia eâ mihi debeamus.

Quid mihi divitiæ, si non conceditur uti?

Χρήματα, Pecunia. Mark 10. 23. it significeth omnia fortuna bona, sive mobilia, sive immobilia, as Pecunia in Lat. Jansen. Χρήματα, Opes. *Vulg. & Eras.* Pecunias. Sed pecuniæ appellatione etiam, quum latissime patet, bona non nisi moventia appellantur: ut proprie id declaret, quod vernaculo sermone dicimus, Chevance. Græcum autem vocabulum (ut ait Aristoteles Ethicor. 4.) ea omnia complectitur, quorum pretium nummis aestimatur. Sic enim appellantur παρὰ τὸ χρεῖσμα εἶναι, ut docet Budæus ex Xenophontis Oeconomico, Beza in loc. It is used Mark 10. 24. Luke 18. 24. Acts 8. 18. 20. and 24. 27.

Χρηματισμα, Nominor, Divinitus admoneo, or, Divinitus nuncio. Rom. 7. 3. χρηματισει, vocabitur (scilicet adultera:) non quomodo cumque, sed accusata apud Iudicem. Tale enim quid insinuat vox Græca, Estius ad loc. It hath either a large signification, which is, to be named, or called, as Acts 11. 26. Or it is taken more strictly, for a divine answer, or direction received from God, Beza. In the Scripture it is principally spoken of Oraculo quod immediatè à Deo redditur, as Heb. 11. 7. and 8. 5. and 12. 25. Rom. 11. 4. Luke 2. 26. Usurpatur etiam de patefactione mediata, as Acts 10. 12. Matth. 2. 12. χρηματισει dicitur de Magistratibus, quando dandis responsis, reddendo iure, explicandis & constituendis publicis rebus vacant. χρηματισειν significat, Agere cum populo, Responsa legis dare, Aliquid publicè referre, Aristoph. Demosth. Polyb. Ac ut δεπισειν de Deo pariter ac Regibus dicitur; sic χρηματισειν est divina vel civilia negotia, pro potestate ac imperio tractare: Ἀπὸ τοῦ χρεῖμα, Res, Negotium. Sed in literis Novi Testamenti χρηματισειν dicitur, quem Deus sub sermone & colloquio dignatur, Budæus. χρηματισειν est in Deo, quod in hominibus διαλεγειναι, Sculter. Exercit. Evangel. lib. 1. cap. 59. & Delictorum Evangelicorum, cap. 24. This signification

² χρηματισματα, Divinitus admonentem: omnino significatur aliud verbo χρηματισειν, quam λαλειν, quum illud propriè sit eorum qui demum qui de rebus sacris, & quidem futuris, loquuntur Spiritibus divini afflatu, Beza in Heb. 12. Quasi pro tribunali reddendo iure, & dandis responsis sedet, Chemnit.

agreeth.

agreeeth well with this place, when Herod intends the destruction of Christ and the Church, God is busied in governing and disposing things for the good of the Church, *Chemnit.* $\chi\eta\mu\alpha\tau\iota\varsigma\ \delta\epsilon\ \nu\epsilon\tau\epsilon\varsigma$, Divinitus admoniti. Vulg. Responso accepto; non satis proprie, quia percontantibus demum responsum datur. Erasim. Oraculo admoniti. Ego verò, etsi religionem nullam statuo in vocabulis, tamen Oraculum libens refugio, veluti Idolorum superstitione contaminatum. ^a Deus ipse $\chi\eta\mu\alpha\tau\iota\zeta\epsilon\iota\upsilon$ dicitur, quem homines alloquitur, & ii quis ita compellat, $\chi\eta\mu\alpha\tau\iota\zeta\epsilon\delta\omega$. Significat autem (ut ex hoc loco apparet) Divinitus admoneri, etiamsi quis prior Deum non appellaverit, Beza in Matth. 2. 12. Septuaginta Interpretes τὸ Dabar Hebraeorum reddunt per $\chi\eta\mu\alpha\tau\iota\zeta\epsilon\iota\upsilon$, Jerem. 26. 2. & 30. 2. & alibi. Nomen etiam $\chi\eta\mu\alpha\tau\iota\varsigma$ reperitur 2 Macc. 2. 4. & Oraculum notat, vel Divinum responsum, Spanhemius in Dub. Evang. Vide plura ibid. in secunda parte Dub. Evang. Dub. 56. It is used also Matth. 2. 22. Acts 10. ver. 22.

$\chi\eta\mu\alpha\tau\iota\varsigma$, Divinum responsum, Rom. 11. v. 4. It properly signified the Oracle or Answer of God given from the Mercy-seat: yet it is generally taken for any divine Answer or Oracle given by God, *Faius*. Est $\chi\eta\mu\alpha\tau\iota\varsigma$ vox latius patens quam Latina oraculi, quod de visis divinis nocturnisve dici non memini, Grotius in Matth. 2. 12. It comes of $\chi\eta\mu\alpha\tau\iota\zeta\omega$.

$\chi\eta\mu\alpha\tau\iota\varsigma$, usus, Rom. 1. 26, 27.

$\chi\eta\mu\alpha\tau\iota\varsigma$ & utilis, 2 Tim. 2. 14.

^b Which word with the Lxx alwaies answers an Hebrew word that signifieth, id quod bonum, suave, jucundum, gratum & utile est, *Chemnit.*

^b $\chi\eta\mu\alpha\tau\iota\varsigma$, Bonus, utilis, benignus, facilis, *Honestus*, seu bonus, 1 Corin. 15. 33. Facilis, Matth. 11. 30. Christus testatur jugum suum esse $\chi\eta\mu\alpha\tau\iota\varsigma$, id est, facile, quo vix. facile, & minima aut nulla cum molestia utamur. Lene vocat jugum epitheto moribus suis accommodato. $\chi\eta\mu\alpha\tau\iota\varsigma$ enim bonus, probus, benignus, suavis, non tam ad res, quam ad personas & mores pertinet: quasi dicat, Jugum meum non est jugum hominis crudelis, quale solent hujus mundi Reges suis populis imponere; sed benigni, sua-

vis, & clementis Patris, Maldonatus in locum. *Benignus*, aut *Beneficus*, Luc. 6. 35. Rom. 2. 4. & Ephes. 4. v. 32. 1 Pet. 2. 3. $\chi\eta\mu\alpha\tau\iota\varsigma$ bonus, id est, commodus & suavis, ut $\chi\eta\mu\alpha\tau\iota\varsigma$ εὐσεβείας, Gallicè dixeris, Una bonne viande. Servanda enim est Metaphora gustus: ideo Vulgata vertit Dulcis, sed nimium angustà significatione, Beza in loc.

Luc. 5. 39. $\chi\eta\mu\alpha\tau\iota\varsigma$ utilis, id est, *Salubrius*. Beza, Vulgata, & Erasimus, *Melius*, *Suave*, *Tremell.* *Melius*, i. e. *Suavius*, *Piscat.* quia, scilicet lenius. Tam ad suavitatem, quam ad utilitatem sive commodum valetudinis referri potest. Hoc $\chi\eta\mu\alpha\tau\iota\varsigma$ & optimè vertit *Syus*, *Suavius* est: Propriè enim habet ea vox lenitatis significationem, ut Matth. 11. 30. infra, cap. 6. 31. Rom. 11. 4. Ephes. 4. 32. Vetera vina solent esse saporis lenioris: nova contra austeriora, Grotius in loc.

^c $\chi\eta\mu\alpha\tau\iota\varsigma$, ^d *Benignitas*, Quod bonum est. *Benignitas*, Rom. 2. 4. *Comitas*, Coloss. 3. 2. *Bonitas*, Tit. 3. 4. $\chi\eta\mu\alpha\tau\iota\varsigma$ καὶ ἡ φιλευθροπία. We must distinguish these two words. The former noteth rather that native goodness: which is in God, or rather, which is his own good nature, who is goodnesse it selfe, and ready to be employed to the good of the Creature. The later a communicated and participated goodnesse unto others, as a stream issuing from the former fountain: for it is said to be such a goodnesse as hath appeared; it is his speciall and peculiar godnesse to mankind, which hee loveth better then all the works of his hands besides, and therefore stilerh himselfe from his love to man, and not from his love to Angels, or any other creature. It is an easinesse to be used and employed for the good of others, Col. 3. 12. for so this Greek word (there rendered *kindnesse*) doth properly signifie; and it is so used in other places of Scripture, Matth. 11. 30. The word is $\chi\eta\mu\alpha\tau\iota\varsigma$ there, rendered *easie*, and it may be there rendered *kind*; and 1 Pet. 2. 3. rendered *benignifull*, but

^c Significat benignitatem, humanitatem, comitatem, promptitudinem & facilitatem ad gratificandum proximo, *Chemnit.* ^d *Benignitas* est virtus sua sponte ad benefaciendum exposita, unde Græca vox ab utilitate dicta est, quoniam eadem accipitur pro commoditate, suavitatēque morum, quā nos faciles ad vitæ consuetudinem præstatum, siquidem usum pro familiaritate sive consuetudine dicunt & Latini, *Erasim.* in Luc. 2.

but may be rendred *sweet*, or *kinde*. Significatur voce [$\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$] *facilitas ac promptitudo prestandi beneficia*, Estius ad Rom. 11. 22. $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$ relationem ad alios habet, & est affectus, quo aliis utilitati & commodo esse studemus: emanat hic affectus ex miserationum visceribus, Illyr. in Nov. Testam. $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$ etiam significat *morum facilitatem & suavitatem*, quã quis aliis se libenter accommodat in bonum. Opponitur *rixa & contentioni*. Bonitas verò *speciatim* intelligi videtur, quã quis & à nocuentibus abstinet, ac benefacere paratus est. Huic contraria sunt *veneficia & homicidia*, Estius ad Gal. 5. 23. $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$ est heroicum studium bene merendi de toto genere humano, Victorin. Strigel. It is used also Rom. 3. 12. 2 Cor. 6. 6. Gal. 5. 22. Eph. 2. 7.

$\chi\epsilon\iota\varsigma$ $\delta\epsilon\omicron\mu\alpha\iota$, *Benignus sum*, 1 Corinth.

13. ver. 4.

$\chi\epsilon\iota\sigma\lambda\omicron\gamma\iota\alpha$, *Blandiloquentia*, Rom. 16. ver. 18. When a man maketh shew of much goodnesse in words, but is nothing so in substance and deeds. Hoc vocabulum sicut ex duobus compositum est, ita duplicem vim habet, quam vix possis, nisi longo verborum circuitu, Latine exprimere. Primum enim is est $\chi\epsilon\iota\sigma\lambda\omicron\gamma\iota\alpha$, qui verbis multum pollicetur, re nihil prestat: deinde quem si audias, dicas de te & commodis tuis magis quàm de seipso sollicitum. Hujus sceleris exemplar sit *Satana tentatio*, quã Evam fefellit: quanquam non ita procul abeundum, ut plurima & certissima spectemus ejus exempla. Sic *Capitolinus ait*, Pertinacem Imperatorem vulgò dictum fuisse $\chi\epsilon\iota\sigma\lambda\omicron\gamma\iota\alpha$, quod bene loqueretur, sed malè faceret: vel potius (ut eleganter expressit *Aurilius Victor*) quod blandus esset magis quàm benignus, Beza in Rom. 16. ver. 18.

$\chi\epsilon\iota\sigma\mu\omicron$, *unctio*, 1 Joh. 2. 20, 27. (twice.)

Whereof Christ and Christians. *unguentum*; interdum *Oleum redditur*, quoniam ejus præcipuus in unguendo usus est.

$\chi\epsilon\iota\sigma\acute{o}\varsigma$, *Christus, unctus*, very often. It is a Greek word, and answereth

to the Hebrew מָשִׁיחַ *Messiah*, John 1. 41. Both doe signifie in English, *Anointed*. By an excellencie it is given to the Saviour of the world in that place of John. Christ with the Church is also called by this name, 1 Cor. 12. 12. Vide *Bezam. Latini Græcam vocem integram servare maluerunt, quàm unctum vocare.*

$\chi\epsilon\iota\sigma\tau\alpha\upsilon\delta\varsigma$, *Christianus*, scil. qui Christi discipulum se proficitur, & à Christo se denomina. Act. 11. 26. & 26. 28.

1 Pet. 4. 16.

$\chi\epsilon\lambda\omega$, *ungo*, Luk. 4. 18. Act. 4. 27. and 10. 38. 2 Cor. 1. 21. Heb. 1. 9.

$\chi\epsilon\lambda\omega$, *Tempus*, often. Mora, ^t Significat tempus, & diurnitatem temporis significat: unde $\chi\epsilon\lambda\omega$, *tardo*, moror, Luc. 12. 45. Hebr. 10. 37. Brightm. in loc. Time at large. To every purpose under heaven there is both $\chi\epsilon\lambda\omega$ and $\kappa\alpha\iota\sigma\acute{o}\varsigma$. So the Septuagint read it, *Tempus*, & *Tempestivitas*, a *Time*, and a *Season*.

$\chi\epsilon\lambda\omega$, *Moror, tardo*. Serius venio; Longo tempore duro, & Persevero; Inveterasco. Matth. 25. 4. Luke 1. 21. and 12. 45. Heb. 10. 37.

$\chi\epsilon\lambda\omega$, *Tempus vero*, Act. 20. 16.

$\chi\epsilon\lambda\omega$, *Aurum*. Quasi $\rho\upsilon\tau\omicron\varsigma$, à $\rho\upsilon\tau\omega$ libero, χ præfixo: Aurum à periculis liberat. It is used Matth. 2. v. 11. and 10. 9. and 23. 16, 17. Acts 17. 29. 1 Corinth. 3. 12. 1 Tim. 2. 9. James 5. 3. Rev. 9. 7. and 17. 4. and 18. 12, 16.

$\chi\epsilon\lambda\omega$, *Aurum*, Act. 3. 6. and 20. 33. Heb. 9. 4. 1 Pet. 1. v. 7, 18. and 3. 3. Rev. 3. 18. and 21. 18, 11.

$\chi\epsilon\lambda\omega$, *Aureus*, often.

$\chi\epsilon\lambda\omega$, *Inauror*, Rev. 17. 4. & 18. 16.

$\chi\epsilon\lambda\omega$, *Aureum gestans annulum*, Steph. Beza. Ad verbum idem est quod *Auro-annuleus*, vel *Auro-digitalis*, qui, scilicet, aureum annulum in digito gerit, *Cornel. à Lap. Jac. 2. 2. vel etiam Aureos gestans annulos*: nam vox *Græca* utramque significationem admittit, *Piscat.*

$\chi\epsilon\lambda\omega$, *Chrysolithus*, Revel. 21. 20. It is used Exod. 28. See *Plinie, lib. 37. cap. 9. & 11. Ex $\chi\epsilon\lambda\omega$ aurum, & $\lambda\iota\theta\omega$ lapis. Lapis aureus, seu auræi coloris gemma.*

M m m

$\chi\epsilon\lambda\omega$

• Est nomen verbale deductum à tertia persona præteriti passivi verbi $\chi\epsilon\iota\omega$.

Χρυσός & χρυσόν, *Chryſopraſus*, Rev. 21. 20.
 Ex χρυſός aurum, & χρυſόν portum.
Lapis ſeu gemma viridis, & praſum colore referens, ſed aurei coloris admixtum quippiam habens. Mentio ejus ſit apud Plinium, lib. 37. ca. 5. apud quem tamen modo Chryſopraſus, modo Chryſopraſus ſcriptum legitur, Stephanus in Theſ. Græc.

Χρῶς, *Corpus*, Acts 19. 12.

§ *Claudus ex caſu adverſo; & de pedibus imprimis dicitur, tamen ad alia membra etiam transfertur, ut ad manus, Aræ. Mancum ſignificat, quare & pro Imperfecto accipitur, ut Mancus apud Latinos, Bud. in Comment. Græc. Ling.*

§ Χλωδός, *Claudus*, often. *Claudus dicitur, qui uno pede claudicat, Chemnit.*
 Χῶος, *Regio, Ager*, often. *Locus, Spatium, Solum.* Luc. 12. 16. ἢ χῶος, *Regio.* Vulg. & *Erasm.* *Ager*, id eſt, χῶος. *Videtur autem emphafiſ eſſe in hoc verbo, quam etiam annotat Theophylaſtus, quaſi iſe non fundum quempiam, ſed totam aliquam regionem poſſederit, ut ii ſolent qui domum domo, agrum agro conjungunt, de quibus Eſa. 5. 8. Beza in loc. Luc. 21. 21. ἐν τοῖς χῶοις, In agris. Vulgata & Erasm. In regionibus. Quæ interpretatio nimium eſt obſcura: videtur enim Lucas hoc nomine intelligere, hoc quidem loco, villas, oppidula, prædia, ex quibus ferè ſolent ſeſe belli tempore in munitiorem locum recipere, Beza in loc.*

§ *Propriè pertinet ad capacitatem loci, Fanſen.*

§ Χωρεῖν, *Cedo, Tendo, Capió, Capax ſum, Accipio. Capió, Joh. 2. 6. Lucum habeo, Joh. 8. 37. Habet enim hoc verbum ſignificationes varias in Scriptura. Aliquando ſignificat idem quod capio, hoc eſt mente percipio, ſive intelligo, ut Matth. 19. 11, 12. Aliquando idem quod capio, hoc eſt, continco, ut Marc. 2. 2. & Joh. 2. 6. & Cap. 21. 25. Aliquando idem quod accipio, ſive recipio, ut 2 Cor. 2. 2. Aliquando idem quod cedo, vado, Matth. 15. 17. Tendo, 2 Pet. 3. 9. Laurent. *Uſurpatur propriè de capacitate loci, Mat. 2. 2. Septuaginta ſolummodo utuntur iſto ſenſu, Gen. 13. 6. 1 Reg. 7. 25. Metaphoricè, de capacitate intellectus, Matt. 19. 11, 12. Χωρεῖν doth ſignific to be able to hold, or contain, and ſo it is uſed, Mark 2. So John 2. the fix pots, when they were empty, are ſaid χωρεῖν, able to receive every one of them two or three meaſures. Like- wiſe, John 22. where the word is χωρεῖν, you your ſelves tranſlate**

not able to contain. Seeing the word therefore ſignifieth not only to receive, but alſo to be able to receive, it is rightly tranſlated Matth 19. and according to the meaning of our Saviour Chriſt, *All men cannot receive this ſaying, but they to whom it is given; which he doth after evidently confirm, when he addeth the participle ὁ δυνάμει, he that is able to receive it, let him receive it: which were vainly ſaid, if all men were able that would, and if were given to all that would; for then he ſhould ſay, All men doe not receive this ſaying, but they that will, let them receive it, D^r Fulk againſt Martin. Joh. 8. 37. ὁ λέγει ὁ ἐμὸς ὁ χωρεῖ ἐν ὑμῖν. Vulgatus barbarè, Sermo meus non capit in vobis. Erasm. & Beza, Non habet locum in vobis, χωρεῖ, i. χωρεῖν ἐχει, inquit Camerarius. Inuſitata plane hæc eſt phraſis, ut χωρεῖ dicatur intransitivè de re qua capitur, ſive continetur. At tranſitivè de perſona, aut loco aliud capiente, vel capiendo ſufficere, crebro uſurpatur, ut Matth. 19. 11. Intransitivè ſumitur hoc verbum pro Ire, Abire, Tendere, Proſiciſci, Matth. 15. 17. 2 Pet. 3. 9. Ludov. de Dieu in Comment. in quatuor Evangel. Matth. 19. 11. χωρεῖς. Vulg. Capiunt. Beza, Sunt capaces: i. non ita ſunt comparati, ut hoc præſtare, i. uxore carere, poſſint: ſicut anguſtum locum dicimus non poſſe res multas capere, unde χωρεῖν Locus dicitur, Beza in loc. Non verò ita accipienda ſunt hæc verba, acſi Chriſtus innuere vellet ſententiam ſuam obſcuram eſſe, & quam quilibet non facile intelligunt, quod innuere tamen videtur verſo Gallica, minùs propterea hoc loco commoda, Tous ne comprennent pas cela, Cameron in Myroth. Evang. Joh. 21. 25. Οὐδὲ αὐτοὶ οἱ μὲν τὴν λόγον χωρεῖν. Quidam ſic interpretantur, quod copiam & mole librorum infirmitatem noſtri intellectus gravari Deus noluerit, ſed infirmitati noſtræ condeſcendens, ea ſolum per Evangeliſtas ex Chriſti dictis & factis ſcribenda delegerit, quæ ſaluti credentium ſufficerent; ſic Gloſſa ordinaria, Lyran. Tremell. Quidam verò in hiſce*

hisce verbis agnoscunt Hyperbolem, quod me totus quidem mundus capere posset libros, in quibus sigillatim omnia Christi dicta & facta conscriberentur. Emphasis verborum facit posteriori interpretationi, quam Cyrillus, Chrysofost. & Euthymius sequuntur. Augustinus ad animum refert το χωριστον, quomodo non semel à Matthæo aliisq; usurpatur, ut Matth. 19. 11. Quo nomine ab Erasmo reprehenditur. Ceteri hyperbolem admittunt: quæ, si verum volumus fateri, nova & inusitata est. Videndum ergo an non aliud voluerit. Certum quidem, & χωρεῖν, interdum de eo dici qui locum non dat, non admittit, aut fastidit. Quid fastidiosius est mundo qui cum necessaria ac pauca non admittat, quoniam modo omnia χωρεῖν ἐν χωρηθῆναι non fastidiret? ut sensus sit; quæ si singula scribantur ac seorsum, mundum ipsum credo, qui vix ista legit, tot volumina non admittitur. Origenes non tam ob multitudinem librorum, quam doctrinæ divinitatem, dici id vult, quasi qua scripta sunt minus divina sint, quam que prætermissa. Erasmo sanè aqua hæsi, qui hoc in Paraphrasi dissimulavit aut omisit. Noster tandem mundum equidem ipsum opinor capiturum eos qui scriberentur libros, parum amonè reddidit, Heinsius in Exercitationibus sacris. Interdum eâ metaphorâ usurpatur χωρεῖν, quâ à Latinis capax, quum dicitur de animo, ut Matth. 19. 11. & versu proxime sequenti, Non omnes sunt capaces hujus dicti, id est, Non omnium mentes sunt capaces hujus dicti, Steph. in Thef. Græc. 2 Pet. 3.9. To withdraw, goe aside, to retire, and be private, to sequester our selves to our repentance. It is used also Matth. 15. 17. 2 Cor. 7. 2.

i Multò minus Græcis significat, quàm Latinis Regio, Chamier.

χωρεῖν, Locus, Ager. Generaliter idem est quod Locus, sic Matth. 26. 36. Mark 14. 32. In specie significat Agrum, Villam, Prædium, Act. 1. 18, 19. & 4. 34. & 5. 3. & 28. 7. Septuaginta eo utuntur pro Vineâ, 1 Chron. 17. 27. It is used also John 4. 5. Act. 5. 8. χωρεῖν, Sejungo, Separo. χωρεῖν, Ab-

scedo, Discedo, Excedo, Separo, Semo-veor, Segregor. Rom. 8. 35. 39. This word there used significat a separation of soul and body, to note that as it is grievous for the soul to be separated from the body, so much more to be separated from God. It is used also Matth. 19. 9, 16. Mark 10. 9. Act. 1. 4. and 18. 1, 2. 1 Cor. 7. 10, 11, 15. Philem. 15. Hebr. 7. ver. 26.

χωρεῖν, Absque, Sine, Seorsim, very often. Joh. 15. 5. notanda est emphasis particula χωρεῖν, nec à Syro, nec à Latino Vulg. vers. Interprete expressa: nam χωρεῖν hic non est simpliciter, Sine, sed majus aliquid, quasi dicat Christus, Seorsum à me, Cameron. de Eccle. & in Myrothec. Evangel. The word without me, significeth separate from me, or apart from me, Calvin and Cameron. Heb. 14. 15. Illud χωρεῖν ἀμαρτίας, sine peccato, duobus modis accipi potest, vel ut χωρεῖν, Absque, exceptionem notet, ut sit sensus Christum omnia genera tentationum expertum, præter tentationem carnis, qua eadem peccatum est. Atque ita hunc locum interpretatus est Syrus Interp. nam illud χωρεῖν ἀμαρτίας reddidit, Seorsum à peccato, hoc est, excepto peccato; quâ significatione particula Græca χωρεῖν non semel occurrit, ut Matth. 15. 38. χωρεῖν ἢ γυναικῶν, & 2 Cor. 11. 28. χωρεῖν ἢ παροξύνω, exceptis reliquis: vel etiam χωρεῖν hoc loco significat, Sine, quomodo doctiss. Interp. accepit hanc vocem, ut sit hæc sententia, Christus in omnibus tentatus est pari ratione ac nos, sine peccato tamen, Cameron. in Myroth. Evangel. & Prælect. in Matth. 20. ver. 3.

Ψ.

Ψαλτήριον, Psallo, Cano. Aug. Psalterium non est simpliciter canere, sed ad musicum instrumentum. Hinc Psalteria, i. e. fidicina, quæ instrumento aliquo Musico canit, Druf. ad 1 Cor. 14. 15. & ad Apoc. 14. 2. Ψάλλειν est pulsare citharam. It is used also M m m 2 Rom.

A ψαλτήριον, Tango nervum, seu, chordam, sed, ita tan-go, ut simul leni quodam motu percussiam.

- Rom. 15. 9. Ephes. 5. 19. Jam. 5. 13.
- b** *Ψαλμοί*, *Psalmus, Canticum*, Luk. 20. 42, 44. Act. 1. 20. and 13. 33. 1 Cor. 14. 36. Eph. 5. 19. Col. 3. 16. *Fiduum cantus, seu pulsus, unde Davidis Ψαλμοί vocantur Carmina, quæ is Lyram seu Cyctharam pulsans cecinit.* Some note upon the word *Ψαλμοί*, derived from *Ψάω tango*, to touch that Psalms properly signified such songs as were made to be sung and plaid upon the lute, or harp, or some such like instrument; and hereupon inferred the lawfull use of instrumentall musick, as organs in the Church: but this argument, from a meer etymologie, cannot be very strong.
- Ψεύδς**, *Mendacium*, John 8. 44. Rom. 1. 25. Ephes. 4. 25. 2 Theff. 2. 9, 11. 1 Joh. 2. 21, 27. *Ferè de dicto seu sermone intelligitur: De Idololatria, ut Isa. 28. 15. Amos 2. 4. Apoc. 14. 5.* There is a twofold etymologie of it; either à *ψέσσομαι*, quod mendacium tale sit vitium, quod omnes illud adversus se dictum naturaliter fugiant, & fugiendum esse doceant. Or à *ψέω* τὸ *ψέω* τὸ *ψέω*, quod est Vituperare, Improbare: *res est per se vana & improbanda.* It is used also Rev. 21. 27. and 22. 15.
- Ψεύδης**, *Mendax*, Act. 6. 13. Rev. 2. 2. and 12. 8.
- d** *Μενταίρι*, quasi *Contra mentem ire*: To speak otherwise then one thinketh: and so to lie seemeth to come of *Μένταιρι*, because it consisteth in speaking.
- Ψεύσμα**, *Mendacium*, Rom. 3. 7. *Est factum quo quis fallit, seu mentitur, hoc est, fidem datam violat, Piscat. Perfidia, vel, Perfidum factum, Id.*
- Ψεύσιν**, *Mendax*. 1 Joh. 2. 22. Our Apostle doth not simply name Antichrist *Ψεύσιν*, but with the prepositive Article, ὁ *Ψεύσιν*, which is very emphaticall, as equipollent in force with the Hebrew **הוּ** He notificative, and therefore is usually expressed in

the French Translation by the particle *Le*, which is more significant then if they had said, *Quelque*, or *un*. In Latine, by the Pronome *ille*. In English, by the word demonstrative *That*. It is used also John 8. 44. 55. Rom. 3. 4. 1 Tim. 1. 10. Tit. 1. 2. 1 Joh. 1. 10. and 2. 4. and 4. 20. and 5. 20.

Ψεῦδος ἀδελφός, *Falsus frater*, 2 Cor. 11. v. 26. Gal. 2. 4.

Ψεῦδος ἀπόστολος, *Pseudapostolus*, 2 Cor. 11. 13. *Qui falso sibi Apostoli nomen usurpat: utuntur & Latini hoc vocabulo.*

Ψεῦδος διδασκαλός, *Falsus Doctor*, 2 Pet. 1. 2. *Qui, nimirum, Doctoris titulum falso sibi arrogat. Vel potius, Qui falsa docet pro veris.*

Ψεῦδος λόγος, *Falsiloquus*, 1 Tim. 4. 2.

Ψεῦδος μαρτυρία, *Falsus testis*. Matth. 26. 60. 1 Cor. 15. 15.

Ψεῦδος μαρτυρία, *Falsum testimonium*, Matth. 15. 19. and 26. 59.

Ψεῦδος μαρτυρία, *Falsum testimonium dico*, Matth. 19. 18. Mark 10. 19. and 14. v. 56, 57. Luke 18. 20. Rom. 13. ver. 9.

Ψεῦδος προφήτης, *Pseudopropheta*. Mat. 7. 15. *Falsus doctor, ut interpretatur Petrus (2 Pet. 2. 1.) Nam Hebraeis Prophetæ dicebantur, non tantum Præsagi futurorum, sed & alii qui ad populum docendum procedebant, præsertim si mandata cælitus data præ se ferrent. Qualis erat Simon, & Barjesus, quem Ψεῦδος προφήτης Lucas vocat, Actor. 13. 6. Neque tamen hic de quibusvis Pseudoprophetis agi arbitror, sed de iis qui se Christi sectatores profiterentur. Falsos autem vocat non ratione missionis, sed ob doctrinam falsam atque exitialem, Grotius.*

It is used also Matth. 24.

ver 11, 24. Mark 13. 22. Luke 6. 26.

Act. 13. 6. 2 Pet. 2. 1. 1 John 4.

ver. 1. Revel. 16. 13. and 19. 20. and

20. 10.

Ψεῦδος χριστός, *Pseudochristus*. (*Qui, scilicet Christi nomen mentitur, qui falso Christi nomen sibi usurpat.*) Matth. 24. 24. Mar. 13. 22.

Ψεῦδος ὄνομα, *Falso nominatus*, 1 Tim.

6. 20. *Mendax nomine, Nomen*

suum

suum mentiens, Non respondens nomini suo.

† *Ἦλαράω*, *Contrecto, palpo.* A. A.

17.27. *Ἦλαρήσειαν αὐτὸν, κ' εὐρεῖεν*, Palpando eum invenirent, *Vulg.* Attrectent & inveniant: quam interpretationem non probo, quoniam attrectare eorum est qui invenerunt. *Erasm.* Palpent & inveniant; quod puto commodius exprimi *Gerundii* modo. Est autem τὸ Ἦλαρῶν id quod Latini verbo investigandi, à pedibus sumpto, declarant: & ita significat Paulus, Deum naturam incorporatum, quasi corporeum, in rebus illis assestabilibus factum, sese attrectatione quodammodo ipsa cognoscendum præbuisse, Apostolo cum ipsis Philosophis vere Philosophicè disputante, & præcipuum Physices usum ipsis doctissimè, simul & divinisimè ostendente, ut & Rom. 1.20. Beza in loc.

*Ambiguum sanè est Ἦλαράω interdictum enim Tangere & Contrectare significat; interdum, Palpare, id est, Cognari tangere, & Manu vestigare, cacorum instar: ac metaphoricè, Scrutari, rimari. Posterius etiam Syrus & Arabs secuti sunt: ego tamen malim investigandi seu palpandi actionem in præcedenti Ἦλῆν comprehendere, & per Ἦλαρήσειαν ipsam contrectandi actionem intelligere, Lud. de Dieu in A. A. 17.27. Ἦλαράω & palpare significat, & obscura vestigare, *Gagneius.* It is used also Luk. 24.39. Hebr. 12. v. 18. 1 Joh. 1.1.*

Eustathius in usitatum esse vocabulum dicit, compositum ex ἀράω & ἄλω, seu ἄλλω, propriè de chordarum contactu dici, ὡς τὸ ἄλτῆριον ἀρῶν *Metaphoricè etiam * accipitur pro Persecutari, sumptè à translatione à cæcis qui palpando viam quaerunt apud Polybium.*

† *Ἦρα*, *Suffragium, calculus.* *Suffragium*, A. A. 26. 10. *Calculus, Lapillus*, Apoc. 2.7. *Ἦρον λαλῶν* *Calculus album.* The Rhemists translate it, *A white counter: which Translation is false, unlearned, and ridiculous.* For the word in both tongues significeth a *Stone*, and properly, in which it was used to write the names of them that were elected to honour,

or absolved from crime, *D' Fulcon Rhem. Test.* *Mos inolevit apud Antiquos, suffragia ferre per lapides: innocentiam comprobabant per album calculum, inde illud Plinii, Errori album calculum adicere: per nigrum condemnabant: unde illud Ovidii,*

Mos erat antiquis, niveis, atrisque lapillis,

His damnare reos, illis absolvere culpâ.

† *Ἦρα*, *Computo*, Luk. 14.28. Rev. 13. v. 18. *Calculus computo, Calculos subduco & generaliter, Computo, supputo.*

† *Ἦρα*, *Sufurrus*, 2 Cor. 12.20.

† *Ἦρα*, *Sufurro*, Rom. 1.29. *A whisperer, such a one as loweth dissension among friends.* *Ἦρα* *Sufurrone* significat: à musico instrumento quod Ἦρα vocatur, & sonum stridentem edit, *Vortius.*

† *Ἦρα*, *Mica*, Matt. 15.27. Mark 7.28. Luke 16.21.

† *Ἦρα*, *Anima, vita*, often. The Hebrew *נֶפֶשׁ* *Nephesh*, and the Greek word, hath the name of Breathing or respiration. Sumitur pro Vita, (ut *Animam* phrasi Hebraicâ) Matt. 2.20. & 6.25. Luc. 12.23. Joh. 10.15. *Animam*, Mat. 10.28. per Metonymiam causa: per Synecdochen Hebraicam, *Homo*, Rom. 13.1. A. A. 7.14. 1 Cor. 15.45. Per Synecdochen integri, *Voluntas*, Eph. 6.6. Phil. 1.27. *Pars hominis regenerata*, 1 Pet. 2.11. ^m It significeth the dead body of a man, A. A. 2. v. 27. as *anima* doth.

— *Animamq; sepulchro* *Condimus.* —

we buried his dead body in the grave.

Coloss. 3.23. ἐν ἡρώ, *Ex animo, Heartily.* The Originall word significeth, *From the very soul.* Duo implicantur hoc uno vocabulo: 1. ut servi libenter & alacriter agant quæ mandantur à Dominis non coactè & invitè: ex animo agimus, cum animus id cupit, ac gaudet fieri, quod manus facit. 2. Hoc vocabulo etiam significatur, servos debere esse benevolenti erga operis mandatorem, *Episc. Dav.*

† *Ἦρα*, *Animalis*. *Animalis* ab *Animam*, non ab *Animali.* *Opponitur* *regene-*

† *Tango*, *Contrecto*: metaphoricè *Persecutor*, sumptè à cæcis, quia palpando viam quaerunt: ab ἀρῶ *Tactus, Contrectatio.*

* *Scapula*, *g* *Multa* significat: 1. *Computum & rationem.* 2. *Suffragium.* 3. *Calculus.* *Cornel. à Lap.* h *Ἦρον*, *Calculus.* *Lapillus*, *Calculus*, quo suffragium fertur in comitiis: ipsum suffragium, *Budæus.*

Mer. li. 15.

^k *Pars mica, minusimum frustulum.* *Dimunitivum* ex Ἦρα, mica. ^l *A Ἦρα, To refrigerare: Plavo, quod respirando servet vitam corporis.* The Ancients took our breath for the soul, and so it is taken A. A. 20. 10. ^m *So Ἦρα Nephesh* is often used in the Old Testament. See *Bishop Usher* of *Christi descent into hell.*

n $\Psi\upsilon\chi\eta$ ἀβελόνη, Animalis homo, i. homo non alia quam naturali animi luce praeclatus, ut definitur *Juda* ver. 19. Beza. A man that hath only naturall abilities and perfections.

o *Xenoph.* Aristot. *Pluribus.* Possidon.

p *Gerh. in Harmon. Evang.*

q Beza. *Annotat.*

r *Lat. Crustum.* Gall. *Crouste.* Angl. *Crust.*

regenerato. ^a 1 Cor. 2. 14. *Opponitur glorificato, hoc est, Perfecit regenerato, 1 Cor. 15. 44. It is used also 1 Corinth. 15. 43, 46. James 3. ver. 15.*

$\Psi\upsilon\chi\eta$, Frigus. *Apud profanos Scrip-
tores plerumque usurpari solet de in-
tentione frigore hyverno, & Psal. 147. 6. sed Joh. 18. 18. pro frigidius-
culâ aëris temperie, qualis & jam in
Vere & Autumno, tempore noctis, praesertim post pluvias, quandoque sentitur,
accipitur: in qua significatione etiam
vox occurrit Act. 28. 2. It is used
also 2 Cor. 11. 27.*

$\Psi\upsilon\chi\eta$ μαι, Refrigesco, *Matt. 24. 12.*

$\Psi\upsilon\chi\eta$ ς, Frigidus, *Matth. 10. 42. Πο-
τήριον ψυχῆς, i. e. Poculum frigidæ,
ut subaudiendum sit ψυχῆς sic enim
loquuntur & Latini, Frigidâ lavat,
& Frigidam poposcit. It is used
also Rev. 3. 15, 16.*

$\Psi\upsilon\chi\eta$ ιον, Offula, *Joh. 13. 27, 30. Joh. 13. 26. τὸ ψυχίου, Beza vertit offu-
lam. Vulgatus bis hoc sensu panem. at
vers. seq. buccellam. Syrus & Arabs
ubique panem. Erasmi. offulam vel
buccellam. Lxx utuntur Job 22. 7.
Proprie significat Offulam panis, Fru-
stulum panis, quod ori ingeritur, Gerh.
in Hist. Harm. Evang.*

$\Psi\upsilon\chi\eta$ ζω, Cibo, *Rom. 12. 20. Frustula-
tim distribuo, Piscat. Ψυχίζω est,
Pane in frusta conciso aliquem ale-
re, Gerhard. It significeth not only
to feed, but to doe it liberally and
plentifully, Tolet. Ψυμίζω, Pasco,
non significat tantum, Pascere, simpli-
citer, sed, Indulgenter pascere, ut in
conviviis fieri solet, quum quis alteri fa-
vet, ministrando de iis quæ ipsi appo-
nuntur, Valquez. It significeth ei-
ther favourably to feed, with a sop
dipped in the dish, as Christ did Ju-
das; or to carve for him, and cut
his meat small at the table, as
Nurses to Infants, or as some feed
birds, Eras. Steph. in Thes. Beza in
Annot. major. Proprie τὸ ψυμίζω
declarat, Cibus concisus & incin-
ctum, veluti in os indere, ut puerulis
& ægrotis solemus: pro quo dicimus in
vernaculo sermone, Apasteler. Hic ve-
rò significat, in eum usum bona avi-*

diffimè impendere, Beza in 1 Cor. 13. 3. Significat, Frustulatum quasi concisum panem aut escam ingerere ori puerorum, vel ægrotorum, Rom. 12. v. 20. at 1 Cor. 13. 3. significat, omnem substantiam suam in talem usum expendere, Cornel. à Lap.

$\Psi\upsilon\chi\eta$ ζω, Confrico, *Luke 6. 1.*

*Erasmi. Insis-
mam in alimoniam. Alendis egenis insulam, Steph. Beza.
Idem quod ψυχίζω, significans ψυχίζω (i. e. Alendus, Com-
minuo) unde etiam derivatur, ut volunt Eusebius & He-
sych. Scap.*

Ω.

Ω, Omega, *Revel. 1. 8, 11. and 21. 6. and 22. 13. Finem significat & Ultimum, seu Extremum, ut a Principium & Primum.*

Ω , O exclam. *Matth. 17. 17. Mark 9. 19. Acts 18. 14. Rom. 2. 1, 2, 3. and 9. 20. and 11. 33.*

Ω ς, Hic, often.

Ω δὴ, Ode, Cantio. *Ephes. 5. v. 19. Col. 3. 16. Revel. 5. 9. and 14. 3. twice. and 15. 3. twice.*

Ω δὴν, Dolor partus, Dolor. *Hæc vox & partum significat & dolorem parturientis, Vitz. Strigel. Proprie Dolor parturientis, 1 Thes. 5. 3. Isai. 13. 18. Jer. 13. 21. Item per Synecdochen speciei, Dolor gravis & acerbus, Act. 2. 24. It is used also Matth. 24. 8. Mark 13. 8.*

Ω δὴνω, Parturio. *Gal. 4. 19. ὠδίνω.* This word translated there, I travell in birth, significeth, not only the travell of the woman at the birth of the child, but also the painfull bearing thereof before the birth, Perkins in loc. It is used also Gal. 4. 27. Rev. 12. 2.

Ω μῶ, Humerus, *Matth. 23. 4. Luke 15. ver. 5.*

Ω ν, Ens, *Revel. 1. 8. and 4. 8. and 11. 17.*

Ω νόμας, ἔμμε, Emo, *Acts 7. 16.*

Ω νν, Ovum, *Luke 11. 12.*

Ω ρα, Hora. *Inde Anglicè Houre. Πεδὸ ὠρα, Ad momentum, often.* The word Hora with an aspiration significeth Time, Opportunitie, and Beautie, and

and without an aspiration (*Ora*) Carefulness, D^r Willet. Hora, Joh. 4.52. Matth. 20.6. Per Synecdochen speciei, Tempus, Joh. 16.2. Philem. 15. Per Synecdochen membri, Seculum, 1 Joh. 2.18. Non diei particulam, sed latius sumpti temporis ambitum designat, ut Matth. 24.36. Apoc. 3.10. & 14.7.15. & alibi passim. Quæ significatio frequens est etiam in Hebræa voce shagnah, quam hic Syrus usurpat, Grotius in Matth. 24.36. Hora fatalis, Matth. 14.35. Joh. 12.27. Per Synecdochen integri, Momentum, Luc. 12.12. & 24.33. Matth. 8.13. & 9.22. Tempus constitutum, Luc. 22.14. Per Synecdochen membri & integri, Tertius quadrans diei, Mar. 15.25. Apoc. 9.15. sumi potest, non pro viceima diei parte, sed pro tempore opportuno, Mede. Tempus, ut duodecim sunt horæ diei, aut anni pars:

— variisque mundum Temperat horis.

Pulchritudo, Pareus in Rom. 10.15. Ὠραία, Speciosus, & Ὠραία πύλη, Nomen portæ quæ Speciosa vocabatur. Rom. 10.15. Ὠραία, Beautifull. The Greek terme comes of a ^b root which hath divers significations, as an ^c Hour, or generally, Time; but not so here. It also signifieth that part of Time which is fittest for affaires, called Season, and so some reade it, How seasonable? A word spoken in Season is beautifull, and so is the Gospel somewhere called: every thing is beautifull in his Season. It also signifieth the Spring, and therefore some have compared the coming of the Apostles, and of the Preachers of the Gospel, to the Spring. It is also taken for Ripeness, and so some have likened the coming of the Apostles to ripe fruit. It signifieth also Comeliness, also Youth, wherein is that mixture of white and red, which is called ^d Beautie, Par. in loc. It is used also Matth. 23. ver. 27. Act. 3. ver. 2, 10.

Ὠρομα, Rugio, 1 Pet. 5.8. Ululo: propriè de canibus dicitur, lupis, & leonibus ob famem ^e ingemiscentibus, aut

alio ex dolore vocem ejulatiu similem edentibus: metaphoricè de homine etiam dicitur in ejulatus erumpente, & ibi de Diabolo. The Septuagint use it Judg. 14.5. Psal. 21.13. and 37.8. and 103.22.

Ὠς, Ὠσει, Ut, Tanquam, often. Ὠς interdum, & quidem sepius est Similitudinis adverbium, & redditur, Ut, Sicut, Velut, Tanquam, Quasi pro loco, Steph. in Thes. Ut & Hebræum ^o sape comparat res similes, sed inæquales, ut Joh. 17.21. Act. 3.22. Est ergo Ὠς σαυτὸν Matth. 22.39. sincere diligere, quomodo nosmetipsos diligere solemus, Grotius in loc. Interdum est nota temporis, ut Luc. 4.25. & vertitur, Quum; item, Dum, Gal. 6.10. Interdum Veritatis, seu Certitudinis, ut Joh. 1.11, 14. 2 Cor. 2.17. Jac. 1.19. Luc. 3.22. & 24.11. Interdum notat causam, ut 1 Pet. 1.19. & vertitur, Nempe. Interdum significat, Circiter, ut Joh. 1.40. Act. 13.20. Ὠσει numero aut mensura additum significat id quod dicimus circiter aut admodum; ut Matth. 14.21. Marc. 6.44. Luc. 9. v. 14. & 23.44. Joh. 4.6. & 6.10. & 19.14. Grotius. Ephes. 5.23. Particula Ὠς significat Similitudinem, non Aequalitatem; & comparat rem cum re, non autem modum cum modo, quia alio & præstantiori modo Christus est caput Ecclesie, quàm vir uxori suæ, Zanch. It is either a note of alitie, or causalitie, so 2 Pet. 2.10. Some Interpreters hold it a note of qualitie only, and translate it Tanquam, Matth. 6.12. it is a note of causalitie.

Ὠσεγ, Ὠσεγει, Sicut, often.

Ὠσαύτως, Similiter, often.

Ὠσε, Adco, often.

* Ὠτίον, Auricula. Matth. 26. 51. * Ὠτίον Mar. 14.47. Joh. 18.10, 26. Idem Græcis, auricula Latini, est pars utroque vocabulo tam apud Latinos, quam apud Græcos significatur. Nam quod vulgè tradunt, auriculam significare infimam auris partem, quæ pendula & mollicula est; videntur decepti verbis quibusdam Ciceronis non intellectis, nempe ad Qu. frat. lib. 7. epist. ult. ubi ait, Tu quemadmodum me cenfes oportere esse & in repub. & in nostris inimicitis; ita & esse & fore auricula

^b Ὠραία ab Ὠρα.
^c Sicut hora super montes, sic pedes, Septuag.
Alii, Sicut amœnitas super montes.

^d Speciosi, Vulg. Beza. Pulchri, Hieron.

^e Scap.

auricula infima scito molliorem. At inquam, Cicero hic auriculam infimam nominat pro eo quod vulgè dicitur auriculæ infimum, hoc est infima auriculæ pars: & eodem sensu dicere posset aurem infimam, Piscat. in Luc. 22. 51. Diminutivum, propriè notat inferiorem auris lobum. But because Luke useth *ἔς*, and that promiscuously, and the Septuagint use it simply for an eare, 1 King. 9. 15. and 2 King. 2. 27. and the Syriack useth it so; it is better held that *Malcus*

his whole eare was cut off, saith Gerhard.

ὠφέλεια, *utilitas*, Rom. 3. 1. Jude 16. ὠφέλω, *eoμαι, Fuvo, or, Profum, Proficio.* Proficio, Mar. 5. 26. Joh. 12. v. 19. *Profum, Fuvo, utilis sum; quo sensu usurpatur*, Matth. 15. 5. Joh. 6. 63. Rom. 2. 25. It is used also Mark 7. 11. and 8. 36. Matth. 16. 26. and 27. 24. Luke 9. 25. 1 Cor. 13. 3. and 14. 6. Gal. 1. 2. Heb. 4. 2. and 13. 9. ὠφέλιμος, *utilis.* 1 Tim. 4. ver. 8. 2 Tim. 3. 16. Tit. 3. 8.

Epist. JUDÆ, ver. 25.

Μόνω Θεῷ Θεῷ σωτηριῆ ἡμῶν δεῖξα καὶ μεγαλω-
σιῶν, καὶ πῶς καὶ δεῖξομαι, καὶ νῦν, & εἰς πάντας
Θεῷ αἰῶνας. Ἀμιέν.

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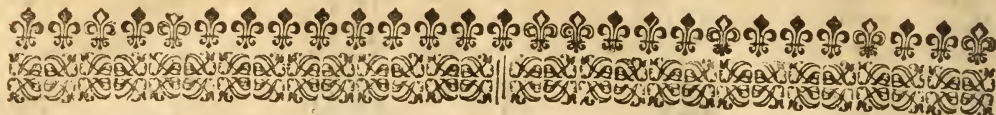
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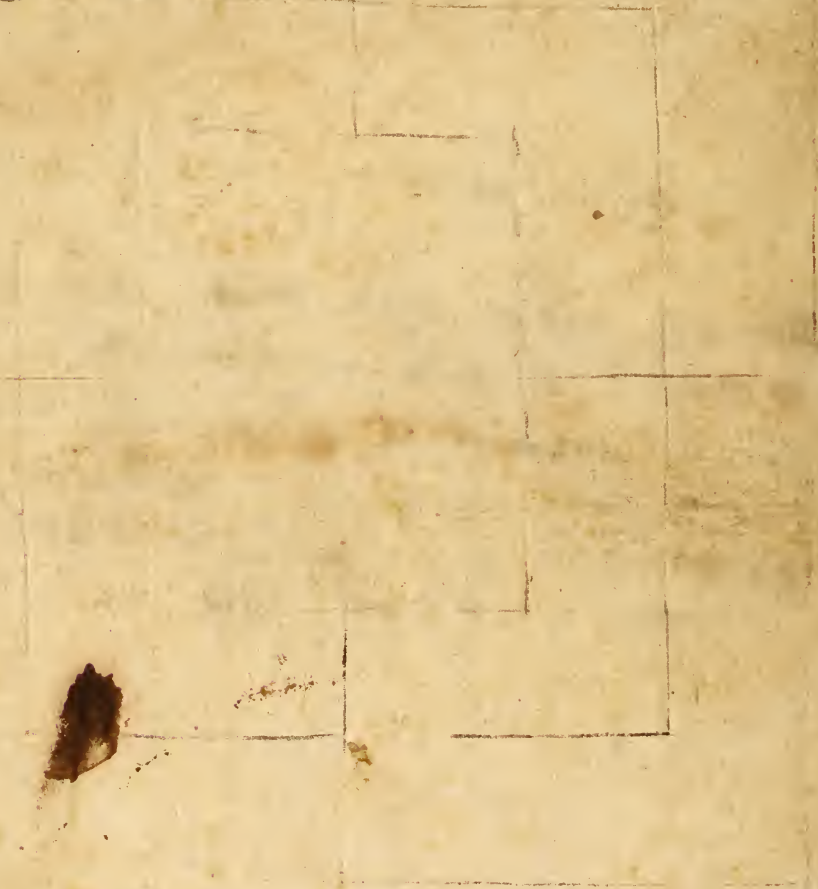
Robert Johnson.

+ Thomas 82910

αὐτὸς οὗτος πᾶσι δόξα τῆς ἀγαθῆς
ἡμεῖς μὲν οὐκ ἔσμεν ἀλλὰ ἡμεῖς
Σὺ μὲν ἀγαθὸς ἡμεῖς οὐκ ἔσμεν
Σὺ δὲ δὲ ἔσθι μὲν οὐκ ἔσθι
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