

others should have relief, and you be burdened 2 Cor 8:13. ἄ. ἔχειν (Jos., Bell. 3, 319) 2:13; 7:5. εἰς [δι]γεν[η]σ[α]ν τὸ λοιπὸν τὰ δάκρυα αὐτοῦ γενέ[σ]θαι so that his tears finally brought relief AcPl Ha 6, 5f. ἄνεον δίδοναι τινί (Diod. S. 19, 26, 10 αὐτῷ δούξ ἄνεον; 2 Ch 23:15; 1 Esdr 4:62; Jos., Ant. 3, 254; 281) B 4:2. ἀνταποδοῦναι τ. ὀλιβομένους ἄνεον grant, in turn, rest to those who are oppressed 2 Th 1:7.—DELG s.v. ἴημι. M-M. TW.

ἀνέστην s. ἀνίστημι.

ἀνετάξω 1 aor. ἀνήτησεν Esth 2:23 v.l. (s. ἐξέτάξω, the usual term; PSI 380, 9 [249/48 bc]; POKy 34 I, 13 [127 AD]; Judg 6:29A; Sus 14 Theod.) give someone (τινὶ) a hearing judicial t.t. (Anaphora Pilati A 6 [Ea p. 439 TdF; Just., A I, 11, 1]) Ac 22:29. μύσαιξιν ἄ. give a hearing, and use torture (in the form of a lashing) in connection w. it, vs. 24.—DELG s.v. ἐτάξω 'examine'. M-M.

ἄνευ prep. w. gen., never used in compos. (Hom.+; and s. lit. s.v. ἀνά) without (cp. ἄτερ, χωρὶς, fr. which it can scarcely be distinguished in usage).

© of pers. without the knowledge and consent of (Od. 2, 372; Appian, Bell. Civ. 5, 100 §416; Ael. Aristid. 28, 105 K=49 p. 525 D; ἄνευ θεοῦ; UPZ 69, 4 [152 bc] ἄνευ τ. θεῶν οὐθὲν γίνεται; PPeir II, Append. p. 3; O. Wilck 1559f.) ἄ. τοῦ πατρὸς ὑμῶν Mt 10:29 (cp. Am 3:5); ἄ. θεοῦ B 19:6; IPol 4:1 (cp. Just., D. 102, 7). IMg 7:1; IT 2:2.

© of things (Jos., Bell. 2, 1, Ant. 7, 72, Vi. 167) ἄ. λόγου without a word (opp. διὰ τῆς ἀναστροφῆς contrast Just., A I, 46, 4 [opp. μετὰ λόγου] of non-Christians) 1 Pt 3:1. ἄ. γογγυσιῶ τοῦ without complaining 4:9. ἄ. χειρῶν (Da 2:34) built without hands Mk 13:2 D. ἄ. ζυγοῦ ἀνάγκης without the yoke of constraint (=free from the yoke of compulsion) B 2:6; ἄ. γνώμης σου without your consent IPol 4:1; ἄ. γνώσεως without understanding Dg 12:4, 6; ἄ. ζωῆς ἀληθοῦς without real life 12:4; ἄ. ἀληθείας without truth 12:5. W. χωρὶς: οὐ δύναται κεφαλὴ χωρὶς γεννηθῆναι ἄ. μελῶν the head cannot be born separately without limbs IT 11:2.—DELG. M-M.

ἀνευθετος, ον (s. εὐθετος. Hesychius; Suda; beginning of the lexicon of Photius ed. RReitzenstein 1907; Anecd. Gr. p. 399, 11) pert. to being unfavorably situated and therefore unusable, unsuitable, poor, of a harbor λιμνὴ ἄ. πρὸς παραγεμασίαν not suitable for wintering in Ac 27:12 (of the harbor Καλοὶ Λιμένες on Crete).—DELG s.v. τίθημι. M-M.

ἀνευρίσκω 2 aor. ἀνεύρα Lk 2:16 (vv.l. ἀνεύρον, εἶδρον, εἶδραν; s. W-S. §13, 13) ptc. ἀνευρών; mid. ἀνευράμενος 4 Macc 3:14 (s. εὐρίσκοι; Aeschyl., Hdt.+ ) look/search for (w. finding presupposed) τινά: τὴν Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος Lk 2:16. τοὺς μαθητὰς Ac 21:4.—M-M.

ἀνευφημέω impf. ἀνευφήμιον (Soph., Pla. et al.; Jos., Bell. 2, 608; 4, 113) praise loudly τ. κείριον θεόν AcPt 5:19 (cp. Ps 62:8 Sym.; Achilles Tat. 3, 5, 6 τ. θεοῦς ἄ.).—DELG s.v. φημί.

ἀνέχω in our lit. only mid.: impf. ἀνεχόμεν (ἴνευχόμεν) 3 Macc 1:22, Just.; fut. ἀνέξομαι; 2 aor. ἀνεσχόμεν Ac 18:14; v.l. ἴνευχόμεν on the augm. s. W-S. §12, 7; B-D-F §69, 2; Rob. 368 (s. ἀνοχη, ἔχω; Hom.+).

© to regard w. tolerance, endure, bear with, put up with; on its constr. s. B-D-F §176, 1; Rob. 508.—© τινός someone (Pla., Polit. 8, 564e; Teles p. 18, 6 H.; Gen 45:1; Is 63:15; 3 Macc 1:22; Just., D. 2, 3, 68, 1 μου; 109, 1 λέγοντός μου α.) Hm 4, 4, 1. ὑμῶν Mt 17:17; Mk 9:19; Lk 9:41. μου 2 Cor 11:1b (Appian, Sann. 4 §10 τίς ἀνέξεται μου) πάντων IPol 1:2. ἀλλήλων ἐν

ἀγάπῃ bear w. one another in love Eph 4:2; cp. Col 3:13. τὸν ἀφρόνιον foolish people 2 Cor 11:19.

© something—α. w. gen. (Synes., Prov. 2, 6 p. 226c ἀνέχεσθαι φάτυλον εἰκόνας =put up with second-rate pictures; Philo, Omn. Prob. Lib. 36; Jos., C. Ap. 2, 126) τ. λόγου τ. παρασιλῆσεως listen patiently to the word of exhortation Hb 13:22. τῆς ὑλιανουσιος διδασκαλίας 2 Ti 4:3.

β. w. acc. (Procop. Soph., Ep. 161 p. 597 κακά; Is 1:13; Job 6:26) or w. gen. (Od. 22, 423; Polyaeus 8, 10, 1; Job 6:26 v.l.; 2 Macc 9:12) of thing πάντα 1 Cl 49:5. τὰ σάββατα Sabbath-observances B 2:5; 15:8 (Is 1:13). ταῦτα ἄ. (w. ὑπομένειν) Dg 2:9. ἄ. μου μικρὸν τὴ ἀφροσύνην put up w. a little foolishness from me 2 Cor 11:1a (Litzm. ad loc.; the rhetorical topos as Demosth. 18, 160.—Appian, Bell. Civ. 1, 103 §480 ἀνέχουσθαί=be pleased with something, consent). ὀλίγα μου ῥήματα ἔτι ἀνάσχου put up w. a few more words from me Hm 4, 2, 1. Cp. Appian, Bell. Civ. 2, 63 §264 Κάισαρ οὐδὲ τοῦτ' ἀνοσχοίμενος; Job 6:26; Jos., Ant. 19:12.

γ. w. adv. καλῶς ἀνέχουσι you put up with it quite easily 2 Cor 11:4 (cp. εὖ ἄ. PAmh. 3a II, 14 and s. καλῶς 6 [lit.]).

δ. w. el foll. 2 Cor 11:20

© abs.; but the obj. is easily supplied fr. the context (Vit. Aesopii G 3 [1 36 P]; Is 42:14; Job 6:11; Just., D. 2, 5 οὐκ ἴνευχόμεν εἰς μακρὰν ἀποσιθίμενος 'I could no longer endure the prospect of spending so much time [on many branches of learning]': forbear, put up with Dg 9:1f.

© to undergo someth. onerous or troublesome without giving in, endure, ἐν ταῖς θλίψεσιν αἷς ἀνέχουσι in the trials that you endure (αἷς can be attraction for αἷς as well as for ὄν, s. W-S §24, 4e; Rob. 716) 2 Th 1:4. διακόμειν ἀνεχόμεθα when we are persecuted we endure it 1 Cor 4:12 (use w. ptc. is quite common Thu. et al.; s. e.g. Epict. index Schenkl).

© accept a complaint legal t.t. κατὰ λόγον ἄν ἀνεσχόμεν ὑμῶν I would have been justified in accepting your complaint Ac 18:14.—DELG s.v. 1 ἔχω 392. M-M. TW.

ἀνευψιός, οὐ, ὁ (Hom. et al.) cousin (IG IV<sup>2</sup>/1, 693, 4 [III AD]; ISyria W 2053c; PLond III, 1164k, 20, p. 167 [212 AD]; PTebt 323, 13; Sb 176 ἄ. πρὸς πατρός and πρὸς μητρός; Num 36:11; Tob 7:2; Philo, Leg. ad Gai. 67; Jos., Bell. 1, 662, Ant. 1, 290; 15, 250 al.) Μάρκος ὁ ἄ. Βαρναβᾶ Col 4:10. JKalitsunakis, Mittel-u. neugriech. Erklärungen bei Eustathius 1919, 42ff.—B. 116; 118. DELG. M-M.

ἀνέφωγα, ἀνέφωξα s. ἀνοίγω.

ἀνήγαγον s. ἀνάγω.

ἀνήγγελλα, ἀνηγγέλην s. ἀναγγέλλω.

ἀνηθον, ου, τό (not to be confused w. ἀνηθον, 'anise' [L-S-J-M]; since Alc. and Sappho [ἀνητον]; Aristoph., Nub. 982; Theoc. 15, 119; SIG 1170, 26; pap) dill, a plant used for seasoning, w. ἥδυσμον and κύμινον (s. Hippiatr. II 164; 13 πήγανον, κύμινον, ἀνηθον), acc. to rabb. tradition (Maasseroth 4, 5) subject to the title Mt 23:23; Lk 11:42 v.l. Goodsp., Probs. 37f.—DELG. M-M. TW.

ἀνήκη s. ἀνήμη.

ἀνήκω (Soph., Hdt.+; ins, pap, LXX).—© to have come to a point so as to have some connection, refer, relate, belong εἰς τ. το someth. (Demosth. 60, 6 [prob. superior]; SIG 589, 63 ἄ. ἀνήκει εἰς τ. τροφήν; 742, 15; BGU 1120, 32 [1 bc]; Sir. Pol. In. 12; Jos., Ant. 4, 198) διακονεῖ αἰς τὸ κοινὸν ἀνήκουσα α

service related to the association (of Christians), a service to the church IPhld 1:1. τὰ ἀνήκουσα εἰς τ. ἐκκλησίαν what concerns the church ISm 8:1. τὰ ἄ. εἰς σωτηρίαν what relates to salvation 1 Cl 45:1; B 17:1. οἰκοδομη εἰς τ. κύριον ἡμῶν ἀνήκουσα edification that pertains to our Lord Pol 13:2. Instead of the prep., τινί το someth. (BGU 300, 7; 638, 14 al.) τὰ ἄ. τῆ θρησκεία ἡμῶν what pertains to our religion 1 Cl 62:1. τὰ ἄ. τῆ βουλήσει θεοῦ what is in harmony w. God's will 35:5. εὐπορία θεῷ ἀνήκουσα a good deed that concerns God IPol 7:3. τὰ ἄ. ταῖς ψυχαῖς what your souls need 16:2. παρὰβολῆ ἀνήκουσα τῆ νηστεία a parable that has to do w. fasting Hs 5, 2, 1.

© to reach a point of connection, w. focus on what is appropriate, impers. (Nägeli 48; Thieme 15) ἀνήκει it is proper, fitting (Ael. Dion. α. 138 ἀνήκει: Ἀντιφών [fgm. 103 Blass] ἀντι τοῦ καθήκει; BGU 417, 17 ὅτι καὶ οὐ τοῦτο ἀνήκει καὶ συμφέρει; 1 Macc 10:42) ὅς ἀνήκει as is fitting Col 3:18 (on the use of the impf. B-D-F §358, 2; Rob. 920; Mt-Turner 90f, but s. Lohmeyer ad loc.), ὁ οὐκ ἀνήκει Eph 5:4 (τὰ οὐκ ἀνήκουσα v.l.). τὸ ἀνήκον what is proper, one's duty (MagnMai 53, 65 [III bc] τὰ ἀνήκοντα τῆ πόλει what one owes the city; Pfyf 94, 9, 24; PTebt 6, 41; 1 Macc 11:35; 2 Macc 14:8) ἐπιτάσσουσιν οὐ τὸ ἀνήκον order you to do the right thing (an appeal for reciprocity) Phlm 8. τὰ ἀνήγγικοντα τῆ ἀρχῆ what belongs to the authorities PEG<sup>2</sup> 49.—DELG s.v. ἦκω. M-M. TW.

ἀνήμερος, ον (since Anacr. 1, 7 [348, 7 Page]; Epict. 1, 3, 7; Dio Chrys. 11 [12], 51; Aelian, NA 15, 25; Socrates p. 292, 16 Malherbe; JosAs 12:9 cod. A [p. 56, 1 Bat.]; EpArist 289; Philo et al. [Nägeli 16; 25]) lit. 'untamed', savage, brutal, w. other undesirable qualities 2 Ti 3:3.—DELG s.v. ἡμερος. M-M.

ἀνήνεργον s. ἀναφέρω.

ἀνήη, ἀνδρός, ὁ (Hom.+; common in all the mngs. known to our lit.) a male person

© an adult human male, man, husband—© in contrast to woman man (Pla., Morg. 514e; X., Hell. 4, 5, 5 et al.) Mt 14:21; 15:38; Mk 6:44; Lk 9:14; J 1:13; Ac 4:4; 8:3, 12; 1 Cor 11:3, 7ff; Hm 5, 2, 2, 6, 2, 7; 12, 2, 1 al. Hence ἄνδρα γινώσκεις (Ἔν Πρτ'; Gen 19:8; Judg 11:39) of a woman have sexual intercourse w. a man Lk 1:34 (cp. Just., D. 78, 3 ἀπὸ συνουσίας ἀνδρός). esp. husband (Hom. et al.; Diod. S. 2, 8, 6; Sir 4:10; Jos., Ant. 18, 149; Ar. 12, 2; fgm. Milne p. 74 ln. 3; Just., A II, 2, 5ff; for this shift from the general to the specific cp. our 'that's her man', 'my man') Mt 1:16, 19; Mk 10:2, 12; Lk 2:36; J 4:16ff; Ac 5:9f; Ro 7:2f (Sb 8010, 21 [pap I AD] μέχρι οὐδ' ἔάν συνέργωμαι ἑτέρω ἀνδρῶ; PLond V, 1731, 16 [VI AD] κολλᾶσθαι ἑτέρω ἀνδρῶ); 1 Cor 7:2ff, 10ff; 14:35; Gal 4:27; Eph 5:22ff; Col 3:18f; 1 Ti 3:2, 12; 5:9; Tit 1:6 (on the four last ref. εἰς 2b, the comm. and JFischer, Weidenauer Studien 1, 1906, 177—226; comparison w. non-Christian sources in J-BFrey, Signification des termes μονάνδρα et Univira: RSR 20, 1930, 48—60; GDelling, Pls' Stellung z. Frau u. Ehe '31, 136ff; BEaston, Past. Epistles, '47, 216ff; WSchulze, Kerygma und Dogma [Göttingen] 4, '58, 287—300) 2:5; 1 Pt 3:1, 5, 7; Hm 4, 1, 4ff; 1 Cl 6:3; Pol 4:2; AcPl Ha 4, 5.—1 Ti 2:12 (cp. Oecol. Luc. c. 69; the wife wishes ἄρχειν τὸ ἀνδρὸς παρὰ τὸν τῆς φύσεως νόμον). Even a bridegroom can be so called (cp. Ἔν Πρτ 22:23) ὅς νύμφην ἱκετομομένην τῷ ἀνδρῶι αὐτῆς Rv 21:2. Freq. in address, esp. in formal assemblies: ἀνδρες men, gentlemen (X., An. 1, 4, 14; 1 Esdr 3:18; 4:14, 34) Ac 14:15; 19:25; 27:10, 21, 25. ἀνδρες ἀδελφοί (my esteemed) brothers (4 Macc 8:19; cp. X., An. 1, 6, 6 ἄ. φίλοι) Ac 15:7, 13; 23:1, 6; 28:17; 1 Cl 14:1; 37:1; 43:4; 62:1. AcPl Ha 6, 18; 7, 13; 8:9, ἄ.

ἀδελφοί καὶ πατέρες Ac 7:2. Of soldiers (1 Macc 5:17; 16:15) ὁ ἄ. οἱ συνέχοντες αὐτὸν the men who were holding him Lk 22:63.—In Ac 17:34 ἀνήη appears to = ἀνθρώπος, but the term was probably chosen in anticipation of the contrasting γυνή (is Damaris the wife of one of the men?).

© in contrast to boy (Tob 1:9; but ἄ. of a child Kk VII/2, 14) ὅτε γέγονα ἄ. when I became a man 1 Cor 13:11. ἄ. τέλειος a full-grown man (X., Cyr. 1, 2, 4) Eph 4:13; in sense of maturity w. ethical component pefr Jz 3:2 (s. 10a).

© used w. a word indicating national or local origin, calling attention to a single individual, or even individualizing the pl.; hence in address (X., An. 1, 7, 3 ὁ ἄ. 'Ελληνες; Jdh 4:9; 15:13; 1 Macc 2:23); the sg. is omitted in transl., the pl. rendered men, gentlemen (in direct address = esteemed people) of a certain place: ἀνήη Αἰθίου Ac 8:27 (X., An. 1, 8, 1 ἄ. Πέρσης; Palaeph. 5; Maximus Tyr. 5, 1a ἄ. Φρυγῆ; Tat. 6, 1 Βηρωσοῦς ἄ. Βοβυλωνίους); ἄ. Ἀθηναῖοι (Lysias 6, 8) 17:22; ἄ. Ἰταλιῶται 1:11; ἄ. Ἐφέσιοι 19:35; AcPl Ha 1, 24; ἄ. Ἰουδαῖος Ac 10:28; ἄ. Ἰουδαῖοι (Jos., Ant. 11, 169) 2:14; ἄ. Ἰσραηλιταῖ (Jos., Ant. 3, 189) 2:22 (cp. vs. 22b of Jesus, in an adroit rhetorical ploy); 5:35; 13:16; 21:28; ἄ. Κορινθιοὶ AcPlCor 2:26; ἄ. Κύπριοι καὶ Κυρηναῖοι Ac 11:20; ἄ. Μοκεδόνες 16:9. (Cp. B-D-F §242.)

© with focus on personal characteristics, either pos. or neg.

α. used w. adj.: ἄ. ἀγαθός Ac 11:24; ἄ. ἀγαθός καὶ δίκαιος Lk 23:50 (cp. ἀνδραγαθία Aeschin., C. Ctesiph. 42 al.; δεοδικαίμενοι ἄ. 1 Cl 44:2; cp. Tat. 38, 1 ἄ. δοικιμώτατος; δίκαιος Hm 4, 1, 3; 11, 9, 13f; δίκαιος καὶ ἄγιος Mk 6:20; ἄ. δειπνός, δικαίτατος Jz 1:8; ἄ. ἐλλόγιμος 1 Cl 44:3; ἄ. ἐνδοξός Hn 5:1; ἄ. εὐλαβής Ac 8:2; 22:12; ἄ. λόγιος 18:24; ἄ. μεμαρτυρημένος IPhd 1:1; ἄ. πιστός καὶ ἐπιλογιμώτατος 1 Cl 62:3; ἔξενος AcPl Ox 6, 11 (= Aa 1 241, 14); ἄ. πονηρός Ac 17:5 (PsSol 12:1f); ἄ. πραιῖς D 151; ἄ. σωστός Ac 13:7 (Just., D. 2, 6); ἄ. φρόνιμος Mt 7:24; ἄ. μορῶς vs. 26. ἄ. χρυσοδοκῆντος someone with gold rings on the fingers (satirical='Mr. Gold Rings') Jz 2:2; Tat. 38, 1 ἄ. 3:2 (s. 1b).—Offt. in circumlocutions for nouns, somet. pleonastic (like Heb. עֶבֶר) οἱ ἄ. τοῦ τόπου (Gen 26:7) the local residents Mt 14:35. ἄ. πλήρης λέπρος=a leper (in serious condition) Lk 5:12; ἄ. πλήρης πίστειος Ac 6:5; 11:24. ἄ. ἡμιαρτολός (Sir 12:14; 27:30 al.) a sinner Lk 5:8; 19:7.—In noun combinations (Ps.-Pla., Axioch. 12 p. 371a ἄ. μέγας; Chion, Ep. 14, 4 ἄ. δεσποτήτης; Maximus Tyr. 19, 2a ποιμὴν ἄ.) ἄ. προφήτης (Judg 6:8) a prophet 24:19. ἄ. πρεσβύτες (s. πρεσβυτής) MPol 7:2.

β. w. special emphasis on courage or endurance, an aspect w. strong Homeric color (Hom. et al.; Philostrat., Vi. Apoll. 1, 16 p. 17, 2 [opp. ἀνθρώπου real 'men' in contrast to mere 'people']) of the apostles 1 Cl 6:1.—AcPl Ha 1, 25; 28.

© equin to τις someone, a person (Theognis 1, 199 Diehl<sup>2</sup>; X., Cyr. 2, 2, 22; Sir 27:7) Lk 9:38; 19:2; J 1:30; Ro 4:8 (Ps 32:2). Pl. some people (1 Macc 12:1; 13:34; Just., D. 108, 2 al.) Lk 5:18; Ac 6:11. ἀνήη τῆς Lk 8:27; Ac 10:1. ἀνήη ὄρα. Is qui (like ἔν ἄ. ἄ. cp. 1 Macc 7:7; PsSol 6:1; 10:1 and as early as Pind., P. 9, 87 ἀνήη τῆς, ὄρα...); Jz 1:12. οἱ κατ' ἄνδρα (Dio Chrys. 15 [32]), 6; cp. κατ' ἄνδρα καὶ οἶκον PsSol 9:5) man for man, individually IPh 4:2 (of presbyters, but s. JKleist, note ad loc., rank and file); 20:2; IT 13:1.—AcPl Ha 1, 12; 2; IPol 1:3.

© a transcendence figure—© a figure of a man of heavenly beings who resemble men (SibOr 3, 137 the Titans are so called; Just., D. 56, 5 [s. Gen. 18:2]), 10 ἐν ἰδέῃ ἀνδρός) GPr 9:36; 10:39.

© of Jesus as the judge of the world, appointed by God: ὁ θεός... μέλλει κρίνειν τὴν οἰκουμένην ἐν ἀνδρῶι ὄ. ἄριστον Ac 17:31 (cp. Oenomaus in Eus., PE 5, 19, 3 Minos is the ἀνήη, ὃν ἀποδεικνύουσι ἐμέλλετα κοινὸν ἀνθρώπων δικαστήν=whom you [Gods] intended to make the common

judge of humanity).—On Jesus as θεῖος άνηρ figure, s. EKoskeniemi, Apollonius von Tyana in der neutestamentlichen Exegese '94 (lit.).—MVoek, Bedeutung u. Verwendung von ANHP u. ANΘPΩΠIOΣ etc., diss. Freiburg 1928; HSeiler, Glotta 32, '53, 225–36.—B. 81; 96. DELG. M-M. TW. Sv.

άνηρέθην s. άναιρέω.

άνηφθην s. άνάπτω.

άνηχθην s. άνάγω.

άνθξομαι s. άντέχω.

άνθew fut. άνθήσω; 1 aor. ήνησα; pf. ήνηκα LXX (Hom. et al.; also Just., A II, 11, 4 άνθούνη ... προσώπω) bloom την γην άνθούσαν άμαράντους άνθεα blooming w. unfolding flowers ApePt 5:15 (w. the dat. άνθος as Hom. Hymn Ap. 139).—DELG s.v. άνθος.

άνθηρός, ά, όν (s. άνθew). Soph. et al.; Cornutus 30 p. 59, 16; Longus 1, 15, 3 of hair splendid, brilliant ApePt 3:10.—DELG s.v. άνθος.

άνθιστημι fut. άντιστήσομαι LXX; 2 aor. άντέστην; pf. άνθέστηκα; 1 aor. pass. άντεστάθημ Ημ 12, 2, 3 (άντι, ίστημι; Hom. et al.) 'set against'; the forms occurring in our lit. have the mid. sense

● be in opposition to, set oneself against, oppose—● pers. τινη someone (PGiss 65, 9) Mt 5:39; Ac 13:8; κατά πρόσωπον αύτω άντέστην (Dt 7:24; 9:2; 11:25) I opposed him to his face Gal 2:11; ά. Μωυσεϊ 2 Ti 3:8; ά. τω διαβόλω Js 4:7; ep. 1 Pt 5:9; Ημ 12, 5, 2 and 4; άντιστήτω μοι, let him oppose me B 6:1 (Mel., P. 101, 774 [both Is 50:8]).

● impers. τινη τή σοφία Lk 21:15; Ac 6:10. τ. βουλήματι αύτου Ro 9:19 (cp. Demosth. 18, 49 τούς άνθιστομένους τ. ήμετέροις βουλήμασι). θεου διαταγή 13:2. τή κράτει τής λοχίας αύτου 1 Cl 27:5 (cp. Wsd 11:21). τή άληθεία 2 Ti 3:8. τούς ήμετέροις λόγους 4:15 (cp. Jdth 8:28). έπιθυμίας Ημ 12, 2, 3f. ά. τή δευχαλία resist ill temper m 5, 2, 8.

● to be resistant to power, resist, abs. (BGU 747 Π, 10; Esth 9:2; 3 Macc 6:19) ίνα δυνηθητε άντιστήναι that you might be able to stand your ground Eph 6:13 (cp. PPeTr II, 37, 2a, 14 [III bc] ού δόναμα άνθιστάμεν). άντιστώμεν let us take a firm stand B 4:9. οί άνθισθηκότες those who resist Ro 13:2b (sc. τ. διαταγή).—DELG s.v. ίστημι. M-M.

άνθωμολογέομαι impf. άνθωμολογούμην (άντι, όμολογέομαι, w. many mngs. Demosth. et al.; pap [incl. P.Yadin 17, 16], LXX; Testud 1:3; Jos., Ant. 8, 257; 362) praise, thank (publicly express; thanks Plut., Aemil. Paul. 11, 1; recognition: Diod. S. 1, 70, 6) τω θεώ (Ps 78:13; Da 4:37 [here alternating w. έξωμολογέομαι; cp. Sir 17:27, 28]; 3 Macc 6:33) Lk 2:38.—DELG s.v. λέγω, όμιός. M-M. TW.

άνθος, ους, τό (Hom.+).—● blossom, flower specif., of a grape blossom 1 Cl 23:4. Type of that which does not last (Quint. Smyrn. 14, 207 άνθρών γάρ γένος έστιν όμοίον άνθεσι ποιήσ=like the flowers of the grass [Zohary, Plants 172f]; Aristae., Ep. 2, 1 πέπανται τά άνθη) ά. χόρτου wild flower Js 1:10, cp. vs. 11. 1 Pt 1:24ab (both Is 40:6f). Colorful splendor ApePt 3:10 (descr. of κόμη as in Anaer., fgm. 46 Diclh.<sup>2</sup> [414 Page]). ά. άμαράντου unfolding flowers 15.

● fragrance of flowers ApePt 5:16.—B. 527. DELG. M-M.

άνθρακιά, άς, ή (s. άνθραξ; Hom. et al.; Sir 11:32; 4 Macc 9:20) a charcoal fire ά. ποικεν (PGM 4, 2468) J 18:18. ά. καμένη a charcoal fire on the ground 21:9 (the Latin vers.: incensos=ά. καυομένη would mean: a pile of burning charcoal).

For άνθ. used in preparing fish, and the connection with J 21:9, cp. Creophylus of Ephesus [400 bc]: 417 fgm. 1 Jac. p. 314, 23f άλλας άριστοποιήσασθαι ... τών ίχθύων ... συν άνθρακιά.

άνθραξ, ακος, ό (Thu., Aristoph. et al.) charcoal only in the proverb άνθρακας πυρός σωρεύει επί την κεφαλήν τινος heap burning embers on someone's head Ro 12:20, i.e., prob., cause the pers. to blush w. shame and remorse (Pr 25:22). Cp. AWright, Interpreter 16, 1920, 159; ERoberts and FJarrat, ibid. 239; AFryer, ET 36, 1925, 478; SBartista NThT 23, '34, 61–68; SMorenz, TLZ 78, '53, 187–92; KStendahl, HTR 55, '62, 343–55, esp. 346–48 (Quimran); WKlassen, NTS 9, '63, 337–50; LRamarosan, Biblica 51, '70, 230–34.—DELG. M-M.

άνθρωπαρεσέω (s. άνθρωπος, άρέσκειω; hapax leg., but s. next entry) be a people-pleaser, court/curry the favor of people (connoting sacrifice of principle; cp. our colloq. 'play up to' or 'be an apple-polisher') ού θέλω ήμάς άνθρωπαρεσέησθαι IRo 2:1 (cp. Gal 1:10).—DELG s.v. άρέσκειω.

άνθρωπαρέσκειος, ον (s. prec.; Ps 52:6; PsSol 4:7, 8, 19; cp. Nägeli 61; ADebrunner, Griech. Wortbildungslehre, 1917, 51) as subst., one who tries to make an impression on others, fawner, timeserver of slaves who practice obsequious obedience when their owner is watching Eph 6:6; Col 3:22.—In word-play w. έστωφ άρέσκειαν (people-pleaser=seif-pleaser) 2 Cl 13:1 (WvanUnnik, ZNW Beiheft 26, '60, 221–34).—M-M. TW.

άνθρώπινος, η, ον (s. άνθρωπος; Pre-Socr., Hdt.+ Just. has fem. -ος A I, 11, 1f, otherw. -η) pert. to being a person, human.

● gener. (άνθρώπινόν τ. πάσχιν=die: PPeTr I, 11, 9ff; PGen 21, 15; BGU 1149, 34; SIG 1042, 13) ά. έργα human deeds 1 Cl 59:3 (Just., D. 76, 1 [sg.]); φόβος ά. human fears i.e. such as humans are heir to 2 Cl 10:3; συνήθεια ά. I Eph 5:1; φόβος (sc. ά. AcPl Ha 11, 17; σάρξ ά. (Wsd 15:2; Philo, Spec. Leg. 4, 103) IPhd 7:2; πειρασμός ά. a temptation common to humanity (cp. Epict. 1, 9, 30, Ench. 26; Num 5:6), i.e. bearable (Pollux 3, 27, 131 also mentions τō ανθρώπινον among the concepts which form a contrast to δ ούκ άν τιν έπιόμεναιεν) 1 Cor 10:13. άνθρώπινον λέγειν speak in human terms i.e. as people do in daily life Ro 6:19 (cp. Plut., Mor. 13c; Philo, Somn. 2, 288); ά. δ λόγος the saying is commonly accepted 1 Ti 3:1 D\*, cp. 1:15 v.l. (favored by Zahn, Einl. 1 487; GWohlenberg ad loc.; EKühl, Erläuterung d. paul. Briefe II 1909, 179; WLock, ICC ad loc. and Intr. xxxvii, 'true to human needs').

● in contrast to animal (Diod. S. 3, 35, 5; Ezk 4:15; Da 7:4, 8) δεδάμαστα τή φύσει τή ά. has been tamed by human nature or humankind Js 3:7; ό λέων ... έπλεν τω Παύλω ά. γλώσση (cp. TestAbr A 3 p. 79, 18f [Stone p. 6] ά. φωνή of a tree. ParJer 7, 2 of an eagle).

● in contrast to the divine (Maximus Tyr. 38, 5e; SIG 526, 29f [III bc]; 721, 33; 798, 10 [e. 37 ad]; Job 10:5; 4 Macc 1:16f; 4:13; Jos., Bell. 6, 429) ά. μυστήρια (merely) human secrets Dg 7:1. ού το χερών ά. θεραπεύεται Ac 17:25 (χ. ά. Jos., Bell. 5, 387; 400; Just., A I, 20, 5). ά. σοφία human wisdom (Philo, Rer. Div. Her. 126.—Jos., Ant. 3, 223 σύνθεσις ά.; Just., D. 80, 3 διδάγματα ά.) 1 Cor 2:14 v.l., 13. ά. ήμερτα a human court 4:3. πρόσκεισις ά. human partiality 1 Cl 50:2. δόγμα ά. human opinion Dg 5:3. ά. κτίσις human institution of the authorities 1 Pt 2:13.—DELG s.v. άνθρωπος. M-M. TW.

άνθρωπίνως adv. (s. άνθρωπος; Thu.; Andoc. 1, 57; 2, 6 et al.; PSI XII, 1248, 17 [III AD]; TestSol 10:3 C; Jos., Ant. 19, 4;

Tat. 4:1) as a human being θεού ά. φανερούμενον when God appeared in human form IepH 19:3.—M-M.

άνθρωποκτόνος, ου, ό (κτείνω 'kill'; rare: Eur., Cycl. 127, 1ph. T. 389; Tat. 8, 3; Mel. all as adj.; Ps-Plut., De Fluv. 1165a; Nicetas Eugen. 8, 225ff murderer, of one who hates his brother J 3:15 (cp. Mt 5:21f). Of the devil ά. ήν άπ' άρχής he was a murderer from the beginning, not w. ref. to the murder of Abel, but to designate the devil as the one who brought death into the world by misleading Adam (Wsd 2:24) J 8:44.—DELG s.v. κτείνω. M-M.

άνθρωπόμορφος, ον (s. μορφή; Epicur., fgm. 353 Us. θεός; [acc. to Diod. S. 40, 3, 4 Moses refused to believe in a θ. άνθρωπόμορφος]; Diod. S. 3, 62, 2 [Dionysus]; 22, 9, 4 θεοί ά.; Strabo 16, 2, 35 τō θεών; Cornutus 2 p. 49, 7; Diog. L.; Plut., Mor. 149cd; 167d; TestSol 18:1; Philo, Op. M. 69) in human form ήθρία ά. wild beasts in human form (Philo, Abr. 33) of dissidents ISm 4:1.—DELG s.v. μορφή.

άνθρωποποίητος, ον lit. 'something made by a human being' προσφορ ά. an offering of human origin B 2:6.—DELG s.v. ποίω.

άνθρωπος, ου, ό (Hom.+; loanw. in rabb.; ή άνθρωπος [Hdt. 1, 60, 5] does not appear in our lit.) 'human being, man, person'.

● a person of either sex, w. focus on participation in the human race, a human being—● εγγενήθη ά. J 16:21; εις χείρας ά. Mk 9:31; ψυχή άνθρώπου Ro 2:9; συνείδησις ά. 2 Cor 4:2; μέτρον ά. Rv 21:17.

● in contrast to animals, plants, etc. Mt 4:19; 12:12; Mk 1:17; Lk 5:10; 1 Cor 15:39; 2 Pt 2:16; Rv 9:4, 7; 13:18 al. To angels (cp. Aristaen. 1, 24, εν ούτοις ούκ άνθρωποι) 1 Cor 4:9; 13:1. To God (Aeschyl., Ag. 663 θεός τις ούκ άνθ.; Aeschines 3, 137 θεοί κ. δαίμονες; Ael. Aristid. 30 p. 578 D; Herm. Wc. 14, 8 θεός κ. άνθρ.; ούκ έλογισατο ότι ά. έστιν PsSol 2:28) Mt 10:17:6; Mt 10:32f; 19:6; Mk 10:9; J 10:33 (άνθ. ών=as a mortal human', a favorite formula: X., An. 7, 6, 11; Menand., Epitir. 592 Kό., fgm.: 46; 395, 2 Kό.; Comp. 1 282; Alexis Com., fgm. 150; Polyb. 3, 31, 3; Chariton 4, 4, 8 [WBlake '38]; Heliod. 6, 9, 3; As early as Eur., Hipp. 472ff άνθρωπος ούσα ... κρείσσω δαμόνων είναι θέλειν; Ac 10:26; 12:22; 14:11, 15; 1 Th 2:13; Phil 2:7. εντάματα άνθρώπων human precepts Mt 15:9; Mk 7:7 (Is 29:13); w. ούρανός (=God) Mt 21:25; Mk 11:30. άδύνατα παρά άνθρώπους Lk 18:27, cp. Mt 19:26. δούλοι άνθρώπων people's slaves 1 Cor 7:23. πειθειν and άρέσκειν ά. Gal 1:10. μεσίτης θεού και ά. 1 Ti 2:15 al. θεός πάντας άνθρώπους θέλει σωθήναι 1 Ti 2:4 (cp. Epict. 3, 24, 2 ό θεός πάντας άνθρώπους έπι τō ευδαμονείν έποίησεν).

● in pl. w. gener. mng. (cp. Hom., Il. 21, 569; Od. 1, 351) οί ά. people, also one's associates (Jos., Ant. 9, 28) Mt 5:13, 16; 6:1f, 5, 14, 18; 7:12; 8:27; 23:5; Mk 8:27 and often. οί τότε ά. the people of that time Pol 3:2.—οί υιοί τών άνθρώπων the offspring of human beings or simply human beings, people (Gen 11:5; 1 Esdr 4:37; Ps 10:4; En10:7 al.; PsSol 9:4) Mk 3:28; Eph 3:5. Sim. ό υίός τού ά. as a self-designation of Jesus but s. next, also 2a and υίός 2δυ.

● Jesus Christ is called ά. as one who identifies with humanity (cp. Σλοθηρ ά. γενόμενος Did., Gen. 41, 28) 1 Ti 2:5; Hb 2:6a (Ps 8:5; cp. Just., A II, 6, 4). He is in contrast to Adam Ro 5:15; 1 Cor 15:21, the πρώτος ά. 1 Cor 15:45, 47 (cp. Philo, Abr. 56; s. DDD 112) as δεύτερος ά. vs. 47. On the nature and origin of this concept see Ltzm. and JW Weiss on 1 Cor 15:45ff;

WBouset, Kyrios Christos<sup>2</sup> 1921, 120 ff, Jesus der Herr 1916, 67ff; Rtzst., Mystérienrel.<sup>3</sup> 343ff, Erlösungsmyst. 107ff; ARawlinson, The NT Doctrine of the Christ 1926, 124ff; BStegmann, Christ, the 'Man from Heaven', a Study of 1 Cor 15:45–47; The Cath. Univ., Washington 1927; CKraeling, Anthropos and Son of Man 1927. S. on 'άδάμ and on ούρανός 2b.—On ό υίός τού ά. as a self-designation of Jesus s.c. end, above, and υίός 2δυ.

● a member of the human race, w. focus on limitations and weaknesses, a human being—● of physical aspect Js 5:17; subject to death Hb 9:27; Rv 8:11; Ro 5:12; sunken in sin (cp. fr. a different perspective Menand., fgm. 432 Kό [499 K.] άνθρωπος όν ήμαρτον, Herodas 5, 27 άνθρ κός έμυ, ήμαρτον; schol. on Apollon. Rhod. 4, 1015–17a τō άνθρωπος εί, οίς τō άμαρτάνειν γίνεται βόδιος; cp. Orig. C. Cels. 3, 62, 17) 5:18f al., hence judged to be inferior Gal 1:1, 11f; Col 2:8, 22 (Is 29:13) or even carefully to be avoided προσέχειν άπό τ. ά. beware of (evil) men Mt 10:17; cp. Lk 6:22, 26.

● of status κατά άνθρώπων (Aeschyl., Sept. 425; Pla., Phileb. 370f; Diod. S. 16, 11, 2; Athen. 10, 444b; Plut., Mor. 1042a; Witkowski 8, 5 [252 bc]) in a human way, from a human standpoint emphasizes the inferiority of human beings in comparison w. God; λαλείν 1 Cor 9:8; λέγειν Ro 3:5; Gal 3:15; περιπατείν 1 Cor 3:3. κ. ά. έθνημοιόλητος perh. like an ordinary man (opp. as a Christian sure of the resurrection) 15:32. Of the gospel ούκ έστιν κ. ά. Gal 1:11. Pl. κ. άνθρώπους (opp. κ. θεών) 1 Pt 4:6.

● a male person, man—● adult male, man (Plat., Pro. 6, 314e, Phd. 66, 117e; Gen. 24:26ff; PsSol 17:17; TestAbr A 3 p. 79, 25 [Stone p. 6]; ParJer 5:20) Mt 11:8; Lk 7:25, ούκ άνθρ εί ά. Mt 25:24; cp. Lk 19:21f. In contrast to woman (Achilles Tat. 5, 22, 2; PGM 36, 225f; 1 Esdr 9:40; Tob 6:8) Mt 19:5; prob. Lk 13:19 (cp. vs. 21); Eph 5:31 (both Gen 2:24); 1 Cor 7:1; OX 840, 39.

● married person husband Mt 19:10.

● an immediate descendant son, opp. father (Sir 3:11) Mt 10:35.

● a person owned and therefore under the control of another slave (X., Mem. 2, 1, 15, Vect. 4, 14; Herodas 5, 78; BGU 830, 4; POxy. 1067, 30; 1159, 16) Lk 12:36. οί τού πυρός ά. the persons in charge of the fire MPol 15:1; ά. τού μεγάλου βασιλέως AcPl Ha 9, 1 (Aa I 111, 10). Perh. J 6:7.

● practically equiv. to the indef. pron., w. the basic mng. of ά. greatly weakened (cp. Ic.) someone, one, a person.—● without the art.—a. used w. τις: εάν γένηται τινι άνθρώπω Mt 18:12. άνθρωπός τις κατέβαινε a man was going down Lk 10:30. άνθρώπου τινός πλουσίου 12:16. ά. τις ήν ύδρωτικός 14:2, cp. vs. 16; 15:11; 16:1, 19; 19:12. ήν τις ά. εκεί J 5:5. τινών ά. οί άμαρτία 1 Ti 5:24.

β. without τις, and somet. nearly equiv. to it (Paus. 5, 7, 3 έξ άνθρώπου=from someone) εις ά.=εις τις an individual J 11:50, cp. 18:14. ειδεν άνθρωπον καθήμενον he saw someone sitting Mt 9:9. ιδού ά. χείρα έγων έπιράν there was someone with a shriveled hand 12:10. λαβών ά. a person took 13:31; cp. Mk 1:23; 3:1; 4:26; 5:2; 7:11; 10:7 (Gen 2:24); Lk 2:25; 4:33; 5:18; 6:48f; 13:19; J 3:4, 27 al. Used w. negatives ά. ούκ έγω I have nobody J 5:7. ούδποτε έλάλησεν ούτως ά. nobody has ever spoken like that 7:46.

γ. in indef. and at the same time general sense, oft.=one (Ger. man, Fr. on) ούτως ήμάς λογιέσθω ά. lit. this is how one or a person (i.e. you) should regard us 1 Cor 4:1; cp. Mt 16:26; Ro 3:28; 1 Cor 7:26; 11:28; Gal 2:16; 6:7; Js 2:24.

δ. w. relative foll. δευτε ιδετε ά. ός έπένυ μοι come and see someone who (contrast w. άνήρ vs. 16–18) told me J 4:29. ά. ός την άλήθειαν ύμιν λέλάληκα 8:40. For Ac 19:16 s. 6 below.

e. used pleonastically w. a noun (cp. usage s.v. ἄνθρω 1δο) (ll. 16, 263; Lev 21:9; Sir 8:1; 1 Mac 7:14) ἄ. φάγος a *glutton* Mt 11:19; Lk 7:34; ἄ. ἔμπορος a *merchant* Mt 13:45; ἄ. οὐλοδοσότης vs. 52; 21:33; ἄ. βασιλεὺς (Horapollo 2, 85; Jos., Ant. 6, 142) 18:23; 22:2; ἄ. θηρμιμάχος AcPl Ha 5, 30.—Likew. w. names indicating local or national origin (X., An. 6, 4, 23; Ex 2:11 ἄ. Αἰγύπτιος) ἄ. Κυρηναῖος a *Cyrenaean* Mt 27:32; ἄ. Ἰουδαῖος Ac 21:39; ἄ. Ῥωμαῖος 16:37; 22:25. W. adj., giving them the character of nouns (Menand., fgm. 518 Kō ἄ. φίλος; PFlor 61, 60; PAmh 78, 13 ἄ. αὐθάδης; PStras 41, 40 πρεσβύτερος ἄ. εἰμι; Sir 8:2 al.) ἄ. τυφλός (EplJer 36) a *blind person* J 9:1; ἄ. ἀμάρτωλος (Sir 11:32; 32:17) vs. 16; ἄ. ἀρετικὸς Tit 3:10. Likew. w. ptc. ἄ. σπειρώων a *sower* Mt 13:24.

ζ. pleonastic are also the combinations τις ἄ.; who? Mt 7:9; Lk 15:4; πᾶς ἄ. (PsSol 2:9; 17:27 [both times after οὐ]; ParJer 8:7; cp. Just., D. 3) *everyone* J 2:10; Js 1:19; πάντες ἄ. *all people* Ac 22:15; *everyone* 1 Cor 7:7; εἷς ἄ. J 11:50; δύο ἄ. Lk 18:10. Likew. the partitive gen. ἄνθρώπων w. οὐδεὶς (cp. Mimnermus 1, 15f Diehl) οὐδὲ τις ἄνθρωπον (Mt 11:2; Lk 19:30, μῆδεις Ac 4:17, τίς 19:35; 1 Cor 2:11.—MBlack, An Aramaic Approach, '67, 106f.

θ. w. the generic art. (Wsd 2:23; 4 Mac 2:21; PsSol 5:16; Just., D. 20, 2) ὁ ἀγαθὸς ἄ. *the good person*, opp. ὁ πονηρὸς ἄ. *the evil person* Mt 12:35. οὐκ ἐπ' ἄρτῳ ζήσεται ὁ ἄ. *no one can live on bread* (Dt 8:3) 4:4. κοῖνοι τὸν ἄ. *defiles a person* 15:11, 18; cp. Mk 7:15, 20; τὸ σάββατον διὰ τὸν ἄ. ἐγένετο 2:27; τί ἦν ἐν τῷ ἄ. J 2:25; κρίνειν τὸν ἄ. 7:51; ὁ νόμος κυριεῖται τοῦ ἄ. Ro 7:1; ὁ ποιᾶς ἄ. *everyone who does it* 10:5 (Lev 18:5; 2 Esdr 19:29); καινὸν τῷ ἄ. τῷ διὰ προσκόμματος ἐσθίουσι *wrong for anyone who eats w. misgivings* Ro 14:20 al.

θ. w. qualifying gen. ἄνθρωποι εὐδοκίας Lk 2:14 (εὐδοκία 1). ὁ ἄ. τῆς ἀνομίας (v.l. ἀμαρτίας) 2 Th 2:3. ἄ. (τοῦ) Θεοῦ *man of God* 1 Ti 6:11; 2 Ti 3:17; 2 Pt 1:21 v.l. (3 Km 12:22; 13:1; 17:24; 4 Km 1:9ff; 2 Ch 8:14 al.; TestJob 53:4; EpArist 140; Philo, Gig. 61, Deum Imm. 138f. But also Sextus 2; 3; Herm. Wr. 1, 32; 13, 20; PGM 4, 1177, where no comma is needed betw. ἄ. and θ. Cp. Callim. 193, 37 [PF].

θ. **a being in conflict at a transcendent level**—θ. the two sides of human nature as ὁ ἔξω ἄ. *the outer being*, i.e. human beings in their material, transitory, and sinful aspects 2 Cor 4:16, and, on the other hand, ὁ ἔσω ἄ. *the inner being*, i.e. humans in their transcendent significance, striving toward God Ro 7:22; 2 Cor 4:16; Eph 3:16 (cp. Pla., Rep. 9, 589a ὁ ἐντός ἄνθρωπος; Plotinus, Enn. 5, 1, 10 ὁ εἶσω ἄ.; Philo, Plant. 42 ὁ ἐν ἡμῖν πρὸς ἀλήθειαν ἄ., τοῦτέστιν ὁ νοῦς, Congr. Erud. Grat. 97, Det. Pot. Insid. 23; Zosimus in Rtzst., Poim. 104 ἔσω αὐτοῦ ἄνθρωπος πνευματικός. Cp. Rtzst., Mysterienrel. 354f; WGutbrod, D. paulin. Anthropologie '34; KSchäfer, FFillmann Festschr. '34, 25–35; Rjewett, Paul's Anthropological Terms, '71, 391–401). Similar in mng. is ὁ κρυπτός τῆς καρδίας ἄ. *the hidden person of the heart*—ὁ ἔσω ἄ. 1 Pt 3:4.

θ. from another viewpoint, w. contrast of παλαιὸς and καινός (νέος) ἄ. Ro 6:6; Eph 4:22, 24; Col 3:9 (cp. Dg 2:1; Jesus as καινός ἄ. Ieph 20:1 is the *new being*, who is really God), or of ὁ ψυχικός ἄ. and ὁ πνευματικός ἄ. 1 Cor 2:14f (s. πνευματικός 2αγ). τὸν τέλειον ἄ. GMary 463, 27.

θ. **a person who has just been mentioned in a narrative**, w. the art. *the person* (Diod. S. 37, 18 ὁ ἄ. εἶπε; Just., A II, 2, 12) Mt 12:13; Mk 3:5; 5:8; J 4:50; Ac 19:16 al.

θ. **a pers. perceived to be contemptible, a certain person** w. a connotation of contempt (Diogenianus Epicureus [II AD] in Eus., PE 6, 8, 30 calls Chrysippus, his opponent, contemptuously ὁ ἄ.; Artem. 5, 67 ἡ ἀνθρώπος of a prostitute, UPZ 72, 6 [152 bc]; BGU 1208 I, 25; Plut., Mor 870c.—ASvensson [δ, η, τὸ

beg.]; AWilhelm, Anzeiger der Ak. d. W. in Wien, phil.-hist. Kl. '37 [XXIII–XXVI 83–86]) οὐκ οἶδα τὸν ἄ. *I don't know the fellow* (of Jesus, as oft. in these exc.) Mt 26:72, 74; Mk 14:71. προσηγγεκατέ μου τὸν ἄ. *toῦτον* Lk 23:14; ὁ ἄ. οὐτός AcPl Ox 6, 18 (= Aa 1 242, 1), εἰ ὁ ἄ. Γαλιλαῖός ἐστιν Lk 23:6. τίς ἐστιν ὁ ἄ. J 5:12. ἰδοὺ ὁ ἄ. *here's the fellow!* 19:5 (on the attempt to arouse pity, cp. Nicol. Dam.: 90 fgm. 68, 4 Jac., Cyrus in connection w. the downfall of Croesus; Diog. L. 2:13 Pericles in the interest of Anaxagoras, his teacher; Jos., Ant. 19, 35f). μὴ οἰσθῆθαι ὁ ἄ. *expecting such a person must not expect* Js 1:7.

θ. in address, varying from a familiar tone to one that is more formal ἄνθρωπε *friend* (X., Cyr. 2, 7; Plut., Mor. 553c) indicating a close relationship between the speaker and the one addressed Lk 5:20; *sir* Ἄνθρωπε, πού πορεύῃ; 'Sir, where are you going?' GJs 19:1 (not pap), the woman is a stranger to Joseph. W. a reproachful connotation, *man!* (Diogenes the Cynic in Diog. L. 6, 56; Diod. S. 33, 7, 4; Chariton 6, 7, 9; Ps.-Callisth. 1, 31, 1) Lk 12:14; 22:58, 60; Hm 10, 1, 2 (ἄνθρωποςτος Joly). Also in rhetorical address, in a letter Ro 2:1, 3; 9:20 (Pla., Gorg. 452b οὐδὲ . . . τις εἰ, ὁ ἄνθρωπε); Js 2:20. (Cp. Pla., Apol. 16 p. 28b; Epict. index Schenki; Mi 6:8; Ps 54:14.—JWackernagel, Über einige antike Anredeformen: Progr. Gött. 1912.)

θ. **a heavenly being that looked like a person, a human figure** of GPl 11:44 (cp. Just., D. 58, 10 ἐν ἰδέᾳ ἀνθρώπου [on Gen 32:25]); Tat. 21, 1 Θεὸν ἐν ἀνθρώπων μορφῇ γεγενῆσθαι.—JNielen, D. Mensch in der Verkünd. der Ev. FFillmann Festschr. '34, 14–24; Gutbrod op. cit. 2αγ; WKimmel, Man in the NT, tr. JVincent, '63; also Vock and Seiler ἄνθρωπ. end.—B. 80. EDNT (lit.). DELG. M-M. TW. Sv.

θ. **ἀνθρωπαῖος** (s. ἀνθρώπος; Plut., Cic. 887 [52, 7]; Herodian 7, 5, 2; OGI 517, 10) *be proconsul* Ac 18:12 v.l. ἀνθρωπαῖοντος Στατίου Κολοράτῳ when *Status Quadratus was proconsul* MPl 21. DELG s.v. ὑπάτος.

θ. **ἀνθρώπατος, ου, ὁ** (ἀντί, ὑπάτος; orig. 'highest' then 'consul'; Polyb. et al.; freq. in lit.; Jos., Ant. 14, 236; 244 al.; Mel.; ins [s. e.g. PPhermann, Inschriften von Sardes: Chiron 23, '93, 233–48: of an honorand, 211 AD, pp. 238f]; pap [Incl. Ox 850 verso 15: AcJ]) *head of the govt. in a senatorial province, proconsul* (s. Hahn 39f; 115; 259, w. lit.). Those mentioned are the proconsul of Cyprus, Sergius Paulus Ac 13:7, cp. vss. 8 and 12; of Achaia, Gallio 18:12; cp. 19:38; of Asia MPl 3:1, 4; 9: 2, 3; 10:2; 11:1; 12:1.—DELG s.v. ὑπάτος, M-M.

θ. **ἀνίματος, ον** (α-priv., ἰάομαι 'to heal'; Hippocor., Pla. et al.; IG III add. 171a., 23 p. 474 of an 'incurable' sore healed by Asclepius; pap, LXX; TestSol 18:20, 23; Jos., Ant. 19, 325 [adv.]; Just., D. 132, 2) *incurable* only fig. (Aeschines 3, 156 καιά; TestReub 6:3) ἀμαρτία μεγάλη καὶ ἄ. *a great and unforgeable sin* Hm 5, 2, 4 (cp. Philo, Somm. 1, 87 τὰ ἀνίατα τ. ἀμαρτημάτων; Pla., Gorg. 525c διὰ τοιαῦτα ἀδικήματα ἀνίατοι).—DELG s.v. ἰάομαι.

θ. **ἀνίμι** fut. ἀνήσοι LXX; 1 aor. ἀνήκα; 2 aor. subj. ἀνώ, ptc. ἀνεῖς, Pass.: 1 aor. ἀνήθη (no augm., B-D-F §67, 2); pf. ptc. ἀνεμμένος LXX (s. ἡμί; Hom. et al.; ins, pap, LXX, Joseph.; s. Nägeli 16; 20).

θ. **loosen, unfasten** of chains (Od. 8, 359; Callim., fgm. 260, 29 [Hecale] PF δεσμά; Plut., Alex. 705 [73, 9] τοὺς δεσμούς; Just., D. 9, 2 [a person]) πάντων τὰ δεσμά ἀνήθη Ac 16:26 (s. ἀναλλοῖ). Of ropes ἄ. ὁ δὲ ζευκτηρίας 27:40.

θ. **abandon, desert** τινά *someone* οὐ μὴ σε ἀνώ (word for word as in Philo, Cong. Ling. 166; s. PKatz, Biblica 33, '52, 523–25) *I will never desert you* Hb 13:5.

θ. **give up, cease from** τι *someh.* (Thu. 3, 10, 4; Plut., Alex. M. 704 [70, 6] τὴν ὄργην; Jos., Ant. 14, 286) ὁ. τὴν ἀπειλήν *give up threatening* Eph 6:—DELG s.v. ἡμι. M-M. TW.

θ. **ἀνίλειω** gen. *w. merciless* (Herodian [?], Epim. [=Partitions] 257 JBoissonade; TestG 5:11; TestAbr A 12 p. 91, 7 [Stone p. 30] al.; ApoEsd 4:9 p. 28, 9 Tdf. [κρίσις]) κρίσις Js 2:13 v.l. (for ἀνέλεος, q.v.).—DELG s.v. ἰάομαι.

θ. **ἀνίτταιμι** (ἀνά, πέτομαι; Maximus Tyr. 20, 6d; Cass. Dio 56, 42, 3; Themist. 2 p. 406, 11 D.; Cynarides 3 p. 100, 11; on the form [for ἀναπέτομαι] Kühner-Bl. II 450) *fly up, flutter about* νοσοῦ ἀνίτταιμενοι B 11:3 (Is 16:2).—Lampe. Frisk s.v. πέτομαι.

θ. **ἀνίπτως, ον** (α-priv., νίπτω; Hom. et al.) *unwashed* χεῖρες (Il. 6, 266; Philo, Spec. Leg. 2, 6) Mt 15:20. κοινὰς χεῖρας, τοῦτέστιν ἀνίπτως Mt 7:2, 5 v.l. Acc. to a rabb. rule, going beyond the Torah, it was necessary to wash one's hands before a meal; see Schürer II 477.—DELG s.v. νίπτω. TW.

θ. **ἀνίστημι** (α-priv., ἵστημι; Hom. +) fut. ἀναστήσοι; 1 aor. ἀνέστης; pf. 3 sg. ἀνέστηκα 1 Km 15:12; 2 aor. ἀνέστην, impv. ἀνάστηθι and ἀνάστα: Eph 5:14, Ac 9:11 v.l.; 11:7 v.l.; 12:7 (cp. TestAbr B 2 p. 106, 2 [Stone p. 60] al.; ParJer 1:1 opp. vs. 10). Ptc. ἀναστάς, W-S. §14, 15, B-D-F §95, 3; fut. mid. ἀναστήσομαι; aor. pass. subj. 3 sg. ἀναστήθῃ 1 Esdr 2:18, n. ptc. ἀνασταθῆντα 2 Mac 5:16. Trans. (1–5 below): fut. and 1 aor. act; intr. (6–11 below): 2 aor. and all mid. forms.

θ. **to cause to stand or be erect, raise, erect, raise up** trans.—θ. of images of deities (oft. of statues SIG 867, 68; 1073, 45; BGU 362 VI, 4 et al.). Ptc 2 p. 14, 16 (Ath. 26, 2 [pass.])

θ. of one lying down, esp. one sick (Artem. 2, 37 p. 139, 23 τοὺς νοσοῦντας ἀνίστην; Jos., Ant. 7, 193) δοὺς αὐτῇ χεῖρα ἀνέστησεν αὐτῇ *he gave her his hand and raised her up* Ac 9:41.

θ. **to raise up by bringing back to life, raise, raise up, trans.**—esp. of the dead *raise up, bring to life* (Ps.-X., Cym. 1, 6; Paus. 2, 26, 5 [Asclepius] ἀνίστησι θεονεύτας; Ael. Aristid. 45, 29 K = 8 p. 95 D. [Sarpapis] κεκλιμένους ἀνέστησεν; Palaeph. p. 35, 8; Himerius, Or. [Ecl.] 5, 32; 2 Mac 7:9; Just., D. 46, 7 al.; Orig., C. Cels. 2, 48, 20) J 6:39f, 44, 54; in full ἄ. ἐκ νεκρῶν Ac 13:34 (Herodas 1, 43 ἐκ νεκρῶν ἀνίστημι τινα). Esp. of Jesus' resurrection Ac 2:24, 30 v.l., 32; 3:26 (in wordplay w. ἄ. vs. 22); 13:33f; 17:31. Ign. says of Jesus ἀνέστησεν ἑαυτὸν Ism 2 (cp. Theodore Prodr. 5, 88 H. ἄν . . . ἑαυτὸν αὐτὸς ἐξαναστήσῃ πάλιν).

θ. **to cause to be born, raise up, trans.**, in the idiom ἀναστάναι σπέρμα *raise up seed=to beget, to procreate* σπέρμα τῷ ἀδελφῷ *children for his brother* Mt 22:24 (Gen 38:8) w. ref. to levirate marriage. Of procreation in gener. σπέρμα ἐν τῷ Ἰσραὴλ ἀνέστησεν the upright *have left descendants in Is.* GJs 1:3 (s. ἐξαναίστημι 2).

θ. **to cause to appear for a role or function, raise up, trans.** (Plut., Marcell. 314 [27, 2]; Synes., Ep. 67 p. 210c; EplJer 52; PsSol 17:21; cp. Did., Gen. 139, 7) προφήτην ἡμῖν Ac 3:22 (after Dt 18:15 and in wordplay w. ἄ. Ac 3:26, s. 2 above). Through election τίνα ἀναστήσουσιν εἰς τὸν τόπον τοῦ Ζαχαρίου GJs 24:4.

θ. **to erect a structure, trans.** (Jos., Ant. 19, 329 ναοῦς) Mk 14:58 D.

θ. **to stand up from a recumbent or sitting position, stand up, rise** to speak, intr. (X., An. 3, 2, 34 ἀναστάς εἶπε) ἀναστάς ὁ ἀρχιερεὺς εἶπεν Mt 26:62; cp. Mk 14:57, 60; Lk 17:12 v.l.;

out of bed (2 Km 11:2; cp. of God Just., D. 127, 2 οὐτε καθέθευε οὐτε ἀνίσταται) 11:7, 8. *Rise and come together* for consultation (Mitt-Wilck. II/2, 83, 15f: ἀναστάς εἰς συμβόλιον καὶ οκεψάμενος μετὰ τὸν . . .) Ac 26:30. Of one recovered from illness Mk 9:27 or come back to life (Proverbia Aesopi 101 P) ἀνέστη τὸ κορψόν Mk 5:42; cp. Lk 8:55. W. inf. foll. to show purpose ἄ. ἀναγγιάνων *stand up to read* (scripture) Lk 4:16; ἄ. ποίειν 1 Cor 10:7 (Ex 32:6); ἄ. ἄρχεν Ro 15:12; Is 11:10). Short for *stand up and go* (Sus 34) ἀναστάς ὁ ἀρχιερεὺς εἰς μέσον *he stood up and went before them* Mt 14:60; ἄ. ἀπὸ τῆς συναγωγῆς Lk 4:38; ἄ. ἀπὸ τῆς προσευχῆς 22:45. ἀπὸ τοῦ οὐραίου GJs 13:2; ἄπο τοῦ ἔθνου 14:2. Of a tree that is bent over and rises again B 12:1.

θ. **to come back to life from the dead, rise up, come back from the dead**, intr. (Il. 21, 56; Hdt. 3, 62, 4) J 11:23f; 1 Cor 15:51 D (BBrandhuber, D. sekund. LAA b. 1 Cor 15:51; Biblica 18, '37, 303–33; 418–38); 1 Th 4:16; Iro 4:3; Ism 7:1; B 11:7 (Ps 1:5); 2 Cl 9:1; AcPl BMM verso 38; in full ἐκ νεκρῶν ἄ. (Phlegon: 257 fgm. 36, 3, 3 Jac. ἀνόστη ὁ Βούπλεργος ἐκ τῶν νεκρῶν) Mk 9:10; 12:25; Qua (apolog.), Lk 16:30 v.l. w. ἀπό. Partic. of Jesus' resurrection (cp. Hos 6:2 ἐν τῇ ἡμέρῃ τῆς τρίτης ἀναστήσομαι; cp. 1 Cor 15:4); Mt 17:9 v.l.; 20:19 v.l.; Mk 8:31; 9:9f, 31; 10:34; 16:9; Lk 18:33; 24:7, 46; J 20:9; Ac 17:3; Ro 14:9 v.l.; 1 Th 4:14; Iro 6:1; B 15:9. Intr. used for the pass. ὄπο τ. Θεοῦ ἀναστάντα *raised by God* (from the dead) Pol 9:2; περὶ τῶν ὄπο τοῦ χριστοῦ ἐκ νεκρῶν ἀναστάντων Papias (1:12). Fig., of a spiritual reawakening ἀνάστα ἐκ τ. νεκρῶν *arise from the dead* Eph 5:14 (cp. Cleopatra In. 127f and Rtzst., Erlösungsmyth. 6; 135ff).—For lit. s. ἀνάστασις, end.

θ. **to show oneself eager to help, arise, intr.**, to help the poor, of God 1 Cl 15:6 (Ps 11:6).

θ. **to come/appear to carry out a function or role, rise up, arise, intr.** (1 Mac 2:1; 14:41; Jdth 8:18; 1 Esdr 5:40) of a king Ac 7:18 (Ex 1:8). Of a priest Hb 7:11, 15. Of accusers in court Mt 12:41; Lk 11:32 (s. ἐξηγοῦ 12); Mk 14:57 (cp. the use of πῖρ 'stand up' in 11Q Temple 61, 7). Of a questioner who appears in a group of disciples Lk 10:25, cp. Ac 6:9 (s. 2 Ch 20:5). Of an enemy ἄ. ἐπὶ τινα (Gen 4:8; 2 Ch 20:23; Sus 61 Theod.; ApoEsd 3:12 p. 27, 23 Tdf. [for ἐπαναστήσονται. Mt 10:21; Mk 13:12]) *rise up or rebel against someone* Mk 3:26.

θ. **to initiate an action, intr.**, gener., w. weakened basic mng., to indicate the beginning of an action (usu. motion) expr. by another verb: *rise, set out, get ready* (X., Cyr. 5, 2, 14; Gen 13:17; 19:14; 1 Mac 16:5; Tob 8:10; 10:10; Sus 19 Theod.; Jos., Ant. 14, 452; Just., D. 9, 2) ἀναστάς ἠκολούθησεν αὐτῷ *he got ready and followed him* Mt 9:9; Lk 5:28; Mk 2:14. ἄ. ἐξηλοῦθεν 1:35; ἄ. ἀπηλοῦθεν 7:24; ἄ. ἐργεταὶ 10:1; ἄ. ἔδραμον Lk 24:12; ἀναστάσῃ ἐπορεύθη (cp. Gen 43:8) Lk 1:39, cp. 15:18. ἀναστάντες ἐξῆβλουν 4:29; ἀναστάσῃ δικήκει vs. 39; ἄ. ἔστη 6:8; ἄ. ἦλθεν 15:20; ἀνάστηθι καὶ πορεύου *get up and go!* Ac 8:26, cp. 27. For this ἀναστάς πορεύθη (but v.l. ἀνάστα τορ.) 9:11. ἀνάστηθι καὶ εἰσελθε vs. 6. ἀνάστηθι καὶ στρέψου vs. 34. ἀναστάς κατάρθη 10:20 al.

θ. **to become a standing structure, rise, go up, intr.** (Mel., P 36 ἔργον) Mk 13:2 v.l.—Dalman, Worte 18f. B. 668. DELG s.v. ἵστημι. M-M. TW. Sv.

θ. **Άννα, ας, ἡ** (Άν- var. edd.; πῆρ) (1 Km 1:2ff; Philo, Deus Imm. 5ff, Ebr. 145ff, Mut. Nom. 143f, Somm. 1, 254; Jos., Ant. 5, 342; 344–47; BCH 3, 1879, p. 344, 23; ISyriaW 1965; oft. pap s. Preis., Namenbuch) *Hannah*, or *Anna* w. the Vulgate and numerous other translations (s. B-D-F §39, 3; 40; 53).

θ. Prophet, daughter of Phamuel Lk 2:36.—θ. Mother of Mary, the mother of Jesus GJs 2:1, 3, 4; 3:1; 4:1, 2, 4; 5:2; 6:3; 7:1.